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Course Materials for: "Being A Leader And The Effective Exercise Of Leadership: An Ontological / Phenomenological Model"

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SW 270
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INTRODUCTION TO THE COURSE

The course is founded on what we term an ontological/phenomenological model of leader and leadership. The ontological/phenomenological approach is uniquely effective in providing actionable access to *being* a leader and *exercising* leadership effectively.

A Few Words On Ontology

While ontology as a general subject is concerned with the *being* of anything, here we are concerned with the ontology of human beings (the nature and function of *being* for human beings). Specifically we are concerned with the ontology of leader and leadership (the nature and function of *being* for a leader and the *actions* of effective leadership). Who one is *being* when being a leader shapes one's perceptions, emotions, creative imagination, thinking, planning, and consequently one's actions in the exercise of leadership.

One can explore the nature and function of human beings from various perspectives – for example, from the perspectives of psychology, evolutionary theory, economics or neuroscience. A psychological perspective examines human nature from the perspective of the function of the mind, an evolutionary perspective examines human nature from the evolutionary drive for survival and sex, a neuroscience perspective examines human nature from the function of the brain, and an economic perspective examines human nature through production and exchange, and so on.

Ontology is simply another perspective from which to examine human nature. While informed by the other perspectives, *ontology* examines the nature of *being* for human beings. When exploring leader and leadership from an ontological perspective one is concerned with the ways of being that constitute being a leader and that result in an effective exercise of leadership.

While the formal term for the study of being is ontology, the as-lived or as-experienced inquiry (contrasted with a theoretical inquiry) of being and action for human beings is termed phenomenology. We employ the phenomenological methodology to provide *actionable access* to what has been revealed (opened up) by the ontological model.

Being a leader and the effective exercise of leadership as one's natural self-expression does not come from learning and trying to emulate the characteristics or styles of noteworthy leaders, or learning what leaders do and trying to emulate that (and certainly not from merely being in a leadership position, or position of authority).

An epistemological mastery of a subject leaves you *knowing*. An ontological mastery of a subject leaves you *being*.

Gaining access to being a leader and the effective exercise of leadership as one's natural self-expression also requires dealing with those factors present in all human beings that constrain each person's freedom to be and act – and constrain and shape one's perceptions, emotions, creative imagination, thinking, and planning. When one is not constrained or shaped by these factors – what we term "ontological constraints" – one's way of being and acting results

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naturally in one's personal best in any leadership situation. We work with the students so that they accomplish this for themselves.

The Underlying Theory of the Course: Element I

The Four Foundational Factors of Leadership:

- **Integrity** (in our model a positive phenomenon):
    - Being whole and complete – achieved by "honoring one's word" (creates workability, develops trust).
- **Authenticity**
    - Being and acting consistent with who you hold yourself out to be for others and who you hold yourself to be for yourself. When leading, being authentic leaves you grounded, and able to be straight without using force.
- **Being Given Being and Action by Something Bigger than Oneself:**
    - Source of the serene passion (charisma) required to lead and to develop others as leaders, and the source of persistence (joy in the labor of) when the path gets tough.
- **Being Cause in the Matter:**
    - By "Being Cause in the Matter" we mean being cause in the matter of everything in your life as a stand you take for yourself and life – and acting from that stand. This contrasts with it being your fault, or that you failed, or that you are to blame, or even that you did it. It is not true that you are the cause of everything in your life. Rather, that you are the cause of everything in your life is a place to stand from which to view and deal with life.

The Underlying Theory of the Course: Element II

Distinguishing Leader and Leadership: Our Contextual Framework

- Employing our Contextual Framework for leader and leadership, we work with the students to create for themselves what it is to *be* a leader, and what it is to *exercise* leadership effectively as a *context that uses them*. By "a context that uses them", we mean a context that has the power to leave students in any leadership situation *being* a leader and *exercising* leadership effectively as their *natural self-expression*. (As it has been said: "the context is decisive".)
- By "a context that has the power to leave students being a leader and exercising leadership effectively as their *natural self-expression*", we mean the following: a context that has the power in any leadership situation to shape the way in which the circumstances the students are dealing with occur for them such that their naturally correlated way of *being* and *acting* is one of being a leader and exercising leadership effectively. Note: being and action are a natural correlate of the way in which the circumstances on which and in which a person is acting occur (show up) for that person.
- Students begin to create this context for themselves by first freeing themselves from the constraints and shaping imposed by their network of unexamined ideas, beliefs, biases, social and cultural embedded-ness, and taken-for-granted assumptions relative to what it is to be a leader and what it is to exercise leadership effectively. This then allows the students

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the freedom to create for themselves this new empowering context for Leader and Leadership.

- We give students access to creating this new context for leader and leadership by distinguishing Leader and Leadership from the perspective of four distinct aspects, which when taken together as a whole create this new context (as illustrated in the graphic below): the context that in any leadership situation shapes the way in which what is being dealt with occurs for the student such that their naturally correlated way of being and acting is one of being a leader and exercising leadership effectively.

  As represented by the interior space of the cube at the right,
  we distinguish Leader and Leadership, each as:

  - **Linguistic Abstractions** (create leader and leadership as "realms of possibility")
  - **Phenomena** (leader and leadership as experienced, that is, as exercised, or what one observes or is impacted by)
  - **Domains** (the temporal domains in which leader and leadership function)
  - **Terms** (leader and leadership as definitions)

- All founded on
  - **Integrity** (as a positive phenomenon)
    See: http://ssrn.com/abstract=920625
    http://ssrn.com/abstract=932255
    http://ssrn.com/abstract=1511274
  - **Authenticity**
  - **Being Given Being and Action by Something Bigger than Oneself**
  - **Being Cause in the Matter**

The Underlying Theory of the Course: Element III

The Ontological Constraints that inhibit leadership:

- Having distinguished what it is to be a leader, and what it is to exercise leadership effectively, as a context that has the power to give students the *being* of a leader and the *actions* of effective leadership as their natural self-expression, we provide students with exercises that allow them to become aware of and remove the ontological perceptual and functional constraints imposed on their natural self-expression.

- **Ontological Perceptual Constraints**: The source of our ontological perceptual constraints is our network of unexamined ideas, beliefs, biases, social and cultural embedded-ness, and taken-for-granted assumptions about the world, others, and ourselves. These ontological perceptual constraints limit and shape what we perceive of what is actually there in the situations with which we are dealing. As a consequence, if we do not remove these perceptual constraints, then in any leadership situation we are left dealing with some distortion of the situation we are actually dealing with.

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- **Ontological Functional Constraints:** In everyday language the behavior generated by an ontological functional constraint is sometimes referred to as a "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. When triggered in a leadership situation, one's ontological functional constraints fixate one's way of being and acting. Saying the same thing in another way, these ontological functional constraints limit and shape our opportunity set for being and acting. As a consequence, the appropriate actions may be, and in fact often are, unavailable to us.
- Thus, gaining access to being a leader and the effective exercise of leadership requires that we loosen the grip of these debilitating Ontological Constraints that get in the way of our natural self-expression. Or to put it more simply, we must take away what is in the way of our being a leader and exercising leadership effectively.

Acknowledgements

We thank Mark Zupan, Dean, Simon School of Business, for providing us the support and the experimental forum that has enabled the development of this work over these past eight years. We recognize and thank Allan Scherr who worked with us in the development of the course and co-taught the course with us at the Simon School of Business from 2005-2008. And, we thank Col. Gary Packard (Department Head, Behavioral Sciences and Leadership) and Col. Joseph Sanders (Director of the Center for Character and Leadership Development) of the U.S. Air Force Academy for the support they provided in introducing the course to the Academy; and we thank Col. Joseph Sanders, the Kauffman Foundation, the Gruter Institute, and the Air Force Academy for providing us with an opportunity to train scholars from around the world to teach this course. We thank Professors Ron Heifetz, Warren Bennis, and Hilary Putnam for their generosity in sharing not only their time with us but their leadership insights and wisdom. We also wish to acknowledge the support, comments and suggestions of Sandra Carr, Josh Cohen, Richard De Mulder, Miriam Diesendruck, Anders Dillan, Pat Dillan, Joe DiMaggio, Bruce Gregory, Haley McNamara-Cohn, Natalie Jensen-Noll, Gordon Starr, Rik Super, and Michael Zimmerman. We thank the Harvard Business School Division of Research for financial support for Jensen. The authors are responsible for all errors or incompletions in this work.

Some of the material presented in this course is based on or derived from the consulting and program material of the Vanto Group, and from material presented in the Landmark Forum and other programs offered by Landmark Worldwide LLC, as well as from an international, interdisciplinary group of scholars, consultants and practitioners working under the name of The Barbados Group. The ideas and the methodology created by Werner Erhard underlie much of the material.

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Note To The Reader

This course was first developed by the authors over a five-year period at the University of Rochester Simon School of Business, USA (2004 – 2008) working each year with 70 to 115 undergraduates, graduate students, administrators, alumni, business executives and consultants, and faculty from various academic institutions. The course has been taught in the curriculum at the US Air Force Academy since 2008; to 110 participants at Erasmus Academie Rotterdam, Netherlands in June 2009 (a version of which was also taught at the Erasmus University Law School in 2009 and 2010); to 120 participants at Texas A&M University Mays School of Business, USA, November 2010; to 212 participants in India under the auspices of the IC Centre for Governance and MW Corp, November 2012; to 147 participants at the Dartmouth College School of Medicine, USA, June 2012; to 66 participants at entrepreneurship@UBC, University of British Columbia, Vancouver B.C., Canada, June 2013; to 167 participants at Nanyang Technological University, Singapore, July 2014: to 309 participants at the Zayed University Convention Center, Dubai, UAE January 2015; to 126 participants at Clemson University College of Business, USA, June 2016; to 258 participants in Abu Dhabi, UAE, October 2016; and four courses at the University of California, Los Angeles, USA: to 115 participants in July 2018, to 107 participants in July 2019, to 108 participants in August/September 2021 and to 77 participants in August 2022.

Courses offered for the benefit of the Erhard-Jensen Ontological / Phenomenological Initiative include: 135 participants in Whistler, B.C. Canada, October 2012; 177 participants in Bermuda, November 2014; 195 participants in Cancun, Mexico, October 2013, 260 participants in Cancun, Mexico, December 2015 and 226 participants in Cancun, Mexico, October 2017: 250 participants in Cancun, Mexico, October 2018 and 160 participants in the course most recently held in Cancun, Mexico, October 2019.

In 2010 we taught a program at the US Air Force Academy to train 41 scholars (from various academic institutions in Europe and North America) in delivering the course (all of whom had previously taken the course) under the sponsorship of the Kauffman Foundation, the Gruter Institute and the Air Force Academy. Starting in 2013 and annually thereafter, we have taught the "Creating Course Leaders Workshop" training over 150 scholars from around the world, 44 of which are currently teaching the course in their universities or colleges. We have also taught the course to a group of over 200 consultants from more than 60 firms who now offer the course to their clients.

What follows – in a single pdf document of 1000+ pages of PowerPoint slides, Word documents, and exhibits – is a collection of all the slides and assignments used in the course. Parts of the course have not yet been reduced to slides or documents. We will continue to document those parts of the course as we continue our research. While the course is still a work in progress, we, the authors and instructors, are making all the materials available through SSRN (Social Science Research Network) to any faculty member who wishes to teach versions of the course in a university or college setting.

Our desire is to make the course available to any faculty member to teach it, to communicate it and to extend it. This release of the material is not fully complete nor is it polished to our standards. We will continue to update and extend the material and will revise these files.

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We are releasing the material so that we can benefit from the comments, criticisms and suggestions of others in higher education who share our desire to accelerate the development of a true science of leadership. We want to see this material (or material derived from it) taught in every major college and university.

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What Is Contained in This Document Is the Beginning of Your Course

The *First* and *Second* and *Third* of Eight Course Readings, "Being a Leader and the Effective Exercise of Leadership: An Ontological / Phenomenological Model"

A quick definition of "ontology" and of "phenomenology":

Ontology is the study or science of the *nature* and *function* of being or existence – and in this course, we are concerned with the nature and function of being for *human beings*.

Phenomenology is the *method* used in ontology. Phenomenology is about the nature and function of our *perception* of or *awareness* of (that is, our *access* to) the world, others, and ourselves.

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

Selected quotations from "Crucibles of Leadership" by Warren Bennis and Robert Thomas

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

Selected quotations from "Education as Stretching the Mind" by Jamshed Bharucha

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

By Erhard, Jensen, and Echeverria

Readings 1 and 2 have been compiled and commented on, and Reading 3 is authored by:

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The History of the Course

This course was created when it was first taught (from 2004 through 2008) at the University of Rochester Simon School of Business, NY, USA by utilizing the classroom as a laboratory. Since 2008 the course has been continuously developed and taught by us every year in an academic institution, such as the United States Air Force Academy, the Geisel School of Medicine at Dartmouth College, Nanyang Technological University, Singapore, Clemson University's College of Business in South Carolina, USA, and in 2018, 2019, 2021 and 2022 at the University of California at Los Angeles (UCLA). Participants have been undergraduates, graduate students, administrators, alumni, business executives, management consultants, and faculty from various academic institutions. The course has also been offered to the public by us in six international locations such as Whistler, B.C. Canada (2012) and Abu Dhabi, United Arab Emirates (2016), each for the benefit of the Erhard-Jensen Ontological / Phenomenological Initiative (a charitable foundation).

Since 2010 (in that year under the sponsorship of the Kauffman Foundation, the Gruter Institute, and the United States Air Force Academy) we have trained a over 250 scholars to effectively deliver the course. These scholars (all of whom had previously taken the course) are from various academic institutions from North, Central and South America, Europe, Africa, Southeast Asia, the West Indies, the Middle East, and Russia. Forty-seven of these scholars are currently offering the course in their universities or colleges. We have also taught the course to a group of over 200 management consultants from more than 60 firms who now offer the course or material from the course to their clients, which clients include almost all the top Fortune 50 companies.

This course: *Being A Leader and The Effective Exercise of Leadership: An Ontological / Phenomenological Model* was developed by Erhard, Jensen, Zaffron, Echeverria (2013-present) and Granger (2008-2015). The course is normally taught over one academic semester. When we authors deliver the course, we do the full course either in 6 days separated with a two-day period in the middle for assignments outside the classroom, or we offer the course online in half-day classes over a period of a month or more.

From the beginning of the development of the course we have been committed to discovering what was actually required to leave our students being leaders and exercising leadership effectively as their natural self-expression, and for the course to contribute to the development of a new science of leadership.

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Introduction to the Course, What this Course is All About

The promise of this course:

You will leave this course actually being a leader and exercising leadership effectively *as your natural self-expression*.

The Model Employed in Delivering This Promise

The word "model" is used in the sub-title of this course, "ontological / phenomenological model". A model is a depiction of something. And in this course the model employed is a depiction of the nature and function of *life* (what we live in), and of *living* (our engagement with life), and of self (the one who does the living in life). This model is derived from an unfiltered awareness of the nature and function of *life*, *living*, and *self*, with no distortion of this direct perception by any concepts, theories, or beliefs about life, living, and self. Deriving a model in this way is formally referred to as "bracketing". To bracket is to set aside all concepts, theories, beliefs, and the like, that could distort one's direct, real-time experience of what one is attempting to model.

We found that the use of an ontological / phenomenological model of human nature and human function was required for us to deliver on the bold promise of this course. As we said above, ontology is the study or science of the nature and function of *being* (as in "*being* a leader"), and phenomenology is the *method of direct access* used in ontology to study and research the *nature* and *function* of being (as in being's impact on "exercising leadership effectively").

Note the sharp difference between *phenomenon* (from which "phenomenology" is derived) and *concept*. Phenomenon is defined in Webster's New World Dictionary & Thesaurus[1] as "any event, circumstance, or experience that is apparent to the senses". Concept is defined in Webster's as "an idea or thought, esp. a generalized idea of a thing or class of things; abstract notion".

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[1] *Webster's New World Dictionary & Thesaurus*. Accent Software International Macmillan Publishers. Version 2.0 – 1998.

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The Way These Course Readings Must Be Read

Your careful reading of each one of the eight Course Readings and your completing each assignment as you encounter it is critical to you being able to keep up with the other participants in this course. Moreover, and more importantly, having carefully read each one of the eight Course Readings is essential for you to realize the promise of the course:

"You will leave this course being a leader and exercising leadership effectively *as your natural self-expression*."

While studying these three current readings, consistently ask yourself, "What is there for me to get out of what I am reading?" Have this question present for yourself all the time!

What Is Contained in the Balance of this Document

This document contains the **First,** and **Second,** and **Third** of **Eight Course Readings** for the leadership course: "Being A Leader and The Effective Exercise of Leadership: An Ontological / Phenomenological Model".

1. The first of the three Course Readings in this document contains quotations selected (with permission) from Warren Bennis & Robert Thomas, "Crucibles of Leadership"[2], with commentary from the authors of this course.

2. The second of the three Course Readings in this document contains a quotation by Professor Jamshed Bharucha in the article "What have you changed your mind about?"[3] in the *Edge*, with commentary from the authors of this course.

3. The third of the three Course Readings in this document contains your Course Leadership Project Assignment Part I, written by the authors of this course.

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2 Bennis, W and R Thomas, "Crucibles of Leadership", *Harvard Business Review*, Sept 2002

3 Bharucha, J, "What have you changed your mind about?", *Edge* 2008

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

Selected Quotations from "Crucibles of Leadership" an Article in the *Harvard Business Review*

by Warren Bennis and Robert Thomas

Compiled by and with comments by Erhard, Jensen, and Echeverria

Our comments about the quotations from Bennis and Thomas that appear five paragraphs below:

As you will see in your reading of the following excerpts from the *Harvard Business Review* article "Crucibles of Leadership" by Warren Bennis[4] and Robert Thomas,[5] each one of the more than 40 leaders they studied shared a *common access* to becoming a leader. The *access* for each of the leaders was without exception a certain kind of personal experience that Bennis and Thomas named a "crucible".

Bennis and Thomas define a crucible experience as "an intense, often traumatic, always unplanned experience". However, as they point out in the quotations below, it is not a crucible experience itself that leaves one being a leader. Rather it is the way one *deals* with a crucible which results in the *transformational experience* that leaves one being a leader.

A *transformational experience* alters the way life, and living, and others, and even one's relation to oneself *occur* or show up for one. It is this transformed way of relating to life, living, others, and oneself that are, as Bennis and Thomas put it "the sources of their distinctive leadership abilities". Putting this in another way, by *transformational experience*, we mean an experience that frees one from being limited to the way one *wound up being*.

The following indented paragraphs are quotations from Bennis and Thomas's article "Crucibles of Leadership" published in the *Harvard Business Review* (September 2002. from the HBR At Large Version). (In the following quotations all emphasis is added and comments from us are in brackets.)

> "In interviewing more than 40 top leaders in business and the public sector over the past three years, we were surprised to find that *all of them* – young and old – were able to point to intense, often traumatic, always unplanned experiences that had *transformed them* and had become *the sources of their distinctive leadership abilities*." (p. 3)

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[4] Warren Bennis, arguably the foremost expert in the field of leadership (author or editor of more than 30 books), was Distinguished Professor of Business Administration and Founding Chairman of The Leadership Institute, University of Southern California.

[5] Robert Thomas, visiting professor of leadership and transformational change, is Executive Director of the Accenture Institute for High Performance and Chair of the advisory panel for the Perlmutter Institute for Global Leadership at Brandeis University.

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> "We came to call the experiences that shape leaders "crucibles" … A crucible is, by definition, a *transformative experience* through which an individual comes to *a new or an altered sense of identity*." (p. 3)

> "For the leaders we interviewed, the crucible experience was a trial and a test, a point of *deep self-reflection* that forced them to *question who they were* [in our terminology, to question 'the way they wound-up-being'] and what mattered to them. It required them to *examine their values*, *question their assumptions*, … And, invariably, they emerged from the crucible stronger and more sure of themselves and their purpose – changed in some fundamental way." (p. 3)

> "Everyone is tested by life, but only a few extract strength and wisdom from their most trying experiences." [It is not what happens or has happened in your life, rather it is the way in which you deal with what happens that makes it transformative.] (p. 2)

> "Crucibles force leaders into deep self-reflection …" (p. 1)

As we see from the foregoing quotations from Bennis and Thomas, a "crucible" when dealt with authentically results in the *transformational experience* that is the genesis (the source) of *being a leader and exercising leadership effectively as one's natural self-expression*.

As Bennis and Thomas point out, such transformations require you to identify and question what you have been taking for granted – that is, your values, what really matters to you, who you know yourself to be, and what you know or believe you know to be true about yourself, others, life, and living. This is the path to creating a transformation for yourself that frees you from the limiting grip of "the way you wound up being", which freedom leaves you dwelling in a new world. Opening up for yourself a world in which being a leader and the effective exercise of leadership becomes your natural self-expression *is* what this course is all about.

While we do not employ crucibles, we do want to be clear that a part of what is necessary for you to realize the promise of the course is your willingness to examine the views, opinions, beliefs, and sometimes even what you are dead sure about, all of which make up an important part of the way you wound up being. Equally important to realizing the promise of this course is your willingness to examine your current relation to life, and living, and others, and even your relation to yourself. And finally, to do all the foregoing authentically enough to result in the transformational experience that leaves you being a leader and exercising leadership effectively *as your natural self-expression*.

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

Selected Quotations from "Education as Stretching the Mind" an Article in *Edge,*

by Jamshed Bharucha

President Emeritus, The Cooper Union
Previously John Wentworth Professor of Psychological and Brain Sciences at Dartmouth College[6]

Compiled by and with comments by Erhard, Jensen, and Echeverria

Our comments about the quotations from Professor Bharucha that start in the second paragraph:

Responding to the question, "What have you changed your mind about?" in an article in *Edge*, Professor Jamshed Bharucha responded with the following profound insight into the importance of one's pre-existing *worldview* (model of reality) and *frames of reference* for specific subjects (mindsets) as cognitive lenses. (In the following quotations all emphasis is added and comments from us are in brackets.)

> I *used* to believe that a paramount purpose of a liberal education was threefold:
>
> 1) Stretch your mind, reach beyond your preconceptions; learn to think of things in ways you have never thought before.
>
> 2) Acquire tools with which to critically examine and evaluate new ideas, including your own cherished ones.
>
> 3) Settle eventually on a framework or set of frameworks [cognitive lenses] that organize what you know and believe and that guide your life as an individual and a leader.

In the article in *Edge*, Professor Bharucha said he changed his mind about his third point *from* – "settle eventually on a framework or set of frameworks that organize what you know and believe and that guide your life as an individual and a leader" – *to* the following:

> Learn new frameworks and be guided by them. But never get so comfortable as to believe that your frameworks are the final word, recognizing the strong psychological tendencies that favor sticking to your worldview.

He went on to say,

> Before you critique a new idea, or another culture, master it to the point at which its proponents or members recognize that you get it. … Stretching your mind is hard. Once we've settled on

---

[6] Bharucha was also Provost and Senior Vice President at Tufts University and Dean of Arts and Sciences at Dartmouth College. He received Dartmouth's Huntington Teaching Award and the Distinguished Achievement Award from Vassar College, his undergraduate alma mater. He was editor of the interdisciplinary journal *Music Perception*, a Fellow of the Center for Advanced Study in Behavioral Sciences and serves as a Trustee of Vassar College.

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> a worldview that suits us, we tend to hold on. New information is bent to fit, information that doesn't fit is discounted, and new views are resisted.

Regarding What Was Said Above by Professor Bharucha

Please take the time *now* to sit and be with what Professor Bharucha has said regarding settling on frameworks that you somehow wound up being stuck with. Doing this will leave you prepared when in the course room we deal with the importance of transforming aspects of your worldview related to *leader* and *leadership,* and transforming your frames of reference for *leader* and *leadership*. This is required for being a leader and the effective exercise of leadership if it is to be *your natural self-expression*.

> Learn new frameworks and be guided by them. But never get so comfortable as to believe that your frameworks are the final word [the ones you wound up with are not the final word], recognizing the strong psychological tendencies that favor sticking to your worldview.
>
> Stretching your mind is hard. Once we've settled on a worldview that suits us, we tend to hold on. New information is bent to fit, information that doesn't fit is discounted, and new views are resisted.

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

by Erhard, Jensen, and Echeverria

Background Information Required for You to Create Your *Course Leadership Project*

Any leadership project exists as a *leadership* project because there is a *concern* to be fulfilled. As we use the term *concern*, we mean "a matter of fundamental interest or importance."[7] We do not mean something *worried* about. Note that, when there is (or could be if looked for) a clear-cut pathway to fulfilling a concern, while it may require competent management to fulfill, it does not require leadership.

In short, the genesis of any true leadership project is a *concern* to be fulfilled. Or saying the same thing in another way, leadership projects are born out of some *matter of fundamental interest or importance*, the *fulfillment* of which, you *take on*.

Your Course Leadership Project will come from a *concern* you have (or that another or others may have), the fulfillment of which you will take on.

Why the Need for a *Course Leadership Project*?

You may come to the course with one or more already-existing leadership projects, and you are welcome to work on them whenever you like.

However, to realize the promise of this course, you must have a leadership project that allows you to start trying out (start putting into practice) what is presented in the part of this course contained in the Course Readings and then the part of the course presented in the classroom sessions. But, this must be a leadership project that you can *complete by the end of the classroom part of the course*, or at least have *moved along significantly* by the end of the classroom part of the course. We will name this leadership project your "Course Leadership Project."

Creating a Course Leadership Project for yourself provides you with *the personal laboratory necessary for trying out* what is presented in the part of the course contained in the Course Readings and *trying out* what is presented in the classroom sessions of the course. (As you will see when you are in the classroom days of the course, the work you will do during the two non-classroom days is also an important part of your course.)

Putting all the foregoing into one sentence: You must create your Course Leadership Project for the specific purpose of both 1) being able to complete your Course Leadership Project by the end of the classroom part of the course, or at least have moved it along significantly by the end of the classroom part of the course, and 2) being a *personal laboratory* in which you try out (start putting into practice) what is presented in the part of this course contained in the Course Readings and then the part of the course presented in the classroom sessions.

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[7] *Webster's New World Dictionary & Thesaurus*. Accent Software International Macmillan Publishers. Version 2.0 – 1998.

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Guidelines for Creating Your Course Leadership Project

Relatively Simple: Given that your Course Leadership Project will have been completed (fulfilled) by the last day of the course (or at least have moved significantly to being completed), it obviously cannot be grand, cannot be overly involved (cannot be complicated), cannot be long-term, and cannot demand too much time or effort from you or others to fulfill.

Fulfilling or Contribute To Fulfilling: While your Course Leadership Project will be relatively simple, it cannot be unimportant. Its importance is derived from having created your Course Leadership Project to fulfill, or contribute to fulfilling, a *concern* (a matter of fundamental interest or importance to one). An acceptable Course Leadership Project could be the fulfillment of, or a contribution to the fulfillment of, one of your own concerns, or a concern that involves your family or friends, or that involves this or that area of life, or a concern to be fulfilled related to your professional or business life.

Taking on the Realization of a Step That Contributes To Fulfilling A Concern: If you identify any *concern* you may have (or that another or others may have) that you are willing to *engage* in fulfilling, you may select some step in contributing to the fulfillment of that concern as your Course Leadership Project. This is likely to be the simplest and quickest path to creating your Course Leadership Project.

Use This Definition For Leadership: For the purpose of this assignment, please use the following definition for leadership: *the realization of a future that wasn't going to happen anyhow, which future fulfills or contributes to fulfilling the concerns of the relevant parties*. Your Course Leadership Project must be a future to be fulfilled that you have some sense is fulfillable, but that you haven't already figured out how to fulfill. (If you already know how to fulfill it, it would only require competent management.)

Bigger Than The Way You Wound Up Being: Your Course Leadership Project must call you to be bigger than *the way you wound up being.*

One To A Customer: Each course participant will have their own Course Leadership Project.

Moved, Touched, And Inspired: You will have a lot more fun with this if to some degree the realization of the future to be realized with your project moves, touches and inspires you.

You May Use the Following Procedure to Create Your Course Leadership Project

1. By yourself, or with someone who knows you well, take the time to sit down and make a list of the *concerns* (matters of fundamental interest or importance) that a) could be said to *make* you the person you are, and b) are matters of interest or importance that may not make you the person you are, but that at least *appeal* to you, and finally c) matters that you are willing to speculate about as concerns you might take on.
    a. If any one of these fits the criteria stated above for your Course Leadership Project, and you are willing to take on the realization of it, you have created your Course Leadership Project.
    b. If all of them are too big to fit the criteria stated above for your Course Leadership Project, move on to number 2.
2. From your list of concerns, select the two or three that most call to you. See if there is some step in the fulfillment of one of those concerns that is small enough to fit the criteria stated above for your

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Course Leadership Project. If you are willing to take on the realization of that step in the fulfillment of the larger concern, you have created your *Course Leadership Project*.

a. If this step still does not leave you with your *Course Leadership Project*, go on to number 3.

Note that in numbers 1 and 2, you yourself may be the only *relevant party* whose concern you are fulfilling, or contributing to fulfilling.

3. You will have to find someone who has a *concern* that you can identify a step in the fulfillment of that is small enough to fit the criteria stated above for your Course Leadership Project. For this to qualify as *your* Course Leadership Project, realizing the fulfillment of this step must belong to you *as a leader*.

Note that in number 3, someone other than you is the *relevant party* whose concern you are fulfilling, or contributing to fulfilling. Also note, when you take on realizing the step that will contribute to fulfilling that person's concern, you have added yourself as a relevant party.

No Matter Which Method You Use To Create Your Course Leadership Project, These Are the Two Final Steps

Stating Your Course Leadership Project: When you have created your Course Leadership Project, initially you may have to state it from the present as a future to be realized. But for it to be empowering for you, you will have to re-state it *from the future*. That means you stand in that future and state it as a *realized* future – as it will be in that future. Make certain you have stated that realized future so that you and others can actually see what it says. Nothing conceptual, rather this is what this *looks like* as realized.

Create a Handle: In addition to this full statement, create a name that serves as a *handle* – a name that calls up the image of your Project.

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ROT088

INTEGRITY

Integrity is a matter of a person's word – nothing more and nothing less. Michael Jensen explains.

Interview by **Karen Christensen**

Revised March 28, 2014, M. C. Jensen

There is some confusion between the terms integrity, morality and ethics. How do you differentiate them?

These three phenomena are widely understood to provide standards of 'correct' behaviour, but people generally get them mixed up. The primary differentiation I make between them is to distinguish integrity from morality and ethics. Integrity is a purely positive proposition. It has nothing to do with good vs. bad. Think for a moment about the Law of Gravity: there is no such thing as 'good' or 'bad' gravity; like integrity, it just 'is'. Morality and ethics, on the other hand, are normative concepts in that they deal with matters of good or bad, right vs. wrong. Morality refers to a society's standards of right and wrong behaviour for individuals and groups within that society, while ethics refers to the normative set of values that apply to all members of a group or organization. Thus, both morality and ethics relate to desirable vs. undesirable behaviour.

You define integrity as "what it takes for a person to be whole and complete." What does this look like in daily life?

An individual is whole and complete when their word is whole and complete, and their word is whole and complete when they honour their word. We can honour our word in one of two ways: first, by keeping our word, and on time; or second, as soon as we know that we won't keep our word, we inform all parties counting on us to keep our word and clean up any mess that we've caused in their lives. When we do this, we are honouring our word despite having not kept it, and we have maintained our integrity.

If you are serious about being a person of integrity, you will think very carefully before giving your word to anyone or anything, and you will never give your word

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GRITY

WITHOUT IT, NOTHING WORKS

to two or more things that are mutually inconsistent. As they should, many people focus on the importance of keeping their word; however, if one does not consider how to maintain integrity when one cannot or will not keep one's word, this is sure to lead to out-of-integrity behaviour at some point. If you're up to anything important in life, you will not always be able to keep your word, and that's alright, but if you are a person of integrity, you will always honour your word.

Integrity is important to individuals, groups, organizations and society because it creates workability. Without integrity, the workability of any object, system, person, group or organization declines; and as workability declines, the opportunity for performance declines. Therefore, integrity is a necessary condition for maximum performance. As an added benefit, honouring one's word is also an actionable pathway to being trusted by others.

You believe that a key aspect of integrity involves the relationship one has with oneself. Please explain the importance of this.

One's word to one's self is a critical part of integrity. The foundation for being a person of integrity is giving your word to yourself (or declaring to yourself) the following. First, "Who I am is my word", and second, "I give my word to myself that I am a person of integrity." Without this foundation you will never be a person of integrity. By not being serious when we give our word to ourselves, we forfeit the opportunity to maintain our integrity by honouring our word to ourselves. For example, think of occasions when the issue of self-discipline comes up, and the ease with which we often dismiss it. It may be something trivial like, 'I'm going to work out tomorrow at nine o'clock', or something serious like, 'I will never cheat on my wife'. By failing to honour our word to ourselves, not only do we undermine ourselves as persons of integrity, but we diminish who we are as a person – we are less than whole and complete as a person. If we aren't serious about this aspect of integrity, it will create 'unworkability' in our life: we will appear to others as inconsistent, unreliable and unpredictable. You simply cannot be a whole and complete person if you do not honour your word to yourself. Unfortunately, people almost universally justify or rationalize the mess in their lives resulting from their personal out-of-integrity behavior. They point to external causes of the mess in their lives and never acknowledge that the mess arises from their own personal out-of-integrity behavior.

Your Ontological Law of Integrity says that integrity has a critical effect on business: increased performance. How does integrity translate into performance?

As I've said, integrity is a necessary condition for maximum performance. That is, if something is in integrity – is whole, complete, unbroken – it has maximum workability. But because it takes more than workability (a product of integrity) alone to realize maximum performance, integrity is not a sufficient condition for maximum performance. The proposition is that if you violate the Law of Integrity, the opportunity-set for your performance will shrink and therefore your actual performance is likely to suffer. As with the gravity anal-

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Integrity, Morality and Ethics, Defined

Integrity: A state or condition of being whole, complete, unbroken, unimpaired, sound, in perfect condition.

Morality: In a given society, in a given era of that society, morality is the generally-accepted standards of what is desirable and undesirable; of right and wrong conduct, and what is considered by that society as good or bad behaviour of a person, group or entity.

Ethics: In a given group, ethics is the agreed upon standards of what is desirable and undesirable; of right and wrong conduct; of what is considered by that group as good and bad behaviour of a person, group or entity that is a member of the group, and may include defined bases for discipline, including exclusion.

ogy, this is just a plain fact: if you attempt to violate the Law of Gravity without a parachute, you will suffer severe consequences. We argue that if you respect the Law of Integrity you will experience enormous increases in performance, both in your organization and in your life.

You believe that the effects of out-of-integrity behaviour are significantly more damaging than most people believe. Please discuss.

People tend to view integrity as a virtue that is 'nice to have', but not as something that is directly related to performance. They fail to link the difficulties in their lives or in their organizations to out-of-integrity behaviour. But the increases in performance that are possible by focusing on integrity are huge: I'm not talking about a 10 per cent increase in output or productivity – it's more like 100 to 500 per cent. At my organization [the Social Science Research Network (SSRN)] after three years of implementing these notions, our CEO Gregg Gordon will tell you that we've seen in excess of a 300 per cent increase in output, with essentially no increase in inputs. And our people are happier.

Objects and systems can also have integrity. Please explain.

Integrity for objects and systems is a matter of the components that make up the object or system and the relationship between those components. Three critical aspects are their design, the implementation of the design and the use to which the object or system is put. If an object or system is to have maximum opportunity for performance, it must have integrity in each of these aspects. The design must be capable of fulfilling the purpose for which it was designed – for example, to provide transportation or flotation. In addition, to have integrity the implementation of the design must be whole and complete; and finally the use of the object or system must have integrity. If any of these three aspects is not present, the object or system will be 'out-of-integrity', its workability will be compromised and its opportunity for performance will be reduced. For example, if a 300-pound man attempts to use a life preserver designed for a 50-pound child, he is in big trouble. This distinction – between the integrity of design, the integrity of implementation and the integrity of use – has proven to be of enormous value to me and my colleagues in running SSRN. Of course, any large computer system is going to have issues, and thinking about the source of problems as due to potential failures of integrity of design, integrity of implementation or integrity of use has resulted in enormous insights for us.

What are the costs of dealing with an object, person or entity that is out-of-integrity?

Consider the experience of dealing with an object that lacks integrity, such as a car. When one or more of its components is missing or malfunctioning, it becomes unreliable and unpredictable, and it creates those same characteristics in our lives: the car fails in traffic; we inadvertently create a traffic jam; we are late for our appointment; and we disappoint our colleagues. In effect, the out-of-integrity car has created a lack of integrity in our life, with all sorts of fallout and repercussions that reduce workability. The same thing is true of our associations with persons, groups or organizations that are out-of-integrity. These effects generally go unrecognized, but they are significant.

How does 'cost-benefit analysis' affect integrity?

This is a great failure of the curriculum of every business school I know: we teach our students the importance of conducting a cost/benefit analysis in everything they do. In most cases, this is useful – but not when it comes to behaving with integrity. In fact, treating integrity (i.e. honouring your word) as a matter of cost/benefit analysis virtually guarantees that you will not be a person of integrity. When not keeping my word, if I apply a cost/benefit analysis to honouring 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 when I give it, or to have integrity I must say something like the following: "I will honour my word when it comes time to do so if the costs of doing so are less than

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'One's Word', Defined

A person's word consists of each of the following:

1. **What you said:** whatever you have said you will do or will not do, and in the case of do, doing it on time.
2. **What you know:** whatever you know to do or know not to do, and in the case of 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:** whatever you are expected to do or not do (even when not explicitly expressed), and in the case of do, doing it on time, unless you have explicitly said to the contrary.
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 for what you have asserted also makes what you have asserted valid for themselves.
5. **What you say you stand for:** What you stand for, whether expressed in the form of a declaration made to one or more people, or even to yourself, as well as what you hold yourself out to others as standing for (formally declared or not), is a part of your word.
6. **The social moral standards, the group ethical standards and the governmental legal standards of right and wrong, good and bad behaviour** in the society, groups and state in which one enjoys the benefits of membership are also part of one's word unless a) one has explicitly and publicly expressed an intention to not keep one or more of these standards, and b) one is willing to bear the costs of refusing to conform to these standards.

Integrity of an Organization, Defined

An organization (or any human system) is in integrity when:

1. It is whole and complete with respect to its word. This includes that nothing is hidden, no deception, no untruths, no violation of contracts or property rights, etc.

2. That is to say, an organization honours its word:

- *Internally*, between members of the organization, and
- *Externally*, between the organization and those it deals with. This includes what is said by or on behalf of the organization to its members as well as outsiders.

the benefits." Such a statement, while technically leaving me with integrity, is unlikely to engender trust. Indeed, I have just told you that my word means nothing.

If I had one recommendation for improvement to the curriculum of every business school, it would be to make it very clear to students that cost/benefit analysis is very important almost everywhere in life – but not with respect to honouring one's word. In my view, this is a major root cause of the current economic crisis.

Trust in the business community has plummeted in recent months. What has to happen for it to be restored?

Out-of-integrity behaviour has been pervasive, both on an organizational and an individual basis. Recall that the integrity of an object or system depends on the integrity of the design of that object or system, the integrity of the implementation of that design and the integrity of the use of that object or system. Looking at the subprime mortgage crisis, each element of the system evolved in a way that left it out-of-integrity: the system ended up such that people were rewarded for creating and selling mortgages and mortgage-backed securities, but not mortgages and mortgage-backed securities that would be paid. Obviously such a system lacked integrity, and we are paying a very steep price. Moreover, the politics of the situation is now encouraging homeowners (who gave their word to paying back the money they borrowed to purchase their homes) that it is OK to quit paying one's mortgage in the case where the homeowner is 'under water' – that is, where the value of the home is now less than the mortgage on the home. Putting the system back in order is deceptively simple: people have to start honouring their word. If they do, trust will materialize almost instantly. The interesting thing about it is that you actually create trust more rapidly if you fail to keep your word but you honour it, because this is always so surprising to people. If you're straight with people – "I told you that I'd have this report done a month from now, but I know now that I'm not going to be able to and I apologize, but I'll get it to you in a month and a half. Let's have a talk about what I can do to clean up the mess I have caused for you." If I then get the report to you in a month and a half, our relationship will be strengthened; but if I simply don't keep my original word, trust will be lost.

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The Eleven Factors of the 'Veil of Invisibility' that conceals the source of the actual costs of out-of-integrity behaviour

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 constituted in language. As such, when a person's word is less than whole and complete they are diminished as a person.

2. "Living as if my Word is only What I Said (Word 1) and What I Assert Is True (Word 4)
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 or what I assert is true. This guarantees that we cannot be men or women 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

When we live (function in life) as though our word is limited to Word 1: What I Said and Word 4: What I say is so, we are virtually certain to be out of integrity with regard to our word as constituted in Words 2, 3, 5 and 6. 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.

3. "Integrity is a virtue"
For most people and organizations, integrity exists as a virtue rather than as a necessary condition for performance. When held as a virtue rather than as a factor of production, integrity is easily sacrificed when it appears that 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.

4. Self Deception about being out-of-integrity
People are mostly unaware that they have not kept their word. All 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 Chris Argyris 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."

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.

There are great examples of service failures that have turned out positive. Bitner, Booms and Tetrault in their study "The Service Encounter: Diagnosing Favorable and Unfavorable Incidents," (Journal of Marketing, 1990, pp. 80-81) found that: 23.3% of the "…'memorable satisfactory encounters' involve difficulties attributable to failures in core service delivery. . . From a management perspective, this finding is striking. It suggests that even service delivery system *failures* can be remembered as highly satisfactory encounters if they are handled properly. . . One might expect that dissatisfaction could be mitigated in failure situations if employees are trained to respond, but the fact that such incidents can be remembered as very satisfactory is somewhat surprising." (Italics in original.) They give the following example: a husband and wife had a reservation for a hotel room. They arrived at the hotel, it was completely filled through no fault of the hotel – people just hadn't checked out as planned. Unfortunately, the front desk staff wasn't able to find the couple another room in the city, so they failed to keep their word. But they did honour it: they took a small dining room in the hotel, put in some cots and pillows and bedding and made a bedroom out of it. In the end, the family rated this as one of their outstanding service experiences.

Honouring one's word is truly an amazing phenomenon, and my colleagues and I are eager for people to implement it in their lives and in their organizations. As with the Law of Gravity, the end result is guaranteed.

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5. Integrity is keeping one's Word
The belief that integrity is keeping one's word – period – leaves no way to maintain integrity when this is not possible, or when it is inappropriate, or when one simply chooses not to keep one's word. This leads to concealing not keeping one's word, which adds to the veil of invisibility about the impact of violations of the Law of Integrity.

6. Fear of acknowledging you are not going to keep your Word
When maintaining your integrity (i.e., acknowledging that you are not going to keep your word and cleaning up the mess that results) appears to you as a threat to be avoided (like it was when you were a child) rather than simply a challenge to be dealt with, you will find it difficult to maintain your integrity. When not keeping their word, most people choose the apparent short-term gain of hiding that they will not keep their 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.

7. Integrity is not seen as a factor of production
This leads people to make up false causes and unfounded rationalizations as the source(s) of failure, which in turn conceals the violations of the Law of Integrity as the source of the reduction of the opportunity for performance that results in failure.

8. Not doing a 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. Simply put, this failure to do a cost/benefit analysis on giving one's word is irresponsible. Irresponsible giving of one's word is a major source of the mess left in the lives of people and organizations. People generally do not see the giving of their word as: "I am going to make this happen," but if you are not doing this you will be out-of-integrity. Generally people give their word intending to keep it. That is, they are merely sincere. If anything makes it difficult to deliver, then they provide reasons instead of results.

9. **Doing a 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.

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."

Such a statement, while leaving me with integrity will not engender trust. In fact it says that my word is meaningless.

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 climbing".

11. Not having your word in existence when it comes time to keep your word
People say "Talk is cheap" because most people do not honor their word when it comes time to keep their word. A major source of people not honoring their word, is that when it comes time for them to do so, their word does not exist for them in a way that gives them a reliable opportunity to honor their word.

Most people have never given any thought to keeping their word in existence so that when it comes time for them to keep their word there is a reliable opportunity for them to honor their word. This is a major source of out-of-integrity behavior for individuals, groups and organizations.

In order to honor your word, you will need an extraordinarily powerful answer to the question, "Where Is My Word When It Comes Time For Me To Keep My Word?" If you don't have a way for your word to be powerfully present for you in the moment or moments that it is time for you to take action to honor your word, then you can forget about being a person of integrity, much less a leader.

Michael Jensen is the Jesse Isidor Straus Professor of Business Administration, Emeritus at Harvard Business School. He is the founder and chairman of the Social Science Research Network, which brings "Tomorrow's Research Today" to people worldwide. This interview is based on his paper, "Integrity: A Positive Model that Incorporates the Normative Phenomena of Morality, Ethics and Legality", co-written with Werner Erhard and Steve Zaffron. The paper can be downloaded at http://ssrn.com/abstract=920625

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INTEGRITY: A POSITIVE MODEL THAT INCORPORATES THE NORMATIVE PHENOMENA OF MORALITY, ETHICS, AND LEGALITY – ABRIDGED

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In creating this abridged version we drew from the full paper referenced above; however we have re-arranged the order of some sections and in some cases added or dropped headings or sub-headings and in some cases added new text.

Some of the material presented in this course/paper is based on or derived from the consulting and program material of the Vanto Group, and from material presented in the Landmark Forum and other programs offered by Landmark Worldwide Enterprises Inc. The ideas and the methodology created by Werner Erhard underlie much of the material.

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Abstract and Summary

This paper is an abridged version of our much longer paper of the same title, available at: http://ssrn.com/abstract=920625

This abridged version of the paper does not include all aspects dealt with in this Abstract and Summary of the full paper, and is written under the assumption that the reader has read the following 6-page document that lays out the basic structure of our model and analysis. It is available at: http://ssrn.com/abstract=1511274

We present a positive model of integrity that, as we distinguish and define integrity, provides powerful access to increased performance for individuals, groups, organizations, and societies. Our model reveals the causal link between integrity and increased performance, in whatever way one chooses to define performance (for example, quality of life, or value-creation for all entities), and provides access to that causal link. Integrity is thus a factor of production as important as knowledge and technology. Yet the major role of integrity in productivity and performance has been largely hidden or unnoticed, or even ignored by economists and others.

Virtually all of us explain many of the difficulties and problems facing us as individuals, and facing our families, groups, organizations, societies, and nations, as being caused by other individuals, families, groups, organizations, societies, or nations, who act to make themselves better off at our expense. Or alternatively, we explain our difficulties and problems as resulting from nothing more than external circumstances beyond our control. In this treatment of integrity we argue that a significant proportion of all of the difficulties and problems we face are the result of our own out-of-integrity behavior – our out-of-integrity behavior as individuals, families, groups, organizations, societies, or nations.

However, because of the way *integrity*, *morality*, *ethics*, and *legality* are currently understood and related to, the fact that we ourselves are often the source of these difficulties and problems is invisible to us. And therefore, we have no access to eliminating them.

The philosophical discourse, and common usage as reflected in dictionary definitions, leave an overlap and confusion among the four phenomena of integrity, morality, ethics, and legality. This overlap and confusion confounds the four phenomena so that the efficacy and potential power of each is seriously diminished.

In this new model of integrity, we provide our readers straightforward actionable access to resolving these difficulties and problems, or better yet not causing them in the first place. We do this by distinguishing all four phenomena – integrity, morality, ethics, and legality – as existing within two separate realms. Integrity exists in a *positive* realm devoid of normative content. Integrity is thus not about good or bad, or right or wrong, or what should or should not be. Morality, ethics and legality exist in a *normative* realm of virtues (that is, they *are* about good and bad, right and wrong, or what should or should not be). Furthermore, within their respective realms, each of the four phenomena is distinguished as belonging to a distinct and separate domain, and the definition of each as a term is made clear, unambiguous, and non-overlapping.

We distinguish the *domain* of integrity as the objective state or condition of an object, system, person, group, or organizational entity, and, consistent with the first two of the three definitions in Webster's

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dictionary, *define* integrity as a state or condition of being whole, complete, unbroken, unimpaired, sound, in perfect condition.

We assert that integrity (the condition of being whole and complete) is a necessary condition for workability, and that the resultant level of workability determines for an individual, group, or organization the available opportunity set for performance. Hence, the way we treat integrity in our model provides an unambiguous and actionable access to the opportunity for superior performance, no matter how one defines performance.

For an individual we distinguish integrity as a matter of that person's word being whole and complete. For a group or organizational entity we define integrity as that group's or organization's word being whole and complete. A group's or organization's word consists of what is said between the people in that group or organization, and what is said by or on behalf of the group or organization. In the context of integrity being a matter of a human entity's word being whole and complete, we define integrity for an individual, group, or organization as: honoring one's word.

Oversimplifying somewhat, "honoring your word", as we define it, means you either keep your word, or as soon as you know that you will not, you say that you will not be keeping your word to those who were counting on your word and clean up any mess you caused by not keeping your word. By "keeping your word" we mean doing what you said you would do and by the time you said you would do it.

Honoring your word is also the route to creating whole and complete social and working relationships. In addition, it provides an actionable pathway to earning the trust of others. Perhaps most importantly, it provides an actionable pathway to being whole and complete with oneself, or in other words to being an integrated person.

We demonstrate that applying cost-benefit analysis to *honoring* your word guarantees that you will be untrustworthy. And that, with one arcane exception, you will not be a person of integrity, thereby reducing both the workability of your life and your opportunity for performance. The one arcane exception to this conclusion is the following: if when giving your word you announce that you will apply cost-benefit analysis to honoring your word you will maintain your integrity, but you also will have announced that you are an unmitigated opportunist. The virtually automatic application of cost-benefit analysis to one's integrity (an inherent tendency in most of us) lies at the heart of much out-of-integrity and untrustworthy behavior in modern life.

Regarding the relation between integrity and the three virtue phenomena of morality, ethics and legality, this new model: 1) encompasses all four terms in one consistent theory, 2) makes clear and unambiguous the "moral compasses" potentially available in each of the three virtue phenomena, and 3) by revealing the relation between honoring the standards of the three virtue phenomena and performance (including being complete as a person and the quality of life), raises the likelihood that the now clear moral compasses can actually shape human behavior. This all falls out primarily from the unique treatment of integrity in our model as a purely positive phenomenon, independent of normative value judgments.

In summary, we show that defining integrity as honoring one's word (as we have defined "honoring one's word"): 1) provides an unambiguous and actionable access to the opportunity for superior performance and competitive advantage at the individual, organizational and social levels, and 2) empowers the three virtue phenomena of morality, ethics and legality.

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INTEGRITY: A POSITIVE MODEL THAT INCORPORATES THE NORMATIVE PHENOMENA OF MORALITY, ETHICS, AND LEGALITY – ABRIDGED*

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1. A NEW MODEL OF INTEGRITY

A. INTEGRITY: PROLOGUE

What follows is our new model of integrity. We began our effort to clarify the nature of integrity by researching its common usage as it appears in dictionaries, and by examining the philosophical discussion on integrity. In both cases, as we will later show, we found confusion and

* This paper is based on ideas and materials originally developed by Werner Erhard in 1975 (cf. his presentations on Integrity January 1, 1975 San Francisco, CA, and on Responsibility, Integrity, Happiness February 25, 1976 Denver, Colorado). Those ideas have also been part of the consulting services of the Vanto Group (formerly known as Landmark Education Business Development) and part of the programs of Landmark Worldwide, LLC. Many people have contributed to our thoughts and ideas on this topic and to the execution of this paper – too many to name completely. But we do wish to acknowledge the support, comments and suggestions of Chris Argyris, Lucian Bebchuk, Carl Bergstrom, Frances Cairncross, Sandra Carr, John Clippinger, Anne Coughlin, Xavier Casterner, Josh Cohen, Miriam Diesendruck, Joe DiMaggio, Oliver Goodenough, Kari Granger, Ron Heifetz, Bruce Gregory, Brian Hall, Rakesh Khurana, Tony Mayo, Kate Parrot, Hilary Putnam, Allan Scherr, Gonneke Spits, Elaine Sternberg, Sue Strober, Karen Wruck, Richard Zeckhauser, Mark Zupan, and especially Michael Zimmerman.

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confounding between *integrity*, *morality*, and *ethics*. We chose first to see if it was possible to eliminate the confusion and confounding amongst those three terms, while accounting for the essence of the common usage definitions and the important elements of what philosophy says about integrity. At the same time we avoided inventing any new definitions.

Our aim in settling on our definitions of each of the three terms was to honor the general common usage and philosophical meaning of each of the terms, while at the same time eliminating the confusion and confounding amongst them.

In defining integrity in our model, we honor common usage by using the first two definitions that appear in *Webster's New World Dictionary & Thesaurus* (1998). We eliminate the third and final definition that includes "morality" and therefore generates the confusion and confounding between integrity and the virtue terms of morality and ethics ("ethics" being found in the definition of "morality"). However, in our new model we have honored the commonly held philosophical idea reflected in common usage that morality and ethics are somehow related to integrity by showing exactly how the virtue phenomena of morality and ethics are related to integrity as a positive phenomenon.

What we mean by the term "virtue" in the phrases "virtue concepts" and "virtue phenomena" are concepts and phenomena that deal with the normative standards of right and wrong, desirable and undesirable, and good and bad.

A fundamental basis for this new model is the assignment of appropriate *realms* for each of the four phenomena (integrity, morality, ethics, and legality). For us the appropriate realms are those that make them effective tools for understanding and affecting human behavior. We assign each of the four phenomena to one of two realms, namely a *normative realm* of virtues, and a *positive realm* devoid of normative values. In our model, morality, ethics and legality exist in the normative virtue realm, whereas integrity exists in the positive realm.[1]

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[1] Drawing on *Webster's New World Dictionary* (1998) we use the following definitions of morality, ethics and legality: In this new model of integrity, "morality" exists in the normative realm, and within that realm morality is in the ***social*** *virtue domain,* and within that domain we define morality as a term as: *In a given society, in a given era of that society, morality is the generally accepted standards of what is desirable and undesirable; of right and wrong conduct, and what is considered by that society as good behavior and what is considered bad behavior of a person, group, or entity.*

In this new model of integrity, "ethics" exists in the normative realm, and within that realm ethics is in the ***group*** *virtue domain* (where a group is defined as a subclass of a given entity), and within that domain we define ethics as a term as: *In a given group (the benefits of inclusion in which group a person, sub-group, or entity enjoys), ethics is the agreed on standards of what is desirable and undesirable; of right and wrong conduct; of what is considered by that group as*

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B. INTEGRITY AS A POSITIVE MODEL

For those who may be unfamiliar with the term "positive" in the way it is used here, *positive* does not mean the opposite of *negative*; that is, by "positive theory" we don't mean a theory of what is good or right as contrasted with what is bad or wrong. By "positive theory" we mean a model that describes the way the world "behaves" – that is, the way the world actually is and how it operates independent of any value judgments about its desirability or undesirability, and a theory that is empirically testable (falsifiable in the Popperian sense, (Popper 1959)).

Positive in the way it is used here contrasts with *normative*, where "normative" means establishing, relating to, or deriving from a human standard or norm that indicates what is considered to be good and right, or bad and wrong. Or more specifically, "normative" means what is considered desirable or undesirable in conduct or behavior – that is, a value judgment about what should be or should not be.[2] In short, *positive* as it is used here is about "what is", while *normative* is about what human beings think "ought to be".

Note that when fully developed this new theory ultimately transforms the normative *concepts* of integrity, morality, ethics, and legality into positive *phenomena*. *Concept* is defined in *Webster's New World Dictionary & Thesaurus* (1998)[3] as "an idea or thought, esp. a generalized idea of a thing or class of things; abstract notion". *Concept* sharply contrasts with *phenomenon*, which is defined as "any event, circumstance, or experience that is apparent to the senses and that can be scientifically described or appraised".

Consequently, when integrity, morality, ethics, and legality are taken to be normative virtues, they fit the definition of *concept*, but when in this new theory they are shown to be positive entities they fit the definition of *phenomenon*. Consistent with this difference, when we are speaking about integrity, morality, ethics, and legality in their *normative* sense we use the term "concepts" (as in,

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good and bad behavior of a person, sub-group, or entity that is a member of the group, and may include defined bases for discipline, including exclusion.

In this new model of integrity, "legality" exists in the normative realm, and within that realm legality is in the ***governmental*** *virtue domain,* and within that domain we define legality as a term as: *the system of laws and regulations of right and wrong behavior that are enforceable by the state (federal, state, or local governmental body in the U.S.) through the exercise of its policing powers and judicial process, with the threat and use of penalties, including its monopoly on the right to use physical violence.*

[2] See Keynes (1891, pp. 34-35, and p. 46) "The Scope and Method of Political Economy"; and Friedman, (1996, p. 3) "The Methodology of Positive Economics", in *Essays in Positive Economics*.

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normative concepts). In contrast, when we are speaking about integrity, morality, ethics, and legality in their *positive* sense, as they are revealed by this new theory, we use the term "phenomena" (as in, positive phenomena).

C. INTEGRITY: DEFINITION

In *Webster's* (1998) "integrity" is defined as: "1. the quality or state of being complete; unbroken condition; wholeness; entirety; 2. the quality or state of being unimpaired; perfect condition; soundness; and 3. the quality or state of being of sound moral principle; uprightness, honesty, and sincerity".

As with the definitions of morality and ethics, including "sound moral principle in the definition of integrity (definition 3 in *Webster's* definition above) confounds and confuses the distinction between each of these three. In our new model, the definition of integrity specifically does not include *Webster's* definition 3, "the quality or state of being of sound moral principle; uprightness, honesty, and sincerity". While the virtue concepts mentioned in definition 3 are not included in our definition of integrity, the way integrity is treated in our new model does take account of morality, ethics and legality by making these standards part of one's word unless one has publicly announced one's refusal to abide by one or more of those standards and agrees to accept any consequences for such refusal.

As we have said, in our new model morality, ethics, and legality are normative virtue concepts, and integrity is not. Integrity as we distinguish it is a purely positive phenomenon, independent of normative value judgments. Integrity is thus not about good or bad, or right or wrong, or even about what should be or what should not be.

In this new model of integrity, "integrity" exists in the positive realm, and within that realm its *domain* is one of the ***objective state or condition***, and within that domain we define "integrity" as: *a state or condition of being whole, complete, unbroken, unimpaired, sound, in perfect condition.*

Hereafter we sometimes use the term "whole and complete" to represent this entire definition.

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2. THE INTEGRITY OF OBJECTS AND SYSTEMS, AND THE UNIVERSAL CONSEQUENCES OF DIMINISHED INTEGRITY

A. INTEGRITY OF AN OBJECT

In this new model, we distinguish integrity for objects and systems as being a matter of the components that make up the object or system and the relationship between those components, and their design, the implementation of the design, and the use to which they are put. For an object or system to have integrity all of the foregoing must fit our definition of integrity (be whole, complete, unbroken, unimpaired, sound, perfect condition).

Consider a bicycle wheel as an example of an object and its integrity. As we remove spokes from the bicycle wheel, the wheel is no longer whole and complete. Because the wheel is no longer whole and complete, the integrity of the wheel is diminished.

B. WORKABILITY

As a consequence of the diminution of the integrity of the wheel (a diminution of whole and complete), there is an obvious corresponding diminution in the workability of the wheel. The Oxford English Dictionary defines workable as: "Capable of producing the desired effect or result."[4]

I. *WORKABILITY - DEFINITION:*

In this new model of integrity, we define workability as: *the state or condition that determines the available opportunity for performance (the "opportunity set").*

As we remove spokes from the wheel, integrity is more and more diminished, and as integrity is more and more diminished, the wheel becomes less and less workable. Indeed, when we have removed enough spokes the wheel has no integrity and therefore the wheel collapses into complete failure and will not work at all.

[4] *Oxford English Dictionary*, 2017, Oxford University Press. Accessed 18 July 2017. https://en.oxforddictionaries.com

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In short we assert the following simple, general rule: As integrity declines, workability declines, and when workability declines the opportunity for performance (the opportunity set) declines.

C. PERFORMANCE

We mean the word "performance"[5] in its broadest sense and leave the choice of definition and measures of performance up to individuals or organizational entities – for example for organizations: profits or value creation; or for societies: concerns about environment, peace, or quality of life; or for individuals: being whole and complete as a person, the quality of one's life, happiness, or the welfare of one's children.

In effect, integrity as we distinguish and define it is an important factor of production (using the language of economists) comparable to knowledge and technology. Our model reveals the causal link between integrity and the available opportunity for performance (the opportunity set) for individuals, groups and organizations. And, our model provides actionable access to that causal link to individuals, families, executives, economists, philosophers, policy makers, leaders, and legal and governmental authorities. Revealing the causal link between integrity and performance makes clear what is currently obscured, namely, as integrity declines the available opportunity for performance declines – however one wishes to define performance[6]. As we will see below, this is an empirically testable proposition.

I. *THE RELATIONSHIP BETWEEN INTEGRITY AND PERFORMANCE:*

We can now extend and thereby complete our definition of workability to include the definition of "performance" (the final word used in the definition of workability). We define

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5 The relevant entries in the *Encarta Dictionary* (Encarta, 2004, Microsoft® Encarta® Reference Library 2004: Microsoft Corporation) define performance as: "the manner in which something or somebody functions, operates, or behaves; the effectiveness of the way somebody does his or her job".

6 It should be noted that operating with integrity increases the available opportunity set for performance without regard to the objective of one's performance. This leads to the uncomfortable conclusion that behaving with integrity will allow one to more effectively accomplish ends that others may consider inappropriate or undesirable. However, given the relation between integrity and the virtue elements of morality, ethics, and legality, this holds only if one is acting morally, ethically, and legally. This last requires a broader discussion. For example, does the context of the morals, ethics and legality of a larger group trump the context of the morals, ethics and legality of a significantly smaller or less powerful group?

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"workability" as: *the state or condition that constitutes the available opportunity for something or somebody or a group or an organization to function, operate or behave to produce an intended outcome, i.e., to be effective; or the state or condition that determines the opportunity set from which someone or a group or an organization can choose outcomes, or design or construct for outcomes.*

In our bicycle wheel example, we saw that as a consequence of the diminution of integrity there is a diminution in the workability of the wheel. Now we see that as a consequence of the diminution of the workability of the wheel, there is a corresponding diminution in the opportunity for performance. As spokes are removed the integrity of the wheel is diminished. And, as the integrity of the wheel is diminished the workability of the wheel is diminished. And, as the workability of the wheel is diminished, the opportunity for performance is diminished.

Thus, there is a cascade beginning with integrity, flowing to workability, and from workability to performance. As a result of this cascade, any diminution of whole and complete (a diminution of integrity) is a diminution of workability, and any diminution of workability is a diminution in the opportunity for performance. Integrity is thus a requisite condition for maximum performance.

There is a clear and unambiguous relationship between integrity and performance. It is not that performance is caused by integrity, rather integrity is a necessary condition for performance. More rigorously, as integrity declines so too does the opportunity set for performance available to the actor or decision maker. Hence we speak about the *available opportunity set* for performance. Integrity is thus a necessary (although not sufficient) condition for performance. Some level of integrity is required for any level of performance. For example, as we said, when enough spokes are removed from the bicycle wheel, the wheel collapses and there is no opportunity for performance.

In short, we assert the following simple, general rule: *ceteris paribus* (all other things held constant), as integrity declines, the opportunity for performance declines.

As is the case with the physical laws of nature (such as gravity), integrity as we have distinguished and defined it operates as it does regardless of whether one likes it or not (the question regarding how one might know something is whole and complete or not is entirely separable from its being so or not, and separable from the impact on performance of its being so or not.) Something is objectively whole, complete, unbroken, sound, perfect condition, or it is not. If it is, it has maximum workability. If it is not, to the degree that it is not, workability is diminished. And, to the degree that

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workability is diminished, the opportunity for performance is diminished. This yields what we have termed:

> "THE ONTOLOGICAL LAW OF INTEGRITY": *To the degree that integrity is diminished, the opportunity for performance (the opportunity set) is diminished*.

And this includes the opportunity for being whole and complete as a person, thus enriching the quality of one's life.

In order to reach the standard of being a law, a proposition must describe the workings or behavior of something, the stated workings or behavior of which are observed with unvarying uniformity under the same conditions. We believe that our Ontological Law of Integrity meets this standard, while recognizing that the required formal empirical evidence has yet to be generated.

We include in the domain of objects, objects that are wholly human, for example a person's body. If the condition of a person's body is less than whole, complete, unbroken, unimpaired, sound, perfect condition, then that person's body is diminished in physical integrity. As a body, this individual will have a diminished available opportunity for performance. However, the person, while diminished in physical integrity and therefore diminished in the available opportunity for physical performance, may at the same time be in full integrity as a person, as we will see in the unique way we distinguish integrity for a person as a person.[7]

D. SYSTEMS

All of the foregoing is also true for systems. The opportunity for performance of a system to any standard of performance for which the system is designed diminishes as the integrity of any component, or relationship between components, necessary to the designed standard of performance is diminished, i.e., is less than whole and complete. We see a repeat of the cascade from integrity to performance. When the integrity of any necessary component or necessary relationship between components of a system diminishes (that is, becomes less whole and complete, including being absent entirely), the workability of the system diminishes, and as the workability of the system diminishes, the opportunity for performance to the designed standard of performance of that system diminishes.

[7] Of course there are certain physical components and functionality required for someone to exist as a person. If these are lacking, there is no opportunity for integrity as a person.

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Thus again we see that, *ceteris paribus*, as the integrity of a system declines, the available opportunity for performance of that system declines – an empirically testable proposition.

Other ways that the integrity of a system (or object) can be compromised and thereby result in diminished performance is when the design itself (integrity-of-design) or the implementation (integrity-of-implementation) of the design lacks integrity. When the design of a system or the implementation of the design lacks any component, or relationship between components, required to perform at the designed-for available opportunity for performance, the design or its implementation is less than whole and complete and that violates the definition of integrity.

Finally, the integrity of a system (or object) can be compromised and thereby result in diminished performance when the operation (use) of the system by the user lacks integrity (integrity-of-use). When a system is used to produce performance where the design does not allow for such performance, the system is being used other than as it is meant to be used and such use is unsound, and that leaves the use of the system out of integrity.[8] We note that the likelihood of an out-of-integrity use of a system rises in proportion to the degree that the user of the system is out of integrity as a person.

Our model says nothing about the standard of performance to which a system is designed; that definition is left totally to the discretion of the designer or to the design standard specified by, or agreed to by the user (be it a person, group or organization).

We include in the domain of systems (including what we have said about the integrity of systems), 1) aspects of systems that are used by people (for example operating instructions or manufacturing protocols), 2) systems that impact people (for example corporate human resource strategies), and 3) systems that utilize people (for example business processes and manufacturing processes). As with human objects, if such systems that include people in some way are less than whole, complete, unbroken, unimpaired, sound, perfect condition, then that human-including-system is diminished in integrity. As a system, the system will have a diminished available opportunity for performance. However, the person (or persons) using the system, or impacted by the system, or utilized by the system, while confronted with a system diminished in system integrity and therefore

[8] For example, if a man of 300 pounds attempts to save his life with a life preserver flotation device designed to be used by a child of 50 pounds, he will drown unless he can swim. In addition, if he were to use a life preserver flotation device designed to be used by a man of 300 pounds, but he ties it around his ankles, the user's operation of the system is unsound, he will die.

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diminished in the available opportunity for system performance, may at the same time be in full integrity as persons --- as will be clear in the way we distinguish integrity for persons, groups, and organizational entities. Conversely, if the entire system is otherwise in integrity, but one or more humans who are a part of the system are personally out of integrity the system is likely to be out of integrity as well.

In summary, the available opportunity set for performance of a system is conditional on the integrity of the components and relationship between components necessary to the designed standard of performance, and the integrity-of-design, and the integrity-of-use.

3. INTEGRITY FOR A PERSON

A. INTEGRITY FOR PERSONS, GROUPS AND ORGANIZATIONS

We distinguish integrity for an individual as being solely a matter of that person's word, and for a group or organizational entity as being comprised solely of what is said by or on behalf of the group or organization (the group or organization's word). (In the body of the paper below we define explicitly and completely what constitutes "one's word.") For a person, group or organizational entity to have integrity, the word of the person, group or organizational entity must be whole, complete, unbroken, unimpaired, sound, perfect condition. In our new model this is achieved by: *honoring one's word*.

B. INTEGRITY FOR A PERSON IS A MATTER OF THAT PERSON'S WORD

In this new model, integrity for a person is a matter of that person's word, nothing more and nothing less. Be it my word to myself (e.g., making a promise to myself, or a comment to myself about myself), or my word to others, in fact it is my word through which I *define* and *express* myself, both for myself and for others.

Even in the case where my "actions speak louder than words", it is what is *said* by my actions (the *speaking* of the actions, rather than the actions per se) that constitutes and expresses me, for

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myself and for others. It is as my word that others encounter me. And, while less obvious, it is also as my word (to others as well as to myself) that I encounter myself.[9] Indeed, in this new model, who I *am* is my word, at least in the matter of integrity. Because of its importance we discuss this proposition in some detail.

C. ONE'S WORD DEFINED

In this new model of integrity, we define a person's word as consisting of each of the following:

Word-1. **What You Said:** Whatever you have said you will do or will not do, and in the case of do, by when you said you would do it.

> Note A – Requests Of You Become Your Word Unless You Have Timely Responded To Them: When you have received a request, you may accept, decline, make a counter offer, or promise to respond at some specific later time. If you do not timely respond to a request with a decline, counter offer, or promise to respond at some specific later time (which promise you timely honor), you have in effect accepted (given your word to) that request. If when you receive a request you do not timely respond to that request with one of the four legitimate responses, you have in effect accepted (given your word to) that request. That is to say, that request is your word (What You Said: Word 1).
>
> Note B – In Contrast, Your Requests Of Others Do Not For You Become Their Word When They Have Not Responded In A Timely Fashion: The efficacy (workability) of the asymmetry between Note A and this Note B is explained below in Section D, Clarification of One's "Word-3 Note".

Word-2. **What You Know:** Whatever you know to do or know not to do, and in the case of 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.

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9 I encounter myself either authentically or inauthentically. If you believe Chris Argyris (as we do), we human beings almost universally encounter ourselves in many respects inauthentically, that is ". . . people consistently act inconsistently, unaware of the contradiction . . . between the way they think they are acting and the way they really act" (Argyris, "Teaching Smart People How to Learn",). When we encounter ourselves inauthentically we are not whole and complete and thus are out of integrity.

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Word-3. **What Is Expected:** Whatever you are expected to do or not do (even when not explicitly expressed), and in the case of do, doing it on time, unless you have explicitly said to the contrary.

> Note – In Contrast, Your Expectations Of Others Are Not For You The Word Of Others: What you expect of others and have not explicitly expressed to them is not part of their word as defined in this new model. Only those expectations you have of others that you have made clear to them by a request is part of their word (unless they decline or counter-propose your request).

Word-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 for what you have asserted also makes what you have asserted valid for themselves.[10]

Word-5. **What You Stand For:** What you stand for is fundamental to who you are for yourself and who you are for others. What you stand for is a declaration constituted by 1) who you hold yourself to be for yourself as that for which you can be counted on from yourself (whether specifically articulated by you or not), and 2) who you hold yourself out to be for others as that for which you can be counted on by others (or have allowed others to believe as that for which you can be counted on). The importance of this aspect of one's word in the matter of integrity is pointed to by Cox et al in the Stanford Encyclopedia of Philosophy who devote an entire section to "Integrity as Standing for Something".

Word-6. **Moral, Ethical And Legal Standards:** The *social moral standards*, the *group ethical standards* and the *governmental legal standards* of right and wrong, good and bad behavior, in the society, groups and state in which one enjoys the benefits of membership are also part of one's word (what one is expected to do) unless a) one has explicitly and publicly expressed an intention to not keep one or more of

[10] See: Searle, 1969, Speech Acts: *An Essay in the Philosophy of Language*, Cambridge, UK: Cambridge University Press, especially for his discussion of assertions.

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these standards, and b) one is willing to bear the costs of refusing to conform to these standards (the rules of the game one is in).

Note that what we have defined here is what constitutes a "*person's word*" – not what constitutes integrity for a person, which is explicitly defined below.

ASSIGNMENT: We request you come to class on the first day with the following six aspects of your word memorized:

1. What I said I would do, or not do
2. What I know to do, or not do
3. What is expected of me by others (even if they haven't said so)
4. What I say is so (assert)
5. What I stand for
6. Moral, ethical and legal standards of the societies, groups, and governmental entities in which I enjoy membership

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D. CLARIFICATIONS OF "ONE'S WORD" AS DEFINED ABOVE

Word-1. Most people will not have a problem with Word-1 (*their word being constituted by that to which they have given their word*).

> Many people will have a problem in Word-1 with Note B: Your Requests Of Others Do Not For You Become Their Word When They Have Not Responded In A Timely Fashion. Assuming that the non-response of another to your request is an acceptance on their part invites a breakdown in workability and a consequential decline in the opportunity for performance. Where another has not timely responded to your request, you avoid the chance of such a breakdown if you hold yourself accountable for obtaining a response. Note that integrity is a matter of being whole and complete as to one's word, integrity is not an issue of fairness.

Word-2. Some people may have a problem with Word-2 (their word also being constituted by what they *know to do and doing it as it was meant to be done)*, because there might be situations in which they don't know what to do, or may not know how it is meant to be done. If one does not know what to do, and one *does not know* that one does not know what to do, that does not fit the definition of one's word as stated in Word-2, (*doing what you know to do)*. However, if one does not know what to do and one *knows* that one does not know, that does fit the definition of one's Word-2, and explicitly saying that one does not know what to do would be a part of one's word, otherwise the other would be left with the belief that one does know what to do. Likewise with knowing how it is meant to be done.

Word-3. Many people will have a problem with their word being constituted by Word-3 (*whatever is expected of them unless they have said to the contrary*). Of course if someone has an expectation of me and has then expressed that expectation in the form of a request, I can accept, decline or counteroffer that request – no problem with that. It is being obligated by expectations of me that have not been expressed explicitly, and certainly those about which one is unaware (unexpressed requests), with which many people will have a problem. When these are also considered as being part of one's word, it occurs for many as wrongful that one should be burdened by the unexpressed expectations (unexpressed requests) that others have of one. There are six points to be considered.

a. Suppose someone has an expectation (unexpressed request) of another. Even if one is unaware of the expectation, if that expectation is not met, like it or not, the outcome is much the same as having given one's word and not kept that word; specifically, workability declines, and consequently the opportunity for performance declines.

b. For better or for worse, what is expected of one is expected of one; in life there is no escaping expectations (unexpressed requests). And if there is an expectation (even if you are unaware of that expectation), and you do not either meet that expectation or uncover it and explicitly declare that you will not meet it, there will be a breakdown and workability will decline. As with an object or system, when a relationship is less than whole and complete, workability declines, and consequently the opportunity for performance declines.

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c. The notion of it being wrong or right (or bad or good, or unfair or fair) that you are affected by the unannounced expectations (unexpressed requests) of others is a normative value judgment, and in this new model of integrity, integrity is devoid of such normative value judgments. Whether you like it or not is irrelevant from the standpoint of integrity, workability, and performance. For example, given the obvious impact of unmet expectations on the workability of relationships, when you recognize that the expectations of others matter and you take all expectations of those *with whom you desire to have a workable relationship* as part of your word unless you have explicitly declared you will not meet them, your integrity will increase, the workability of your life will increase, and your opportunity for performance (however defined) will be greater. It all follows, willy-nilly (i.e. willingly or unwillingly).

d. In light of the above three points, it follows that for a person's word to be whole and complete and to thereby create a life with high workability and high performance, one has to be "cause in the matter" of what is expected of one. By taking the position (a declaration, not an assertion[11]) that I am cause in the matter of what people expect of me, I am then led to be highly sensitive, and motivated to ferret out those expectations and to take action to manage them. And if I am straight with those who have expectations of me that I will not fulfill, my integrity will increase, the workability of my life will increase, and my performance (however defined) will be greater.

e. While we are still defining a person's word and have not yet gotten to defining integrity for a person, as you will see below when we do, when declining an expectation (unexpressed request) of you, you do not have to deal with any mess that arises as a result of your decline, given that expectations of you are your word only if you have failed to decline them. Note that there may well be a mess as a result of your decline. You may well choose to do something to deal with the mess that results from the decline but this is not a matter of keeping your word whole and complete and is therefore not a matter of your integrity to do so.

f. In summary, one's word as we have defined it in this new model is not a matter of being obligated or not (or even of being willing or not willing) to fulfill the expectations of others; if there is an expectation (unexpressed request), there is an expectation, and if you do not fulfill the expectation and have not said that you will not fulfill the expectation the consequence on workability and performance is the same as that to which you have explicitly given your word. And this is true even though you do have a justification for not fulfilling the expectation. For example, like it or not a person's performance is often judged against expectations (unexpressed requests), even if that person has never agreed to, or was not even aware of, those expectations. Thus, to create workability with those with whom you desire to have a relationship you must clean up any mess created in their lives that result from their expectations of you that you do not meet and that you have not

[11] See: Ibid.

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explicitly declined. This is what it means to take yourself to be cause in the matter of expectations of you.

Word-3 Note. There is an asymmetry here in Word-3 (*your expectations, unexpressed requests, of others are not the word of others*). As we said above, your word *includes* the unexpressed expectations of others unless you formally decline them; yet *your* unexpressed expectations are *not* the word of others. Thus, you cannot hold others accountable for fulfilling your unexpressed expectations. Indeed, holding others accountable for fulfilling your unexpressed expectations will result in a diminution of workability and performance, a consequence of your being out of integrity. This asymmetry – in effect an instance of "what's good for the goose is <u>not</u> good for the gander" – is required to be whole and complete with oneself and with others.

Word-4. With respect to Word-4 (*what you say is so*), some people will have a problem that one's word as to the existence of some thing or some state of the world includes being accountable that the other would find valid for themselves the evidence that one had for asserting something to be the case. Of course there are times when one says that this or that is so, or not so, but one would not be willing to be held to account for having evidence that the other would find valid. In such cases, one's word would include acknowledging that, and perhaps saying what level of evidence one does have: for example when one assumes (or even believes) that something is the case.

Word-5. With respect to Word-5 (*what you stand for*), it is important to be aware that what you stand for is essentially a matter of who for yourself you say you can be counted on to be (whether specifically articulated by you or not), and who you say that others can count on you to be for them (whether specifically declared or not). The explicit content of what you stand for is not a matter of your integrity. However, the impact on who you are for yourself and the impact on who you are for others is to a large extent determined by the nature of what you stand for, and the integrity with which you deal with what you stand for. And, to a large extent the magnitude of what you stand for determines your opportunity set for performance in the world, with others, and with yourself.

Word-6. With respect to Word-6 (*moral, ethical and legal standards*), in Section 7.B. of the full document we explicate in detail the arguments that lead to the proposition that moral, ethical and legal standards are a part of one's word. It suffices here to recognize that Word-6 re-contextualizes the moral, ethical and legal standards of the society, group and governmental entities in which one enjoys membership from something inflicted on me – someone else's will or in the language of this new model "someone else's word" – to *my word*, thus, leaving me with the power to honor my word, either by keeping it, or saying I will not and accepting the consequences.

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E. INTEGRITY IS HONORING ONE'S WORD

In this new model of integrity, we define integrity for a person as: *honoring one's word* (as one's word is defined in the preceding sections).

Notice that we did not say that integrity is a matter of *keeping* one's word; we said that integrity is *honoring* one's word.

In this new model of integrity, we define honoring your word as:

1. Keeping your word (and on time).

And, whenever you will not be keeping your word:

2. 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).

Notice that "honoring your word" includes two conditions, where the second condition comes into play whenever the first condition is not met. Integrity is an *"and"* proposition. In other words, to be a person of integrity all you have to do is "honor your word", which means you keep your word (1 above), *and* when you will not, then you say you will not and clean up any consequences (2. a, b and c above).

However, we have found it useful for discussions regarding the impact of integrity to sometimes use "honoring your word" in another way. While we want to emphasize that strictly speaking integrity for human entities is honoring their word as specified above, when speaking about the consequences of integrity we will sometimes speak as though integrity is an *"either/or"* proposition where you *either* "keep your word" (1 above), *or* you "honor your word" (2. a, b and c above). We have not yet found a situation, where in context, the way we are using "honor your word" is ambiguous.

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F. THE IMPOSSIBILITY OF ALWAYS KEEPING ONE'S WORD

A person who always keeps their word is almost certainly living a life that is too small. Thus, unless you are playing a small game in life, you will not always *keep* your word. However, it is always possible to *honor* your word. Integrity is *honoring* your word.

While always keeping your word may not be possible, honoring your word as we have defined *honoring* in our new model of integrity is always possible. Therefore, it is always possible to have integrity, that is, to be whole and complete as a person. Having integrity is a simple although not always easy matter of honoring your word.

The state of being whole, complete, unbroken, unimpaired, sound, perfect condition is our definition of integrity, but that definition says nothing about the pathway, or what one can or must do to create, maintain or restore integrity. Because honoring your word is the pathway to integrity it gives us access to integrity; it is actionable. In other words, you can't "do" whole and complete, you can "do" honor your word, and honoring your word leaves you whole and complete. This is what we mean when we say a proposition is "actionable".

It is worth repeating that integrity, as distinguished in this new model, is independent of normative value judgments. While one can have a normative value judgment regarding whether or not one likes integrity as distinguished in this new model (as one can have a normative value judgment about whether or not one likes gravity), the effect of integrity on performance is a positive (empirical) proposition. And to emphasize the point, the purely positive nature of integrity is independent of whether you believe honoring your word is a good or a bad thing. That is, the consequences of honoring or not honoring your word are independent of whether you believe it is a good or bad thing. We mean by this, that *ceteris paribus,* the closer a person, group, or entity is to full integrity, the larger will be the opportunity set for performance available to the entity. Moreover, since we have said nothing about how performance is defined or measured, our model of integrity is free of value judgments regarding what performance is. Integrity has no virtue value as we are defining it. Indeed, some might choose to give their word to what we might judge to be dishonorable activities or goals – "honor amongst thieves" for example.

The integrity mountain has no top, so you better learn to love climbing. Doing so makes it OK for each of us to recognize that we are not always a person of "integrity".

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Our proposition is that whatever it is you are committed to, you maximize the opportunity for success if you honor your word. We have also found that honoring your word is privately optimal in the sense that it requires no cooperation from anyone else. Even if everyone else is out of integrity, it is in your private best interest to be a man of integrity or woman of integrity, or person of integrity. If you behave with integrity in your interactions with others, they will come to trust you and that is valuable to you. At the same time, you do not naively assume that everyone you are dealing with in life is a person of integrity; you deal with each person as they in fact act.

In the full document, we emphasize the fact that in this new model of integrity, your word includes the ethical, moral and legal standards of the groups or entities in which you enjoy the benefits of membership (unless you have already publicly expressed that you will not keep one or more of these standards, and you willingly bear the consequences of not doing so). And, we discuss how treating integrity as a positive phenomenon increases the likelihood that individuals will honor their word regarding the standards of the virtue phenomena. Thus, individuals' efforts to behave with integrity (as we distinguish integrity in this new model) support morality, ethics and legality in their lives.

G. MAINTAINING ONE'S INTEGRITY WHEN NOT KEEPING ONE'S WORD – PARADOX RESOLVED

Unless we give our word to virtually nothing, it is impossible in practice to always be able to keep our word, and certainly to keep our word on time. If integrity is understood to be *keeping* one's word (as it often is), this creates a paradox for a person of integrity when confronted with instances where it is impossible or inappropriate for that person to keep his or her word. Faced with this paradox even people committed to integrity often wind up engaging in out-of-integrity behavior such as avoiding the issue, or engaging in long-winded explanations in an attempt to somehow counter-balance not keeping their word. And such efforts sometimes extend to what turns out to be highly counterproductive out-of-integrity behavior, e.g., lying, covering up, or laying the blame on others.

There is a high personal cost to oneself from such out-of-integrity behavior – that is, the cost of being less than whole and complete as a person (a disintegration of self) – combined with an inevitable decline in quality of life, not to mention the loss of trust in oneself by others. However, that

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the out-of-integrity behavior is the source of this cost is inevitably hidden. In Section 8 of the full document we define and discuss at length what we term the "veil of invisibility"[12] that conceals the impact of virtually all out-of-integrity behavior and the costs it imposes on individuals, groups, organizations, and societies. We summarize that discussion in Appendix A below.

By defining integrity for persons, groups and entities as honoring one's word, the paradox associated with taking integrity as keeping one's word (as is so often recommended by those who do not perceive the damage caused by taking integrity to be limited to *keeping* one's word) is resolved, and a pathway is established for handling not keeping one's word with integrity.

In the full document we discuss the situation in which it was impossible for Johnson and Johnson to keep its word (as we define an organization's word) that its products were safe. Because cyanide had been put in some Tylenol capsules and then replaced on retailer's shelves, it was impossible for J&J to keep its word that its Tylenol capsules were safe. In fact, a number of Tylenol consumers died. By simply honoring its word when it could not keep its word, J&J was able to maintain its integrity and thereby maintain its customers' trust in J&J and Tylenol. As a consequence, it resurrected Tylenol as a leading pain killer in a remarkably short period of time, and did so under circumstances in which experts predicted it could not be done.

There will also be cases where an entity will *choose* not to keep its word. For example, one of the functions of a governmental authority in a well-developed society is to maintain a monopoly over the legitimate use of violence to protect the rights of citizens, in particular to protect them from violent acts by their fellow citizens – including bodily harm or theft of or damage to their property. The commitment to use the government's monopoly on violence to maintain peace by preventing the private use of violence by citizens on each other can be understood as the state's word. Yet, in some cases it pays both the state and its citizens for the state to use its monopoly on violence on citizens in cases where violence of others is not being prevented. Consider cases like mad cow and avian flu diseases where it is considered appropriate for the governmental authority to use its powers to destroy herds or flocks in order to stamp out local infections so as to prevent the spread of disease and the loss of human life. In some, but not all, cases the rules of the game will provide for compensation for

[12] To use a variant of the term "veil of ignorance" originally used by John Rawls, *A Theory Of Justice*, Harvard University Press, 1971, Chapter 3

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the loss of property by such actions (as for example in cases of eminent domain where a public taking is ruled to be in the overall public interest).

There will also be cases in which we simply make a choice to not keep our word. For example, in a situation where when it comes time to keep our word, we are faced with two conflicting commitments and must choose one over the other. In such cases, whether as an individual, group or organizational entity, maintaining integrity always requires one to clean up the mess one has caused for those depending on one's word by honoring one's word.

The above examples help us see that a great deal of the mischief that surrounds integrity is a product of the paradox created by limiting the definition of integrity to *keeping* one's word in a reality in which it is not possible or even appropriate to always keep one's word. By defining integrity for individuals, groups and organizations as honoring one's word we resolve this paradox that undermines the power of integrity. Honoring our word provides the opportunity to maintain our integrity when it is not possible or appropriate to keep our word, or we simply choose not to keep our word.[13]

In his early insightful work Simons (1999) quite rightly emphasizes "behavioral integrity" as "… the perceived degree of congruence between the values expressed by words and those expressed through action," (p. 90) and points to the importance of what he terms "word-action" misfit. Simons' paper ". . . proposes that the divergence between words and deeds has profound costs as it renders managers untrustworthy and undermines their credibility and their ability to use their words to influence the actions of their subordinates." (p. 89).[14] We agree, and find his statement a clear illustration of what we said earlier, namely, that as the integrity of one's word declines, the available opportunity for performance declines.

Simons points at the critical distinction that integrity for a person is a matter of that person's word. However, as an example of the almost universal treatment of integrity, Simons defines integrity as *keeping* one's word, but our model does not. In order for "… the perceived degree of congruence

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[13] There is a useful parallel/application of this principle in the law. Lucian Bebchuk pointed out to us in a private communication that "The idea that integrity does not require keeping one's word no matter what relates to Oliver Wendell Holmes' notion that a contract is not a promise to execute it no matter what, but rather to execute it or bear the financial consequences stipulated by the law".

[14] See also Simons, 2002, "Behavioral Integrity: The Perceived Alignment Between Manager's Words and Deeds as a Research Focus", Organization Science, V. 13, No. 1: pp. 18-35

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between the values expressed by words and those expressed through action,"[15] to be an effective model of integrity, the model *must* provide an opportunity to maintain one's integrity in situations in which one cannot keep one's word or makes a choice to not keep one's word (a condition that Simons also implies is necessary but does not state in his discussion). As we said above, there are cases where because of the complexities of the situation or external factors, it is not always optimal or appropriate for managers (indeed all individuals) to *keep* their word.

Honoring One's Word as the pathway to integrity provides a complete model that includes a way to maintain integrity when one is for any reason not going to keep one's word. When one honors one's word exactly as we define it in the sections above, (including dealing with the consequences to others of not keeping one's word) there are none of the "profound costs" that Simons rightly associates with not being able to keep one's word.

In fact failing to keep one's word but fully honoring that word can generate substantial benefits in that such behavior provides a vivid signal to others that one takes one's word seriously. In their *Journal of Marketing* study of favorable and unfavorable incidents in service encounters in the airline, restaurant and hotel businesses, Bitner, Booms, and Tetreault (1990, pp. 80-81) were surprised to find, (using our language) the power of honoring one's word when one does not keep one's word. Their study revealed that 23.3% of the

> ". . . 'memorable satisfactory encounters' involve difficulties attributable to failures in core service delivery. . . From a management perspective, this finding is striking. It suggests that even service delivery system *failures* can be remembered as highly satisfactory encounters if they are handled properly. . . One might expect that dissatisfaction could be mitigated in failure situations if employees are trained to respond, but the fact that such incidents can be remembered as very satisfactory is somewhat surprising." (Italics in original.)

We are not surprised by the favorable response of customers to such "properly handled" service failures; in fact, from the perspective of our new model such outcomes are predictable. While apparently counter intuitive, customers are frequently surprised and delighted when individuals or organizations honor their word when they have failed to keep their word. Indeed, such occasions are often viewed by customers as extraordinary performance. In fact, when the failure is newsworthy, the actions the organization takes to honor its word are also newsworthy. Thus, the results of the Bitner,

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[15] Simons, 1999, "Behavioral Integrity as a Critical Ingredient for Transformational Leadership", Journal of Organizational Change Management, V. 12, No. 2: pp. 89-104, p. 90.

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Booms, and Tetreault study illustrate our postulated relation between integrity and performance – in this case performance as viewed by the organization's customers. And the results imply (counter to the arguments of Simons and others) that one will create trust by others more quickly when one fails to *keep* one's word, but *honors* one's word.

H. INTEGRITY AS THE INTEGRATION OF SELF

In the Stanford Encyclopedia of Philosophy, Cox, La Caze and Levine (2005)[16] point out that "integrity is primarily a formal relation one has to oneself". This is an important theme that runs through the philosophical discourse on integrity, and it relates to integrity directly as we characterize it – namely, as "being whole and complete as a person". We extract the various following phrases that relate to being personally whole and complete from a much longer quotation in the Stanford Encyclopedia of Philosophy:

- "… 'integrity' refers to the wholeness, intactness or purity of a thing – meanings that are sometimes … applied to people."
- "… maintains its integrity as long as it remains uncorrupted …"
- "… the most important of them being: (i) integrity as the integration of self; (ii) integrity as maintenance of identity; (iii) integrity as standing for something …"
- "… Integrity as Self –Integration …"

The ideas pointed to by the quotes above are represented in this paper by our phrase "being whole and complete as a person".

We now deal directly with how integrity creates being whole and complete as a person and how being whole and complete as a person relates to the quality of one's life.

16 Cox, La Caze and Levine, Integrity. *The Stanford Encyclopedia of Philosophy* (Fall 2005 Edition), Edward N. Zalta (ed.) Accessed April 9, 2006 http://plato.stanford.edu/archives/fall2005/entries/integrity/

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I. *THE ROLE OF ONE'S BODY*

While in everyday speaking we might say that a person identifies with their body, on closer examination it is not their body per se with which they identify, that is, it is not their body per se that they are for themselves. Rather it is what they say to themselves and to others about their body, their interpretation of their body, with which they identify.

For example, two different people lose both legs. One of the two says to herself, "I am less of a person", and as a result may contemplate suicide, or perhaps experience depression. The other of the two says to herself "I have lost my legs, but I am no less of a person", and as a result goes on to live a productive and fulfilled life, and does so despite having an impaired body. It is what I say, i.e., my word, with which I identify, rather than my body per se.

Indeed, to emphasize the point, it is never one's body per se that one is for oneself; rather, it is what one says about one's body – one's judgments, evaluations, e.g., the pride or shame about one's body with which one identifies. This further clarifies why we make the distinction between the integrity of a person and the integrity of that person's body. As we said, at least for purposes of integrity, we treat a person's body as an object or system, and distinguish a person's body from the person. The integrity of a person's body has to do with the wholeness and completeness of that person's body. The integrity of a person has to do with the wholeness and completeness of that person's word.

II. *THE ROLE OF ONE'S FEELINGS*

Similarly, some of us think we are our feelings, i.e., we identify with our feelings. However, with a deeper examination of ourselves it becomes clear that it is not our feelings per se (what is happening in our brain and endocrine system, or even any resultant sensations or feelings about which we become aware) that we are for ourselves. Rather it is what I say I am feeling, and what I say about what I am feeling (that is to say, my interpretation of those sensations and feelings) that I am for myself.

If you experience an emotion, let's say annoyance, that you interpret as inappropriate to the circumstances in which you find yourself, with incredulity you might say, "Why am I feeling annoyed?" In your questioning of the appropriateness of the feeling, you have identified your self with what you say about the feeling (your interpretation of the feeling), not with the feeling itself. On

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the other hand, if you experience annoyance that you interpret as appropriate to the circumstances, with definiteness you might say, "I am annoyed!" In your conclusion of the appropriateness of the feeling, again, you have identified yourself with what you say about the feeling (your interpretation), not with the feeling itself. Moreover, unless one is in some way mentally deficient, one acts consistent with one's interpretation, rather than acting consistent with the emotion itself.[17]

III. *THE ROLE OF ONE'S THINKING*

Finally, some might argue that we identify with our thinking. If we pay attention to our thought process, it is clear that we have different kinds of thinking.

In one kind of thinking, a good many of our thoughts are thoughts that we just *have*. That is, many thoughts just seem to come into mind willy-nilly. In fact, we sometimes reject the thought that we just had as being inaccurate or inappropriate to the situation, rather than identifying with it. Again, as with the emotions we experience, it is our interpretation of the thoughts we *have* – that is, what we say to ourselves about those thoughts – with which we identify.

Another kind of thinking is when we generate thoughts intentionally, when we *are* thinking rather than *having* thoughts. This includes when we think creatively; commonly we call this "having a new idea about something". In this creative thinking, we are speaking to ourselves about something – in words or symbols or images. We also go on to speak to ourselves about our new idea – that is, what we said when we were thinking creatively. In this speaking to ourselves about our new idea, we reject certain statements we made in the new idea, modify others and accept yet others. Whether it be what we say to ourselves in formulating the original idea, or what we say to ourselves about the original idea, it is what we say to ourselves with which we identify.

Of course we have all experienced situations in which we later discover that what we said in our interpretation was in fact erroneous or was inappropriate to the situation. Nevertheless, accurate or inaccurate, it is with what we say in our interpretations at the time that we identify. And, this

[17] For the human animal the action (or inaction) response to emotion is mediated by interpretation which occurs in language. For an animal without language, the animal's action (or inaction) response to emotion is not mediated by interpretation. (That animal's brain may sort through stored neuronal patterns in "selecting" the particular action or inaction it triggers in reaction to the emotion. An observer might ascribe interpretation to such selecting, but the selecting of the stored neuronal pattern is triggered by the emotion, not by any interpretation.) For an animal without language, there is nothing present like the interpretation experienced by the human animal.

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includes when we discover an error in an earlier statement of interpretation that leads to a new interpretation.

IV. *ONE'S WORD TO ONESELF: THE FOUNDATION OF INTEGRITY*

Being a person of integrity begins with my word to myself that *I am* a person of integrity. If I attempt to start with my word to others to be a person of integrity without having given my word to myself to be a person of integrity, I am almost certain to fail to be a person of integrity. Once I have given my word to myself that I am a person of integrity, I am more likely to notice opportunities to act with integrity regarding my word to others. (In addition, one is likely to act with more caution and care in giving one's word to others.) If in this process one does not practice dealing with one's word to one's self with integrity, one will fail to be a person of integrity. Ultimately, when one's word to one's self is whole, complete, unbroken, unimpaired, sound, perfect condition, it serves as a foundation on which one is likely to deal with one's word to others with integrity.

In the end it is honoring what I say to myself when I say I am a person of integrity that is the beginning and end of being a person of integrity.

When giving our word to others, one would think that it would be obvious to us that we have in fact given our word (although later we will argue that for most people even when giving their word to others they are often unaware that they have given their word). At the same time, when we give our word to ourselves, we seldom recognize that we have in fact given our word. For an example of this failure, think of occasions when the issue of self-discipline comes up, and the ease with which we often dismiss it – of course, always "just this one time." In such self-discipline cases, we fail to recognize that we are not honoring our word to ourselves; and, that in doing so, we have undermined ourselves as a person of integrity.

As we have said, integrity for a person is a matter of that person's word, nothing more and nothing less; and one's word to one's self is a critical part of one's word. By not being serious when we give our word to ourselves, we forfeit the opportunity to maintain our integrity by honoring our word to ourselves. We take the conversations we have with ourselves as merely "thinking". And when in those conversations we give our word, giving our word occurs to us as just more thinking, rather than having just committed ourselves (given our word) to ourselves. For example, thinking to myself that I will exercise tomorrow. But, when tomorrow comes, I have either simply forgotten my word

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to myself, or if remembered, I easily dismiss my word as nothing more than a thought (a good idea) I had yesterday. What it costs not to treat your word to yourself with integrity is that you become less powerful as a person, and with less power you will find yourself using force to deal with the world (guile, anger, bossiness, subterfuge, righteousness, defensiveness, manipulation, and the like – or at the other end of the spectrum but still a matter of force, playing the victim, helplessness and the like).

An important aspect of my word to myself is my word to others. For example, when I give my word to someone to meet them at a given time tomorrow, in effect I have also given my word to myself to be there tomorrow at the appointed time and place. Likewise with any time I give my word to others, I have also given my word to myself to be good for my word.

If I hold myself up as a person of integrity and do not honor my word to myself, it is highly unlikely that I will be able to be in integrity with others.

Most of us hold ourselves to be a person of integrity, but if one does not treat one's word to oneself as a matter of integrity, being a person of integrity is simply not possible. Unfortunately, most of us human beings believe that we are people of integrity, but as Chris Argyris concludes after 40 years of studying human beings, we humans consistently act inconsistently with our view of ourselves. More specifically, and said in the language of our model, we consistently hold ourselves up as people of integrity but do not honor our word to ourselves, and moreover are blind to this contradiction.

Referring back to what was said at the beginning of Section 3.H. about the philosophical discourse of integrity's relation to being whole and complete as a person – "integrity as the integration of self," "quality of character," "uncorrupted," "exhibiting integrity throughout life," "maintenance of identity" – one's word to oneself can be said to be central in being personally whole and complete.

When I am not serious about my word to myself, it will show up consistently as various problems and difficulties in my life, the actual source of which I will obscure with various explanations and justifications. Moreover, I will show up for others variously as inconsistent, unfocused, scattered, unreliable, undependable, unpredictable, and generally unsatisfied as a person.

In conclusion, honoring your word to yourself provides a solid foundation for self discipline. When an occasion for self-discipline shows up for you as an occasion for honoring your word to yourself, and you see that as a way to maintain yourself whole and complete as a person, that empowers you to deal with the matter with integrity.

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V. ***SUMMARY***

Whether it be one's body, or one's emotions, or one's thoughts, it is our interpretation (what we say to ourselves, our word to ourselves) that ultimately defines who we are for ourselves. Who one is in the matter of integrity is one's word – nothing more and nothing less.

I. ONE'S RELATIONSHIPS ARE CONSTITUTED BY ONE'S WORD

In Section [3.H.] we looked at a person's integrity from the perspective of what it takes for that person to be whole and complete, and now we look at integrity from the perspective of what it takes for the relationship created by the person's word to be whole and complete.

The power of taking one's self to be constituted by one's word becomes even clearer when examined in light of the fact that giving one's word to another creates a relationship (or a new aspect of an existing relationship). When I give my word, I have a new relationship not only to the other, but, less obviously, with myself as well. Therefore it is important to hold one's word in a context that includes both one's word as itself and the relationships that it creates.

Simply put, when I give my word to another, that act creates various conditions of "counting on" or "reliance on", in the relationship between me and the other. Given that one's word creates the relationship, it follows that when one's word is whole and complete, the aspect of the relationship it creates is whole and complete. In a critical sense, who I am for another *is* my word,[18] i.e., my expression of my self. For a relationship to have integrity (to be whole and complete), one's word must be whole and complete. As Shakespeare said, "This above all: to thine own self be true, <u>it must follow, as the night the day</u>, Thou cans't not be false to any man."[19] When one is true to one's word (which is being true to one's self), one cannot be but true to any man.

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18 My word is constituted not only literally in words, but in the "speaking" of my actions (including facial countenance, body language, and the like), i.e., what these actions say to others. To be clear, "my word" includes what my word literally says in words and what my actions say. Therefore, my word includes what I say literally in words and what my actions say. Of course, as is the case with what I say in words, what is said by my actions will often be interpreted by the other. And, therefore who I ultimately am for the other is a product of my word including what is said by my actions, as the other interprets my word. Being aware of this opens up the opportunity to do something to ensure that the other has not misinterpreted my word, including what is said by my actions.

19 Shakespeare, Hamlet, Act II. (Underlining added for emphasis.)

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Of course, there are at least two sides to a relationship. If one side has integrity and the other does not (the word of the other is not whole and complete) there is a diminution of integrity in the relationship resulting in a diminution of the available opportunity for performance in (or resulting from) the relationship – however performance is defined. Nevertheless, when the other person in a relationship is out-of-integrity and therefore diminishes the workability of that relationship, your being in-integrity allows you to continue to be effective in the relationship and also to contribute positively to the workability of that relationship. And therefore, in spite of the other being out-of-integrity you personally benefit. Your being in-integrity leaves you whole and complete both *outside* of the relationship and *inside* the relationship. Thus, as we said earlier, integrity is privately optimal; it does not require the cooperation of the other. You benefit even though the other is out-of-integrity.

J. CONCLUSION: AN ACTIONABLE PATHWAY

In conclusion, in our new model, the way in which integrity is distinguished and defined for individuals, groups and organizations reveals the impact of integrity on workability and trustworthiness, and consequently on performance. Even more importantly, our new model provides an actionable pathway (that is, direct access[20]) to integrity and therefore to workability and trustworthiness, and, consequently, to elevating performance itself.

4. APPENDIX A

There are eleven factors contributing to what we term the "veil of invisibility" that conceals the impact of out-of-integrity behavior on individuals, groups, organizations, and societies (dealt with in detail in Section 8 of the full document).

[20] What Chris Argyris defines as "actionable research". See Argyris, 1993, *Knowledge for Action: A Guide to Overcoming Barriers to Organizational Change*, San Francisco, CA: Jossey-Bass, Inc.

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A. ELEVEN FACTORS OF THE "VEIL OF INVISIBILITY" THAT CONCEAL THE EFFECTS OF OUT-OF-INTEGRITY BEHAVIOR

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 constituted in language. As such, when a person's word is less than whole and complete they are diminished as a person.

2. Living as if my Word is only What I Said (Word 1) and What I Assert Is True (Word 4)

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* or *what I assert is true*. This guarantees that we cannot be men or women 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

When we live (function in life) as though our word is limited to Word 1: What I Said and Word 4: What I say is so, we are virtually certain to be out of integrity with regard to our word as constituted in Words 2, 3, 5 and 6. 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.

3. "Integrity is a virtue"

For most people and organizations, integrity exists as a *virtue* rather than as a *necessary condition for performance*. When held as a virtue rather than as a factor of production, integrity is easily sacrificed when it appears that a person or organization must do so to succeed. For many people, virtue is valued only to the degree that it

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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.

4. Self-Deception about being out-of-integrity

People are mostly unaware that they have not kept their word. All 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 Chris Argyris 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."[21]

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.

5. Integrity is keeping one's word

The belief that integrity is keeping one's word – period – leaves no way to maintain integrity when this is not possible, or when it is inappropriate, or when one simply chooses not to keep one's word. This leads to concealing not keeping one's word, which adds to the veil of invisibility about the impact of violations of the Law of Integrity.

6. Fear of acknowledging you are not going to keep your word

When maintaining your integrity (i.e., acknowledging that you are not going to keep your word and cleaning up the mess that results) appears to you as a threat to be avoided (like it was when you were a child) rather than simply a challenge to be dealt with, you will find it difficult to maintain your integrity. When not keeping their word, most people choose the apparent short-term gain of hiding that they will not keep their 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.

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21 Argyris, Chris. 1991. *Teaching Smart People How to Learn*. Harvard Business Review: May-June.

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7. Integrity is not seen as a factor of production

This leads people to make up false causes and unfounded rationalizations as the source(s) of failure, which in turn conceals the violations of the Law of Integrity as the source of the reduction of the opportunity for performance that results in failure.

8. *Not* doing a 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. Simply put, this failure to do a cost/benefit analysis on giving one's word is irresponsible. Irresponsible giving of one's word is a major source of the mess left in the lives of people and organizations. People generally do not see the giving of their word as: "I *am* going to *make* this happen," but if you are not doing this you will be out-of-integrity. Generally people give their word *intending* to keep it. That is, they are merely sincere. If anything makes it difficult to deliver, then they provide *reasons* instead of results.

9. *Doing* a 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.

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."

Such a statement, while leaving me with integrity will not engender trust. In fact it says that my word is meaningless.

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,

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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 climbing".

11. Not having your word in existence when it comes time to keep your word

People say "Talk is cheap" because most people do not honor their word when it comes time to keep their word. A major source of people not honoring their word, is that when it comes time for them to do so, their word does not exist for them in a way that gives them a reliable opportunity to honor their word.

Most people have never given any thought to keeping their word in existence so that when it comes time for them to keep their word there is a reliable opportunity for them to honor their word. This is a major source of out-of-integrity behavior for individuals, groups and organizations.

In order to honor your word, you will need an extraordinarily powerful answer to the question, "Where Is My Word When It Comes Time For Me To Keep My Word?" If you don't have a way for your word to be powerfully present for you in the moment or moments that it is time for you to take action to honor your word, then you can forget about being a person of integrity, much less a leader.

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Introductory Course Reading And "Course Leadership Project" Part II For Being a Leader and The Effective Exercise of Leadership: An Ontological / Phenomenological Model

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8 August 2018

This document contains the Sixth and Seventh Course Readings for our one-semester course "Being A Leader and The Effective Exercise of Leadership: An Ontological / Phenomenological Model."

Some of the material presented in this course is based on or derived from the consulting and program material of the Vanto Group, and from material presented in the Landmark Forum and other programs offered by Landmark Worldwide Enterprises Inc. The ideas and the methodology created by Werner Erhard underlie much of the material. The authors are responsible for all errors or incompletions in this work.

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Abstract

The intention of this one semester leadership course is to leave participants actually being leaders and exercising leadership effectively as their natural self-expression. By "natural self-expression" we mean a way of being and acting in any leadership situation that is a spontaneous and intuitive effective response to what one is dealing with. The course is based on a new science of leadership. In addition to being designed to actually create leaders, this new science of leadership enables faculty in higher education to access, study, research, and teach being a leader and the effective exercise of leadership as these are actually lived and experienced "on-the-court" (as contrasted with being observed and interpreted from "in-the-stands").

The History of the Course

This course was created when it was first taught (from 2004 through 2008) at the University of Rochester Simon School of Business, NY, USA by utilizing the classroom as a laboratory. Since 2008 the course has been continuously developed and taught by us every year in an academic institution, such as the United States Air Force Academy, the Geisel School of Medicine at Dartmouth College, Nanyang Technological University, Singapore, Clemson University's College of Business in South Carolina, USA and most recently at University of California, Los Angeles (UCLA) in California, USA. Participants have been undergraduates, graduate students, administrators, alumni, business executives, management consultants, and faculty from various academic institutions. The course has also been offered to the public by us in six international locations such as Whistler, B.C. Canada (2012) and Abu Dhabi, United Arab Emirates (2016), each for the benefit of the Erhard-Jensen Ontological / Phenomenological Initiative (a charitable foundation).

Since 2010 (in that year under the sponsorship of the Kauffman Foundation, the Gruter Institute, and the United States Air Force Academy) we have trained over 200 scholars to effectively deliver the course. These 200 scholars (all of whom had previously taken the course) are from various academic institutions from North, Central and South America, Europe, Africa, Southeast Asia, the West Indies, the Middle East, and Russia. Forty-seven of these scholars are currently offering the course in their universities or colleges. We have also taught the course to a group of over 200 management consultants from more than 60 firms who now offer the course or material from the course to their clients, which clients include almost all the top Fortune 50 companies.

This course: "Being A Leader and The Effective Exercise of Leadership: An Ontological / Phenomenological Model" was developed by Erhard, Jensen, Zaffron, Echeverria (2013-present) and Granger (2008-2015). The course is normally taught over one academic semester. When we authors deliver the course, we do the full course either in 6 days separated with a two-day period in the middle for assignments outside the classroom, or we offer the course online in half-day classes over a period of a month or more.

From the beginning of the development of the course we have been committed to discovering what was actually required to leave our students being leaders and exercising leadership effectively as their natural self-expression, and for the course to contribute to the development of a new science of leadership.

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What Is Contained in This Document

The *Sixth* and *Seventh* of Eight Course Readings, "Being a Leader and the Effective Exercise of Leadership: An Ontological / Phenomenological Model"

Reading 6: Introductory Reading For "Being a Leader and the Effective Exercise of Leadership: An Ontological / Phenomenological Model"

By Erhard, Jensen, Zaffron and Echeverria

Reading 7: Your "Course Leadership Project" Assignment, Part II of II

By Erhard, Jensen, and Echeverria

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Reading 6: Introductory Reading For "Being a Leader and the Effective Exercise of Leadership: An Ontological / Phenomenological Model"

By Erhard, Jensen, Zaffron and Echeverria

Note: We acknowledge Kari L. Granger for her past work with us and specifically for the contribution she made to the development of this document.

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I. OVERVIEW

A. Being a Leader and the Effective Exercise of Leadership As One's Natural Self-Expression

The sole objective of this course is to leave you actually ***being a leader*** and ***exercising leadership effectively*** as your ***natural self-expression***. By "natural self-expression" we mean a way of being and acting in any leadership situation that is a spontaneous and intuitively effective response to what you are dealing with.

Being a leader is not taught in most leadership courses; instead what is almost universally taught is ***knowledge about leadership***. The significant difference between the impact of ***being*** versus ***knowing*** is for the most part not recognized in academia (in fact not recognized generally).

Being something and knowing about that something are dramatically different states with significantly different impacts on one's ***actions***. Also note that knowing is never a sufficient pathway to achieve being. For example, as it relates to this course, being a leader and knowing about leadership are

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dramatically different states with significantly different impacts on the effective exercise of leadership. In short: ***being a leader*** is dramatically different from ***knowing about leadership***.

Because this course is about ***creating*** leaders rather than teaching ***about*** leadership, the approach – the ***specialized terms*** and ***unique discourses*** employed – will be unfamiliar to most participants, and in fact challenging for some. In our fifteen years of experimenting with and developing a course that would actually leave participants being leaders and exercising leadership effectively ***as their natural self-expression***, we found it necessary to develop terminology, models, methodologies, and techniques that are different from those generally employed in academia.[1]

B. Explanation of the terms "Ontological Model" and "Phenomenological Method"

The word *ontology* – derived from the Greek words for "being" (*onto*) and "study" (*logos*) – means "the study of being"[2]. If you have ever wondered what it is like to *be* a bird, or wondered what it is like to *be* your dog, you were entering an ontological inquiry. Or for another example, one might wonder what it is like to *be*, or what *being* is like, for a person of the opposite gender, or saying the same thing in another way, wonder what *existence* is like for a person of the opposite gender ("existence" being a synonym for "being"). In other words, contemporary ontology is concerned with the *nature* and *function* of being. Saying the foregoing more rigorously, what is the *nature of being* for a person, and what is the *function of such being*?

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[1] For those interested in an explication of the model and methodology for teaching leadership that results in actually creating leaders, see Erhard, Werner, Jensen, Michael C. and Granger, Kari L., "Creating Leaders: An Ontological/Phenomenological Model" Chapter 16, *The Handbook For Teaching Leadership*, Scott Snook, Nitin Nohria, Rakesh Khurana, eds., Sage Publications, 2012; Harvard Business School NOM Unit Working Paper 11-037; Barbados Group Working Paper No. 10-10; Simon School Working Paper Series No. FR 10-30. Available updated (2013) at SSRN: http://ssrn.com/abstract=1681682

[2] Originally ontology concerned itself with *what exists* (as in *what be's*); however, contemporary ontology concerns itself with the nature of existence (as in *what is it like to be*) – or more rigorously, *what is the nature and function of being*.

For those with a philosophical bent, we use ontological in its Heideggerian sense. See Heidegger, 1962, *Being And Time* Oxford UK: Blackwell. We do not use ontological in its ancient metaphysical sense – what some have termed ontotheology – e.g., an "a priori argument for the existence of God", or in the Platonic sense of an a priori existence of ideal forms or archetypes.

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In this course we are concerned with what it is to *be* a leader. That is, what is the nature of *being* when being a leader, and what is the impact (function) of *being* on one's actions in the exercise of leadership. Of course we all have the experience of being, but rarely do we *inquire* into the nature and function of *being* – the elements and structure of being, and its consequences on our perception, emotions, creative imagination, thinking, planning, and most importantly on our actions.

C. The Ontological Model[3] of Leader and Leadership

There are various models employed in the study of human beings, with each model providing an understanding of the *nature* and *function*[4] of human beings as viewed from the perspective of each given model – for example the perspectives of: psychology, evolutionary science, sociology, anthropology, economics, philosophy, cognitive science, genetics, biology, neuroscience, and various combinations of these perspectives such as social psychology, behavioral economics, and evolutionary biology.

We employ the ontological model – from the Latin *ontologia* "science of being" (see Section I.J.1 on page 11) – in creating leaders because of its unique power to open up and reveal the *nature and function of being* when one is being a leader, and to open up and reveal the *source of one's actions* when exercising leadership.

While ontology as a general subject is concerned with the nature and function of *being* for anything, here we are concerned with the ontology of human beings – the nature and function of *being* for human beings. Specifically, we are concerned with the ontology of leader and leadership – that is, the nature and function of *being* when being a leader, and the source of *action* in the exercise of leadership.

---

[3] Ontology as we use the term is meant as it is used by Martin Heidegger (1927) in *Being and Time*, his groundbreaking book on *ontology* and its methodology of *phenomenology*. As we use the term and as Heidegger makes clear, this is not ontology in its medieval *metaphysical* sense.

[4] *Nature*: the make-up of something, the essential character of something. *Function*: the way something works, the normal or characteristic action [or behavior] of something (definitions drawn from *Webster's New World Dictionary* 1998).

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D. The Ontological Model's *Phenomenological Methodology* for Providing Direct *Access* to the *Being* of Being A Leader and the *Actions* of the Effective Exercise of Leadership

The definition of phenomenology from *The Stanford Encyclopedia of Philosophy*:

> "The discipline of phenomenology may be defined initially as the study of structures of experience, or consciousness. Literally, phenomenology is the study of 'phenomena': … things as they appear in our experience, or the ways we experience things, thus the meanings things have in our experience." (Smith 2013)

What it is to be a leader and what it is to exercise leadership effectively can be taught and learned through two possible methods: 1) The ***phenomenological* (*as-lived*) *method***: as being and action are lived and experienced, moment-to-moment, so to speak, *on-the-court*, or 2) the ***epistemological* (*knowing about*) *method***: as being and action are observed, described, and then figured out, explained and commented on, so to speak, *from-the-stands*. Obviously, being a leader and the effective exercise of leadership actually happens, so to speak, *on-the-court* and not *in-the-stands*.

We employ the *phenomenological method* because it provides ***direct access*** to the nature and function of *being* when being a leader, and to the source of *action* in the exercise of leadership which is opened up and revealed by the ontological model (see the previous section).

In summary: The *ontological model* of leader and leadership opens up and reveals the actual nature and function of being when one is being a leader, and opens up and reveals the actual source of one's actions in the effective exercise of leadership. And, the *phenomenological method* provides a personal as-it-is-actually-lived direct access to what has been opened up by the ontological model.[5]

Saying the same thing in a slightly different way, the ontological model with its methodology of phenomenology provides you as a student with the opportunity to access the personal as-lived on the court

[5] We are indebted to Martin Heidegger, and to those other thinkers who drew on Heidegger's ideas in their own work in the field, for having developed ontology and phenomenology as rigorous disciplines that we were able to draw on to develop an actionable pathway to being a leader and exercising leadership effectively as one's natural self-expression. Quoting Heidegger (1927, p. 33) regarding accessing being, "Ontology is possible only as phenomenology."

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experience of being a leader and the effective exercise of leadership, which when accessed in that way begins to be your natural self-expression.

As a participant in this course there is no need for you to study ontology or phenomenology. Rather it is we authors who are obligated to draw on these two disciplines to structure the course so that the course provides you with the opportunity to access for yourself the being of being a leader and the actions of the effective exercise of leadership as you will live and experience them on-the-court.

E. Learning *About* Leadership Versus *Access* to Being a Leader

Note that the attempt to develop leaders by teaching 1) the characteristics, styles, values, cognitive processing, and the like, of successful leaders, and 2) their patterns of analysis, planning, situational awareness, etc., and 3) their general principles for action, and rules and algorithms for action, and the like fails to provide *access* to the *being* of being a leader. Such learning and training actually leaves us with no more than mere information.

An epistemological mastery of a subject leaves you *knowing*. An ontological mastery of a subject leaves you *being*.

Leadership courses where knowledge is conveyed to and held by students as *information* leave students having to remember the information, and then trying to figure out when and how to apply that information in a given leadership situation. This is in stark contrast to being a leader and exercising leadership effectively *as your natural self-expression.*

To summarize so far, effective leadership does not come from mere knowledge about what successful leaders do, or trying to emulate the characteristics or styles of noteworthy leaders, or from trying to remember and follow the steps, tips or techniques from books on coaching on leadership – <u>and certainly not from merely being in a leadership position, or position of authority</u>.

By the way, when you have mastered the *being* of being a leader, then in any given leadership situation, the *knowledge* you may have learned about such things as patterns of analysis, planning,

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situational awareness, and the like, is readily available to you and has power as an authentic and natural expression of your *being* a leader.

F. Being a Leader and Exercising Leadership Effectively As Your Natural Self-Expression Requires *Discovering For Yourself*

While an epistemological approach may require of students a firm *understanding* of what is being taught, an ontological/phenomenological approach requires students to *discover for themselves* what is being taught. The point is not to stop at learning, but to go on to discover for yourself what you learned.

What it is to discover something is very different than what it is to know and understand that something, even if you know and understand it so well that you can speak cogently about it. *To discover* is not to learn, or to figure out, or to conclude.

Once something is discovered, you find yourself actually being knocked back by what you have discovered, saying "Oh wow!" or wondering how you could not have perceived what you now perceive. You are being knocked back, as if you opened your refrigerator door and found yourself peering into the Grand Canyon. This is sometimes referred to as *Einsicht*, or an "aha experience".

Phenomenology requires the immense intellectual effort of an *on-the-court* personal discovering of the actual phenomenon in question – and, not stopping at finding examples of it, but getting to the thing in itself. This contrasts with an *in-the-stands* understanding of something as a concept, or as a received idea or theory (someone else's discovery).

Phenomenology studies lived experience (life as lived) as contrasted with beliefs, theories, concepts, or ideas about life and living. A phenomenological inquiry asks questions such as "What is the experience of this?" or "In what way does this show up or occur for me?" or "What does this look like in the doing of it?" Most of us are untrained in being able to perceive or experience something as it is and *apart* from any theories or concepts of that which we are perceiving or experiencing. This methodology requires of us that we bracket any theories, beliefs, concepts, what we already know, what is obvious, and what we take for

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granted, about the phenomenon in which we are interested and discover newly for ourselves the phenomenon as it is actually lived.

G. A *Conversational Domain*, with the Power to Leave You Being a Leader and Exercising Leadership Effectively as Your Natural Self-Expression

Most of us assume that extraordinary leaders have something inside them that makes them extraordinary. The fact is that extraordinary leaders are ordinary people just like you and me.

While extraordinary leaders are innately ordinary, they do *see* (experience) and *comprehend* (make sense of) life (the world, others, and themselves) differently than most of us do. As a consequence, they *interact* with leadership situations differently than most of us do. And, it is the way they *interact* with leadership situations – the way they interact with the world, others, and themselves – that makes them extraordinary leaders. What allows such people to experience and comprehend life (the world, others, and themselves) differently than most of us is that they experience life through a unique *conversational domain*. For example, in the case of a physician, the set of *specialized terms* (medical terms) that are *networked together* in a specific way to form the unique *conversational domain* that is used in the practice of medicine, and through which a physician *perceives*, *comprehends*, and *interacts* with the human body.

As is the case with a physician in the practice of medicine, there is a *conversational domain for leader and leadership* that results in being a leader and the effective exercise of leadership as <u>one's natural self-expression</u>. This conversational domain for leader and leadership is also made up of *specialized terms* that are *networked together* in a specific way. Once mastered, these specialized terms and the way they are networked together form a *linguistic domain* through which you will perceive and comprehend the world, others and yourself and do so as a leader does, and as a result you will interact with the world, others and yourself as a leader does. In medical school, physicians master the conversational domain for the practice of medicine. This course is about you mastering for yourself the conversational domain for leader and

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leadership, which mastery results in you being a leader and exercising leadership effectively as your natural self-expression.

During the course we will support you in mastering the specialized terms and the way they are networked together that form this conversational domain for leader and leadership. This is accomplished by giving you the opportunity to discover in ***your own lived experience*** both 1) what is meant by each of the specialized terms and 2) the world of being a leader and the effective exercise of leadership that opens up from the way the specialized terms are networked together. Done in this way (finding what is presented in your own experience) the conversational domain actually belongs to you – otherwise it is just another "theory". When this work is complete, it will result in your perceiving, comprehending, and interacting with life as a leader does.

As is the case with a physician, or a physicist, or an economist, or anyone who masters a particular realm, you will have to grapple with and locate in your own experience the new and challenging specialized terms and the way they are networked together without attempting to substitute terms or ideas with which you are more comfortable. For example, while you may be comfortable with the term "gut", if you are going to practice medicine, you better have the distinction "ileocecal valve" and be clear about its function in the digestive system.

It is important to remember that the conversational domain that has the power to leave you with the *being* of being a leader and the *actions* of the effective exercise of leadership as *your natural self-expression* requires you to master these specialized terms and the specific way they are networked together and not some bastardized version of either.[6]

Note: During the course we will sometimes use the term leader and leadership as shorthand for "being a leader and the effective exercise of leadership" or shorthand for 'what it is to be a leader and what

[6] You may even find general agreement to your complaint that the "language is too complex and unnecessary and can be made much simpler and more understandable". Do not make this mistake because if you do you will not get what is available for you in this course.

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it is to exercise leadership effectively as one's natural self-expression". When you hear us using the term leader and leadership, please hear this as the full phrase.

H. What to Do with this Document

Please carefully read through this document, and make notes on any questions, comments or insights you may have. Bring your questions, comments and insights with you to the second day of class. During the course, when we go through the section in which you have a question, comment or insight, please raise your hand so we can deal with your question at that time.

In our first two days of class we will already be working with material related to what is covered in this document. To realize the results that we promise you will get from your participation in this course, it is important that, by the time you have been requested to read this document, that you have carefully read this entire document, and made notes about your questions, comments and insights.

Within the first two days of class, you will have the opportunity to choose to continue to be in the course or not. A refund of the tuition portion of the course fee you have paid will be made to those who choose not to continue at that opportunity.

I. Dealing with Your Study of this Document

This leadership course is developed from a unique (and what for most will be an unfamiliar) perspective – a perspective we found necessary to actually provide access to what it is to be a leader and the effective exercise of leadership as <u>one's natural self-expression</u>. Consequently, much of the course and what is presented in this introduction will at first be somewhat challenging. If you are willing to stick with what you find initially challenging, you will encounter the power of the ontological model and its phenomenological methodology in providing you with access to being a leader and to exercising leadership effectively as your *natural self-expression.*

As an analogy, if you were taking a course about the application of high-level mathematics to the development of an investment strategy, or the application of Einstein's special theory of relativity to the

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development of more effective control of satellites, it is likely that you would also at first find what is presented difficult. At the same time, you would also likely be aware that the unique subject matter of that high-level mathematics or physics was required for your mastery of the investment strategy or the control of satellites, and therefore you would be willing to stick with it until you had become familiar with that unique perspective.

Most of us have not encountered the power of the ontological perspective or the phenomenological method, especially as it applies to being a leader and the effective exercise of leadership. Consequently, until the light goes on for you, you will need to remind yourself of the promise of this power when you find yourself wondering if the challenge of dealing with these at first unfamiliar perspectives is worth it. By the same token, there can be a point in the learning process where what you have been trying to learn (actually the knowledge or know-how you have gained) becomes a part of you – or saying this in another way, *instead of you using it, it now uses you – you've mastered it.*

You should know that we have followed the guidance of the philosopher Jacques Derrida who is quoted as having 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, you should keep in mind that Derrida is also quoted as having said, "If things were simple, word would have gotten around."

What makes what is presented in the course and in this introduction at first challenging is that what is presented challenges our everyday common-sense worldview (our model of reality) and our received frame of reference (our mindset) regarding being a leader and the exercise of leadership. During the course, you will have the opportunity to carefully examine your worldview and your frame of reference, and on the basis of that examination choose to transform your worldview and your frame of reference. When you do so, what we say about being a leader and the exercise of leadership from the ontological perspective and phenomenological method will be entirely understandable, and we predict, exciting for you.

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By the same token, providing you with actionable access to being a leader and the effective exercise of leadership as your natural self-expression is not a simple-minded effort. To open up that actionable access for yourself, you will have to exercise your intellectual muscle and we will fully support you in doing so.

J. Explanation of Terms

The following is an introduction to some of the specialized terms, and the way they are networked together to form some of the perspectives that constitute the conversational domain of leader and leadership that is employed in this course. What there is for you to do with this introductory reading is simply to become familiar with the terms and the perspectives presented. During the course we will work with you so that you have the opportunity to master them (make them your own by finding them in your own as-lived experience).

1. What Is Meant by "Ontological"

As we said earlier, the word *ontology* – derived from the Greek words for "being" (*onto*) and "study" (*logos*) – means "the study of being"[7]. In this course we are concerned with what it is to *be* a leader. That is, what is the nature of *being* when being a leader, and what is the impact (function) of *being* on one's actions in the exercise of leadership.

Of course, one can inquire into being a leader and the effective exercise of leadership from a number of perspectives, with each perspective providing insights not contributed by the others. For example, a psychological perspective examines leader and leadership from the perspective of *mind*; an historical perspective examines leader and leadership from *historical examples of good, bad, incompetent, and the*

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[7] Originally ontology concerned itself with *what exists* (as in *what be's*); however, contemporary ontology concerns itself with the nature of existence (as in *what is it like to be*) – or more rigorously, *what is the nature and function of being*.

For those with a philosophical bent, we use ontological in its Heideggerian sense. See Heidegger, 1962, *Being And Time* Oxford UK: Blackwell. We do not use ontological in its ancient metaphysical sense – what some have termed ontotheology – e.g., an "a priori argument for the existence of God", or in the Platonic sense of an a priori existence of ideal forms or archetypes.

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absence of, leader and leadership; an evolutionary perspective examines the development of leader and leadership from the perspective of *adaptation* and *natural selection*; and likewise, leader and leadership can be examined from the perspectives of sociology, neuroscience, political science, economics, business, and so on.

As we indicated, leader and leadership can also be examined from the science of ontology. Ontology examines leader and leadership from the perspective of the nature and function of *being* as it relates to being a leader and the impact of *being* on one's effectiveness in the exercise of leadership. While providing its own insights and testable propositions, the ontological perspective is complementary to the findings and insights we are aware of provided by the other perspectives. While the ontological perspective is less familiar for most of us than these other perspectives and therefore perhaps at first uncomfortable, the ontological perspective is uniquely powerful in providing access to the *being* of being a leader and the *actions* of the effective exercise of leadership *as one's natural self-expression*.

There are various divergent and even conflicting views on just what leader and leadership are: "It is almost a cliché of the leadership literature that a single definition of leadership is lacking." (Bennis 2007, p. 2) And, there are divergent and conflicting descriptions of the nature and function of leader and leadership: "The scholars do not know what it is that they are studying, and the practitioners do not know what it is that they are doing." (Rost 1993, p. 8) This is reflected by the fact that on Amazon a search for books on "leader" results in 216,904 entries, and for "leadership" 204,626 entries, and they continue to grow – for example in the last year, these entries have increased by approximately 51,600 and 28,000 respectively.[8]

While the ontological perspective on leader and leadership distinguishes leader and leadership in a unique way, and describes the nature and function of leader and leadership uniquely, it is not our purpose to simply add another view about what leader and leadership are, or to simply add another account of the

8 Accessed on 5 August 2017.

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nature and function of leader and leadership. We employ the ontological perspective (with its phenomenological methodology) because as we said above it is uniquely effective in providing *actionable access* to being a leader and to the effective exercise of leadership *as one's natural self-expression*.

Being is often mistaken as something immutable. However, we would all immediately see the difference between someone saying, "You are *being* stupid" versus someone saying "You *are* stupid". Given the right tools one has a choice about one's way of being, and it is a part of this course to provide you with those tools. We are not speaking about the ability to *pretend to be* this way or that way; rather we are speaking about the ability to *authentically, naturally be* that way of being required to be effective in a given situation.

This course employs the ontological/phenomenological approach in each of its three major components. In Part I (the first component) of the course we use the ontological/phenomenological approach to provide actionable access to mastering for oneself the four *Foundational Factors* on which being a leader and the effective exercise of leadership is built (integrity, authenticity, being given being and action by something bigger than oneself, and being cause-in-the-matter). Then standing on this foundation, we use the ontological/phenomenological approach in Part II (the second component) of the course to enable our students to create a *Contextual Framework* for leader and leadership that gives them the being and actions of a leader as their natural self-expression. In Part III (the third component) of the course, we employ the ontological/phenomenological approach to examine and create access to those *Ontological Perceptual and Functional Constraints* common to all human beings that get in the way of their natural self-expression. We specifically focus on the perceptual and functional constraints that when being a leader and exercising leadership function to constrain and shape one's freedom to be, and one's freedom of action.

As you proceed through various aspects of the course, the work you do in one aspect makes increased clarity and access possible with those aspects of the course that were dealt with earlier. Consequently, we will be dealing with most aspects of the course more than once.

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Summary: In this course, the application of ontology with which we are concerned is the nature of *being* as it relates to being a leader, and the impact of *being* on one's *perceptions*, *emotions*, *creative imagination*, *thinking*, *planning*, *and actions* in the exercise of leadership.

2. What Is Meant by "Way of Being"

In speaking about another person's *way of being* you or I might say, "She's in a good place", or "That made him sad", or "She's always cheerful", or "He is an extrovert". We also sometimes similarly think about our own *way of being*.

More rigorously, our *way of being* is made up of (constituted by) some combination of our 1) mental state, 2) emotional state, 3) bodily state, and 4) our thoughts, thought processes, and memories. Or saying the same thing in more experiential terms, our *way of being* is, in any given moment or situation, some combination of 1) our attitude or state of mind, 2) our feelings or emotions, 3) our body sensations, and 4) our thoughts and memories. For short, our way of being is *what is going on with us internally*.

Note that the temporality of our *way of being* is what is going on with us in *a given moment* or in *a given situation*. Even if a certain way of being could be said to be our general or characteristic way of being, none of us is always only the way we generally or characteristically are.

Once you have checked out in your own experience what we have said so far about *way of being* (and you should certainly do that), what we have said becomes pretty obvious. But, there are two facts about our *way of being* that are at first perhaps not so obvious:

(1). Our *actions* from moment to moment are generally *consistent* with our *way of being* in those moments. This is true for any *way of being*, such as annoyed, or sad, or loving, and the like. For example, when we are *being* angry we are also likely to find ourselves *acting* angrily, and when we are *being* confident we are likely to be *acting* confidently. It is clear that when we are *being* angry, or confident, or annoyed, or sad or loving, our *actions* are likely to be *consistent* with that *way of being*. More rigorously, our actions are likely to be consistent with *some combination of or one or more aspects of* our way of being.

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Note that we have said that our *actions* are virtually always *consistent* with our *way of being* (what is going on with us internally). And that is all that can be directly verified in our experience (in our consciousness). We can have theories about some additional connection or relation between our *way of being* and our *actions*. However, there is no proof (evidence) of any further connection or relation between our way of being and our way of acting other than that they are *consistent* with each other.

At the same time, we must note that most people go through life and act in life as though what is going on with them internally (some combination of their mental state, emotional state, bodily state, and their thoughts and memories) *causes* their actions. But there is no scientific evidence for believing in such a causal connection. All we can say about the relation between our way of being and acting is that they are mutually arising or co-arising.

In fact, during the course we will present extensive neuroscience research (Clancey 1993; Libet 1999; Hawkins 2004; Soon 2008; Haggard 2009; Kandel 2009; Bode 2011; Wolpert 2011; Zimmer 2013 and Buckner 2013) that is contrary to the belief that what is going on with you internally causes your actions. For now, the following quotes from neuroscientist Sam Harris (2012) summarize in everyday language the research about the connection between *what is going on with you internally* (in this case, your decision or intention) and your *action*:

> Some moments before you are aware of what you will do next – a time in which you subjectively appear to have complete freedom to behave however you please – your brain has already determined what you will do. You then become conscious of this "decision" and believe that you are in the process of making it. (p. 9)
>
> The intention to do one thing and not another does not *originate* in consciousness – rather, it *appears* in consciousness … (p. 8) [emphasis added]

In summary, our *actions* are merely *consistent* with our *way of being* – that is, our actions are consistent with *some combination of or one or more aspects of* our mental state, emotional state, bodily

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state, and our thoughts and memories; but our actions are not *caused* by these aspects of what is going on with us internally.

(2). And perhaps even less obvious is that both *our way of being and our actions* (arising together consistent with each other) is *correlated* with – is naturally, necessarily, closely connected with; or more poetically, in-a-dance-with – the way in which what we are dealing with *occurs* or *shows up* for us.[9] In short, *our way of being and acting* is a *natural correlate* of (in-a-dance-with) the way what we are dealing with *occurs* for us. For example, if the way a situation we are dealing with *occurs* or *shows up* for us as threatening, *our way of being and acting* is likely to be a *natural correlate* of (in-a-dance-with) the situation *occurring* or *showing up* for us as threatening. On the other hand, if the way a situation we are dealing with *occurs* or *shows up* for us as an opportunity to excel, *our way of being and acting* is likely to be *correlated* with the situation *occurring* for us as an opportunity to excel.

You can confirm facts 1 and 2 for yourself by checking them out in your own experience. Regarding fact 1: Is your *way of being* at this moment – that is, some combination of your attitude or state of mind, and your feelings or emotions, and your body sensations, and your thoughts and memories regarding what you are dealing with – *consistent* with *your way of acting* in this moment? Or more pointedly, is your way of being and way of acting consistent with each other? And, has that been essentially true in situations you have dealt with in the past?

And then, fact 2: Is your way of *being and acting* (arising as though one thing) *correlated with* (closely connected with) the way what you are dealing with *occurs* or *shows up* for you? And, has that been essentially true in situations you have dealt with in the past? (For those of you who are tempted to do so, don't stop at understanding the text of what we said; rather, take the time to actually check it out in your own *as-lived* experience.)

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9 By "correlated" we do not mean mere statistical correlation, nor do we mean "is caused by".

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In summary: Our *way of being and acting* is *correlated* with (naturally, necessarily, closely connected with; in-a-dance-with) the way in which what we are dealing with *occurs* or *shows up* for us.

During the course everything in this Section will be gone over and made clear for you so that you can confirm its validity in your own *lived experience*. In addition, the critical importance for being a leader and the effective exercise of leadership of what has been covered in this Section will be dealt with in depth during the in-class sessions of the course.

a. A Fact About the Way In Which What We Are Dealing With Occurs for Us

When we go through life that who we are is whatever we are referring to when we say "I" or "me" (which is the way we usually do go through life), there is a *background* for the way in which life, living, and self *occur* for us. That is, when who we are for ourselves is what we are referring to when we say "I" or "me", this *background* (or we could say environment) for the way in which life, living, and self *occur* for us, *colors and shapes* life, living, and self. We term this background or environment for the way life, living, and self occur: *mood*.

The *occurring of life, living, and self* is in the *foreground* and the *mood* is in the *background* coloring and shaping the *occurring* in the *foreground*. During the in-class sessions of the course we will clarify and fully deal with what is introduced in this paragraph. At this point, the only thing there is to get about what is said in this paragraph is that there is this something called "mood", and *mood* is distinct from and different than what is meant by *clearing*, a term you will encounter in the next section.

3. The "Fundamental and Essential Nature and Function of Being for Human Beings" in Contrast to One's "Way of Being"

There is a difference between
the *fundamental and essential* nature of *being* for human beings, and
any person's individual *moment-to-moment* particular *way of being*.

We are sometimes aware of our particular moment-to-moment *way of being*, but we human beings so take for granted that we *exist* (that we *are*), that we give no thought to the actual nature and function of

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being for us human beings (unless it is to think about the time when we won't be at all). As a result, getting clear about the fundamental and essential nature and function of *being* for human beings (as contrasted with our individual moment-to-moment *way of being*) will be somewhat challenging.

Being for human beings (that is, the fundamental and essential nature of *being* for human beings) is "being the *clearing*" (the possibility, or something like, the emptiness or nothingness) in which life, living, and self *occur* or *show up* for us. What shows up in the *clearing that we are* is all of it, the entire "state of the world". All of it, our entire "state of the world" – includes physical objects and non-physical entities of every kind (and their properties and in various relationships), other people (and their properties and in various relationships), and we ourselves (and our properties and in various relationships), along with the spatiality of here and there, and the temporality of the past, the present, and the future.

The "ourselves" that shows up in the clearing that we are, is that to which we refer when we say "I" or "me" – that is, our particular way of being in this or that moment, or our sense of ourselves (our identity or persona). You can confirm this by noticing that you (as the clearing you are) are capable of being aware of yourself as whatever it is that you are referring to when you say "I" or "me", and the at-the-moment way of being of that "I" or "me". In other words, what you refer to when you say "I" or "me" shows up for you in the *clearing* that you fundamentally and essentially are.

We note here that a drawback with the phrase the "*clearing that we are*" is that it seems to imply subjectivity, and it is definitely *not* meant in that way. We will clarify and fully develop this during the in-class sessions of the course.

Saying all this in other words: *Being* for human beings (the fundamental and essential nature of *being* for human beings) is always and only, as philosopher Martin Heidegger so brilliantly nailed it, "being in the world" (Heidegger 1927, trans. 1996). While we generally think of *being* as something located "in here", if you take a careful look you will see that you are always being *with* something or being *about*

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something, that is, always being in the world (even if the part of the world you are being with is that thing you refer to when you say "I" or "me" or the way of being of "I" or "me").

You can confirm for yourself that *being* for you is being in the world, that you are so to speak a clearing for it all, in that when you are conscious, you are always conscious of something or conscious about something (even if what you are conscious of in a given moment is being conscious). In other words, for human beings what it is to *be* is for the world, all of it (our entire "state of the world") to *show up* (to occur).

Our moment-to-moment *way of being* is *not* the fundamental and essential nature of *being* for us human beings. When we are being the *clearing* for life to show up, and our "I" or "me" self is simply one of the things that shows up in the clearing, that leaves us free to be and free to act in life – free to be and free to act with whatever we are dealing with in any situation. This is critical for being a leader and exercising leadership effectively *as one's natural self-expression*; and during the in-class sessions of the course *access* to this fundamental and essential nature of *being* for us human beings will be made available to you.

As was the case with the previous Section (Section 2), during the course everything in this Section will be gone over and made clear for you so that you can confirm its validity for yourself in your own lived experience. In addition, the critical importance of what has been covered in this Section for being a leader and the effective exercise of leadership *as your natural self-expression* will be dealt with in depth during the in-class sessions of the course.

4. What Is the Importance for Leader and Leadership of Being as the "Clearing You Are", and Its Impact On Your "Way Of Being"?

1. In any leadership situation, your *actions* in the exercise of leadership are consistent with your *way of being* in that situation.
2. And, your *way of being* in that situation is a correlate of (responsive to) the way what is in the clearing you are *occurs* for you in that situation.

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3. And, the way what is in the clearing actually *occurs* for you in that situation is a product of the *kind of clearing you are* for leader and leadership.

In summary, in any leadership situation, the *kind of clearing you are* for leader and leadership shapes your way of being and acting.

The attempt to identify the right ways of being and acting – the right mental, emotional, and bodily states, and the right thoughts and thought processes, and the right actions – to be a leader in this situation or that situation, and then have students attempt to be those ways and act in those ways has failed to produce leaders. Rather, being a leader and effectively exercising leadership is a matter of *the kind of clearing you are* for leader and leadership.

The basic theorem upon which the ontological approach to leader and leadership is built.

1. When you take yourself on as being the "clearing in which it all shows up", you give yourself a certain access to determine for yourself the kind of clearing you are for leader and leadership.
2. And, *the kind of clearing you are* for leader and leadership determines the way in which what shows up in the clearing *occurs* for you.
3. And, the way what shows up in the clearing *occurs* for you determines your *way of being* and *acting* when being a leader and exercising leadership.

This course promises you *actionable access* to being a leader and the effective exercise of leadership *as your natural self-expression*. This is accomplished by creating leader and leadership as a *context* that when mastered leaves you dwelling solidly in the *world of* being a leader and exercising leadership effectively as these are lived in the moment *on-the-court*.[10] Having mastered this world (dwelling in the conversational domain that constitutes this world), being a leader and exercising leadership effectively become your natural self-expression.

[10] One who dwells in the world of leader and leadership is akin to the doctor who dwells in the world of medicine, or the experimental physicist who dwells in the world of physics, or the ceramicist who dwells in the world of ceramics, or the academic who dwells in the world of academia.

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In summary, dwelling in the world of leader and leadership becomes the context that leaves you in any situation being a leader and exercising leadership effectively as your natural self-expression. During the course we will work with you to *create* for yourself the context for leader and leadership that leaves you being in the world of being a leader and exercising leadership effectively so that in any situation you are dealing with, that situation occurs or shows up for you such that being a leader and exercising leadership effectively is your natural way of being and acting in that situation.

5. What is Meant by "Context"

Every situation we deal with shows up for us in some context or other. While these contexts exert enormous influence on our perception and behavior, for the most part we function without being aware of or noticing what that context is. A context functions as a cognitive lens (a powerful filter) through which we see life (the world, others, and ourselves). In any situation, one's context for that situation 1) determines the meaning of certain aspects of what we are dealing with, 2) highlights some aspects, and 3) dims or even blanks out yet other aspects. As such, a context has the power to shape and color the way what we are dealing with actually occurs for us. As a result, because our way of being and acting is always consistent with the way what we are dealing with occurs for us, a context has a powerful impact on both our way of being and our actions.

For example, when sitting down with another party to negotiate terms for a new business deal, if I have a context for my negotiations with the other party of "us versus them", the other party is likely to occur for me as looking out for their best interest or even as out to get me. As such, my way of being might be defensive or even offensive, and my actions might be consistent with playing a game and trying to get the upper hand. On the other hand, if I have a context for my negotiations with the other party of "a new partnership", the other party is likely to occur for me as an opportunity to create a new relationship. As such, my way of being might be collaborative and my actions might be consistent with searching for mutually satisfying solutions.

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In the example above, you can start to get a sense of the power that a context has to impact one's way of being and one's actions.

6. What is Meant by "Ontological Constraint"

In this course we examine and create access to those ontological factors that for human beings constrain and shape a person's opportunity set for being and action – what we term Ontological Constraints, composed of two separate sub-classifications, namely, Perceptual Constraints and Functional Constraints. (Perceptual and Functional Constraints are dealt with below in Section I.J.9., p. 28 and in Section 33 respectively.)

We focus on these Ontological Constraints because they limit and shape one's freedom to be when being a leader, and as a consequence limit and shape one's perceptions, emotions, creative imagination, thinking, planning, and acting. In this course, we provide access to substantially reducing this limiting and shaping where it impacts your being a leader and your effective exercise of leadership.

Some of these ontological perceptual constraints and ontological functional constraints that are obstacles to being a leader and to the effective exercise of leadership are inherent in and shared by all people – a consequence (without an intervention) of the way our brains work. Others of these obstacles are the result of a person's history and experience.

Summary: Ontological constraints are those obstacles to one's natural self-expression (inherent in all people) that must be removed (or at least substantially relaxed) in order to be a leader and to exercise leadership effectively.

7. What Is Meant by "Worldview" (Model of Reality)

The *Encarta Dictionary* (2004) defines *worldview* as: "a comprehensive interpretation or image of the universe and humanity."

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Worldview (or model of reality) refers to the network of unexamined ideas, beliefs, biases, prejudices, social and cultural embedded-ness, and taken-for-granted assumptions through which an individual interprets and interacts with the world, other people, and himself or herself. In fact, everything in one's world is seen through the lens of one's *worldview*. This lens constitutes an important aspect of one's being, that is, the way the world, others and oneself occurs for one is constrained and shaped by one's *worldview*.

As examples of the constraining and shaping by one's *worldview* on one's view of the world, others, and one's self, consider the following: The transformation from a Ptolemaic cosmology to a Copernican one; from humans being other-determined (by tribal chiefs, warlords, kings, emperors, and high-priests) to being self-determined members of a civil community; from the phlogiston explanation of combustion to Lavoisier's theory of chemical reactions; from a creationist paradigm to an evolutionary one; from a notion of what it meant to be human that allowed seeing some humans as sub-human, which justified slavery, to what it means to be human in which no human is seen as sub-human; from the humors explanation to the germ theory of disease; from classical mechanics to quantum mechanics (which allowed for but redefined classical mechanics); and finally the cognitive revolution which for the most part replaced behaviorist approaches to psychological study, and resulted in the acceptance of cognition as central to the study of human behavior.

A present day (and therefore more difficult to see) example of a constraining worldview is most people's worldview of "cause/effect". Most of us believe that whatever we encounter has been *caused* by something. This aspect of our *worldview* makes unintelligible for many of us any non-cause/effect phenomenon.

A scientifically verified example of a non-cause/effect phenomenon is "entanglement". This is the name given by quantum physicists to the instantaneous invariant non-cause/effect correlation of the states of a certain two particles (quanta) that come into contact and are later at a distance from one another. "No

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matter how far they move apart, if one is tweaked, measured, observed, the other seems to instantly respond, even if the whole world now lies between them."[11]

Given our non-physicist's *worldview* (model of reality) that everything we encounter is caused by something, we would like to say that the state of the one particle *causes* the *effect* of the state of the other particle. However, this cannot be true because when measured the two particles are at a distance from one another and the responsive result is instantaneous. Because this responsive result is instantaneous at a distance, the connection cannot be a cause/effect connection. Instantaneous action at a distance as a cause/effect phenomenon would violate the experimentally established limit of the speed of light as the absolute maximum rate of transfer of information from one location to another (that is, something being the effect of some cause must happen within the speed of light).[12]

> It is the only time I can think of when a theory led to an outlandish prediction, the prediction was confirmed by a series of brilliant experiments, and everyone was unhappy with the result. We really don't like it when Nature tells us that our comfortable view of the universe [*worldview* – model of reality] doesn't hold. Trefil (2008)

Staying in the realm of quantum mechanics for a further example of how one's worldview (model of reality) acts as a lens through which everything in one's world is viewed: Even the great Einstein when confronted by the *Heisenberg Uncertainty Principle* was constrained by his worldview (model of reality), claiming, "God does not play dice with the universe".[13] He also criticized the reality of entanglement as "*spukhafte Fernwirkung*" or "spooky action at a distance." Einstein believed that entanglement would prove to be merely some error in the theory. He once wrote: "I find the idea quite intolerable that an electron exposed to radiation should choose of its own free will, not only its moment to jump off, but also its

11 Gilder, Louisa. 2008. *The Age of Entanglement*. New York: Alfred A. Knopf, p. 3

12 Physicist James Trefil's everyday analogy for entanglement: "If you hold two baseballs in the palm of your hand, then throw one to the left and the other to the right, you expect that clocking the speed of one ball will not affect the other. … Not so with electrons. Once two electrons have come into contact, they never seem to forget that this has happened. It would be as if, by making a measurement on the left-hand baseball, you could determine what the right-hand baseball was doing." Trefil, James. "Very Small, Very Weird." *Washington Post*. A book review of *The Age of Entanglement.* 7 Dec 2008. Also see Salant, et al (2008), "Testing the speed of 'spooky action at a distance'".

13 Isaacson, Walter. 2007, paperback edition. *Einstein: His Life And Universe*. New York: Simon & Schuster, p. 4.

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direction. In that case, I would rather be a cobbler, or even an employee in a gaming house, than a physicist."[14]

We are lucky that Einstein did not need to give up physics for cobbling. He was saved by the fact that it was only after he died that experiments confirmed the non-cause/effect phenomenon of entanglement – demonstrating that even for the greatest of us, one's *worldview* (model of reality) constrains and shapes the way we view the world. And note, especially for us non-Einsteins, just how challenging, and even threatening, altering our *worldview* is for any of us (more about effectively dealing with this later in this paper).[15]

That non-cause/effect phenomena (entanglement in this case) are counter-intuitive for us (mind-boggling) points to the constraint our *worldview* imposes on us.

Unfortunately, being able to "see" our own *worldview* is extremely difficult. One's *worldview* is like air to the bird or water to the fish; it is generally invisible to us. Nevertheless, for each of us, our *worldview* (or model of reality) – that is, our network of unexamined ideas, beliefs, biases, prejudices, social and cultural embedded-ness, and taken-for-granted assumptions about the world, other people, and ourselves – is an important aspect of our *being*, which constrains and shapes our way of being with the world, other people, and ourselves.

8. What Is Meant by "Frame of Reference" (Mindset)

The Fontana Dictionary of Modern Thought (1988) says that your *frame of reference* selectively constrains the course and outcome of your perceptions and thinking. The *Encarta Dictionary* (2004) defines *mindset* as: "set of beliefs or a way of thinking that determine somebody's behavior and outlook". *Frame*

14 Born, Max. 2005, first published 1971. *The Born-Einstein Letters 1916 – 1955*: Macmillan, p. 80, letter of 29 April 1924.

15 The difficulties and reluctance that human beings confront in shifting their worldview is illustrated by Stapp's observation that "More than three quarters of a century have passed since the overturning of the classical laws, yet the notion of mechanical determinism still dominates the general intellectual milieu." Preface to Stapp, Henry P. 2007. *Mindful Universe: Quantum Mechanics and the Participating Observer*. Springer-Verlag.

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of reference refers to the network of unexamined ideas, beliefs, biases, prejudices, social and cultural embedded-ness, and taken-for-granted assumptions through which an individual interprets and interacts with a given *specific something* in his or her world.

While one's *worldview* is relative to everything in one's world, each of one's *frames of reference* is relative to some specific something in one's world. It is as though our *worldview* is a primary lens through which we view everything in our world. And, our various *frames of reference* are secondary lenses through which we view specific things in our world.

A prejudice about a specific something is an example of a *frame of reference* relative to that specific something. A prejudice (either positive or negative) is the unexamined ideas, beliefs, biases, social and cultural embedded-ness, and taken-for-granted assumptions one has about that specific something. Prejudice is a clear example of how one's *frame of reference* constitutes an aspect of one's being, i.e., being either positive or negative about that specific something. Our prejudices, like any frame of reference, constrain and shape our perceptions of, and our imagination, thoughts and thought processes about that which we have the prejudice.

For another example, people have different *frames of reference* (network of unexamined ideas, beliefs, biases, prejudices, social and cultural embedded-ness, and taken-for-granted assumptions) for what constitutes art. While some people's *frame of reference* for what constitutes art makes Andy Warhol's painting of a Campbell soup can worth millions of dollars, other people's *frame of reference* for what constitutes art makes that same painting unintelligible as art.

For an example of how one's *frame of reference* (mindset) relative to leader and leadership can constrain and shape one's view of being a leader and the effective exercise of leadership, consider the following: Many people's frame of reference for leader and leadership includes the belief that one must have a *leadership position* or a *position of authority* or *decision rights* in order to be a leader and exercise leadership effectively. This is simply not true. And, acting out of this mistaken belief dramatically reduces

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one's ability to be a leader in any situation, and no matter what the circumstances. As will become apparent during the course, one can be a leader and effectively exercise leadership when not in a leadership position or position of authority, and even with no decision rights. In fact, there are situations in which the only person who can provide effective leadership is someone *not* in a leadership position or position of authority and with no decision rights.

Furthermore, being in a leadership position or position of authority and having decision rights does not leave you being a leader or effectively exercising leadership. In fact, position, authority, and having decision rights often makes the effective exercise of leadership more challenging. In fact, in such cases to be effective as a leader you must treat this as a special case of leadership. It requires special consideration to avoid the deadly mistake of attempting to *depend* on one's position or authority to exercise leadership. And, it also requires special consideration to deal with the force and thrall that those being led often attribute to the presence of position or authority, or the possession of decision rights.[16]

As we will deal with more fully during the course, one's *frames of reference* (network of unexamined ideas, beliefs, biases, prejudices, social and cultural embedded-ness, and taken-for-granted assumptions) relative to leader and leadership constrain one's freedom to be *when being a leader*. This is because one's *frames of reference* constrain and shape one's perceptions, and one's imagination and creativity in thinking and planning, and consequently one's actions *in the exercise of leadership*.

A critical obstacle to being a leader and exercising leadership effectively is the constraining and shaping imposed by one's frame of reference relative to *oneself*. That is, one's ideas and beliefs about oneself constrain and shape one's freedom to be when being a leader, and consequently constrain and shape one's perceptions, emotions, creative imagination, thinking, planning, and therefore one's actions in the exercise of leadership.

16 See: Cohen, Adam. 2008. "Four Decades After Milgram, We're Still Willing to Inflict Pain." *New York Times*, Dec. 29 http://www.nytimes.com/2008/12/29/opinion/29mon3.html?_r=1.

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As with one's *worldview*, it is difficult to "see" one's own *frames of reference*.

This course is designed to support you in unconcealing for yourself your *worldview* and *frames of reference* relative to who you are for yourself, and relative to what being a leader and the effective exercise of leadership is for you. Surprisingly, you will find that this awareness by itself (without further effort) relaxes the substantial constraints and shaping on your way of being and acting imposed by your prevailing *worldview* and your *frames of reference*. As a consequence, when you are being a leader and exercising leadership, the constraints and shaping imposed on your freedom to be and act are relaxed. Saying the same thing from another perspective, such awareness expands your available opportunity set for being, perceiving, imagining, creating, thinking, planning and acting – with the result that your capacity for being a leader and your ability to effectively exercise leadership are dramatically enhanced.

9. What Is Meant by "Perceptual Constraint"

Worldview (model of reality) [Section I.J.7, p. 22] and *frames of reference* (mindsets) [Section I.J.8, p. 25] act as Perceptual Constraints that *limit* and *shape* the way in which the world, others, and we ourselves occur (show up) for us. These Perceptual Constraints limit and shape (distort) what we perceive of what is actually there in the situations with which we are dealing.

The *limiting factors* of these Perceptual Constraints result in two distinct kinds of limits on what we perceive of the structure and operation of what is actually there. Namely, some of the structure and/or operation of what is there does not occur (show up) for us at all (we are blind to it), and some other of what is there occurs for us (is registered) only below our level of awareness. What is there in the situations we are dealing with includes who we are for ourselves in dealing with that situation, and therefore, this blindness extends to our perception of aspects of ourselves – what we cannot see about ourselves – when dealing with this or that kind of situation.

With what we *do* perceive, the *shaping factors* of these Perceptual Constraints shape *the way in which* the structure and operation of what is actually there occurs for us. While these *shaping factors* always

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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 *shaping factor* includes a shaping (distortion) of our perception of our own nature and capacities when dealing with this or that kind of situation.

As you will remember, our *worldview* and *frames of reference* that constitute our Perceptual Constraints are like air to the bird, and water to the fish – that is, our Perceptual Constraints are in most cases invisible to us.

This ontological perspective on what occurs for us is consistent with neuroscience research which has demonstrated that 80% or more of what occurs for us is generated by pre-existing patterns in the brain rather than what our eyes record of what is actually there in the world. As neuroscientists often put it, we do not see what our eyes see, we see what our brain sees. As summarized by Gawande (2008):

> 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 twenty per cent do; eighty per cent come downward from regions of the brain governing functions like memory. Richard Gregory, a prominent British neuropsychologist, estimates that visual perception is more than ninety per cent memory and less than ten per cent sensory nerve signals.[17]

An important aspect of what the brain supplies to our perception of the world and any specific aspect of the world with which we are dealing comes from what neuroscientists term "invariant representations"[18] – the models the brain uses to create our perceptions. As neuroscientist Jeff Hawkins (2004) puts it:

> To make predictions of novel events, the cortex must form invariant representations. Your brain needs to create and store a model of the world as it is, independent from how you see it under changing circumstances. (p.107)

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17 Gregory (1998, p. 5): ". . . a major contribution of stored knowledge to perception is consistent with the recently discovered richness of downgoing pathways in brain anatomy. Some 80% of fibres to the lateral geniculate nucleus relay station come downwards from the cortex, and only about 20% from the retinas. [See Sillito, A. 1995. "Chemical Soup: Where and How Drugs May Influence Visual Perception", in *The Artful Eye*. Oxford: Oxford University Press, pp. 291-306.]"

18 See Hawkins, Jeff and Sandra Blakeslee. 2004. *On Intelligence*. Henry Holt and Company, LLC. pp. 109 – 116; and Li, Nuo and James J. DiCarlo. 2008. "Unsupervised Natural Experience Rapidly Alters Invariant Object Representation in Visual Cortex." *Science*, V. 321: Sept. 12, pp. 1502-1507. 10.1126/science.1160028.

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> The brain uses vast amounts of memory to create a model of the world. Everything you know and have learned is stored in this model. The brain uses this memory-based model to make continuous predictions of future events. (p.6)

Our "model of the world" made up of our cortex's invariant representations (as Hawkins has put it) is constrained and shaped by our *worldview* (model of reality), and, with regard to specific aspects of the world, is further constrained and shaped by our *frame of reference* (mindset) relative to each of those specific aspects.

Commenting on what happens when a ball player is catching a ball Hawkins explains:

> When a ball is thrown, three things happen. First, the appropriate memory [invariant representation] is automatically recalled by the sight of the ball. Second, the memory [invariant representation] actually recalls a temporal sequence of muscle commands. And third, the retrieved memory [invariant representations of perception and action] is adjusted as it is recalled to accommodate the particulars of the moment, such as the ball's actual path and the position of your body. (p.69)

If what we quoted of Hawkins' explanation about catching a ball was the whole story, everyone who was not physically impaired who was willing to practice catching would catch perfectly virtually every time. Of course some have an edge in being endowed with a superior physical genetic predisposition for athletic skill. Nevertheless, even a superior genetic predisposition, coupled with years of practice of ball catching, does not guarantee perfect ball catching every time.

Our *frame of reference* (our network of unexamined ideas, beliefs, biases, prejudices, social and cultural embedded-ness, and taken-for-granted assumptions) regarding ourselves catching a ball is stored as neuronal patterns in our brain that are included in our invariant representation (model) of ball catching. As Hawkins said, "Everything you know and have learned is stored in this model." Said simply, my brain's invariant representation of a moving ball and its associated temporal sequence of muscle commands for my catching a ball include the contents of my frame of reference regarding my ball catching.

For example, even if I were physically genetically gifted and well-practiced, if my *frame of reference* for ball catching includes an idea (belief) about myself that "I choke under pressure", that aspect of my *frame of reference* (stored in my brain's invariant representation of catching a ball) shapes my perception of myself when attempting to catch a ball. In the process my emotions, thinking, and planning,

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but most importantly my actions in my attempt to catch the ball that are contained in my brain's invariant representation of my catching a ball are consistent with (shaped by) that perception of myself when attempting to catch a ball. In the case of ball catching, my Perceptual Constraint (my belief that "I choke under pressure") leaves me with the perception that I am less than fully able when it comes to my ball catching ability.

Even if my genetic predisposition for athletic skill is average, if my *frame of reference* for ball catching includes an idea (belief) that "I am a klutz", no matter how much I practice, that "klutz" aspect of my *frame of reference* (stored in my brain's invariant representation of my catching a ball) constrains and shapes my perceptions, and my emotions, thinking, planning, and my actions in my attempt to catch the ball. And as a result, I will perform below my actual capacity. Again, this Perceptual Constraint (the belief that "I am a klutz") leaves me with the perception about myself that when it comes to my ball-catching ability, I am likely to be unable to catch the ball.[19]

During the course we will demonstrate taking away a constraining and shaping element of one's *frame of reference*, and let you see for yourself the resulting impact on performance.

Summarizing in solely neuroscience terms, whenever we deal with something, our brain's invariant representation of what we are dealing with shapes our *perception* of what is actually there, including our perception of ourselves in dealing with what is there. Based on that invariant-representation-shaped *perception*, the brain generates a *prediction* of the structure and operation of what we are dealing with (a prediction of the way it works, and the way we will act in dealing with it). (As Hawkins said, "The brain uses this memory-based model to make continuous predictions of future events.") Appropriate to that *prediction*, the brain triggers a *pattern of action* (temporal sequence of muscle commands) consistent with

[19] The remarkable effects on performance produced by Tim Gallwey's Inner Game coaching in various athletic endeavors is evidence of the effectiveness of relaxing (taking away the effect of) the constraints and shaping on performance imposed by an athlete's frame of reference for herself and her event. See for example: Gallwey, W. Timothy. 1977. *The Inner Game of Tennis*. New York: Random House.

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realizing the outcome intended. However, that *pattern of action* is constrained solely to one that is consistent with the brain's *prediction* of the structure and operation of what we are dealing with and the way we will act in dealing with it.

As we illustrated in our examples – "I am a klutz" and "I choke under pressure" – the brain's invariant-representation-shaped *perception* of what we are dealing with includes any limits or shaping imposed by our *frames of reference* relative to what we are dealing with. As a consequence, the brain's prediction of the structure and operation of what we are dealing with is likely to be inconsistent with what is actually there. As a result, in such cases the associated *pattern of action* triggered by the brain will also be inconsistent with the way what we are dealing with actually is.

Our purpose in discussing the various findings we have referenced from the neuroscience perspective is simply to make the point that what is revealed from an ontological perspective is allowed by and even consistent with the neuroscience perspective.

To summarize now in ontological terms what is said in this section: Worldview (model of reality) and frames of reference (mindsets) act as Perceptual Constraints that limit and shape the way in which the world, others, and we ourselves occur (show up) for us. These Perceptual Constraints limit and shape what we perceive of what is actually there in the situations we are dealing with – including its structure and operation, and our perception of ourselves when dealing with that situation. As we said, our worldview and frames of reference that create our Perceptual Constraints are like air to the bird and water to the fish, that is, in most cases are invisible to us. As a consequence, when being with and acting on what one is dealing with, one cannot take into account what is hidden or distorted by these Perceptual Constraints.

Finally, the way of being and the actions that would be required to realize our intentions are limited and shaped by our Perceptual Constraints – that is, by our network of unexamined ideas, beliefs, biases, prejudices, social and cultural embedded-ness, and taken-for-granted assumptions about the world and whatever specific aspect of the world with which we are dealing, including we ourselves in dealing with

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that aspect of the world. Saying the same thing in another way, our Perceptual Constraints limit our opportunity set for being and action.

In this course we will bring to light these Perceptual Constraints faced by all human beings when being a leader and in the exercise of leadership, with the purpose of gaining perceptual clarity of what is in fact in front of us in the world, and clarity about our actual capacity for dealing with it. The consequent relaxing of these Perceptual Constraints increases the likelihood that our way of being, creative imagination, emotions, thinking, planning and actions will be appropriate to what is actually there in what we are dealing with (as opposed to some distortion of what is there), resulting naturally in one's personal best for that with which one is dealing.

10. What Is Meant by "Functional Constraint"

As we indicated, one's Perceptual Constraints distort one's perception of what one is dealing with, and as a result is likely to interfere with one's effectiveness in dealing with it. By the way, many of us have perceptual constraints that distort our perception of ourselves.

By contrast, even if one's perceptions were not distorted (limited and shaped by a Perceptual Constraint), one's Functional Constraints when triggered fixate one's way of being and acting.

One's way of being and action are *fixated* by a Functional Constraint in the following sense: When anger, for example, is the triggered fixated way of being and acting, while the way one expresses and acts on the anger may depend on the circumstances that triggered it, one's way of being is *fixed* as (restricted to) anger. We may even try to hide our anger by suppressing our expression of it; but our being angry is still the fixed way of being.

In everyday language the behavior generated by a 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.

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In the late 1990s, neuroscientists attributed the "automatic stimulus/response behavior" to what was termed an *amygdala hijack* (see LeDoux (1998) and Goleman (1995, Ch. 2). The amygdala is a part of the reptilian brain that evolution has preserved for us, and up until recently has been thought to be involved when something in the situation one is dealing with occurs in some way as a threat to one's survival. Contemporary neuroscientists are calling for more research on the "automatic stimulus/response behavior" as they have found that there is more than just the amygdala involved in one's response to a perceived threat to one's survival.

However, further evolution has made perceived threats to survival include not only threats to our physical body and the opportunity for sex, but for human beings also includes threats to our identity. These threats to identity include evidence to the contrary or challenges to what we believe to be true about ourselves, others, and the world, that is, what we "*know*" to be right. The threat is often simply something said by someone that is contrary to what we believe.[20] Threats to our identity also include the possibility of something we are consciously or non-consciously avoiding about ourselves or our lives even being touched on, or the possibility of something we are consciously or non-consciously hiding about ourselves or our lives being exposed.

Rather than being physically painful, such threats are emotionally or psychically painful. Although these threats are in no way a threat to one's physical being, the human brain reacts as though they are a physical threat, that is, reacts with fight (including defensiveness) or flight (avoidance).

Such threats cause the brain to be "hijacked", suppressing the rational functioning carried on in the brain's prefrontal cortex. When our brain interprets something as a threat, the triggered response is limited to only fight or flight. (Flight includes freeze as a form of flight.) Saying the same thing in another way,

[20] See the following for evidence that threatening language activates the fight or flight response triggered by the amygdala: Isenberg, N. et al. 1999. "Linguistic Threat Activates the Human Amygdala." *Proceedings of the National Academy of Science.* USA, vol. 96: August, pp. 10456–10459.

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when we are hijacked, our opportunity set for being and action is reduced to some expression of fight or flight.

For human beings, threats to a person's identity that generate a hijack that suppresses rational functioning include threats to anything with which that person identifies. For example, when a person identifies with an idea, belief or theory (like a religious or political belief, or a scientific theory), a challenge to that idea, belief or theory often triggers a hijack. Other examples include such things as something someone says that seems to make us wrong, or even something so simple as having someone offer to correct an error we made, or a challenge to what we "*know*" to be the right way of doing something, or a challenge to our worldview or one or more of our frames of reference, or the threat of losing, or a threat to our authority or position (dominance), or the threat of being dominated, or a challenge to our way of being, or a threat of the loss of admiration (losing face). In short, threats to a person's identity, or to anything with which that person identifies, can and often do generate a hijack that suppresses rational functioning.

When being a leader or exercising leadership, such hijack behavior is counter-productive in the extreme. Those you are leading almost invariably interpret such behavior as evidence of a dysfunctional leader. When triggered, one's Functional Constraints leave one with little or no freedom to be or to act – one is so to speak "on rails" and therefore unable to respond appropriately (optimally) to the given situation.

If you have ever regretted the way you were being, or what you said or did with another when what you said or did was a knee-jerk reaction triggered by something in the situation that was almost certainly a personal example of a Functional Constraint in action.

Our 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.) In this course you will have the opportunity to identify for yourself your personal triggerable fixed ways of being and acting (your personal Functional Constraints),

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at least those related to being a leader and the exercise of leadership. And, you will have the opportunity to master those Functional Constraints in the sense that you will dramatically reduce the frequency with which you are triggered into these dysfunctional ways of being and acting.

11. What Is Meant by "Action Is a Correlate of the Occurring"[21]

We argue that experience and the history of human behavior demonstrate that one's being and actions (within the limits of one's physical and mental capacities) are always correlated with the way in which what one is dealing with occurs (shows up) for one[22], rather than being correlated with the way what one is dealing with actually is. Of course, if by coincidence the way what one is dealing with happens to occur for one as it actually is, one's actions will be correlated with (consistent with) the way it actually is.

Saying the same thing in light of what has been presented in the sections above; our actions are a correlate of the limited and shaped way in which what we are dealing with occurs for us. However, to be truly effective, one's actions must be correlated with the way what one is dealing with actually is. This is likely to be the case when one is entirely free to be – that is, when one's being and actions are not limited or shaped by either our Perceptual or our Functional Ontological Constraints. In such a case, (within the limits of one's physical and mental capacities), one's actions will be correlated with the way what one is dealing with actually is, and will therefore be effective. In this case what one perceives is consistent with what is actually there and one's ability to act on what is there is unconstrained. And therefore, one's actions will be one's personal best for the given situation. As one gains more knowledge and experience, one's personal best naturally increases.

21 See Erhard, W., Jensen, M. C., and Barbados Group. 2010. "A New Paradigm of Individual, Group, and Organizational Performance" (in process) http://ssrn.com/abstract=1437027 See also Powers, William T. 2008. *Seeing Is Behaving' Living Control Systems III: The Fact of Control.* Benchmark Publications.

22 "… we enact our perceptual experience; we act it out." Noe, Alva. 2004. *Action in Perception*. The MIT Press, p.1.

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By contrast, when what is actually there shows up for one limited and shaped by one's Perceptual Constraints, one's actions will be correlated with that limited and shaped occurring, rather than with the way what one is dealing with actually is.

In addition, even if what shows up is undistorted by any Perceptual Constraints, if it contains a trigger for a Functional Constraint (e.g., a triggered reaction or hijack), one's actions are no longer correlated with what one is dealing with, rather one's actions are now fixed by that Functional Constraint. This leaves no room for the realization of correlated actions that are appropriate to what is actually there.

In summary, from an ontological perspective it becomes unavoidably clear that action is a correlate of the occurring. In the course, we will provide a vivid demonstration that action is a correlate of the occurring. That is, that a person's way of being and acting is correlated with the way in which what they are dealing with occurs for them, rather than the way it actually is.

The good news is that most of what limits and shapes our perceptions – that is, our network of unexamined ideas, beliefs, social and cultural embedded-ness, and taken-for-granted assumptions – is in fact accessible through language. Since language is a faculty over which we can exercise real choice and through which we can employ our emotional and rational intelligence, an effective use of language provides access to a high degree of mastery in the exercise of leadership.

In the course we will distinguish and provide access to the kind of language that allows you to deal with what limits and shapes those perceptions and the knee-jerk reactions that get in the way of your being a leader and the effective exercise of leadership.

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II. THE FUNDAMENTAL THEORY UNDERLYING THIS COURSE: BEING A LEADER AND THE EFFECTIVE EXERCISE OF LEADERSHIP

A. The Underlying Theory of this Course: Part I

The Four Foundational Factors on which Being A Leader and the Effective Exercise of Leadership is Built

1. Integrity:

- Without being a person of integrity, you can forget about being a leader. And, being a person of integrity is a never-ending endeavor. Being a person of integrity is a mountain with no top – you have to learn to love the climb.
- Integrity leaves you whole and complete as a person. It is achieved by "honoring your word". Integrity creates workability and develops trust.

(Dealt with in detail in your Course Readings #4 and #5.)

2. Authenticity:

- Without authenticity you can forget about being a leader.
- Authenticity is *being* and *acting* consistent with who you hold yourself out to be for others, and who you hold yourself to be for yourself. When leading, being authentic leaves you grounded, and able to be straight with yourself, and straight with others without using force.
- The only actionable access to authenticity is being authentic about your inauthenticities. To achieve this you must find in yourself, that "self" that leaves you free to be publicly authentic about your inauthenticities. That self, the one required to be authentic about your inauthenticities, is who you authentically are.
- As with integrity, being authentic is a never-ending endeavor.

3. Being Given Being and Action by Something Bigger than Oneself:

- Being given being and action by something bigger than yourself is the source of power in leading and in exercising leadership effectively. Being given being and action by something bigger than yourself creates for a leader the kind of power that replaces the need for force.
- Being given being and action by something bigger than yourself is the source of the serene passion (charisma) required to lead and to develop others as leaders, and the source of persistence (joy in the labor of) when the path gets tough.

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- In a certain sense, all leaders are heroes. Heroes are ordinary people who are given being and action by something bigger than themselves.
- What we mean by "being given being and action by something bigger than oneself" is being committed in a way that shapes one's being and actions so that they are in the service of realizing something beyond one's personal concerns for oneself – beyond a direct personal payoff. As they are acted on, such actions create something to which others can also be committed and have the sense that *their* lives are being given being and action by something bigger than themselves. This is leadership!
- Each of us must make the personal choice to be a hero or not, to being given being and action by something bigger than ourselves or not, to go beyond the way we "wound up being" and have the purpose of our lives and our careers or schooling be about something that makes a difference or not, in other words, to be a leader or not.
- Not everyone will choose this path, and that is certainly OK.
- The following is a quotation from George Bernard Shaw from his play, *Man and Superman* (the epistle dedicatory to the play), that captures this idea of being given being and action by something bigger than oneself:

> "This is the true joy in life, the being used for a purpose recognized by yourself as a mighty one; the being a force of nature instead of a feverish selfish little clod of ailments and grievances complaining that the world will not devote itself to making you happy.
>
> "I am of the opinion that my life belongs to the whole community and as long as I live it is my privilege to do for it whatever I can.
>
> "I want to be thoroughly used up when I die, for the harder I work the more I live. I rejoice in life for its own sake. Life is no "brief candle" to me. It is a sort of splendid torch which I have got hold of for the moment, and I want to make it burn as brightly as possible before handing it on to future generations."

4. Being Cause in the Matter:

- By "Being Cause in the Matter" we mean being cause in the matter of everything in your life <u>as a stand you take</u> for yourself and life – and acting from that stand.
- To take the <u>stand</u> that you are cause in the matter contrasts with it being your fault, or that you failed, or that you are to blame, or even that you did it.
- It is not even <u>true</u> that you are the cause of everything in your life. Rather, that you are the cause of everything in your life is <u>a place to stand</u> from which to view and deal with life – a place that exists solely as a matter of your choice.

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- The stand that one is cause in the matter is a *declaration*, not an *assertion* of fact. It simply says, "you can count on me (and, I can count on me) to look at and deal with life from the perspective of my being cause in the matter."
- When you have taken the stand (declared) that you are cause in the matter of your life, it means that you give up the right to assign cause to the circumstances, or to others, or to the waxing and waning of your state of mind – all of which, while undoubtedly soothing, leave you helpless (at the effect of). At the same time, when you see how this works it will be clear that taking this stand does not prevent you from holding others responsible.
- Being cause in the matter does not mean that you are taking on the burden of, or that you will be praised for or blamed for anything in the matter. And, it does not mean that you won't fail.
- However, when you have mastered this aspect of the foundation required for being a leader and exercising leadership effectively, you will experience a state change in effectiveness and power in dealing with the challenges of leadership (not to mention the challenges of life).

To illustrate that the other aspects of being a leader and the exercise of leadership are built on this foundation, see the following illustration, where being a leader and the effective exercise of leadership is represented by the space created by the sides of the cube:

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B. The Underlying Theory of this Course: Part II

The Four Aspects of the Contextual Framework for Being A Leader and the Effective Exercise of Leadership

- In developing this course, we began with the commitment to craft a **context** for Leader and Leadership that has the power in any leadership situation to leave a person who has mastered that context being a leader and exercising leadership effectively *as their natural self-expression*. Out of our research we found that being a leader and exercising leadership effectively as one's natural self-expression requires a ***context that uses you***.
- When Leader and Leadership exist as a *context that uses you*, you are not left in a leadership situation with something to remember and apply – that is, you are not left with some way of being to emulate or rules of action to follow. Rather when what it is to be a leader and what it is to exercise leadership effectively is constituted as *a context that uses you*, such a context simply gives you the *being* and *actions* of effective leadership as your natural self-expression. During the course we will provide you with the opportunity to do exactly that for yourself.
- Specifically, during the course we will provide you with the opportunity to create for yourself what it is to be a leader and what it is to exercise leadership effectively as a *context that uses you,* a context that leaves you being a leader and exercising leadership effectively *as your natural self-expression*.
- You will create for yourself this unique context for Leader and Leadership by distinguishing what it is to be a leader and what it is to exercise leadership effectively from each of the four distinct perspectives that make up the Contextual Framework for Leader and Leadership employed in this course. These four perspectives on – actually, four different ways to access – what it is to be a leader and what it is to exercise leadership effectively, when taken together as a whole create a context that leaves you being a leader and exercising leadership effectively as your natural self-expression. In this course we will provide you with the opportunity to master this context.
- What follows are simple definitions of the terms used in naming each of the four perspectives on Leader and Leadership. These four perspectives constitute the Contextual Framework that when mastered, leaves one being a leader and exercising leadership effectively as their natural self-expression. Of course these simple definitions by themselves are unlikely to mean much to you. Later, we will fully explicate each of these perspectives so that you are provided with actual access to Leader and Leadership as these show up from each perspective.

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- **Leader and Leadership as Linguistic Abstractions:**

As defined in *Webster's Dictionary*, *linguistic* simply means "of language", and *abstraction* means "formation of an idea … by mental separation from particular instances or material objects". By *linguistic abstraction* we mean:

Constituted in language,
a realm of possibility
that exists as such separate and apart from
instances or examples of itself,
but is that which allows for instances or examples
to show up as instances or examples of that realm of possibility.

- **Leader and Leadership as Phenomena:**

As defined in the *Encarta Dictionary*, *phenomenon* is "something experienced: a fact or occurrence that can be observed". Drawing on the definition of phenomenon in *Webster's Dictionary* (1995): an event, circumstance, or experience encountered through the senses.

When something is dealt with as a phenomenon, one is examining or dealing with that something as an actual instance or live example of it. Put simply, when looking through the perspective of a phenomenon, the question is, "If I see, or am impacted by this something, what is it that I will see or what is it that will impact me? What is it as-lived?"

- **Leader and Leadership as Domain:**

Drawing on *Merriam-Webster's Unabridged* and *Collegiate* Dictionaries (accessed December 2014), we define *domain* as: a field of human interest or concern; a realm or sphere of activity.

The domain of something states the centrality or importance of the specified area (what is dominant) and where the action is directed. When dealing in the domain of something, one is accessing the field, or sphere the specified realm, in which that something exists or occurs.

- **Leader and Leadership Terms**

Drawing on the definition of term in *Webster's Dictionary* (1995): a word or phrase having a limiting and definite meaning.

When defining something, one is examining or dealing with a definition that limits and makes definite the meaning of that something. A "definition" is defined as a brief precise statement of what a word or expression means.

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1. The Four Aspects Of The Contextual Framework For Leader And Leadership

In short, Leader and Leadership, each as:

- ***Linguistic Abstractions*** (leader and leadership as "realms of possibility")
- ***Phenomena*** (leader and leadership as experienced; that is, as what one observes or is impacted by, or as exercised)
- ***Domain*** (the field or sphere in which leader and leadership function)
- ***Terms*** (leader and leadership as definitions)

As an illustration, the space contained by the four surfaces of the cube that are above its foundational base represents the context for Leader and Leadership.

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The following explicates the four aspects of the *contextual framework* for leader and leadership more fully, but still in brief:

- As ***linguistic abstractions***,
  leader and leadership create leader and leadership as
  realms of possibility.

- As ***phenomena***,
  leader and leadership exist in the sphere of language.

- As ***domain,***
  leader and leadership exist in the temporal sphere of a created future.

- As a ***term***,
  leadership is defined as the
  realization of a future that fulfills the concerns of the relevant parties.

Next we will go into a bit more detail to clarify each of these four aspects of the contextual framework.

- 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, rather than being constrained by common notions about what it is to be a leader and what it is to exercise leadership effectively. When one's focus is on fulfilling a commitment rather than acting in a particular style, all ways of being and acting are available, and are often required to "get something done".

- 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,
  or the speaking of your actions, as in "actions speak louder than
  words", or
  in providing what we distinguish as authentic 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.)

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- As ***domains***,
  leader and leadership exist in the **temporal** domain 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 anyway.

- As a ***term***,
  <u>being a leader</u> is defined as,
  committed to realizing a future that wasn't going to happen
  that fulfills the concerns of the relevant parties,
  and with the availability of an unlimited opportunity set for being and
  action,
  being the kind of clearing for leader and leadership that shapes the
  way 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 a ***term***,
  <u>leadership</u> is defined as
  an exercise in language that results in the realization of a future
  that wasn't going to happen,
  which future fulfills (or contributes to fulfilling) the concerns of the
  relevant parties,
  including critically those who granted the leadership (those who lead
  you, and those you lead).

The point is: Leader and leadership as terms are based on the previous three aspects of leader and leadership. Of course, each of these four aspects that constitute the context for leader and leadership will need further clarification during the course. And after that clarification, if this contextual framework is valid, what you will see when you see someone actually being a leader and exercising leadership effectively will be as defined.

The foregoing is the fundamental theory on which this ontological perspective on being a leader and the effective exercise of leadership is founded. With complete freedom to be and act, and with a transformed context for Leader and Leadership that leaves one being a leader and effectively exercising leadership as a natural self-expression, then specific knowledge regarding the situation in which one is leading has an empowering and enabling impact. But without this freedom to be and act, and without a transformed frame

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of reference for Leader and Leadership that creates being a leader and effectively exercising leadership as one's natural self-expression, specific knowledge regarding the situation in which one is leading is little more than a "good idea".

During the course we will work with you to master the context created by a combination of the four aspects of the contextual framework so that in any leadership situation it gives you being a leader and the effective exercise of leadership as your natural self-expression.

ASSIGNMENT: Please come to the second day of the course able to say the following cascaded sentence:

This course is designed

to give me access to creating for myself

a *context* for leader and leadership

that has the power to leave me in any leadership situation

being a leader and exercising leadership effectively

as my natural self-expression.

C. The Underlying Theory of this Course: Part III

1. Ontological Perceptual and Functional Constraints:

- Having mastered the context for leader and leadership that leaves you being a leader and exercising leadership effectively as your natural self-expression, during the course we will also provide you with exercises that allow you to become aware of and remove the ontological perceptual and functional constraints that get in the way of your natural self-expression.
- Ontological Perceptual Constraints: The source of our ontological perceptual constraints is our network of unexamined ideas, beliefs, biases, prejudices, social and cultural embeddedness, and taken-for-granted assumptions about the world, others, and ourselves. These ontological perceptual constraints limit and shape what we perceive of what is actually there in the situations with which we are dealing. As a consequence, if we do not remove these perceptual constraints, then in any leadership situation we are left dealing with some distortion of the situation we are actually dealing with.

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- Ontological Functional Constraints: In everyday language the behavior generated by an ontological functional constraint is sometimes referred to as a "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. When triggered in a leadership situation, one's ontological functional constraints fixate one's way of being and acting. Saying the same thing in another way, these ontological functional constraints limit and shape our opportunity set for being and action. As a consequence, the appropriate way of being and appropriate actions may be, and in fact often are, unavailable to us.
- Thus, gaining access to being a leader and the effective exercise of leadership requires that we loosen the grip of these debilitating Ontological Constraints. Or to put it more simply, we must take away what is in the way of our being a leader and exercising leadership effectively.

ASSIGNMENT: We request that you come to the second day of the course with the following memorized:

1 There are Four Foundational Factors for Leader and Leadership
   a. Integrity
   b. Authenticity
   c. Being Given Being and Action by Something Bigger than Yourself
   d. Being Cause-in-the-Matter

2 There are Four Aspects to the Contextual Framework: Leader and Leadership each as
   a. Linguistic Abstractions
   b. Phenomena
   c. Domain
   d. Terms

3 There are Two Kinds of Ontological Constraints
   a. Perceptual Constraints
   b. Functional Constraints

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III. YOUR INTRODUCTION TO THIS COURSE

A. What Is This Course About?

Being A Leader. The Effective Exercise Of Leadership.

And, that's all.

B. A Few Notes About the Way Your Instructors Work

- While each instructor will input at different times, as the originator of the material, Werner Erhard is going to have a bit more to say than the other instructors. In addition, from time to time the instructors will interrupt each other. The instructors are all comfortable with this and have found it useful to do so.
- Jeri Echeverria is accountable for organizing the course material and determining the rate at which it is presented. As such, Jeri will generally be the person to call on people and may from time to time cut off the other instructors. If you are called on by another instructor, Jeri will still be the one to determine if we will take your question or comment.
- Jeri is also responsible for handling any and all exceptions to the course rules you will receive before the first classroom session. Please contact Jeri if you need to work something out with regard to what you are asked to give your word to.

C. What Kind of Course Is this?

In most courses in an academic institution, you are expected to leave the course knowing and demonstrating that you know the content of the course, and that you are able to speak knowledgably about the subject covered in the course and its applications. This course goes beyond that. It is a laboratory for developing yourself as a leader. This course has been specifically designed to provide you with access to being a leader and the effective exercise of leadership.

There are no tips, no how-to's, no formulas, and a mere understanding of the material in the course won't get you there. In this course you will be "on the court" developing yourself as a leader, and mastering

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what it takes to be effective in the exercise of leadership. You will not be "in the stands" observing and commenting on leader and leadership.

D. What Is the Learning/Teaching Method Utilized in Realizing What Is Promised from My Participation in this Course?

The pedagogical method utilized in this course is known as *transformational learning*.

Drawing on the ideas in, and using certain words and phrases from, "Learning As Transformation" by Jack Mezirow and Associates (2000, chs. 1-3):

Informative learning and *transformational learning* are both valuable and appropriate. However, transformational learning occurs in a different dimension than informative learning.

- *Informative learning* endeavors to increase the sum of what we know, to add to our available skills, to extend our already established cognitive capacities. *Informative learning* seeks to bring valuable new content to add to or fill in what our prevailing *worldview* and our pre-existing *frames of reference* already allow. In summary, *informative learning* adds ideas and capacities that are compatible with our prevailing *worldview* and our pre-existing *frames of reference*.
- *Transformational learning* on the other hand provides us with the opportunity to become aware of the interpretations and beliefs we hold as "the way it is". That is, to critically reflect on the underlying ideas, beliefs, biases, prejudices, social and cultural embedded-ness, and taken-for-granted assumptions that constitute our *worldview* (model of reality) about the world, others, and ourselves, and our *frame of reference* (mindset) relative to this subject or that subject.

We rarely ever even consider the fact that we have a *worldview* and *frames of reference*. This leaves us ignorant of the impact of the constraining and shaping imposed by our *worldview* and *frames of reference* on our perceptions and consequently on our actions. We never know what we don't see at all, and with what we do see, what of it is actually distorted.

Rather than simply <u>adding</u> to what is currently allowed (compatible with) our prevailing *worldview* and pre-existing *frames of reference*, we will <u>explore</u> our *worldview* and *frames of reference* themselves – their genealogy, internal logic, uses – as well as assess the costs and benefits, and advantages and disadvantages, associated with our particular *worldview* and *frames of reference*.

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Transformational learning does not merely add to or correct your store of information about being a leader and the effective exercise of leadership. Using transformational learning this course offers the opportunity to discover and eliminate the constraints and shaping imposed by your worldview and your frames of reference relative to who you are for yourself, and relative to your being a leader and exercising leadership effectively.

As a consequence, when you are leading you have more powerful ways of being and acting available to you.

E. What Is Being in this Course Going to Be Like for Me?

Most people have not engaged in *transformational learning*, and when in this course we do, you may at first wonder what is going on, and even why we are doing it. Here is why:

Quoting Mezirow & Associates again (2000, Preface VII):

> ... maturity in childhood is understood as a formative process that includes assimilation of beliefs concerning oneself and the world, including socialization and learning adult roles. Adulthood is perceived as a transformative process – involving alienation from those roles, reframing new perspectives, and reengaging life with a greater degree of self-determination.

By a year or two after graduating from high school, who you are as a person is pretty much set. That is, you are who you "wound up being". For the most part from then on, who you "wound up being" is simply polished and perfected.

Your particular way you "wound up being" leaves you confined to what Mezirow & Associates called certain "roles", that is, a limited set of possible ways of being, and a certain set of formulas or strategies for success, or at least for getting by. In other words, the way you "wound up being" constrains you to a certain range of expression. In this course we call this: your "default opportunity set" of possible ways of being, and your "default opportunity set" of possible strategies for succeeding (or at least for getting by). We say "default opportunity set", because one's natural opportunity set of being and action is one of complete freedom to be and act in any way that is effective in any situation. When constrained by the forces

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we discussed above, one's natural opportunity set of being and action is reduced to one's default opportunity set.

The effective exercise of leadership is always situational. Who you are being and what you do to exercise leadership successfully in one situation is no guarantee that being that way, or doing anything like what you did, will be effective in any other situation. In fact, no set of roles and no set of strategies will leave you being an effective leader in all environments and no matter with what conditions you are confronted. Leadership is not about roles and strategies; in fact, during the course you will see that roles and strategies actually get in the way of being an effective leader.

You may be completely happy with the way you "wound up being", or as Mezirow & Associates termed it, who you are as a product of the beliefs you assimilated concerning yourself and the world, and the socialization and roles you learned. After all it has gotten you to where you currently are in life. But without a breakthrough in your freedom to be and act – that is, a substantial expansion of your "opportunity set" of possible ways of being and acting – no amount of polishing and fine tuning who you "wound up being" will be sufficient for who you need to be to be an effective leader.

We are not talking about changing who you are, or being different than you are, or being better able to explain or understand why you are the way you are. This is not a psychological exercise. Rather this is an ontological exercise. It is about a transformation in who you "wound up being". That is, expanding your "opportunity set" of possible ways of being and acting. Or, said in another way, giving yourself a greater range, or repertoire of being and acting.

Speaking about the range of being that is required to be an extraordinary leader, we draw on Bill George, Harvard Business School Professor of Management and former CEO of Medtronic:

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> To be effective in today's fast moving, highly competitive environment, leaders also have to adapt their style to fit the immediate situation. There are times to be inspiring and motivating, and times to be tough about people decisions or financial decisions. There are times to delegate, and times to be deeply immersed in the details. There are times to communicate public messages, and times to have private conversations. The use of adaptive styles is not inauthentic, and is very different from playing a succession of roles rather than being yourself. Good leaders are able to nuance their styles to the demands of the situation, and to know when and how to deploy different styles. (Bill George 2003, p.14)

When Bill George speaks about "style" he is referring to what an observer sees, not what is generating what the observer sees. Style is the outward expression of a leader's "way of being" in a given situation. That is, a leader's style at any moment in time or in any given situation is simply a manifestation of the way the leader is being.

Speaking about the styles and traits approach to training leaders, Bill George says (in our earlier quote from his book): "They describe the styles of leaders and suggest that you adopt them. This is the opposite of authenticity." We agree because if one takes the style approach to developing leadership, in trying to play the "right" role for a given situation one is likely to be left being inauthentic. In fact, trying to play the "right" role depending on the situation (trying to act like a leader) could be said to be the definition of inauthentic leadership.

Being an effective leader is never a product of role playing, that is trying to act like a leader. Being an effective leader is a product of the freedom to be, that is, the freedom to be appropriate to what is called for to be effective in the situation. For a leader this is true authenticity. And, that requires an unconstrained freedom to be – an expanded, indeed unlimited, "opportunity set" of possible ways of being when being a leader.

In this course, we will not be dealing with the psychological or sociological phenomena of styles of leadership; rather we will be dealing with the ontological phenomenon of being a leader. (Shortly we will provide more on the difference between the ontological model and the psychological model.)

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F. The Bad News – Crucible Events

As you read in your first Course Reading, many extraordinary leaders point to what has been termed a "crucible event" in their lives which produced a transformation in the person they "wound up being". This transformation left them with the freedom to be who they needed to be, to be an extraordinary leader.[23]

As reported, many of these crucible events were often some tragedy or life altering event that occurred as a profound threat to the way they wound up being.

> My most agonizing time in the career crucible also came when I least expected it. … As painful as it was, the experience provided the basis for growth and change that transformed my career. It caused me to look inside myself, acknowledge my shortcomings, and realize I was on the wrong path. (Bill George 2003, p. 32)

In the context of this course, as a result of these crucible events these leaders experienced a transformation of their *worldview* (model of reality) and many of their *frames of reference* (mindsets).

As a result of these transformations, while the world had not changed, for them the world now occurred in an entirely new way. They were left knowing themselves and the world with which they were dealing a great deal better, with greater mastery over their Functional Constraints, with significantly altered priorities, and a greater freedom to express themselves authentically. These profound shifts in their *worldview* and *frames of reference* resulted in a more acute insight into the world as it actually is, including themselves, others, and life itself, and consequently left them with a greater freedom to be and a greater power to create and make things happen.

During the course we will deal with mastering Ontological Constraints – the personal Perceptual and Functional Constraints that every leader must master – those that limit the opportunity set of *being* required to be a leader, and limit the opportunity set of *actions* required to exercise leadership effectively.

23 "Crucible" is a term of art used by leadership guru, Warren Bennis and leadership consultant, Robert Thomas (2002, p. 4).

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G. The Good News – An Effective Replacement for Crucible Events

In this course we do not use a "crucible event" to provide you with an opportunity to transform your *worldview*, and *frames of reference*. Nevertheless, by personally engaging in *transformational learning*, this course will leave you with the freedom to be that took a tragedy or some life-altering event in the lives of those leaders.

In summary:

- You cannot predict what, in any given situation, will be called for from you to be a leader and to exercise leadership effectively.
- In this course you will have an opportunity to identify certain elements of your *worldview*, *frames of reference*, and Functional Constraints that currently restrict your ways of being and acting, especially those that do so in leadership situations.
- The fewer constraints you have in the ways you can express yourself in any leadership situation, the more effective you will be as a leader.
- To be an effective leader you must have a real freedom to be, an "opportunity set" of possible ways of being and acting that includes who you need to be to be a leader and to exercise leadership effectively in any situation. Transformational learning makes a broader range of being and action available to you.
- That is why in this course we engage in *transformational learning*.

Sometimes people find that in a given environment their prevailing worldview and existing frames of reference leave them being successful leaders; but they fail as leaders when the environment changes and their prior success sticks them with their prevailing worldview and existing frames of reference. The business and political press is full of specific examples. Robert Mugabe and Yasser Arafat were successful insurgency leaders, but because they remained stuck in the *worldview* and *frames of reference* that had allowed them success as insurgency leaders, they both failed when the situation changed to one of

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governance. Also consider the relatively quick fall from grace of a significant number of the corporations held up as paragons in the book *In Search Of Excellence*.[24]

H. Distinguishing the Ontological Model from the Psychological Model[25]

As we said earlier, in this course, we will not be dealing with the psychological or sociological phenomena of styles of leadership; rather we will be dealing with the ontological phenomenon of being a leader.

Mastering what there is to master in order to realize the promise of this course in just seven days (about the number of hours in one semester) is available through the unique model and methodology we use. Note that *model* is distinct from *methodology*. A **model** reveals, from a given perspective, the nature and function of what it models. A **methodology** is the process, technique, or approach employed in developing the model, and for dealing with what is revealed about the nature and function of what it models.

Some people confuse the ontological model with the psychological model. Because both models deal with human beings, and because most people are unfamiliar with the ontological model, many people fail to distinguish between these two models – one dealing with being and the other dealing with mind. This leaves some people conflating or confusing the methodology of ontology (phenomenology) with the methodology of psychology (psychotherapy).

The *ontological* model deals with the nature and function of *being* as it impacts human nature and human behavior. The ontological model contrasts with the *psychological* model which deals with the nature and function of *mind* and its impact on human nature and human behavior.

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24 Peters, Tom, Waterman, Robert. 1988. *In Search Of Excellence, Lessons from America's Best Run Companies*. Melbourne: Warner Books, Inc.

25 Make sure that you understand what is in this section and if you have any questions or uncertainty about anything in this section, please send an e-mail to Professor Jeri Echeverria at jeronima@comcast.net.

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Another important difference between the two models is that the psychological model deals with the nature and function of human beings from a third-person (in the stands) perspective; while the ontological model deals with the nature and function of human beings from a first-person (on the court) perspective.

Just as there is a difference between the ontological model and the psychological model, there's also a difference between the methodology appropriate for developing each model and for dealing with what is revealed by each model, and for any practices or applications within the model.

As we have established, the psychological model examines the nature and function of human beings from the perspective of the mind. Consequently, the methodology for dealing with what is revealed about the nature and function of human beings from the perspective of the mind is (leaving psychopharmacology aside) the practice of various forms of psychological interventions, such as psychotherapy.

It is helpful in appreciating the perspective of the psychological model to know that although more recently it has been concerned with mental states such as happiness, the intellectual history of the model has been based on a concern with the difficulties and abnormalities of the mind.

In contrast with the psychological model, the ontological model examines the nature and function of human beings not from the perspective of mind, but from the perspective of being. Consequently, the methodology for dealing with what is revealed about the nature and function of human beings from the perspective of being is language. That is, the methodology of ontology is the use of language to impact the meaningfulness and intelligibility of the way the world, others, and oneself show up for one, and the resulting impact on one's actions and way of being. "Phenomenology" is the formal name of the methodology of ontology.

It is helpful in appreciating the perspective of the phenomenological methodology to know that the intellectual history of the method has been concerned with *being* as *being-in-the-world.*

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In a sense, both of these methods – to put it in the most rigorous technical terms – deal with "stuff", that is, "stuff" that interferes with a person's effectiveness in life and/or gets in the way of their quality of life. Because both methods deal with "stuff" that gets in a person's way, one might confuse one method with the other. However, the psychological/psychotherapy method generally deals with the "stuff" as problems in the mind (mental and emotional disorders) to be fixed, while the ontological/ phenomenological method deals with the "stuff" as ontological constraints, that is, distortions in the meaningfulness or intelligibility of the way the world, others, and/or oneself occur for one.[26]

In addition to the fact that both methods deal with "stuff" that gets in a person's way, because each method also uses language to deal with the "stuff", again one might confuse one method with the other. The difference is that the psychological/ psychotherapy method uses language to have an impact on the mind, while the ontological/phenomenological method uses language to have an impact on the way the world, others, and oneself show up for one.

Don't confuse phenomenological interactions with psychotherapeutic interactions. In the course we use the phenomenological methodology to deal with the ontological constraints that get in the way of (interfere with) being a leader and exercising leadership effectively as one's natural self-expression. Because, as we said earlier, most people are unfamiliar with the phenomenological methodology, you may find yourself falling into the trap of attempting to understand what you are observing from a psychological perspective, and therefore as an attempt to do psychotherapy. In fact, in the process of using a phenomenological intervention to deal with a person's ontological constraint, the person's description of the constraint might include their mental or emotional state, and this stating of their mental or emotional state might lead you to confuse what is going on with psychotherapy. However, in a phenomenological interaction the person's mental or emotional state, although it may bubble up and even bubble up

[26] You might like to know that in the opinion of the various experts who have studied the methodology for removing and relaxing personal ontological constraints used in this course, regarding the question "Is this therapy?", their answer was no. And regarding the question "Is harm done?" their answer was also no.

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dramatically and with a high degree of intimacy, is not what is dealt with, rather what is dealt with is the way in which that kind of situation occurs for the person.

Having made clear the difference between the ontological model and the psychological model, and having warned you about the trap of confusing one model with the other, what we want to leave you with is the ontological model and its phenomenological methodology. Phenomenology as a methodological discipline deals with being and action as these are *actually lived* "on the court" (first-person experience of), as contrasted with being and action as *observed by someone, and then described and commented on, figured out, and explained* "from the stands" (third-person theory of).

As you will see "in bright lights" during the course, a good deal of what you are certain about regarding the world, others, and yourself will show up for you from a phenomenological examination as merely conceptual (theoretical) and actually inconsistent with your as-lived experience of the world, others, and yourself. Developing for yourself the being of a leader and the actions of the effective exercise of leadership is less likely to be successful when you are dealing with a theoretical "you" than if you deal with the "you" of your actual as-lived experience.

In summary, the ontological model of leader and leadership opens up and reveals the actual nature of being when one is being a leader, and opens up and reveals the source of one's actions in the effective exercise of leadership. And, the phenomenological methodology provides actionable access to what has been opened up. In short, the way in which leader and leadership are distinguished by this perspective creates an access that is unique in its power to call forth the being required to be a leader and the action required for the effective exercise of leadership.

I. What I Have to Be Willing to Deal with to Realize the Promise of this Course

Your generally unexamined network of ideas, beliefs, biases, prejudices, social and cultural embedded-nesses, and taken for granted assumptions that constitute your *worldview* (model of reality) and

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your various *frames of reference* (mindsets), and your Functional Constraints are all very personal matters. As with most things personal, it will take courage to be forthright and really straight about them.

For most people, having their Perceptual and Functional Constraints examined and challenged is threatening. And, we want you to be aware of and ready for this.

You should also be aware that the threat is usually first registered below the level of consciousness. Consciously, it is often first experienced as a general sense of "something is wrong here", rather than as a threat to one's prevailing *worldview* (model of reality) or one's *frame of reference* (mindset), or the exposure of one's Functional Constraints.

In the presence of such non-consciousness threats, the fight or flight response will ordinarily be experienced as evaluations or assessments that you are making. The response to such evaluations or assessments will often be one of withdrawing or hiding (for example, often being experienced as needing to leave the room to go to the bathroom, or deal with something important that you just remembered, or the like), or feeling resistant or defensive, or even attacking ("that instructor or student is a jerk"). Such behavior is generated automatically without one's control.

This is a normal human reaction; there is nothing wrong with it. In fact, if you do not have such experiences a number of times in this course, you are probably not "getting it". When you do have the experience of resistance, withdrawing yourself, or being defensive or attacking, if you recognize it as a triggered response or a hijack, and sit with it and stay engaged, it will pass. Alternatively, if you find yourself resisting, withdrawing, or being defensive or attacking, if you raise your hand, the instructors will listen to you and take what you have to say seriously, and treat it as a contribution to the other participants in the course. Our caution to you: Just do not let it get the best of you and therefore prevent your learning – that is, don't let it get in the way of a breakthrough for yourself that will make a difference to your being a leader.

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If you summon up the courage to stick with the anger, upset, boredom, tiredness, confusion, or "that jerk" or "nothing new here" response, you will shortly get past it and provide yourself with the breakthroughs experienced by leaders who got there through a crucible event in their lives. And, in this course we will support you in doing so.

Again, we want to ensure you are clear that this is not a psychological investigation. It is not an attempt at psychoanalyzing so that you understand the way you wound up being and why you wound up that way, or whether that way of being is desirable or undesirable. Rather, transformational learning is an ontological exercise that leaves you with a freedom to be beyond the way you wound up being (what your current *worldview* and *frames of reference* limit you to). In fact, this kind of transformational learning leaves you with everything you had in who you "wound up being" still available to you. But now, you are able to employ who you "wound up being" with more power, while at the same time not being limited to just that way of being.

By the way, as a leader, one of the most important expressions of your leadership is to ensure that you are surrounded by other leaders. And, in the development of those leaders, you will encounter people responding with anger, upset, boredom, tiredness, confusion, "that jerk", or "nothing new here". In this course you will see this dealt with, and you will learn to deal with this phenomenon as an ontological exercise, not as a psychological exercise, or contest of wills.

In order to walk out of this course being a leader, you must <u>master</u> what is dealt with over the seven days of the course. While this will be intellectually and emotionally challenging and will require considerable intellectual effort and emotional intelligence on your part, the course is about <u>being</u> a leader, and that is not a mere intellectual exercise.

J. Leaders Are Those Who Make Leaders of Themselves

Don't be so pleased or arrogant about the way you wound up as a person that there is no possibility for you beyond that.

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Surprisingly, this includes those of us who are self-deprecating, who arrogantly think that there is no possibility for us beyond the way we wound up.

All true leaders are made, not born. Even those born to leadership fail to be leaders if they do not develop themselves as leaders, that is, if they do not master the being of being a leader and the effective exercise of leadership.

And we say again, this course is about mastering the *being* of a leader and the effective exercise of leadership.

K. More About the Importance and Consequences of *Worldview* (Model of Reality), and *Frame of Reference* (Mindset):

For you to realize the promise of this course you must be open to having your *worldview* (model of reality), and your *frames of reference* (mindsets), examined and questioned, and be open to transforming both your *worldview* and your *frames of reference* relative to leader and leadership, and relative to who you are for yourself.

As we said earlier, in true transformational learning one's worldview and one's frames of reference are transformed, and as a consequence, new more powerful ways of being and acting become available.

1. Worldview

To review what we said earlier: *The Encarta Dictionary* (2004) defines *worldview* as: "a comprehensive interpretation or image of the universe and humanity." *Worldview* (or model of reality) refers to the network of ideas, beliefs, biases, prejudices, social and cultural embedded-ness, and taken-for-granted assumptions through which an individual interprets and interacts with the world, other people, and himself or herself. In fact, everything in one's world is seen through the lens of one's worldview.

Specifically, one's worldview (model of reality) *constrains* **what** one can see of what is in the world, and the way in which the world is organized and operates.

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And further, one's worldview also *shapes* the **way in which** one sees what of the world one does see, and the way the world is organized and operates.

This includes **what** one can see of, and the **way in which** one sees others and oneself, and the way others and oneself are and function.

In other words, access to <u>everything</u> in one's world (including others and oneself) is constrained and shaped by one's *worldview*. Or, to say the same thing in another way, one's *worldview* constrains and shapes the way the world, others, and oneself *occur* (show up) for one.

You will remember that we established that one's *way of being* and one's *actions* are a *correlate* of the way in which the world, others, and oneself *occur* (show up) for one.

Summarizing the foregoing, your prevailing *worldview*, <u>the one you will walk into this course with</u>, *constrains* and *shapes* what you *perceive* – that is, the way in which the world, others, and you yourself *occur* (show up) for you. And, because your way of being and your actions are correlated with this *occurring*, your *worldview* winds up constraining and shaping your *emotions*, creative imagination, *thinking*, and *planning*, and as a result limits the ways in which you are able to act.

If you think about it, this also means that each of your *frames of reference* (mindsets) relative to Leader and Leadership (actually, to any specific something) has first been constrained and shaped by your *worldview*. And then, that constrained and shaped *frame of reference* further constrains and shapes the specific something in your world that it is a frame for. In other words, this constraining and shaping is a double whammy[27].

[27] To illustrate this double whammy in a simple metaphor of nesting Russian dolls: The maker of a set of three nesting Russian dolls, after making the largest doll (by analogy, one's worldview), attempts to fit inside it the next smaller doll (by analogy, one's frame of reference relative to some specific something). To do so, the doll-maker will carve and sand away the parts of the smaller doll so that it fits within the largest doll. In that way the largest doll constrains and shapes the next smaller doll, and in fact, all subsequent dolls. The doll-maker's carving and sanding of the dolls is a metaphor for the constraining and shaping by one's worldview on one's frame of reference.

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2. Frame of Reference

You will remember that, while one's *worldview* is relative to everything in one's world, one's *frames of reference* (mindsets) are relative to some specific something in one's world. As we said earlier, *The Fontana Dictionary of Modern Thought* (1988) says that your *frame of reference* selectively constrains the course and outcome of your perceptions and thinking. *The Encarta Dictionary* (2004) defines *mindset* as: "set of beliefs or a way of thinking that determine somebody's behavior and outlook".

Similar to one's *worldview*, one's *frames of reference* are one's network of ideas, beliefs, biases, prejudices, social and cultural embedded-ness, and taken-for-granted assumptions through which one interprets and interacts (but, in the case of a *frame of reference*) with some specific something in one's world.

In this course we are concerned with the constraining and shaping your *frame of reference* relative to Leader and Leadership imposes:

- on the way in which what it is to be a leader and the effective exercise of leadership occur or show up for you, and
- on the way you occur or show up for yourself when you are being a leader and when you are exercising leadership.

a. When You Are Being a Leader and Exercising Leadership

Your existing *frame of reference*, <u>the one you will walk into this course with</u>, relative to being a leader and to the exercise of leadership, and your *frame of reference* relative to who you are for yourself, *constrain* and *shape* the way in which the situations and the people you are dealing with occur (show up) for you.

And, because your way of being and your actions are correlated with this *occurring*, your *frame of reference* relative to being a leader and the exercise of leadership winds up constraining and shaping your *emotions*, *creative imagination*, *thinking*, and *planning*, and as a result limits the ways in which you are able to be and to act.

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3. Worldview and Frame of Reference Taken Together

The combination of your prevailing *worldview* and your existing *frames of reference* is an important aspect of who you "wound up being". They limit your "opportunity set" of possible ways of being, and your perceptions, emotions, creative imagination, thinking, planning, and your actions in being a leader and in the exercise of leadership.

For something to show up for you at all, or at least show up for you coherently, you must have a *worldview* and a *frame of reference* that allows for that something.

Specifically, what all this means is that, as a leader:

- **What** of the aspects of the situations and the people you are dealing with actually **show up** for you, and what of the possibilities for successfully dealing with those situations and people actually show up for you,

  are **limited** by your prevailing *worldview*, and further **limited** by your *frames of reference* relative to leader and leadership, and your *frame of reference* for who you are for yourself.

This leaves you blind to certain aspects of the situations and the people you are dealing with, and blind to certain possibilities for successfully dealing with those situations and people.

- Of those aspects of the situations and the people you are dealing with, and of the possibilities for successfully dealing with them, that actually **show up** for you,

  the ways in which those aspects show up for you, and

  the ways in which those possibilities for successfully dealing with them show up for you,

  are shaped by your prevailing worldview, and further shaped by your frames of reference relative to leader and leadership, and your frame of reference for who you are for yourself.

This leaves you blind to whatever distortions occur for you in the situations and the people you are dealing with, and blind to whatever distortions occur for you in the possibilities for successfully dealing with them.

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- Finally, it also means that as a leader,
  your being, and your perceiving, thinking and planning regarding the situations and the people you are dealing with,
  and consequently the way you act,
  are also all limited and shaped by your prevailing worldview, and further limited and shaped by your frames of reference relative to leader and leadership, and your frame of reference for who you are for yourself.

When you are leading, this leaves you blind to what might be missing or distorted in your perceiving, thinking, planning, and action.

In summary, certain possibilities for successfully dealing with a situation, and for the possibilities that do show up, certain actions that might be effective in realizing those possibilities, do not occur for you at all.

Breaking through the selective constraints that significantly limit your opportunity set of possible ways of being, and limit your opportunity set of possible ways of thinking, planning, and acting, is a critical factor in developing yourself to be a leader, and in exercising leadership effectively.

4. Breaking Through the Constraints and Shaping Imposed by Your Prevailing *Worldview* and *Frames of Reference*

a. Your "Wall of Bricks"

As an analogy, one's worldview can be compared to a wall of bricks on which one sits like Humpty Dumpty to view and interact with life – the world, others, and oneself.

Each brick in your wall of bricks is something you have come to believe or assume about some aspect of life, or about the world, others, or yourself. Such beliefs and assumptions include unexamined ideas, biases, prejudices, social and cultural embeddedness, and taken-for-granted assumptions. These beliefs and assumptions are the product of conclusions, interpretations, or decisions (remembered or not) that you have made about your life experiences, and what you've learned from or have been told by others that you believed. The life experiences during which you made these conclusions, interpretations, or

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decisions includes the experiences you've had in various environments and cultures, for example, in the environments and cultures of your family, friends, colleagues, religion, communities, nationality, training, education, affiliations, career, and the like.

In any person's wall of bricks, the bricks that surround any given brick are consistent with and often reinforce the brick they surround, or at the very least are not in conflict with the brick they surround. In other words, each brick fits and makes sense with the bricks that surround it.

(1). Your Frames of Reference Are Subsumed in Your Wall of Bricks

In this analogy, your worldview is represented by your entire wall of bricks, and your frame of reference relative to some specific something in your world (for example, your frame of reference relative to leader and leadership) can be seen as a group of bricks within your wall of bricks.

Like with each individual brick, each group of bricks fits and makes sense with the groups of bricks that surround it. That is, for any group of bricks (frame of reference), the groups that surround it are consistent with and often reinforce the group of bricks they surround, or at the very least are not in conflict with the group they surround.

If you've gotten the picture so far, you will see that there can be no brick in your wall of bricks that is disallowed by, or is fundamentally inconsistent with, any other brick in your wall of bricks. Everything in your wall of bricks makes sense with everything else in your wall of bricks. It all holds neatly together to constitute your worldview (model of reality).

It is important to note that you also have a group of bricks in your wall of bricks (a frame of reference) regarding who you are for yourself, and that that frame of reference (those assumptions and beliefs about yourself) limits and shapes you as a person.

For example, some people have a frame of reference for who they are for themselves as "not good enough", or more narrowly, "not good at athletics" or "not good with women". Such frames of reference become self-fulfilling. Others have a frame of reference for who they are for themselves as "better than

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others", or more narrowly, "smarter than others" or "more attractive than others". Such frames of reference often limit or distort one's perception of others, and even of oneself. While one can actually be smarter than most others, or extraordinarily attractive, as frames of reference they leave one blind to the value and beauty of others. The latter is often termed "narcissism".

(2). How We Encounter Something New

When you encounter something new, you make sense of it (make it understandable for yourself) by finding a fit for it with some already existing brick or group of bricks in your wall of bricks. Most learning is actually fitting what's new with what we already know so that it becomes an extension of what we already know, that is, somehow connected to what we already know, and certainly not in conflict with what we already know. When we say, "I understand that" or "that makes sense", what we mean is, "I have found a way to make that fit with what I already know".

If I encounter something that I cannot fit into my already existing wall of bricks, that is to say, if I encounter something that doesn't fit within, or is inconsistent with, my already existing worldview (model of reality), or frames of reference (mindsets):

1. I literally do not see it or do not hear it; or I do not see it as it actually is or I do not hear it as it was actually said; or
2. I experience it as nonsense ("that makes no sense to me"), or at best as unintelligible ("I can't follow that", or "I don't get it"), and as a consequence I reject it out-of-hand; or
3. I modify it until it is somehow consistent with my existing wall of bricks, thinking that I now understand it. But what I understand is not it, rather I understand some distortion of it; or
4. If it comes from enough authority I defer, I say something like "while I don't really understand it, I accept it".

Quoting from Jack Mezirow and Associates (2000. p.3):

> If we are unable to understand, we often turn to tradition, thoughtlessly seize explanations by authority figures, or resort to various psychological mechanisms, such as projection and rationalization, to create imaginary meanings.

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(3). Examples from Our List Above from 4) up to 1)

An example of number 4) in our list above: – "If it comes from enough authority, I say something like 'while I don't really understand it, I accept it'" – for most of us, while we accept quantum physics as true, much of it seems counter to what we call "common sense", that is, what scientists often call "counter-intuitive". We may accept it, but are clear that we don't understand it, and what we mean by we don't understand it is, we can't make it fit into or onto our already existing wall of bricks.

An example of number 3) – "modifying something new to make it fit with what I already know" – is the voiced or unvoiced statement, "Oh, what he means is …", or "Oh, that's like …", when confronted by something new that doesn't exactly fit into your wall of bricks as it was stated. Something new that reminds you of something with which you are already familiar may in fact not be anything like what you already know that it reminded you of. In which case, trying to deal with it through the pathway of what you already know will prevent you from mastering something that is actually new for you.

Something which doesn't fit with your existing wall of bricks is only like itself, and to make it your own, it has to be grappled with as itself. Modifying something new in any way, especially trying to make it like something you already know, deprives you of the opportunity to actually master something new, that is, to make what is new for you, your own.

About typical response number 2) – "when something new at first occurs to you as nonsense ('that makes no sense to me'), or at best as unintelligible ('I can't follow that', or 'I don't understand it')" – don't reject it out-of-hand. While it occurs for you as nonsense, or unintelligible, it may actually be important, and only occur for you as unintelligible or nonsense because it is inconsistent with (not allowed by) your existing wall of bricks, especially those insights necessary for the personal transformation required for anyone to be a leader, or a true breakthrough in performance in some critical area of your life, like being able to exercise leadership effectively.

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Keep grappling with what is at first unintelligible or seems like nonsense to you. You will often find that, as you get later pieces of the puzzle, what at first occurs for you as unintelligible or mindboggling becomes a personal breakthrough. If you commonly reject out-of-hand that which is unintelligible or seems like nonsense to you, you are guaranteed to miss important opportunities.

Develop the muscle of standing in the puzzlement. This is a muscle most people don't have; they can't stand the discomfort of being mind-boggled. Developing the muscle of standing in the puzzlement opens up the opportunity for breakthroughs in your perceiving, thinking, planning and in your way of being and acting.

For an example of number 1) – "not seeing or hearing something that does not fit with your prevailing worldview or frames of reference, or not seeing it as it actually is or not hearing it as it was actually said":

For an example of not seeing something that does not fit with a person's worldview, a person must have a worldview that allows a two-dimensional representation of a three-dimensional object before a photograph of an object occurs as something recognizable rather than just blotches of color. (Try showing your dog a photograph of her worst dog enemy. See if she evidences any sense of recognition.) By the way, it is thought that being able to represent three-dimensional animals in two-dimensional cave drawings was part of the origin of human culture.

Not hearing something as it was actually said is evidenced in the "Telephone Game". In this game the first person calls the second person and makes a simple statement. The second person calls a third person and is supposed to repeat what was said to them by the first person. And so on, on each subsequent call. However, by the time you get to the fifth person, the statement made by the fifth person no longer sounds anything like what was said by the first person. People do not repeat what was said to them, rather they repeat what they heard – what was said to them filtered through their worldview and frames of reference.

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We never know what we missed because it wasn't allowed by our prevailing worldview or our frames of reference. Or, if we don't miss it entirely, we never know how we misperceived what was actually physically present or actually said if it doesn't fit with our prevailing worldview or our frames of reference.

(4). The Wall of Bricks Keeps Growing

As a result of all of this, the wall keeps growing, but without a "transformation" of your worldview and/or one or more of your frames of reference it only grows in a self-consistent way. In terms of one's worldview and frames of reference it is generally "business as usual"; that is, while it may be more highly polished, it is pretty much more of the same. This explains why the old French proverb "the more things change the more they stay the same", and the sayings "a leopard never changes its spots", and as we grow older "you can't teach an old dog new tricks", are for the most part accurate for most of us most of the time.

Drawing on Mezirow and Associates again (2000, chs.1-3), in transformational learning we seek to become aware of our network of interpretations and beliefs, to be critically reflective of our underlying assumptions. In transformational learning, our wall of bricks is reconstructed.

To experience the transformation required to be a leader and to exercise leadership effectively you must free yourself from the selective constraints imposed by your prevailing worldview. You must also free yourself from the selective constraints imposed by your frames of reference regarding leader and leadership, and your frame of reference regarding who you are for yourself.

For the transformation required to be a leader and to exercise leadership effectively, it is not enough to simply add to the knowledge that your prevailing worldview and existing frames of reference already allow – that is, to learn something new that merely fits and makes sense with what you already know.

For access to being a leader and exercising leadership effectively, you will need to deconstruct and alter or expand your worldview, and deconstruct your frame of reference relative to leader and leadership and reconstruct it to what is allowed by that altered or expanded worldview.

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(5). The Way We Typically Respond to Something New that Is Counter to Our Common Sense (Doesn't Fit with Our Existing Wall of Bricks)

When confronted with having your worldview or your frames of reference examined and questioned, below your level of consciousness this is often registered as a threat, but consciously is usually experienced as a general sense of "something is wrong here". That is, it will appear to you as if something other than something about yourself is making you angry or upset, or alternatively, bored or confused, or is causing you to conclude that there is "nothing new here". In fact, what is upsetting you is that below your level of consciousness your prevailing worldview, or one of your existing frames of reference, is being questioned or challenged (that is, threatened).

(6). Our Addiction to Examples

You cannot master something new that *does not fit* with your prevailing worldview and existing frames of reference by using strategies that have been effective for you in dealing with something new that *does fit* your prevailing worldview and existing frames of reference.

When presented with something new for us that *is* allowed by our existing worldview and frames of reference, examples work well to help us master what is new. When presented with something new that *is not* allowed by our existing worldview and frames of reference – that is to say, is counter-common-sense – in our effort to make sense of it, we attempt to use the same strategy and almost invariably ask for an example. What we are really asking for is something we can visualize that somehow fits our prevailing worldview and existing frames of reference, or is at least allowed by our prevailing worldview and existing frames of reference.

In the case of something new that is not allowed by your existing worldview and frames of reference, if you are provided with examples, for the examples to make any sense for you, they are going to have to be consistent with your existing worldview and frames of reference. As such, while you may begin to feel less discomfort because you think you are beginning to understand, you will not master something that is

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counter-intuitive for you by using examples that are consistent with your existing worldview and frames of reference.

Imagine that your dog could suddenly talk and you were trying to tell your dog about beauty. Your dog would want an example of this new thing called "beauty". Your dog would want it to be something like food that tastes good, or something like the fun of chasing a Frisbee.

Such examples might get your dog interested enough in beauty to exercise the intellectual effort required to transform her worldview. However, if left with just the examples of what fit with the dog's already existing bricks that make up her worldview and frames of reference, the dog would be left with nothing really new, except a new word for pleasure or fun. The dog would never have access to beauty as beauty, that is, much of the world of beauty would never be available to the dog.

The challenge is that your dog has to get beauty as itself, as a new *realm of possibility* in which various different instances or examples of beauty can show up as beauty, rather than as an extension of food or Frisbees.

Like the talking dog dealing with beauty, you will not master something that is counter-intuitive for you by using examples. Examples can help to get an intuitive sense that there is potentially something important in what at first violates one's common sense, or that one at first does not understand.

However, for a transformation in one's *worldview* to occur, one has to stick with what is at first counter-intuitive until one masters it, that is, until the new counter-intuitive brick reshapes one's wall of bricks and one is left with an expanded and therefore a more empowering and enabling worldview.

(7). The Humpty-Dumpty Experience

Consider being presented with something counter-intuitive for you. You will at first try to make it fit with your current wall of bricks, and find that it does not fit, or even worse that it is incompatible with your current wall of bricks. If you take on the challenge of mastering it, at first you will likely experience

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something like what a cat experiences when thrown into the air – that is, find yourself mentally thrashing around for something to cling to.

As we indicated earlier, this may leave you going through one or more emotions or mental states. For example, puzzled, bewildered, confused, anxious, embarrassed, frightened, panicked, paralyzed, irritated, angry, hostile, needing to belittle or reject, or aggressive. You may even experience some bodily sensations.

The experience of deconstructing your wall of bricks (your worldview), or even a section of your wall of bricks (one of your frames of reference) will leave you feeling like you've fallen off your wall of bricks – the Humpty-Dumpty experience.

(8). The Power of Transforming Your Wall of Bricks

When your wall of bricks is reconstructed incorporating the new bricks, there will be a transformation of your worldview and/or one or more of your frames of reference. Happily, most of the bricks that were in your wall of bricks will still be there. But now, many of those same bricks will occur for you in a different way, a way that leaves you with a more powerful access to life, and to the world, others, and yourself.

Perhaps most importantly, because you have taken on your wall of bricks and had the courage to engage with it, it will never again have the grip on you that it has had. While you will always have a worldview and frames of reference, you will never again be stuck in them in quite the same way. You will, so to speak, experience a sense of detachment from the grip of your worldview and frames of reference. You will have the power to see and learn and be aware of things from perspectives that are inconsistent with your existing worldview and prevailing frames of reference.

As a leader, when your way of being, and your thinking, planning and action is insufficient to exercise leadership effectively, you will be able to address and transform what in your *worldview* and *frames of reference* is limiting or shaping your way of being, and your perceiving, thinking, planning and action.

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(9). Standing On Nothing

In order to deal with something new that is for you at first counter-intuitive, that is, doesn't fit with what you already know or believe, you have to so to speak get off your already existing wall of bricks (as we said, be like the cat thrown into the air), and take on what is new just as itself, that is, without trying to deal with it by making it like anything with which you are already familiar.

To be successful in dealing with what is new and at first counter-intuitive for you and produce a transformation for yourself, you must be willing to tolerate the conflict and resulting tension between what is new and your existing wall of bricks. You must stick with it even though sticking with it feels like having been thrown up in the air topsy-turvy.

What makes something counter-intuitive is nothing more than its being inconsistent with your existing wall of bricks. A new brick that is counter-intuitive has to be held in suspension, held apart from and out beyond your already existing wall of bricks.

In fact, you have to be willing to *stand on nothing*, as it were, and grapple with *creating* what is new for you as a new *realm of possibility* for yourself.

(10). What Is Meant by "Stand On Nothing"

When you are dealing with something counter-intuitive, to "stand on nothing" is probably best understood by imagining that you are starting out not knowing anything, that you know nothing. That is, that you have no existing wall of bricks. When you do this, it eliminates the conflict and tension between what is new and your existing wall of bricks. This leaves you free to focus on exactly what is said that is new for you.

Without an existing wall of bricks, whatever you encountered would not violate your common sense. For example, without an existing wall of bricks, if someone told you that as an object moves faster it becomes more massive, you would have no problem accepting that as a reality, and expect to experience it on your first automobile ride. Remember, you know nothing – you haven't moved or ridden in anything

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fast and therefore have no inconsistent *experience* that things don't gain mass as they go faster. (In fact, things actually do gain mass (get heavier) as they go faster; but they do so, so minutely until approaching the speed of light that you don't experience it.)

It is only what you already know or what you unthinkingly take for granted – your existing wall of bricks – that makes anything counter-intuitive for you.

For another example, before the fourth century if someone said that the world was round, it was rejected as nonsense or at least unintelligible, because people's worldview was given by their inconsistent experience that when standing on the ground the world is flat (like our experiencing no increase in mass when the automobile goes faster). It is what was known to be "true", people's existing wall of bricks, that made the idea that the world is round counter to their common sense.

Even when standing on the ground when the world looks flat, you and I experience no conflict with the world being round because beginning in the fourth century our worldview (model of reality) was transformed to be consistent with the world being round. Today, every brick in our wall of bricks is consistent with the world being round.

To powerfully deal with something that is at first counter-intuitive for you, take what is new for you, and standing on nothing, that is, ***without comparing or relating it to anything you already know***, get yourself clear on exactly what it says, and consider what it says as a new *realm of possibility*.

(11). What Is a "Realm of Possibility"

A *realm of possibility* is a realm in which various new possibilities can occur. A realm of possibility is generated by a linguistic construct. That is, a realm of possibility is created (constructed) in language; it exists only in language. However, once a new realm of possibility is created, it allows one to explore various new possibilities that then exist by virtue of that new realm of possibility.

The ancient Greeks created "citizen" as a realm of possibility. Before the ancient Greeks created citizen as a realm of possibility, no one showed up as a citizen, that is, no one was seen to have the properties

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of a citizen. When the ancient Greeks created citizen as a realm of possibility, they had no examples of citizen to draw on, nor was there anything that was like being a citizen to draw on.

The ancient Greeks had to create citizen as a *linguistic construct (linguistic abstraction)*, that is, they had to create (construct) citizen in language, before they could explore this new *realm of possibility* called "citizen".

It is important to be clear that, while a *realm of possibility* generated by a linguistic construct will end up being *named* by a word or phrase (like the name "citizen" or "beauty"), *naming* something is different than what is meant by *linguistically constructing* a realm of possibility (like the realm of possibility created by citizen or beauty as linguistic constructs). A linguistic construct can be thought of as a *conversational domain* that generates a realm of possibility that at some point winds up being named.

The ancient Greeks had to first "stand on nothing" and create "citizen" as a realm of possibility before they could determine what the possibilities of being a citizen would be.

That is, what possible properties of a person qualified them as being a citizen, and what the possible rights and responsibilities of a citizen might be, and finally what definition or description of citizen they would choose. The possible properties, possible rights, possible responsibilities, and possible definitions and descriptions of citizen were all possibilities allowed by "citizen" as a realm of possibility.

To be successful in dealing with what is at first counter-intuitive for you and transform your wall of bricks (produce a transformation for yourself), you must do as the ancient Greeks did when they created the realm of possibility "citizen".

(12). Mastering the Counter-Intuitive

When in this course you encounter something that is at first counter-intuitive for you, you will have to *stand on nothing* like the ancient Greeks did in creating citizen, and without comparing or relating what is new for you with anything you already know or simply take for granted, take what is new for you exactly

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as it is said, and think about it as the Greeks did with "citizen", as a *realm of possibility*. This is how to be creative with what is at first counter-intuitive for you.

When you encounter something that is counter-intuitive for you, treat it as you do the first few lines of a joke, that is, you get it exactly as it is said. For example, if in telling you a joke I say, "A duck walks into a restaurant and asks, 'Do you serve duck here?' You don't say, "Ducks don't talk". You just get what was said, exactly as it is said. You create for yourself ducks talking as a *realm of possibility*.

Richard Feynman, the Nobel laureate in physics (who by the way was a master in dealing with the counter-intuitive), in the midst of all of the physics formulas on his blackboard when he died, still had one saying that had been there for more than 10 years: "What I cannot create, I do not understand." For Feynman, "to understand" meant "to master", not what you and I ordinarily mean by "understand" (Paz. 1989, p. 88).

No matter where or from whom you get it, you cannot *master* that which you do not *create* for yourself. And, this is especially true of anything that is for you at first counter-intuitive. And, as we said, this course is about *mastering* being a leader and the effective exercise of leadership, not about a mere *understanding* of leader and leadership.

As stated earlier, a new brick that is counter-intuitive for you has to be held in suspension, held apart from and out beyond your already existing wall of bricks. When you've got a hold on the new brick, that is to say, when you are sitting on the new brick to view and interact with the world (that is, when you've mastered the new brick), a part of the world with which you will be interacting is what was your existing wall of bricks.

Some bricks in what was your existing wall of bricks will need to be discarded. Others will need to be reformulated so that they are consistent with the view from this new brick on which you are now sitting. Finally, you reconstruct what is left of the bricks in what was your existing wall of bricks until they fill in

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around or under the new brick, so that all of the bricks in your reconstructed wall of bricks fit with, or at least are allowed by, the new brick.

This will leave you with a new, more powerful worldview (model of reality), or frame of reference (mindset) regarding some specific something (and as a result an expanded opportunity set of ways of being and acting). As a consequence, you will experience a real breakthrough in your ability to perform in the world, and a transformation in who you are for yourself, and as a result of that transformation, who you are for others. As a leader, transforming your worldview and your frames of reference is not something you will do once in your lifetime. Being a leader requires that you be engaged in a lifelong learning process, and this course will leave you equipped with the tools for doing that.

For example, when faced with a seemingly impossible challenge, by transforming your frame of reference you create a new *realm of possibility* which allows you to explore new ways of effectively meeting that challenge, ways that were unseen from your prior frame of reference.

In addition, to be successful as a leader, you must surround yourself with other leaders. To develop those around you as leaders, you will have to be able to support them in transforming their *worldview* and *frames of reference* – a non-trivial challenge. This means that transforming *worldview* and *frames of reference* is something you must master. This course will also leave you with the tools for doing that.

Dealing with something that is counter-intuitive, that is, is not allowed by your current worldview or frame of reference, is challenging in the extreme. If when confronted by this challenge you get unsettled or upset, you will make meeting the challenge a great deal more difficult for yourself. Rather, when confronted by what is counter-intuitive, deal with the challenge by creating a context around the challenge of the possibility of an important breakthrough for yourself. This will leave you empowered to deal with the challenge.

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For you to realize the promise of this course you must be open to having your *worldview* (model of reality) and *frames of reference* (mindsets) examined and questioned, and you must be open to transforming your worldview and frames of reference.

In the course, one way to grapple with being confronted by something new for you, and especially something that is counter-intuitive, is to review or recall this conversation about your wall of bricks.

L. A Quick Summary of Being Effective in Dealing with What Is at First Counter-Intuitive for You, and Thus Violates Your Common Sense

a. In this course, if you don't get a word or phrase we use, don't pretend to have understood it; ask to go back over it.

b. On the other hand, if in this course, you encounter an idea that is for you unintelligible or seems like nonsense, don't reject it. Rather, stick with it, grapple with it, and if after completing the course it is still unintelligible or nonsense for you, then you can reject it. During the course, if you don't get something even after having grappled with it for a while, set it aside and come back to it later after we have filled in more of the course.

c. It is useful to keep in mind that, because there is so much of what turns out to be nonsense available, for example, the latest fad, or the latest "what everyone is into", it is tempting to see what is at first unintelligible or counter-intuitive, or even difficult, as trash just because it is at first difficult. One test for determining if what is at first difficult is actually trash or not, is getting into it far enough to see if it actually gives you access to more power in dealing with the world, others, and yourself.

d. In this course, when you encounter something new, if you find yourself trying to make it like what you already know, don't get stuck with the distortion of having made it like whatever you already know. Rather, come back to it as it is and grapple with it as itself, until you have made it your own, rather than some distortion of it.

e. When in this course you encounter something that doesn't fit with or isn't allowed by your existing wall of bricks (is at first counter-intuitive for you), you will find yourself looking for an example to try to understand it. While as we said, it is OK to have an example or two, remember that no number of examples will ever lead to mastering the counter-intuitive. After considering the examples, you have to come back to what doesn't fit with your existing wall of bricks, and *standing on nothing*, grapple with it exactly as it is until you have created it for yourself.

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f. Under no circumstances accept anything in this course on authority. As Feynman said, "What I cannot create, I do not understand." And, remember, what Feynman meant by "understand" is "master". Paz (1989, p. 88) And, this course is about mastering leader and leadership.

g. To powerfully deal with something that is at first counter-intuitive for you,
you take what is new for you, and

standing on nothing, that is,

without comparing or relating it to anything you already know,

you get yourself clear exactly what it says, and then

consider what it says as a realm of possibility.

h. Saying the same thing in another way, when you encounter something that is at first counter-intuitive for you, treat it like the first line in a joke. Take it exactly as it is stated, and if it makes no sense because it is not allowed by your current wall of bricks, then like you do with the first lines in a joke, create it for yourself as a possibility. That is, treating it as true, what are the possibilities it makes available. If you do this, like you do with the first lines in a joke, you will get the punch line. If you don't do that with the first lines in a joke, you don't get the punch line. Get it?

M. Our Promise

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, you will be a leader, and you will have what it takes to exercise leadership effectively, as your *natural self-expression*.

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Reading 7: Your "Course Leadership Project" Assignment, Part II of II

By Erhard, Jensen, and Echeverria

I. YOUR "COURSE LEADERSHIP PROJECT" ASSIGNMENT, PART II OF II

Reminder: Do not answer these questions until after you have completed all preceding six Course Readings and the assignments embedded within them.

Please respond to the following items below and bring your responses with you to Day 1 of the Course:

1. What is the current *set of conditions* that you see in relation to your Leadership Project?

   By "set of conditions" we mean the objective circumstances that make up a situation, or the current facts of the matter (the way things are) with which you are or will be dealing.

2. What is your current *frame of reference* (mindset) relative to that set of conditions (the current facts of the matter)? (What is the context or lens through which you view that set of conditions?)

   In answering this question and the next, you may want to re-read Sections I.J.5 and I.J.8. and III .K.2 (on pages 21, 25, and 63) of the Course Reading Assignment #6 in this document.

3. For each of the relevant parties, what might be each of their current frames of reference relative to the set of conditions (the current facts of the matter) that you see in relation to your Course Leadership Project?

4. Please make note of anything else that you noticed regarding your Course Leadership Project after reading the preceding six Course Reading Assignments.

Continue working on your Course Leadership Project throughout the course. From time to time, you will receive specific assignments that include your Course Leadership Project.

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<u>Reading 8</u>: Promises, Conditions and Rules of the Game for "Being a Leader and The Effective Exercise of Leadership: An Ontological / Phenomenological Model"

by

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4 October 2022

This document contains the eighth of eight Course Readings for our one-semester Course "Being A Leader and The Effective Exercise of Leadership: An Ontological / Phenomenological Model."

Some of the material presented in this Course is based on or derived from the consulting and program material of the Vanto Group, and from material presented in the Landmark Forum and other programs offered by Landmark Worldwide Enterprises Inc. The ideas and the methodology created by Werner Erhard underlie much of the material. The authors are responsible for all errors or incompletions in this work.

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Promises, Conditions and Rules of the Game for "Being a Leader and The Effective Exercise of Leadership: An Ontological / Phenomenological Model"

What Is This Course About?

Being A Leader and the Effective Exercise of Leadership as Your Natural Self-Expression.

And, that's all.

What Am I Being Promised from My Participation in this Course?

You will leave this Course being a leader and exercising leadership effectively as your natural self-expression.

While you will not necessarily have all of the experience and knowledge you need to be a truly extraordinary leader, you will have experienced whatever personal transformation is required for you to be a leader – in any environment and no matter with what conditions you are confronted. Even when you personally lack certain experience or knowledge, you will know what to do to be an effective leader.

After years of working with the ontological / phenomenological approach we have found that the "Conditions for Realizing the Promise of the Course", and the "Rules of the Game", must be honored. We can honor our word in one of two ways: first by keeping our word, and on time; or second, as soon as we know we will not be keeping our word, we inform all parties counting on us to keep our word, and clean up any mess that we have caused in their lives. This model of Integrity will be dealt with in more detail during the Course. Adopting this model of Integrity will allow you to realize the maximum value from this Course.

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During your participation in this Course, please do whatever you have to do to honor the conditions for realizing the Promise of the Course, and the rules of the game as outlined in the following sections.

What Are the *Conditions* I Must Fulfill to Realize the Promise of this Course?

1. Course Conditions

a. Be willing to discover and confront my inauthenticities – where I am not being genuine, real, or authentic. That is, where in my life I am not being or acting consistent with who I hold myself out to be for others, and where I am not being or acting consistent with who I hold myself to be for myself. And, be willing to tell the truth about where I am not being genuine, real, or authentic. What this looks like as-lived: being authentic about my inauthenticities.

b. Be willing to be open and ruthlessly straight about my ways of being and acting.

c. Be open to having my frame of reference (mindset) – network of ideas, beliefs, biases, prejudices, social and cultural embedded-ness, and taken-for-granted assumptions – regarding what it is to be a leader, and what the effective exercise of leadership is, examined and questioned, and be open to transforming that frame of reference. And, be open to having my frame of reference (mindset) – network of ideas, beliefs, biases, prejudices, social and cultural embedded-ness, and taken-for-granted assumptions – for who I am for myself examined and questioned, and be open to transforming that frame of reference.

d. Given that it is essential in developing yourself as a leader, in this Course we will be examining and questioning the constraints and shaping imposed by your particular frame of reference relative to leader and the effective exercise of leadership, and your frame of reference relative to who you are for yourself.

e. Be open to having my *worldview* (model of reality) examined and questioned, and be open to transforming my *worldview*.

f. As we will discuss more fully during the Course, one's *worldview* (model of reality) constrains and shapes one's *frame of reference* (mindset) relative to leader and leadership, and one's *frame of reference* (mindset) relative to who one is for oneself. We will be particularly concerned with that aspect of one's *worldview* that constrains and shapes one's *frames of reference* relative to leader and leadership, and relative to oneself.

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g. Be willing to take on fully what is presented in this Course before deciding to accept it or reject it. That is, take on what is presented in the Course even if I don't like it or find it difficult or at first don't agree with it. If by the end of the Course I find that it still doesn't fit for me, then I can discard it. But, if during the Course it does come to fit for me, then do whatever I have to do to master it.

h. Participate fully and completely in the Course, with nothing held back.

i. Respect the dignity, thoughts, and confidentiality of my classmates.

j. Have compassion for and patience with the struggle and effort that my course mates and I will go through from time to time, which struggle and effort are required to produce the breakthroughs necessary to realize the Promise of this Course.

k. Be a full partner in producing value for myself; not waiting to have it done to me or for me.

l. Give my word to play by the "rules of the game" for this Course, which are stated in a Section below.

m. Finally, be willing to recognize that in my choosing to participate in this Course I have given my word to fulfill the conditions for realizing the Promises of this Course, and to play by the "rules of the game" of this Course. I give this word to myself, to my co-participants, and to the instructors of this Course. And, I give my word to myself that I will honor that word.

2. About Maturity and Courage

Quoting from "Learning As Transformation" by Jack Mezirow & Associates (2000 p. 10, emphasis added):

"Discourse, in the context of Transformation Theory, is that specialized use of dialogue devoted to searching for a common understanding and assessment of the justification of an interpretation or belief. ... Reflective discourse involves a critical assessment of assumptions ... [this] requires emotional maturity."

The "specialized dialogue" we employ is based on our ontological approach with its associated phenomenological ("as-lived") methodology. Employing this methodology we will be critically examining our personal integrity, inauthenticities, perceptual constraints, functional constraints,

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worldview (model of reality), and critically examining our frames of reference (mindsets) regarding leader, leadership, and who we are for ourselves. As Mezirow says: This requires a certain level of maturity and the courage to be honest with oneself.

3. Thinking For Yourself

This Course is not about being given answers. It is about empowering you to validate or not in your own experience what is presented, and based on that to look for yourself at what is presented. And, as a result of that process, to expand beyond the way you wound up being – that is, to expand your opportunity set of ways of being, thinking, planning, and action. That is, the Course is designed to give you access to being a leader and the effective exercise of leadership as your natural self-expression.

4. Course Interactions

If in the process of examining your personal integrity, inauthenticities, perceptual constraints, functional constraints, worldview (model of reality), frames of reference (mindsets), and who you are for yourself, you do not want to be interacted with by the instructors please say that if we start to interact with you. At the same time, because sharing and interacting during the Course is so vitally important to realizing the Promise of the Course, please note that if you decline to participate in the sharing and interactions, you may not get the full value of the Course. Know that we have compassion for you in your dealing with these matters. Each of your instructors has had to deal with our own personal lack of integrity, inauthenticities, perceptual constraints, functional constraints, worldview (model of reality), frames of reference (mindsets), and who we are for ourselves, <u>and we continue to do so</u>.

At the same time, one must be ruthlessly honest in order to deal effectively with such matters. When we interact with you, please don't confuse our ruthless compassion for anything else, including anger, annoyance, or insensitivity.

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The Course Rules of the Game for Class Sessions

1. The Course began with your engagement with the first of the eight Course Readings and will not end until you leave the building at the end of the last day of the Course or, if you are taking the Course for a grade, will not end until August 26th.
2. At the beginning of each in-person session, select the front-most, center-most seat and sit next to someone you have not sat next to previously. Be seated and attentive at the announced start time of each class session, that is, actually ready to begin.
3. Be present both physically and mentally for each course session.
4. Do not be an observer; rather participate actively in the Course.
5. Regarding your name badge:
   a. Pick up your name badge each morning from the tables outside of the course room.
   b. At all times, remember to have your name badge visible.
   c. Leave your name badge in the designated area each night before leaving for the day.
6. If during class you need to use the restroom, please return as quickly as possible.
7. There will be breaks throughout the course days. The only "times certain" in the Course are the starting times for daily sessions, which will begin at 10:00am Pacific Standard Time.
8. You may bring bottled water to your seat.
9. Please hold any private comments between yourself and another participant until a break. If you have a comment, put your hand up and we will call on you.
10. When you have a question or comment, or something you want to share, please raise your hand, and raise it high so that we see you as soon as possible. If we call on you, please stand up immediately and go to the nearest microphone stand. (Note that we often call on more than one person at a time to stand up.) Please don't stand up unless we call on you.
11. To manage the progress of the Course, from time to time we may ask those with their hands still raised who we haven't called on if they have a question about the content of the Course, or if their hand is raised because they have something they want to share. Given how much there is to deal with in this Course, your instructors may at times limit comments or sharing.
12. If you simply want something read again, just say "Please read (the whole slide, the last paragraph, or the last sentence) again".

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13. So that we include everyone in the conversation (a critical aspect of this approach), from time to time we will call on people who do not have their hand raised. When we call on you, please stand up immediately and go to the nearest microphone stand.

14. During course sessions, refrain from doing any non-course work. (For example: reading non-course material or writing anything that isn't course related.)

15. Cell phones, smart phones, tablets, Personal Digital Assistants, iPads, Voice and/or Video recorders, any type of camera and the like must be turned off, and not even in vibrate or airplane mode during class time. Before the beginning of each class session please confirm for yourself that you have done this.

16. No open computers or tablets during class time. If you find it necessary, you may make hand written notes. However, you may not find it necessary to take notes as you will be provided with a copy of the PowerPoint slide deck every Sunday following our Friday and Saturday class sessions.

17. Do not take a photograph or screenshot of any person, group of people or slides during a course session. If you wish to capture someone's picture, please ask them for permission beforehand. And, remember, you will be provided with the slides.

18. While you may not use computers or other devices during class time, please bring your computer and/or other electronic devices so that you can download Break Assignments during breaks and so that you will be able to review the slides presented during the Course in the evenings if you wish.

    a. The instructors and the instructors' assistants will use their computers during the Course in the conduct of the Course and for making notes regarding the development of the Course.

19. In this Course, take the opportunity to demonstrate leadership by empowering and enabling your classmates – especially when things are difficult for them.

20. Be open to being empowered and enabled by your classmates. In order to be a leader, you must master being an effective follower.

21. During the course when another participant is speaking, do whatever you have to do to be engaged with what they are saying – this is an exercise of leadership, and is a critical aspect of the power of the Course.

    a. Experience has shown that, to the degree that you work to find elements of yourself in what others share about themselves, you will have important insights about yourself, even though you are doing no more than listening. Moreover, you will be learning what leaders need to know about listening and about human nature.

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b. Don't let yourself get "bored" when we are working with others – put yourself in their place and you will realize value for yourself. Or at the very least, you will learn something important about developing leadership in others, a critical aspect of being an effective leader. By the way, being bored is often a non-conscious cover-up (or a conscious ruse) to avoid looking at something about yourself.

22. If you need to stand during the Course for any reason, including if you find yourself falling asleep, please stand up and walk to the designated section of the room, which will be identified on the first morning of the Course. We ask that you stay standing in the designated section and that you engage yourself fully in the course while you are standing. As soon as you have handled the issue for which you are standing, please return to your seat.

23. Honor confidentiality regarding what other participants share during the Course.

    a. With people who are not in the Course you may share what has been shared by participants in the course, **but do not ever mention the name of the person who shared it, or any company or other institution name, or the names of anyone else who was involved in that sharing**.

    b. You are responsible for managing this request; obviously we are not able to guarantee it. You should know that in our years of doing this work, we have not heard of people violating this request.

24. You are welcome to share anything that we, the instructors, share about ourselves.

25. We invite you to share with others anything about yourself or the material that we cover in this Course – and, because of the value you will create for yourself out of that sharing, we encourage you to do so.

    a. We also encourage you to share the insights that you produce for yourself out of your participation.

26. While we encourage you to share freely, do not solicit other participants for your personal or professional financial gain during breaks or around the Course.

27. The following is critically important: Don't walk out of the Course at the end of the day upset or stuck with anything, or upset with any instructor or participant. Get anything that you are stuck with or upset about complete for yourself before you leave for the day. To accomplish this, see one of the instructors any time before you leave the Course for the day or see one of the room managers at the back of the course room if you need assistance connecting with an instructor.

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28. In this Course it is vitally important that you come prepared to each class having fully completed the break and overnight assignments requested of you so that you can effectively engage in the classroom work we will do based on those assignments.

    a. Complete each of the break assignments before the next class session. You will have assignments on every break including meal breaks and overnight. Since completing each of these assignments is required for you to realize the Promise of the Course, do not schedule personal engagements or obligations for yourself during the breaks, meals, and evenings for the duration of the Course.

    b. This Course will not be easy, and in order to fulfill on the Promise of the Course your participation both in the classroom and in having done the preparatory work is required. The Course gets done through your participation.

    c. About one-third of this Course will involve deep personal introspection on your part and the part of your classmates to identify and relax those personal ontological constraints that must be dealt with for you to be free to be a leader and exercise leadership effectively as your natural self-expression. This kind of sharing will create a level of openness that may be unfamiliar for you or perhaps occur as unusual. Doing this is an exercise in authenticity, and authenticity is one of the four factors that comprise the foundation on which leadership is built.

29. Given the phenomenological as-lived pedagogical discourse (methodology) used in this Course, some people will choose to share what they have discovered about the way they wound up being and the limits it imposes on their ways of being and acting when being a leader or in the exercise of leadership.

    a. If you are personally unwilling to participate in such deep reflection, you should not be in this Course.

    b. While you may choose not to share your experience of doing so, if you are unwilling to be present when others share their experience of doing so, you should not be in this Course. And, in making this decision, you should be aware that from time to time such sharing may include participants authentically sharing crucible-like deeply personal incidents from their lives, and expressing various emotions in the process.

The Course Rules of the Game for Attending the 1 August Class Session Online

You may attend the 1 August 2022 session virtually via Zoom or in-person on the UCLA Campus. The following are the Rules of the Game for those participating virtually in the 1 August Session.

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1. Before and during the session, make sure that your workspace is free of any distractions so that you can be fully engaged in the online session. This includes turning off your phone, closing your email program, turning off alarms that are not necessary and generally making your area clear for the duration of each session. Be seated at your computer and ready to begin at the announced start time which is 12:00 pm or noon Pacific Standard Time.
2. Please log on to Zoom 10 minutes before the Course session begins so that you have sufficient time to complete what follows in the next four items. We strongly recommend you not use a cell phone for this class session as you will not be able to participate fully.
3. After you have logged on to Zoom, confirm that your actual first and last names appear on your video or on the participant list. Please use the name you like to be called for your first name so that we may address you in the way you prefer.
4. Once you have logged on and confirmed that your name appears accurately, please click on the arrow to the right of the Video icon in your Zoom control bar. Next, select "Video Settings" from the draw-down list and your image will appear. To make it possible for us to really be with one another when interacting during the Course, which is a critical aspect of being in this course, please be sure that your face is close enough to your camera. The following guidelines are what to look for:
   a. your face appears in the screen centered from left to right and
   b. that the top of your head appears two to three inches from the top of the screen.
5. During the class session, have your Zoom viewing controls set to Speaker View so that you can easily see the instructor.
6. Please have your Zoom audio set on mute unless you have been called on to speak.
7. When you have a question or comment, or something you want to share, please raise your hand by clicking on the "Reactions" button in Zoom. You will see a "Raise Hand" option to click on. If we call on you, please unmute yourself immediately and begin to speak. Please don't speak out during a session to ask a question or share unless we call on you.
8. There will be occasional short breaks during the class session. If you need to step away for a moment, please return as quickly as possible.
9. The first class session on 1 August 2022 will begin promptly at noon Pacific Standard Time and complete on or before 3:00 pm Pacific Standard Time.

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What Contributes (And What Does Not Contribute) To The Power Of The Course

1. During The Course, What Contributes to The Power of the Course:

- Be open and be coachable.
- Sharing a current example of or a personal experience of what is being presented in the Course.
- Sharing an insight, opening or breakthrough that has resulted from dealing with or applying what has been presented in the course.
- A query (including a "yeah but", "how 'bout", "what if", or an opinion) with the intention to further your understanding of, or to clarify for yourself, something specific being presented in the Course.
- Your repeating back to the instructor something presented in the Course for you to confirm the accuracy of your grasp of what has been presented.
- An expression of something you are struggling with or cannot resolve presented as an opportunity to be worked with to get it resolved. (This is distinct from a simple expression of helplessness. It requires you to do the work to identify something specific like a word, phrase, or sentence you didn't understand.)
- Asking how what is being presented might look like in action – that is, what does it look like as it is lived? (While the difference is subtle, this is distinct from asking for an example.)
- Sharing an example of a personal experience that seems inconsistent with what is being presented in the Course as an opportunity to be worked with to get it resolved.
- Participating in a way that "forwards the action" for everyone in the course and yourself – an expression of leadership.
    - Forwarding the action means for example, taking something presented, or something said by another participant, and building on it to expand its usefulness or potency, or making it clearer or more readily accessible.
    - Authentic dissent can also forward action. There is obviously a range to "forwarding the action". At the other end of this range, examples of not forwarding the action would be: distracting conversations, making others wrong, refusing to allow the discussion or presentation to go on, or refusing to accept something for consideration.

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2. What Dilutes the Power and Progress of the Course:

- A comment, opinion, or counter-argument or criticism, disguised as a question.
- Something that comes up for a participant (a "yeah but", "how 'bout", "what if", or an opinion) that seems to be inconsistent with what is being presented, which the participant presents as an invalidation of what is being presented in the Course rather than looking for a resolution (one way or the other).
- A "that's like …" share triggered by what is presented that muddles the rigor of what is presented.
- Attempting during course sessions to lead a different course for the other participants, rather than to contribute to the Course as being led.
- Attempting to substitute terminology and/or theory from another discipline (no matter how valid) rather than struggling to see how the discipline of this Course applies and what it makes available as contrasted with the terminology and/or theory from that other discipline.
- Attempting to validate what one has to say based on its likely being the view of others in the room, or attempting to enlist others in that view.
- A rant (something that comes out in an emotionally-charged string that is triggered by something that happens in the room).
- Rambling on without making any point.

Your instructors will intervene if any of the above happens.

OUR PROMISE

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, you will be a leader, and you will have what it takes to exercise leadership effectively as your natural self-expression.

To realize the Promise of this Course you must fulfill the Course Conditions as we have stated above.

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UCLA

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

1 - 21 August 2022
University of California, Los Angeles

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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

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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) leader and leadership as a World, contrasted with *knowing* about (having a conceptual grasp of) leader and leadership. Actually Being in (dwelling in) the World of leader and leadership leaves you Being a leader and exercising leadership effectively as your natural self-expression.

In the phrase "Being in the *World*", 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 academia.

The meaning of the term World as used in these examples and in this course is:
a coherent (logically connected, consistent, and clearly articulated)
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 2022)

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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”. (*Ibid*) In other words, what it is to *Be* you comes naturally to be consistent with the World in which you dwell.

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

With anyone who performs outstandingly in any field, it is relatively obvious that that performer’s performance is a result of Being 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.

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The Difference Between *Being In* and *Knowing About*

There is a massive difference in the effectiveness of one's performance when it is the result of actually **Being in** a World, contrasted with when one's performance is the result of **knowing about** that World – that is, having a conceptual grasp of 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*.

We interrupt this slide to share an illuminating story, and then we will come back.

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Mary's Room drawn from philosopher Frank Jackson (1982)

Mary is a brilliant neuroscientist who has researched and studied everything there is on color vision. However, Mary was born in a room with absolutely no color and has never left it. Her books, TV and computer are all black and white. Mary knows *everything* that can be known about color. She even knows the wavelength of each color and from expert colorists what each color looks like.

One day the door to Mary's room suddenly swings open. For the first time in her life, Mary walks out into the World of color, which Mary has only known as a concept. Mary had a vast *epistemologically objective* grasp of color, with no *ontological experience* of color. An epistemological objective grasp leaves you knowing, an ontological experience leaves you Being.

The epistemological perspective on what is real makes a big difference in getting through life, by contrast the ontological perspective on what is real makes a difference in living life. To say this in a simple tennis metaphor, one's grasp of tennis gained from in the stands is an epistemological objective grasp, while one's grasp of tennis gained from on the court is an ontological experiential grasp.

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We interrupt this slide to share an illuminating story, and then we will come back.

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

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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 dwell in the World of leader and leadership, Being a leader and the effective exercise of leadership are <u>your natural self-expression</u>.

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 <u>your natural self-expression</u>. 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 gives the effective exercise of leadership.

In this course we promise to leave you **Being** in the ***World*** of leader and leadership so that you walk out of here Being a leader and exercising leadership as your natural self-expression.

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Being In A New World

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.

While we will coach you in the discovery, it will be a matter of trying on the coaching to see if it is what you discover when you experience it for yourself.

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What provides me with Access to leaving this course actually <u>dwelling</u> in the World of leader and leadership?

<u>A Conversational Domain</u>!

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What Is A Conversational Domain?

The term Conversational Domain has a specialized meaning beyond the ordinary meaning of those words. In short, a Conversational Domain is a *coherent linguistic structure* 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 *pertinent elements* of the structure are arranged and interrelated in ways that the *pertinent elements* are logically connected, consistent, and clearly articulated,

and as such make up as a whole a Complete Conversational Domain.

(drawn from Oxford English Dictionary 2022)

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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 the Whole World of a Conversational Domain.

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 the Whole World of a Conversational Domain.

3. Networking into a Complete Conversational Domain, such that a World is Opened-up: the *activity* of Networking all of the pertinent elements of a specific area, domain, or realm of interest or activity into a Whole, which Whole is greater than the sum of its parts. 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.

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What Is A Conversational Domain?

Conversational Domain, but now defined more specifically**:** The *Networking* into a whole all of the pertinent elements – which 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.

*<u>*coherent linguistic structure*</u>**:**

a structure constituted in language,

where the *pertinent elements* of the structure are arranged and interrelated in ways that the *pertinent elements* are logically connected, consistent, and clearly articulated,

and as such <u>make up as a whole</u> a Complete Conversational Domain.

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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.

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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.

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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.

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

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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.

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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.

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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.

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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*.

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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.

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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.

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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*.

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Three Examples of Masters of Their Worlds

A master physician sees (perceives) and makes sense of (comprehends) the human body differently than most of us do. As a result, master physicians interact with the human body differently than most of us are capable of doing – they interact with it masterfully.

A master mathematician sees (perceives) and makes sense of (comprehends) the World of mathematics differently than most of us do. As a result, such mathematicians interact with the World of mathematics differently than most of us do – they interact with that World masterfully.

A master tennis player sees and makes sense of the ball coming off the opponent's racket differently than even good amateurs do. As a result, master tennis players interact with the ball, racket, themselves and the World of tennis differently than even good amateurs do – they interact with the game masterfully.

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Three Examples of Masters of Their Worlds

While it might not at first be obvious for you, a plumber also becomes a master plumber by perceiving, comprehending, and interacting with the world of plumbing through a set of Specialized Terms (for example, the names of different kinds of pipes, plumbing fixtures, joining materials, plumbing codes, and plumbing practices) that are Networked Together in a specific way to form the Conversational Domain of the world of plumbing for a master plumber.

Mastery is a product of having mastered a specialized Conversational Domain (linguistic domain) from which to perceive, comprehend, and as a result interact with whatever one is a master of.

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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.

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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.

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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.

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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.

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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*.

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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*.

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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***.

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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***.

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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.

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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.

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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)

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THE PURPOSE OF THE VARIOUS SEGMENTS PRESENTED IN THIS COURSE

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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**.

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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.

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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.

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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.

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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.

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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?”

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What is Meant by Discover-For-Yourself?

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.

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Break Assignment

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.

1. In what World(s) have you achieved a level of competence or mastery? What is the Conversational Domain that constitutes that World?

2. What are some of the Specialized Terms and Carefully-Crafted Statements that constitute that World, and some examples of how those Specialized Terms and Carefully-Crafted Statements are Networked Together?

Share with your partner this World in a way that leaves your partner with an experience of that World.

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DEALING WITH COGNITIVE DISSONANCE

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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.

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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.

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A Reminder of Earlier Definitions

Explain = "to make plain or understandable" (Merriam-Webster's 2018); to present some subject of interest so that it fits within the *prevailing paradigm* (wall of bricks)

Access = "freedom or ability to obtain or make use of something" (Merriam-Webster's 2018); achieving the opportunity or freedom to be used by

Epistemological = "the study or theory of the nature, sources, and limits of knowledge" (Webster's Dictionary 1998)

Epistemic = "of or relating to knowledge or knowing" (Merriam-Webster's 2018)

Ontology = the science of being (or existence)

Ontological = "relating to or based upon being or existence" (Merriam-Webster's 2018)

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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).

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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

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.

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WHAT IS THE RESULT OF MASTERING SOMETHING?

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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.

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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.

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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)

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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.

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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)

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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-for-yourself) a World that allows being a leader and the effective exercise of leadership to be **your natural self-expression**.

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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.

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As Thomas Kuhn Said

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

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MASTERY REQUIRES DISCOVERING-FOR-YOURSELF

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Mastery Requires Discovering-for-Yourself

We have made a very bold promise. Nobody promises that 164 people are going to walk out of a six day 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.

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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.

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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")

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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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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 Dictionary* 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 Dictionary* 1998)

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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.

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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.

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THE MODEL AND THE METHODOLOGY EMPLOYED IN THIS COURSE

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Distinguishing the Ontological Model from the Psychological Model

The *ontological* model deals with the nature and function of **being** as it impacts human nature and human behavior. The ontological model contrasts with the *psychological* model which deals with the nature and function of **mind** and its impact on human nature and human behavior.

The fact that both models deal with human beings, and because most people are unfamiliar with the ontological model, some people confuse the ontological model with the psychological model. As a result, such people fail to distinguish between these two models – one dealing with being and the other dealing with mind.

This leaves some people conflating or confusing the methodology of ontology with psychotherapy.

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Don’t Confuse Phenomenological Interactions with Psychotherapeutic Interactions

In the course we use the phenomenological methodology to deal with the ontological constraints that get in the way of (interfere with) being a leader and exercising leadership effectively as one’s natural self-expression.

Because, as we said, most people are unfamiliar with the phenomenological methodology, you may find yourself falling into the trap of attempting to understand what you are observing from a psychological perspective, and therefore as an attempt to do psychotherapy.

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Leaving You with the Ontological Model

Having made clear the difference between the ontological model and the psychological model in your Pre-Classroom Reading, and having warned you about the trap of confusing one model with the other, what we want to leave you with is the ontological model and its phenomenological methodology.

Phenomenology as a methodological discipline deals with being and action as these are *actually lived* on-the-court (first-person experience of), as contrasted with a third-person theory of, that is as being and action are *observed by someone, and then described and commented on, figured out, and explained* from the stands.

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The Pedagogical Method Used in this Course

In this course we primarily employ what is known as *Transformational Learning* rather than the more familiar *Informative Learning*. Informative learning and transformational learning are both valuable; however, transformational learning occurs in a different domain than informative learning.

Informative learning endeavors to increase the sum of what we already know, to add to our available skills, to extend our already established cognitive capacities, and to bring valuable new content to add to or fill in our current everyday common-sense *worldview* (model of reality) and our pre-existing *frames of reference* (mindsets).

Transformational learning on the other hand examines the validity of what we already know and in what way that 'knowing' may constrain, shape, and distort skills and cognitive capacities that would otherwise be available to us.

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Transformational Learning

Transformational learning provides us with the opportunity to examine our everyday common-sense *worldview,* and those pre-existing *frames of reference* that are relative to what we are studying.

This allows us to critically reflect on the constraining and shaping nature of our network of unexamined ideas, beliefs, biases, prejudices, social and cultural embedded-ness, and taken-for-granted assumptions that constitute our *worldview*, and our *frames of reference* relative to this subject or that subject.

For example, it is important to identify what I might believe is true as a belief rather than as “the truth”. Because when a belief is held as “the truth”, it imposes limits on my being and acting.

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Transformational Learning

Transformational learning then leaves us with the opportunity to relax the limits on our being and acting imposed by our everyday common-sense *worldview* and the pre-existing *frames of reference* we wound up with.

As a result, transformational learning provides one with new openings for being and new openings for action that were previously unavailable within the constraints imposed by the *worldview* and *frames of reference* that one wound up with.

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THE THREE FUNDAMENTAL STRUCTURAL ELEMENTS

1. THE FOUNDATION
2. CONTEXTUAL FRAMEWORK
3. ONTOLOGICAL CONSTRAINTS

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The Three Fundamental Structural Elements That Make Up this Course

The first of the three structural elements that make up this course is mastering the ***foundation*** on which being a leader and the effective exercise of leadership is built.

This foundation is made up of four factors**:**

1. Being a Person of Integrity
2. Being Authentic
3. Being Given Being and Action by Something Bigger Than Oneself
4. Being Cause-in-the-Matter

When **mastered**, these four factors form the foundation for being a leader and the effective exercise of leadership.

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The Three Fundamental Structural Elements That Make Up this Course

The second of the three fundamental structural elements that make up this course is a Contextual Framework for being a leader and exercising leadership effectively that rests on the foundation introduced on the previous slide.

In short, the Contextual Framework is a unique context for leader and leadership. When mastered, this unique context leaves you in any leadership situation being a leader and exercising leadership effectively as your natural self-expression.

The third and last of the three fundamental structural elements that make up this course is ***removing*** the constraints that limit or distort your natural self-expression.

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AN INTRODUCTION TO THE FIRST OF THE THREE FUNDAMENTAL STRUCTURAL ELEMENTS

1. THE FOUNDATION
2. CONTEXTUAL FRAMEWORK
3. ONTOLOGICAL CONSTRAINTS

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The First of the Three Fundamental Structural Elements that Make Up this Course

The first of the Fundamental Structural Elements that make up this Course is **mastering** the four factors that form the **Foundation** for being a leader and the effective exercise of leadership.

These four factors are

- Being a Person of Integrity
- Being Authentic
- Being Given Being and Action by Something Bigger Than Yourself
- Being Cause-in-the-Matter

Without this foundation for being a leader, while you may be given the role of leader and even have the title, and perhaps even the authority and decision rights, you can forget about actually being a leader and exercising leadership effectively.

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The First of the Three Fundamental Structural Elements that Make Up this Course

In this course you will be provided with a unique opportunity including an actionable pathway to do with yourself what you must do so that

You are a person of integrity

You are authentic

You are given being and action by something bigger than oneself

You are cause-in-the-matter

Each of these <u>as your natural self-expression</u>.

With that opportunity, the choice to be so is yours.

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AN INTRODUCTION TO THE SECOND OF THE THREE FUNDAMENTAL STRUCTURAL ELEMENTS

1. THE FOUNDATION
2. CONTEXTUAL FRAMEWORK
3. ONTOLOGICAL CONSTRAINTS

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Contextual Framework: The Second Structural Element

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**. To say the same thing in other words, for you to be a leader and exercise leadership effectively **as your natural self-expression**, what it is to be a leader and what it is to exercise leadership effectively must exist for you as a **context that uses you**.

This *is* what this course is about – that is, this course is about your being a leader and exercising leadership effectively as your natural self-expression.

By "a context that uses you", in this case we mean a context that has the power to give you being a leader and exercising leadership effectively **as your natural self-expression**.

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THE DIFFERENT ASPECTS THAT CONSTITUTE THE CONTEXTUAL FRAMEWORK

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The Four Parts of the Contextual Framework

For you to be a leader and exercise leadership effectively **as your natural self-expression**, what it is to be a leader and what it is to exercise leadership effectively must exist for you as a **context that uses you**.

You will have mastered the Contextual Framework so that it is a context that uses you and leaves you being a leader and exercising leadership effectively as your natural self-expression when you have **Discovered-for-yourself** the four aspects of the Contextual Framework so that they have become a whole.

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The Four Aspects of the Contextual Framework for Leader and Leadership

You will remember from your Pre-Classroom reading that the four aspects of the Contextual Framework are as follows.

Leader and Leadership each from the following perspectives or approaches**:**

- what leader and leadership are as **Linguistic Abstractions**
- what leader and leadership are as **Phenomena**
- what leader and leadership are as **Domains**
- what leader and leadership are as **Terms**

The four aspects of the Contextual Framework constitute the second of the three Fundamental Structural Elements that make up this course.

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AN INTRODUCTION TO THE THIRD OF THE THREE FUNDAMENTAL STRUCTURAL ELEMENTS

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2. CONTEXTUAL FRAMEWORK
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The Third of the Three Fundamental Structural Elements that Make Up this Course

Having mastered a context that leaves you being a leader and effectively exercising 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, as you will see, our natural self-expression is a virtually unconstrained freedom to be and to act. Unfortunately, that freedom is limited and distorted by certain ontological constraints that have become a part of "the way we wound up being" along with certain patterns of action.

As a result of these constraints on our freedom, each of us gets stuck with idiosyncratic 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.

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"I Am" vs. "A Way I Wound Up Being"

See what you Discover-for-yourself by engaging in the following exercise**:**

1. First get yourself clear about the way in which you already occur for yourself (what you might call the way you are, or who you know yourself to be, or who you think you inherently are). Most of us occur for ourselves something like "**I am** …", implying that as a person, who we are is relatively set or fixed.

   Describe (specify) by writing down some of the different ways you are by beginning your sentences with "I am …" or "I am not …"

   For example, "I am smart", or "I am not smart", or "I am funny", or "I am clumsy", or "I am uncomfortable with strangers", or "I am resentful or resistant towards authority".

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"I Am" vs. "A Way I Wound Up Being"

2. Now, create a new way of you occurring for yourself as "**A way I <u>wound up being</u> is** …", implying who you are as a person is significantly more malleable than set or fixed – that is, you are not stuck with the way you are.

   Take the sentences that you completed in part 1 of this exercise that started with "I am …" or "I am not …", and write a statement about the same trait or characteristic that begins with "A way I wound up being is …" or "A way I wound up not being is …".

3. Notice if there is any difference in the way in which you occur for yourself when you say "I am …" as contrasted with the way in which you occur for yourself when you say about the same trait or characteristic, "A way I wound up being is …".

   Do the same process for any "I am not …" statements.

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"I Am" vs. "A Way I Wound Up Being"

What did you discover in your experience of yourself (the way you occur for yourself) when you said "I am …" as contrasted with your experience of yourself (the way you occur for yourself) when you said about the same trait or characteristic, "A way I wound up being is …"?

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About the Nature of our Ontological Perceptual and Functional Constraints

Some of the ontological perceptual and functional constraints that limit our opportunity set for being and acting are inherent in and shared by all people – a consequence (without an effective intervention) of the way our brains work. Others of these obstacles are personal and idiosyncratic, a result of a person's individual history, experience, and most significantly, the decisions they have made about life, living, and self. The point is until you remove those constraints, you have no access to ways of being and acting that lie outside the way you wound up being – your current personal opportunity set for being and acting.

Without dealing with these limitations on your Way-of-being and acting there may be leadership situations in which the way you wound up being will be adequate, however there will be many situations where it will not – and even when it is adequate it may not be optimal, i.e., as effective as it could be.

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The Strategy We Use to Get By With the Way We Wound Up Being

In our formative years virtually all of us begin to develop a certain strategy for avoiding failure that we continue to rely on as life unfolds.

The first half of the strategy is to attempt to avoid failing by simply staying away from situations that don't fit with the way we wound up being (don't fit our set repertoire for being and acting).

The other half of the strategy is to attempt to succeed by polishing that set repertoire for being and acting, and seeking out opportunities in which we can succeed by utilizing our set repertoire.

Given that leaders cannot choose the situations that require leadership, if you are to be a leader, this strategy won't work.

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The Strategy We Use to Get By With the Way We Wound Up Being

During the course, we will continue to provide you with opportunities to identify and remove (or at least substantially relax) those personal ontological perceptual and functional constraints that limit those ways of being and acting that are critical to being a leader and to the effective exercise of leadership in any situation.

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Realizing the Promise of this Course

1) Having mastered the four factors that give you the **Foundation** required for being a leader and exercising leadership effectively (integrity, authenticity, given being and action by something bigger than oneself, and being cause-in-the-matter), and

2) Having mastered the **Contextual Framework** for leader and leadership as a context that leaves you being a leader and exercising leadership effectively as your natural self-expression, and

3) Having effectively dealt with the **Ontological Perceptual and Functional Constraints** that limit or distort your natural self-expression

You will have realized the promise of this course.

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Addressing What Will Get in Your Way of Realizing the Promise of this Course

You may remember from your Pre-Classroom reading assignment that one of the structural elements of this course is about removing the distortions, the limits, and the constraints that get in the way of your being a leader and exercising leadership effectively as your natural self-expression. In this course we deal with perceptual and functional constraints.

By addressing your constraints, you give yourself the opportunity to get out of your own way so that you can be effective. To support you in doing so, we will start by addressing one of the most prevalent and limiting perceptual constraints that for most of us is rarely distinguished.

This constraint, if not dealt with powerfully, will surely get in the way of you realizing the promise of this course.

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Break Assignment

Cognitive Dissonance

Look to see if you have experienced cognitive dissonance in this course today or while reading the pre-classroom readings.

Which of the following have you felt the need to make?

- An ad hominem attack?
- Dismissed what the instructor has said, or what the slide said, as a possibility?
- Stuck with what you already believe?

Share what you discovered with your partner.

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About Life, Living, and You

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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)

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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*.

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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

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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.

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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.

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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

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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., physical 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

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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

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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.)

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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

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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).

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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"*.

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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.

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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*.

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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]

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THREE WAYS OF ENGAGING LIFE, OTHERS, AND SELF

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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]

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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.

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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.

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

<u>Third Way</u>:

Free to be and free to act.

Encountering life as-lived.

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

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the Obvious

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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*.

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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*.

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DISCOVERING DISCOVERING

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

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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.

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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".

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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".

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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 three separate dictionaries (shown on the next 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.

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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*.

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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.

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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.

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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.

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What In This Conversation Is Meant By Discover

In the Six Day Program there was an exercise that stripped away people's filters and defences, 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.

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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.

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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.

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YOU GO THROUGH LIFE AS IF
"I AM HERE" AND "EVERYTHING NOT ME IS THERE"

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“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-*

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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.**

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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.

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

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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 simply *looking*, not by *figuring* out. In fact, figuring out gets in the way of (damages) your just looking, 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.**

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

You have Discovered-for-yourself where You 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?

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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.**

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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* are, and where you *go though life* that everything *Not You* is, you have **discovered** that you *go through life* that *You* are *here* (take for granted that *You* are *here*), and you have **discovered** that everything *Not You* is *there* (take for granted that everything *Not You* is *there* – *there*, where *you* are not).

If you actually **discovered** what is in the previous paragraph, 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") is, is *here*, and that, as "important" as *You* are, almost everything in the vast universe is actually *Not You*, and is located *there* where *you* are not.

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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 are always here, and everything not you is always 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 master sees life and makes sense of life.

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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 am here and everything not me is 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.

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The Final Discovery To Be Made In This Section

When I look at some person, the person I am looking at is not *here* where I am (that person is over *there* where I am not). And yet, there is something of that person here where I am. I am after all in some way aware of that person. So given that I am here and that person is over there where I am not, what of that person can I logically have where I am?

The answer is logically inescapable. Given that I am here where that person is not, and given that that person is there where I am not, the only possibility for my having any of that person where I am is**:** here where I am I have a **representation** of that person, I have a **concept** of the person, or in everyday language, what I have where I am is a **picture** of the person.

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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, situation, or person (the object, situation, or person is over there where I am not), but 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.

Whatever you do, do not try to do something with the discovery that it is logically inescapable that your grasp of life, 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.

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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.

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Break Assignment

<u>The Tranquilized Obviousness</u>

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.

Share what you see with your partner.

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

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

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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."

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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.

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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**.

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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 (where reality exists as something observed, and then described, understood and explained), 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.

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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.

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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.

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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.

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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?

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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.

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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!

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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).

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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)

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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).

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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.

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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.

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

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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?

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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**

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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.)

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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.

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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).

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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.

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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.

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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.

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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.

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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.

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IN OR OUT, CHOOSE

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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.

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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 <u>your</u> 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.

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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.

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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.

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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 <u>choose</u> to lead.

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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.

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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.

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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 <u>being</u> 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 the UCLA Extended Education website and withdraw from the course officially. If you wish to speak with someone regarding your choice, Jeri and Khush will be available at the end of the Course today. There is no stigma in not being in the course if you choose that option.

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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.

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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 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, you can talk to Jeri or Khush at the close of class today.

If you choose to not be in the course, please go into the UCLA Extended Education website and withdraw from the course officially before Friday, 13 August, (last day to Drop Courses).

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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.

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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 to your partner the sentence on the following slide:

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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.

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Break Assignment

3. For those of you for whom the conditions you worked with occur differently because you chose them as <u>your</u> 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). Share what you see with your partner.

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.

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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*.

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Break Assignment

C. Optional Assignment**:** Experiment with choosing your life

1. Identify what there is for you to do in your life that you feel obligated to do, or that you are doing based on a set of reasons for doing them, and write down three of them.

2. As an experiment, *choose* to do each of the three things it would be legitimate to say you are obligated to do (or have no "choice" about doing), but choose each of them as we've distinguished what it means to *choose*, and now write them down as what you are choosing to do. ("I choose to …".)

3. Now check and see whether your experience of any of those three items occurs for you (shows up for you) differently.

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Break Assignment

C. Experiment with choosing your life (Continued)

4. For those of you for whom any of the three items 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). Share what you see with your partner.

5. Get yourself clear that nothing has changed in the circumstances, only in the context in which you hold those circumstances. Also get yourself clear that it was nothing more than a certain use of language that left you with a more powerful relation with what you are dealing with.

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Number of People in this Course

Yesterday morning, in the first session, there were 77 participants in the course. Now, this morning, and after the opportunity to choose, there are 77 participants in the course.

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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.

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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

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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.

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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.

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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.

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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.

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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.

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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!

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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:

3. **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*.

Right now we'll give you two minutes to complete steps 1, 2, and 3. Please put your hand up for a moment when you have completed step 1. And then, when you have completed step 2, put up both hands for a moment.

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Experiencing For Yourself a Context that Uses You

We are now going to speak to the people who were still not able to complete steps 1 through 3. If you found yourself unable to locate a context that uses you, an easy place to start is to locate a prejudice you have about the beliefs of others or some identifiable group of people, or even of a specific person. While a prejudice is a negative example of context, because we all have them, it is an easy place to start.

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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.

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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.

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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.

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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 *always* 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.

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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.

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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**.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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The Being and Action of Seminarians

Researchers Darley and Batson (1973) met with a group of seminarians and reviewed the "Good Samaritan" parable from the New Testament. Each seminarian 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 seminarians were told that they had plenty of time to get to the nearby building, while the other half of the seminarians 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 seminarian encountered the troubled man shape the way the man occurred for the seminarians, and would their actions be correlated with that occurring?

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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.

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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.

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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.

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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.

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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).

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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)

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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.

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

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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.

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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.

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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.

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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.

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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.

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THE DIFFERENCE BETWEEN A DEFAULT CONTEXT AND A CREATED CONTEXT

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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.

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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.

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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.

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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.

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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.

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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.

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ONE MORE FACT ABOUT A CONTEXT

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

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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.

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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.

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

THE SOURCE OF YOUR WAY-OF-BEING AND YOUR ACTIONS

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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”.

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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. Physical State (their body sensations and internal bodily functions)
4. Thoughts (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.

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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 physical states, and thoughts and 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.

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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.

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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 physical 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.

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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. Physical State (your body sensations)
4. Thoughts (and that includes memories that might be present)

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

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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.

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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.

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ACTIONS OR **ACTING**

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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").

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Action Is Our Only Access To Impacting Life

As we said in the 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.

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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.

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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 physical 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.

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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.

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Break Assignment

On this break, 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. Physical State (your body sensations)
4. Thoughts (and that includes memories that might be present)

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

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Beyond The Obvious

On The Relation Between
Your *Way-of-being* And Your *Way-of-acting*

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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, physical state, and thoughts and memories) *causes* our way of acting.

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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?

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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, physical 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 physical 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".

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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.

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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.

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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 rotating on 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, physical 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.

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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?

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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, <u>and nothing else</u>.

In short, your brain is the sole *cause* of both your consciousness (what you are aware of) and your actions.

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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.

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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.

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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*.**"**

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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.

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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.

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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.

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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, <u>but the team discovered that a pattern of brain activity seemed to predict that decision by as many as seven seconds</u>. Long before the subjects were even aware of making a choice, it seems, their brains had already decided." [underlining added]

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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]

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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)

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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.

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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 *c*ontrary

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, physical state, and your thoughts and memories) is not actually causing your action, believing that it does must be considered a *superstition*.

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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, physical 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 and 2) the way you act, and get clear about three more terms we will use in the answer.

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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.

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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.

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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.

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WHAT YOU ARE DEALING WITH

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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.

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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.

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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.

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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.

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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 physical state is one of tension, and your thoughts are ones of "he is not committed to increasing his performance" and "he doesn't listen".

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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, physical 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.

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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.

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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.

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WHAT IS MEANT BY THE TERM OCCUR

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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.

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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.

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What Is Meant By **"Occur"**

When we speak about "The way in which what you are dealing with **occurs** for you" we mean <u>the way in which each of the following registers or shows up for you</u> (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.

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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.

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WHAT IS MEANT BY THE TERM CORRELATED

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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.

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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.

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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.

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Break Assignment

<u>What You Are Dealing With</u>

Regarding "What You Are Dealing With" for your project, how do each of the following occur for you?

a. The circumstances on which you are acting

b. The circumstances in which you are acting on whatever you are acting on

c. You yourself in acting on whatever you are acting on in the circumstances in which you are acting

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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?

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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.

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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?"

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WHEN I AM LEADING,
WHAT IS THE SOURCE OF MY
WAY-OF-BEING AND ACTING?

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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.

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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 <u>always a match for</u> (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 <u>naturally, necessarily closely connected</u> (interrelated) with the way in which what you are dealing with occurs for you.

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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.

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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)

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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.

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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.

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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**.

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PUTTING THIS TOGETHER WITH THE POWER OF A CONTEXT TO USE YOU

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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.

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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.

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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.

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What Will Be Dealt With in this Session

What you Discovered in completing your Break Assignment

Anything we didn't deal with in the previous session that we intended to deal with

When Leading, What is The Source of My Way-of-being?

Putting This Together with Context

Your Break Assignment

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Slide 320

dln0 I don't think this slide should be in the deck - definitely not in this spot
danita norman, 2022-12-01T04:40:40.361

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Break Assignment

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.

Share what you discover with your partner.

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Discovering that self

for whom being a leader and exercising leadership effectively

becomes your natural self-expression

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What Is Dealt With On The Next 2 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 likely startle you, because it will not be the self you have taken yourself to be – that is, the self you walked in here with.

To support you in effectively participating in the experiment we are all about to conduct, on the next 2 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).

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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

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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 have a good conceptual grasp of the actual 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 actually experienced the difference between living your life on-the-court and living your life from in-the-stands. You will accomplish this during the experiment by *Discovering-for-yourself* the difference between the experience of living your life on-the-court and the experience of living your life from in-the-stands.

As you see, living your life from in-the-stands and living your life on-the-court are each two distinctly different states, each with its own distinct level of performance and quality of life.

In this experiment you will come face to face with that Self for whom being a leader and exercising leadership effectively is your natural self-expression.

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Where We Are In the Process of Getting To the Experiment

We have now completed the three slides to introduce the experiment to you.

The next three slides explain exactly how to participate in the experiment successfully.

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No Opinions, Beliefs, Theories, or Concepts Only What You *Verify* in Your Direct Experience

In developing this experiment of Discovery we have not derived any of the process from, or based on, any past or current theory or concept about the nature and function of life, or living, or you. In other words we start the experiment with *nothing*, an empty start.

Also, each step of this experiment must be done *rigorously* or, as is the case with any experiment, it will lead to a false conclusion.

For example, during the experiment do not accept anything that is inconsistent with your own direct *experience*. Of course, there may be something presented that is inconsistent with some *belief* or opinion you have. Whenever this happens put your hand up and ask about it. Come to accept what is presented if, and only if, the evidence presented for it alters your belief or opinion. As John Maynard Keynes said: If I am presented with evidence contrary to what I believe, I change my mind. What do you do? (attributed to Keynes)

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What Constitutes Valid Evidence In This Experiment

Like any legitimate experiment, what is Discovered in this experiment is based on evidence. In this experiment the *evidence* is based on your direct **experience** – that is, your in the moment, on-the-court, as you are living it experience.

In short, the evidence for what is Discovered in this experiment is your *in the moment* experience.

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 1) your opinion, 2) what you believe, 3) even what you know, and 4) especially with what you figure out.

Knowing the right answer no matter how well educated you might be, figuring out the right answer no matter how brilliantly done, or guessing at the answer even if your guess turns out to be right, or even being told the right answer, all contrast with Discovery and *all* are equally worthless.

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Fully Complete Each Step As Each Step Is The Basis For The Next Step

To discover what can be discovered in this experiment you must fully complete each step, and complete each of the steps to the very end. Don't stop in any step until you experience being truly complete with that step. Don't stop with the steps until you experience being truly complete with each step.

Each step becomes what you stand on to be able to complete the next step. So it is important to stay with each step until it is complete for you before going on to the next.

In order to conduct each step of this experiment with the rigor required to arrive at an unbiased verifiable observation, and critically important an unbiased verifiable conclusion it is critical that your investigation not be influenced by your existing *concepts* or *beliefs* about life or living or you. In other words, take nothing for granted.

<u>You must look newly at what is being investigated in each step; you must look with fresh eyes like you don't already know the answer.</u>

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Setting Up The Experiment

In a moment, we are going to ask five volunteers to come to the front of the room and be an example for everyone else of what it looks like to participate effectively in the experiment. We are looking for volunteers who have no prior idea of what we are doing here regarding the experiment and not even an inkling about the experiment.

Please be clear that every participant will be doing the experiment along with the five people in the front of the room. It is not that the rest of us will just be watching the people in the front of the room.

It is now time to select the five people who will come to the front of the room. If you are one of the people who has no prior idea about our experiment, please put your hand up and we will select five of you. If you are selected please come to the front of the room and stand looking out at the participants seated in the chairs.

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How To Organize Yourself If You Are At The Front Of the Room

If you are one of the people in the front of the room, in a moment you will be asked to turn around and look at the screen where the slides are projected so that you can read along with the slide reader. From time to time the instructor may comment related to what is on the slide.

However at other times, the instructor will address the five of you; in which case please do turn around so that you can interact with the instructor. When the slide reader begins to read the slide again please do what you need to do so that you can see the slide and read the slides to yourself along with the reader.

When the instructor is speaking to the five of you or to any one of you make certain that you are actually looking at the instructor.

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How To Organize Yourself If You Are Seated In the Room

For those of you seated, do this experiment in your seat as if you were one of the people standing in front of the room. Just use the people in the front of the room and the coaching from the instructor to the people in the front of the room as your guide.

This is a critical part of the course, and you will get no value from this critical part unless you are actually doing the experiment, and doing it right along with the people in the front of the room. Use the interaction between the instructor and the people at the front of the room as your guide so that you keep up with what is happening in the experiment and get the result for yourself.

Is there anyone in the room who cannot see the instructor? If you cannot see the instructor, please move to a position where you can.

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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 me and then ask, "Do you see me?" you will say, "Obviously I see you".

You have all now answered the question, "Is it obvious that you see me?" But that is not the question being asked. The question being asked is, "Do you see me?" 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!"

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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).

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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 standing in the front of the room 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.

As the people sitting in the room have seen with the people standing in the front of the room, we now want to confirm this with the people sitting in the room.

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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* me, don't you? Well, where is this *seeing* of me happening? In a moment, I am going to ask you to point to where your seeing me is actually happening for you.

You do *see* me, don't you? Well, where is this *seeing* of me happening? Right now, point to where your seeing of me is actually happening and at the same time say that location out loud.

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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.

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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 me actually happened in your eye, you would see me up there in your eye, and I would be up there as a very little me, about a half a centimeter tall, curved concave, and I 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 me happens. The idea that seeing happens in your eyes is patently absurd.

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Absurd = so clearly untrue or unreasonable as to be laughable or ridiculous (*Webster's Dictionary* 1998)

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The Second Step in this Experiment

Now that we have reduced to an absurdity the idea that seeing me happens for you in your eyes, as a modern human being relying on science (epistemological objectivity) you are then likely to claim that seeing me 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* me in your brain, I 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.

If your *seeing* me happens in your brain, the me you see would be *up there* in your brain. I would be for you about 9 cm or 3.6 inches tall (the height of your brain). But, you could be seeing me lying down, where the me you see would be about 15 cm or 6 inches long (the length of your brain).

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The Second Step in this Experiment

If seeing me 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.

When you are actually experiencing seeing me, all that exists in your brain is a couple of amorphous lumpy patterns of dots. When you do actually see me, do you really see me as a couple of amorphous lumpy patterns of dots?

Put your hand up, if when you see me 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.

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The Second Step in this Experiment

What finally completely reduces to an absurdity the explanation that your experience of seeing me 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 I 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 me. No! That is not where your *seeing* of me happens for you. Clearly, if that is what you said, what you said is patently absurd.

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Absurd = so clearly untrue or unreasonable as to be laughable or ridiculous (*Webster's Dictionary* 1998)

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The Second Step in this Experiment

Now that you have reduced to an absurdity the notion that your seeing me 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 me. Now if I ask, "Do you see me?" 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 me.

Now we are ready to complete the second part of this experiment.

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Completing the Second Step in This Experiment

You do *see* me, don't you? We now want to find out from you where this *seeing* of me is happening for you. In a moment, I am going to ask you to point to where your seeing me 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 me actually happens. Saying the same thing in other words, while experiencing seeing me 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* me, don't you? Well, where is this *seeing* of me happening? In a moment I am going to ask you to point to where your seeing me is actually happening for you. You do actually *see* me, don't you? Well, where is this *seeing* of me happening? Right now, point to where your seeing of me is actually happening and at the same time say that location out loud.

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Completing the Second Step in this Experiment

This time when I ask you to point to where your experience of seeing me 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 me?" 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 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 me happens for you.

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Completing the Second Step in This Experiment

Now it's time for those of you who are seated to discover where your seeing of me actually happens for you. You do *see* me, don't you? We now want to find out from you where this *seeing* of me is happening for you. In a moment, I am going to ask you to point to where your seeing me 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 me actually happens. Saying the same thing in other words, while experiencing seeing me 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* me, don't you? Well, where is this *seeing* of me happening? Right now, point to where your seeing of me is actually happening and at the same time say that location out loud.

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Completing the Second Step in this Experiment

This time when I ask you to point to where your experience of seeing me 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 me?" 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 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 me happens for you.

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Completing the Second Step in this Experiment

I suggest that if you put aside what you think you already know about seeing, and just be with your experience of seeing me, 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.

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What We Have Discovered in this Experiment 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.

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What We Have Discovered in this Experiment 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.

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Discovering the Raw, As-Lived On-the-Court *Experience* of Life, and of Living, and of You

In other words, this experiment is an opportunity for you to Discover-for-yourself the raw, *as-lived*, *on-the-court* <u>*experience*</u> 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.

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Your Dealing With This Experiment 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 experiment 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).

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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.

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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 me happens where I am 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.

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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?

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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.

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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*.

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But You Have a Massive Problem!

Try this out for yourself. Look at a person near you (it is easier if you can see their face) and ask the question like you don't already know the answer, "do I really see that person?" in a way that your seeing them becomes a discovery for you.

In the moment that your seeing becomes a discovery for you get in touch with your experience that seeing that person happens Out-Here.

Now look at some other person and see if you can just be Out-Here with that person, Out-Here where your experience of seeing that person is happening. If you keep practicing in this way you will shortly simply be able to be Out-Here with somebody or Out-Here with some thing.

Being Out-Here is somewhat like a peak experience you have had when you looked at the sunset or looked at or been bowled over by your experience of looking at someone you love. Notice that all of that happens Out-Here.

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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".

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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THE CURRENT STATE OF LEADERSHIP

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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

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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.

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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)

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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)

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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*.

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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.

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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

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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.

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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.

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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.

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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.

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The Four Aspects of the Contextual Framework for Leader and Leadership

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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***
- ***Domains***
- ***Terms***

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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.

[1]Linguistic = of or relating to language or linguistics

[2]Abstraction = 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)

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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.

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- ***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***

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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.

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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?

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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?

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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?

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- ***Domains*** (the field or sphere in which leader and leadership function)
- ***Terms*** (leader and leadership as definitions)

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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*

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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?

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Break Assignment

<u>What must be present and what must not be present?</u>

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?

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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?

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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**.

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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.

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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*.

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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.

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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.

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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)

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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.

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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.

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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.*

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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.

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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*.

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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*.

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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.

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DISTINGUISHING LEADER AND LEADERSHIP SO THAT THEY CREATE A CONTEXT THAT USES YOU

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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.

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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.

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Break Assignment

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 each person in your Group is (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)**.

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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

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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**

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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.

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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%.

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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.

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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.

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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."

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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?

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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, and your physical 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***.

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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.

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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-shrunken opportunity set.

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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

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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.

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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”.

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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.

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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)

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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”.

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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**

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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.

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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.

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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.

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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.

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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.**

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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.)

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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.

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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.

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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.

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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.

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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?

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INTEGRITY IN THE WORLD OF BUSINESS AND ORGANIZATIONS

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A Quick Summary of the Benefits of Integrity

Steve Zaffron, Founder and Head of Research and Development for Landmark's consulting firm, Vanto Group, and his colleagues have generated the following results with clients who have implemented and measured some elements of integrity in their organizations**:**

- Client 1. Magma Copper Company, Tucson, Arizona (1992-1995), took on a project to measure the company's integrity by measuring "promises made and kept" and "promises made and not kept". Using a computer program designed for this project, the employees of Magma reported each promise they made (with no distinction between "large" promises or "small" promises). Any promise made was a data point to measure. Weekly, they reported "promises kept" and "promises not kept".

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A Quick Summary of the Benefits of Integrity

- When employees did not keep a promise they acknowledged and announced that they were not keeping their promise.
- Over the 3 years that Vanto worked with Magma (until Magma was acquired by BHP, one of the top global mining companies) Magma was valued at 3 times what it had been valued at when Vanto first started working with the company. Over the 3 years of this engagement the integrity statistic moved from 65% to 75% to 80% and correlated with a significant rise in productivity as well as decreased costs.

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A Quick Summary of the Benefits of Integrity

- Client 2. De Lucht Tankstations, a large chain of petrol stations, in the Netherlands during the period 2006 and 2007 also measured the company's integrity by measuring "promises made", and "promises kept" and "promises not kept" as a part of the Vanto Breakthrough Project.
- During this two-year period the company experienced a 58% increase in net profit (along with an increase in customer satisfaction).

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A Quick Summary of the Benefits of Integrity

- Client 3. In 2012, Vanto worked with a prime contractor for Airbus to cause a breakthrough in delivering critical parts to Airbus on time and up to specs. According to Airbus the client needed an immediate breakthrough. During the year of the project this client experienced a 25% to 40% increase in productivity across various divisions.

- Specifically, programs that used to run 40% over planned time to build-to-specs a part for the new Airbus A350 (with a significant financial loss, not to mention a loss of morale) by the end of the Vanto engagement, ran on time and as promised to Airbus. As a result of this on-time on-spec performance breakthrough, the client received a letter of recognition from Airbus. The client was transformed from a “not reliable supplier” (close to never being worked with again) to one of Airbus’s most reliable suppliers and partners.

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Imagine the Benefits To Your Organization

Imagine what your company or organization would look like to work in, and what its performance would be like to participate in, if it were the case that**:**

> Each and every member did what they said they would do on time and in the way it was meant to be done; and when it didn't happen or wasn't going to happen, each member acknowledged that it wasn't going to happen; and cleaned up the impact of it not happening, made new promises, and delivered on those promises.

In addition, imagine what it would look like if, added to the above, there was a future for the organization that inspired, touched, and moved all the members in such a way that they were all pulling for it, all generating actions to make it happen, and doing so as their natural self-expression.

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Break Assignment

Integrity

1. Which of the factors contributing to the Veil of Invisibility are you most susceptible to?

2. Are there certain situations or certain people where one or more of the factors are more prevalent?

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Break Assignment

11 Factors Contributing to the Veil of Invisibility

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

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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

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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**

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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.

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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.

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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."

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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.

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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.

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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.

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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.

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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."

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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.

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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.

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3. **Being Given Being and Action by Something Bigger Than Yourself**
4. Being Cause-in-the-Matter

II. Contextual Framework

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2. Leader and Leadership as Phenomena
3. Leader and Leadership as Domains
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1. Perceptual Constraints
2. Functional Constraints

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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**

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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".

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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 <u>your</u> access to being an extraordinary leader. If you think you need to be extraordinary to be a leader, that gives <u>you</u> no access to being a leader.

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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?

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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.

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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.

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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.

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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?"

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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

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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.

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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.

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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.

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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.

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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

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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*.

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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".

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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.

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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.

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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.

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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).

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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

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THE FOUNDATION FOR LEADER AND LEADERSHIP PROVIDES ONE WITH ACCESS TO POWER

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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.

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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)

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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.

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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)

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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.

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Break Assignment

Three of the Four Foundational Factors and Your Project

Authenticity

Where could you bring authenticity to your Course Leadership Project?

Being Given Being and Acting By Something Bigger

What is it in your 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 leadership project.

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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

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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)

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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.)

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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.

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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 he or she has 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.

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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."

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“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.

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“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.

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"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.

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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 <u>experience</u> of "having been gotten". And, that will leave some emptiness where the speaker is.

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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.

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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.

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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.

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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.

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Ready to Create a “Created Future”

The point is that when you are listening authentically, everything about you that the speaker picks up through their senses, whether any of it is noticed consciously by them or not, forms a pattern in their brain’s mirror neurons.

When in the speaker’s brain that pattern is compared to the stored patterns of their own authentic listening, it leaves them with the experience of having been gotten.

When the people you are leading have the experience that their strongly held positions, views, opinions, rationalizations, justifications, judgments, significant history, and anything else that they are stuck with, plus the past-derived default future that they have been living into, have all been recreated, they are ready to participate in creating a “created future”.

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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".

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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 he or she has actually been “gotten” and is 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.

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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.

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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)

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SECOND ASPECT: PHENOMENON (Continued)

ALL LEADING BEGINS WITH LEADING YOURSELF

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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.

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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”.

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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.)

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Break Assignment

Authentic Listening

The “certain kind of listening” that leaves the speaker “complete” is a listening that leaves the speaker with the experience that he or she has 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.

At 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.

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Break Assignment

Leader and Leadership as Phenomena

Come back from the break able to say the following as your own:

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.

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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

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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)

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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.

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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.

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THIRD ASPECT: DOMAIN

THE FUTURE

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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.

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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 <u>not</u> 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.

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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**.

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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)

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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.

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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.

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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

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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.

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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’.

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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'."

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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.

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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).

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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.”

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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.

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FUTURE AS CONTEXT

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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.

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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.

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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!

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Future as Context

You will remember from your Pre-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.

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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.

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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.

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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.

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Break Assignment

"Your Way-of-being is most forcefully **given by the past**."

Given that your Way-of-being is most forcefully given by your past, during this break Discover-for-yourself the future you are living into. Share this future with your group.

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THIRD ASPECT: DOMAIN (Continued)

CLARIFYING CREATED FUTURE

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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.

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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”).

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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.

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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.

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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.

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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.

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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.

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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.)

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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.

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THE COSMIC JOKE

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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.)

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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.)

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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

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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”.

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Break Assignment

"Your Way-of-being is most forcefully **given by the past**."

Given that your Way-of-being is most forcefully given by your past, during this break Discover-for-yourself the future you are living into. Share this future with your group.

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COMPLETING LIVING INTO THE ALMOST CERTAIN FUTURE

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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.

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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.

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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.

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CREATING A CREATED FUTURE

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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.

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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.

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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.

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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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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.

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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."

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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).

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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.

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THIRD ASPECT: DOMAIN

“CREATING A CREATED FUTURE: WHO YOU NEED TO BE”

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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Break Assignment

<u>What it Looks Like to Live Into a Created Future</u>

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.

1. 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.

2. In reviewing the Five Design Elements for Creating a Created Future, regarding the future you are creating for your 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?

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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.

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Break Assignment

<u>Leader and Leadership as Domains</u>

Be able to say the following as your own and be able to tell someone else *what that looks like* on-the-court.

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.

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NOTHING BETWEEN YOU AND WHAT YOU ARE DEALING WITH

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Nothing Between You and What You Are Dealing With

In order for you to provide authentic listening, and provide yourself with access to realistically confront the past-derived default future that gets in the way of creating a "created future", you will have to get your own positions, views, opinions, rationalizations, justifications, judgments, and significant history, out from between you and the situation with which you are dealing. This includes getting what you know and what your past experience tells you out from between you and the situation with which you are dealing.

In other words you want to get yourself to the place where there is nothing between you and the situation with which you are dealing.

You can, so to speak, hold what you know and what your past experience tells you, up and behind you so that they shine some light on the situation with which you are dealing, but none of them can be between you and that situation.

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Nothing Between You and What You Are Dealing With

As an analogy**:** When your positions, views, opinions, rationalizations, justifications, judgments, significant history, and what you know and what your past experience tells you, are between you and what you are dealing with, they act as a lens.

These constituents of the lens take certain elements of the condition of the situation you are dealing with and distort them to fit your positions, views, opinions, rationalizations, justifications, judgments, significant history, and what you know and what your past experience tells you. Moreover, as constituents of the lens they also create blind spots that block out other elements of the condition, and magnify or highlight still others. And finally, through this lens some things seem possible and others seem impossible, and some possibilities are not seen at all.

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Nothing Between You and What You Are Dealing With

As we said, you don't have to get rid of your knowledge and experience, you just have to get it out of the way so that there is no content between you and what you are dealing with.

It has been said that we human beings can only see things from one perspective (our own perspective). Extraordinary leaders and other masters seem to defy this "adage".

What settles us into one perspective (and makes this adage seem to be true) is that when things are viewed through our positions, views, opinions, rationalizations, justifications, judgments, and significant history, that is, through what we think we know, that view establishes our perspective. And, because for us what we see in that perspective seems to be "the way it is", we are stuck in that perspective (giving rise to the adage). We can entertain things from other perspectives, but for the most part are unable to actually see from those other perspectives.

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Nothing Between You and What You Are Dealing With

When there is nothing between you and what you are dealing with, you will have the experience of seeing what you are dealing with from a number of perspectives. It is this that makes what masters do look like some kind of magic.

To be masterful as a leader, you will have to transform your positions, views, opinions, rationalizations, justifications, judgments, significant history, and what you know and what your past experience tells you, from "the way it actually is" (the "truth") to simply what it looks like from one way of looking at it – that is, from one perspective.

Get yourself clear that the way you see it is only the way it is from one perspective, and from other perspectives you will see things about it that you cannot see from that perspective.

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Nothing Between You and What You Are Dealing With

The point is to free yourself from the grip of your perspective, so that you are able to see what is revealed about what you are dealing with from multiple perspectives. And, this is what happens when there’s nothing between you and what you are dealing with.

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Holding Knowledge in the Wrong Way

It will now be clear to you what may have been unclear when early in the course we said that holding knowledge in the wrong way can actually interfere with the effective exercise of leadership.

By the same token, if we have left you with the impression that knowledge (what Rost termed the "content of leadership") is unimportant, **that** would be a disservice.

What can be seen about the conditions I am dealing with from the perspective of knowledge about those conditions that I as a leader may not possess – technical information, critical data, relevant theories, practices in a profession, future trends, and the like – is in many leadership situations a critical <u>perspective</u>.

However, as we promised early in the course "even when you personally lack certain experience or knowledge, you will know what to do to be an effective leader".

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What to Do When You Lack “Specific Knowledge”

When there is nothing between you and what you are dealing with, and as a result you are able to see what is revealed about what you are dealing with from multiple perspectives, you will notice when any perspective lacks clarity for you, or is missing some information. This will inform you that there is a need for knowledge you don’t have and you may not be able to learn quickly enough to meet the challenge you face.

This is the time when you as a leader call on those with that specific knowledge to fill in that perspective.

However, when you have nothing between you and what you are dealing with, and therefore have a multi-perspective view of the situation, you are able to stand in the perspective of those with that knowledge. Instead of being merely dependent on what they tell you, you will find that what they tell you clarifies what you see from that perspective, and this leaves you able to effectively utilize their specific knowledge.

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THE CONTEXTUAL FRAMEWORK FOR LEADER AND LEADERSHIP AS A WHOLE

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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)

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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.

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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.

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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 (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.

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Fourth Aspect: Leader and Leadership As **Terms**

Leader and leadership as terms are based on the previous three aspects of leader and leadership – what is contained in 1) leader and leadership as *linguistic abstractions*, 2) leader and leadership as *phenomena*, and 3) leadership and leadership as *domains*. In addition, the terms are further enhanced by everything we have said throughout the course about the nature of leader and leadership – for example, a) leadership is about realizing a future that was not going to happen anyhow, b) a context that shapes the way you and the circumstances occur such that your naturally correlated Way-of-being and acting are being a leader and exercising leadership effectively.

What you will see when you see someone actually being a leader and exercising leadership effectively will be as defined.

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Fourth Aspect: Being a 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.

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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,

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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A Context that Uses You

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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

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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.

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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.

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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.

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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

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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)

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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.

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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.

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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

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Results of the Awareness Test

About 90% of the people who take this test (framed as we have framed it) fail.

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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.

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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.

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Break Assignment

Three Aspects of the Contextual Framework

During this break, share what you discovered during this session on Linguistic Abstraction.

Say what it looks like to move into mastering these three aspects of the contextual framework conceptually, moving into a powerful mastery of linguistic abstraction, phenomenon, and domains.

Understand it, work on your conceptual grasp of it, and then work on asking each other questions about it and discussing it.

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Break Assignment

For each aspect of the Contextual Framework (see next slides below):

- Be able to say each aspect so that your listener(s) gets the meaning of what you say.
- Be clear on what each phrase says and be able to tell your listener(s) *what that looks like* on-the-court.

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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.

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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.

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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.

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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.

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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,

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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ALREADY-ALWAYS LISTENING:
AN ONTOLOGICAL PERCEPTUAL CONSTRAINT

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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).

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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.

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"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.

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

Note that a*lready-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.

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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.

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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.

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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.

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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.

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"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.

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"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*.

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"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.

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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 <u>undistinguished</u>, what you hear is distorted (constrained and shaped by your listening), <u>but you go on unaware of the distortion</u>.

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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.

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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.

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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.

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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.

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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.

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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.

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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)

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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.

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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?”

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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”

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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"

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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?

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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.

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

I already know/ I know better

True/False

What's in it for me? What am I getting out of this?

I'm busy/ What's your point?

Right/Wrong

Believe/ Disbelieve

The Mess You Are In:
Reasons, justifications, excuses and rationalizations for any misinterpretations, frustrations, ineffectiveness or inefficiencies that are actually a product of a reality distorted by *already-always listening*

Agree/Disagree

It's not my fault/ I am not to blame

Should/ Shouldn't

I am the leader/ boss/ in charge

Like? Dislike?

What are you really up to? What do they really mean?

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

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Break Assignment

Already-Always Listening

1. Come back after break ready to share with us a few of your *already-always listenings*. Look for those *already-always listenings* that are either there at all times or always there in certain situations.

   And, tell us in what way those listenings are likely to limit your effectiveness in being a leader.

   Do this assignment by finishing the following sentence for at least a few of your *already-always listenings*:

   "My already-always listening is ...."

   Or

   "My already-always listening for … is …."

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Break Assignment

Already-Always Listening

If you construct the statement of each of your *already-always listenings* in that way, something gets unconcealed for you that doesn't get unconcealed when you tell your story about it.

At first, you may not like what you discover in your already-always listening. Yet, the more looking you do the more you begin to see. To give yourself the power to keep digging, keep in mind that the more of your *already-always listening* you distinguish and own, the more freedom you will experience in being a leader and in exercising leadership effectively. As a consequence, you will have the listening required to be a leader who can make things happen with and through others.

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What You Discovered in Completing Your Assignment

Unwanted and Yet Persists

What do you have in your life that is unwanted, and yet persists?

Does that provide you with anything?

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Break Assignment

Ontological Perceptual Constraints

Knowing that you do not see the world, others, and yourself as they are provides you with a significant advantage as a leader. Discover for yourself the advantage it provides you in your life and in the situations you are dealing with.

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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**

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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.

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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.

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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.)

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A FUNCTIONAL CONSTRAINT: “RACKETS”

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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***?

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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.

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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 <u>being some way</u>, or about <u>doing something</u>, or <u>having something</u> that is also present from time to time, or usually present in certain situations, or always present for you (even if in the background).

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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. Turn to a partner sitting near you and share with them back and forth 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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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Racket = Anything That Is Unwanted and Yet Persists

SELF-JUSTIFICATION

PAYOFF

Being Right / Avoid Being Wrong
Making Others Wrong
Invalidating Others

Dominate / Avoid Domination
(Dominating Includes Dominating By Being A Doormat)

Avoiding Responsibility

Win / Avoid Losing

Self-Justify

COST

Affinity With Others / Ultimately Love

Vitality / Well-Being / In The Long Run, Health

Happiness / Ultimately Joy

Full Self-Expression / Fulfillment

ALIVENESS

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Break Assignment

Racket, a Functional Constraint

1. 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.)

2. 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).

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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]*.

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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]*.

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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]

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Break Assignment

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.

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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**

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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.

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LIFE SENTENCE

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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"

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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)

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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.

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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).

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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).

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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.

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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)

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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.

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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”.

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The Way You Wound Up Being

As you will remember from the Pre-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.

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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”.

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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.

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"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.

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"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.

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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.

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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.

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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.”

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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.

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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.

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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".

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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.

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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.

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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.

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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.

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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”.

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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.

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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.

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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.

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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."

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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.

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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.

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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.

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Break Assignment

Life Sentence

1. What judgment did you make that became a life-long sentence?

2. Look at how you operate in your life *as-lived* and see your Life Sentences at play.

Winning Formula

1. Take a look back in your childhood and identify who you could never be.

2. What did you decide you would be instead as a compensation for that which you could never be?

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CREATING A CREATED FUTURE:
SPEECH ACTS

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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.

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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.

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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.

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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 asserting nor promising.

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.

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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".

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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.

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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 …***”

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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.

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Word Matches World: Speech Act 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.

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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.

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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.

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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).

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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

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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*…

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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.)

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Break Assignment

Speech Acts

What kind of speaking is taking place around you? (speaking that represents, that is word matches the world, or speaking that creates, that is world matches your word?)

What speech acts would make a difference for your leadership project? For example:

- What might you declare?
- What might you offer, and to whom?
- What promises could you make and to whom and by when?
- What requests could you make and of whom?

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Break Assignment

Speech Acts

- Declaration = bringing forth a future you are standing for
- Offer = offering to make promises that can either be accepted, declined, or counteroffered
- Promise = bringing something into existence that did not exist before you spoke, and it in fact comes into existence as you speak
- Request = creating an opportunity for another to take some specific action to produce a specific result by a specific time

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WHERE IS YOUR WORD
WHEN IT COMES TIME FOR YOU TO
KEEP YOUR WORD?

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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?

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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 Pre-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)

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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)

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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".

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BEING A LEADER AND EXERCISING LEADERSHIP EFFECTIVELY AS YOUR NATURAL SELF-EXPRESSION

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The Four Aspects of the Contextual Framework for Leader and Leadership Taken as a Whole

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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.

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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.

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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.)

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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.

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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

is one of being a leader and exercising leadership effectively.

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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.

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A Context that Uses You

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Break Assignment

Revisiting the Course

Take some time during this break to review the entire leadership course with your group.

Look for what has been most impactful for you in your leadership project, your work, and/or your life.

Come back from the break ready to share with us all what you have discovered.

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COMPLETING YOUR PARTICIPATION IN THIS COURSE

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Completing Your Participation In This Course

Take out a piece of paper and write your responses to the following questions. Once everyone has had the opportunity to respond, we will invite some of you to share.

1. About your leadership project**:** Has a new future, or a new expression of the future you walked in here with, emerged or begun to emerge for you? Please say what that future now looks like.

2. What action will you give your word to take, if any, in the first three days after you leave this Course, which action is consistent with the realization of the future you created as your leadership project? On what date, at what beginning time and by what ending time will you take that action?

   This is called creating a “now” in which to take the action. Remember the only thing that creates an opportunity for action is a “now” in which to take the action. Where will that “now” exist such that it reliably, effectively provokes the action?

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HOW WILL YOU SPEAK ABOUT THIS COURSE?

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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.

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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.

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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)

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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

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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.

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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

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Our Promise

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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**.

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COURSE EVALUATION

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Your Final (extended) Break Assignment

Course Evaluation

We request that – within three weeks of the completion of the course – you fill out a Course Evaluation. This evaluation was designed by your instructors. We review your responses carefully and include them in our development of this Course.

You will receive a link to the Course Evaluation in a follow-up email, and we request that you complete and submit it electronically no later than the end of the day on Wednesday, August 19th. We appreciate hearing from you.

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QUOTES

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The real power of this course is demonstrated by who you walk out being.

The power of this course is a function not of what you learned but of what you are being used by when dealing with leadership situations.

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“Any theory that makes progress is bound to be *initially* counterintuitive.”

Daniel Dennett (1989)

“He who cannot change the very fabric of his thought will never be able to change reality …”

Anwar Sadat (1978)

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

Thomas S. Kuhn (1962, 2012)

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A leader is best when we hardly know he exists.

When his work is done, his aim fulfilled, his followers will say:

“We did this ourselves!”

Lao Tzu, 6th century B. C.

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“It is difficult to be compassionate, and often just as difficult to be detached, but what is most difficult of all is to be both at once.”

David Brooks (2014)

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“Any theory that makes progress is bound to be *initially* counterintuitive.”

Daniel Dennett (1989)

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

Thomas S. Kuhn (1962, 2012)

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We can choose to be audacious enough to take responsibility for the entire human family. We can choose to make our love for the world be what our lives are really about.

Each of us now has the opportunity, the privilege, to make a difference in creating a world that works for all of us. It will require courage, audacity, and heart. It is much more radical than a revolution – it is the beginning of a transformation in the quality of life on our planet. What we create together is a relationship in which our work can show up as making a difference in people's lives. I welcome the unprecedented opportunity for us to work globally on that which concerns us all as human beings.

Werner Erhard

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Glossary for:
"Being A Leader And The Effective Exercise Of Leadership – An Ontological Model"

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Word/Phrase	Definition
Action is a correlate of the occurring	Being a leader and exercising leadership effectively is an outcome of the way the situation in which you are leading occurs for you. And, that the way a situation occurs for you is shaped by the context you have for that situation.
Actionable access	An 'as lived' perspective that provides a rare opening to see the mechanics of a phenomenon in plain view. Allows a natural self expression' of what is accessed.
Already-always-listening	A Perceptual Constraint that constrains and shapes our listening. It is already in our listening before we hear anything. And, it is always there in our listening. Hence the name, already-always-listening.
Amygdala hijack	The amygdala monitors the signals entering the brain (1), sight, sound, etc. saying at each instant "Does it eat me or do I eat it?" And it does this long before the cortex gets the signal. Feedback from the outside world such as sight, sound, etc, enters the brain and takes two paths, one path leads to the amygdala (several synapses away) and the other much longer path leads to the cerebral cortex, the thinking, reasoning, conscious part of the brain (hundreds of synapses away). Thus, the amygdala gets these signals before the conscious, reasoning part of the brain gets them. It is too important for survival for a person to wait for the conscious brain to react to danger.
Authenitc 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. recreating where you are what exists where the speaker is, also leaves the listener with a new perspective...
Authenticity	Being and acting consistently with who you hold yourself out to be for others, and who you hold yourself to be for yourself
Being gotten	To get what is being said without adding or subtracting anything from what is being said leaves the speaker 'being gotten'.
Breakdown	When something intended is thwarted. What makes a breakdown different from a problem is the context in which one holds something intended being thwarted. When anything intended is thwarted, AND, for you That Shouldn't Be, that is to say, it shouldn't be that the intention was thwarted, what you have is a Problem. When anything intended is thwarted, AND, for you that is ALL that is so, you have a Breakdown.
Broken window theory	if a window is broken and left unrepaired, people will conclude that no one cares and no one is in charge. When the windows are repaired conclusions shift to the interpretation that someones cares which prompts other to care as well.
Certain kind of listening	A kind of listening that requires you to be authentically committed to recreating another's reality as the reality, not a reality, but the reality. To do so you can't 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.
Choose (to choose)	To select freely after consideration. Having selected freely leaves you committed to what you selected. Commitment stems from choosing based on an expression of yourself as opposed to an expression of your reasons.
Choose authentically (leadership)	You are as free to say yes and to say no. Put your reasons aside and make a choice to lead 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".

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Word/Phrase	Definition
Circumstances	The context the leader creates in which to deal with those conditions
Clearing you are	The space in which things occur for you.
Commitment	Evidenced by 1) passion, 2) relentless, 3) undaunted (p. 116) Your commitment organizes you and gives you a direction in which to move in your life that allows you to experience fulfilling on what you are standing for and what you declared as a possibility.
Committed to something bigger than yourself	Source of the serene passion required to lead and to develop others as leaders, and the source of persistence when the path gets tough. It is beyond your personal concerns for yourself (beyond a direct personal payoff). Whatever it is that you are committed to that is something bigger than yourself in a certain sense defines who you are and characterizes your life. The kind of commitment we are speaking about (a commitment to something bigger than oneself) creates something to which others can also be committed and have the sense that their lives are about something bigger than themselves. Remember that being committed means being passionate and relentless about the realization of, and undaunted by breakdowns experienced on the way to realizing it.
Complete (being complete when speaking)	Whatever was there in the speaker that required the speaker to say what they said has now been satisfied. The grip it had on them is gone, along with the force behind it. And while it hasn't necessarily ceased to exist altogether, it is no longer a factor, they are complete with it. This leaves an emptiness, an empty space, in which they can engage in a new conversation.
Concepts	Part of the Contextual Framework: the temporal (time) domain in which leader and leadership is experienced
Condition v context	What constitutes the conditions of a situation are limited and shaped by the context of the future into which one is living. Conditions are 'what is so' - the context will affect conditions…. In any situation, what you can see of what is so about the situation with which you are dealing is limited by the prevailing context, and the way you see what you do see is shaped by that context.
Conditions	The conditions of a leadership situation - or the objective circumstances which make up that situation. Condition is limited and shaped by the context into which one is living.
Content of leadership	The knowledge leaders must have about a particular area in order to be influential or effective in that particular area (tech info, critical data, relevant theories, future trends, etc). Access is necessary, personal possession is not.
Context	Has the power to shape the way a situation occurs for you, and that your way of being and acting in that situation will be naturally correlated with the situation and how it occurs for you. The way a situation occurs for you in shaped by the context you have for that situation. the interrelated conditions in which something occurs (p. 143) EX: kite & grandmother. Context is constituted by a worldview/model of reality, The context is decisive.
Context that uses you	A context that has the power to leave you being a leader and exercising leadership as your natural self expression (p. 21) A context that uses you does so such that your whole way of being and acting in that situation is naturally correlated with the situation occurring for you in that way. (p. 141)
Contextual framework	The contextual framework presented in this course is the conversational domain that, when mastered, becomes the context that uses you to generate the being and action of a leader.
Conversational domain	The kind of specialized terms that are networked together in a specific way to form the linguistic domain through which a [professional] comprehends and interacts, required for [higher level] communication in specific contexts. A lingusitc domain. (p. 77) aka a terministic screen

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Word/Phrase	Definition
Correlate	Not a statistical correlation. The way of being is correlated to the persistent complaint like the front of my hand is correlated to the back of my hand. You never get the front of my hand without the back of my hand. And, the front of my hand doesn't cause the back of my hand.
Cost benefit analysis	Do this prior to GIVING your word, not what it will cost/benefit you to HONORING your word (once given). It may be appropriate to do a C/B on keeping your word at times, but always honor it.
Costs (racket)	Affinity, health/vitality, satisfaction, fulfillment
Created future	1. 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). 2. 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. 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. A future that leaves you and the people you are leading moved, touched, and inspired.
Decaration	A declaration creates a realm of possibility through the very act of declaring. Declarations bring forth the possibility for something to be.
Fixed way of being	What is unwanted and yet persists there is also almost always a fixed way of being that is correlated with the persistent complaint, the relationship of the fixed way of being and the persistent complaint is a matter of *correlation* . The way of being is correlated to the persistent complaint like the front of my hand is correlated to the back of my hand. You never get the front of my hand without the back of my hand. And, the front of my hand doesn't cause the back of my hand.
Forward the action	Build on statements or presented material, dissent w/statements/presented info, it is not distractions, making others wrong or refusal of ideas.
Frames of reference	Mindsets. A network of unexamined ideas, beliefs, biases, prejudices, decisions, or conclusions made, social and cultural embeddedness, and taken for granted assumptions through which a specific something is interpreted
Functional constraint	Functional obstacles that may limit you in some way of being a leader. when triggered fixate one's way of being and acting. "knee jerk reaction". "automatic stimulus/response behavior" , triggerable set-ways-of-being-and-acting [Life Sentence, winning formulas, racket]

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Word/Phrase	Definition
Future	People have various kinds of possible futures they think about, or worry about, or hope for, or strive for. However, given the way the brain functions, the "future into which people are living" is a future that is given by the past. 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. , the future a person is living into is for that person the context for life in the present. 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 limits and shapes what you and they can see of what is so in the situation being dealt with, and limits and shapes what you and they can see as possibilities for dealing with what is so in that situation. 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!
Honoring your word	when you know you will not be keeping your word you let the person know that 1) you will not be eeping your word, 2) if and when you will keep your word, and 3) what you will do about the timpact on others of the failure to keep your word.
Inauthenticities	Inauthenticity is one of the barriers to being a leader and to the effective exercise of leadership. It is painful to identify and acknowledge our in authenticities but necessary so that we can be authentic, an integral pathway to becoming a leader. (AS)
Informative learning	Endeavors to increase the sum of what we already know, to add to our available skills, to extend our already established cognitive capapcities, and to bring valuable new content to add to of fill in our current everyday common sense worldview.
Integrity	A matter of the person's word. To have intergrity the word of that person must be whole, complete, unbroken, unimpaired, sound, perfect condition. (keeping and Honoring your word. The Law of Integrity states: As integrity (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. Violating the Law of Integrity generates painful consequences just as surely as violating the law of gravity.
Law of Integrity	The Law of Integrity states: As integrity (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. Violating the Law of Integrity generates painful consequences just as surely as violating the law of gravity.

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Word/Phrase	Definition
Leader - who you need to be	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. Leadership is the place where the created future lives and therefore appropriately comes together when breakdonws occur 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 the above three investments
Leader (term)	As a term, being a leader is defined as, committed to realizing a future that wasn't going to happen anyway that fulfills the concerns of the relevant parties, and with the availability of an unlimited opportunity set for being and action, being the kind of clearing for leader and leadership that shapes the way 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.
leaders (actions)	can lead, follow, bystand, listen.
Leadership	is not a title or position.
Leadership (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 the realization of a future (that wasn't going to happen anyway) which future fulfills (or contributes to fulfilling) the concerns of the relevant parties, including critically those who granted the leadership (those who lead you and those you lead).
Life sentence	A judgment you make, or another makes, 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. 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. The big three: there is something wrong here,Ii don't belong, I am on my own.
Linguistic abstractions	Part of the Contextual Framework: realms of possibilities allows a user of the CF to free themseves of the preconceived ideas about an idea… *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. Mastering leader and leadership as realms of possibility leaves you free to be and free to act, rather than being constrained by common notions, received ideas, and current speculations and the latest fads, about what it is to be a leader and what it is to exercise leadership effectively.
Linguistic domain	shapes the way the world, others, and we ourselves occur or show up for us in a way that allows us to get our arms around the whole of leader and leadership and our hands on it levers and dials.
Model of reality	Network of unexamined ideas, beliefs, biases, prejudices, social and cultural embeddedness, and taken-for-granted assumptions.
Nothing between you	When your positions, views, opinions, rationalizations, justifications, judgments, significant history, and what you know and what your past experience tells you, are between you and what you are dealing with, they act as a lens. Put all of that aside and, then, there is nothing between you...
Ontological	Deals with human nature and the way it functions from the perspective of the way it is. Naturally occurring

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Word/Phrase	Definition
Ontological constraints	Constraints perceived.
Ontology	the investigation of the nature and function of being.
Payoffs (racket)	Being right, being dominate, justify behavior, win, avoid repsonisbility
Perceptual constraint	Perceived obstacles that may limit you in some way of being a leader (p. 32) Distort one's perceptions of what one is dealing with and oneself in dealing with it. (338) Comprised of our everyday common sense worldview and our frames of reference relative to this subject 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. Includes already-always listening, we don't wee what we aren't looking for, seeing is largely based on past experiences. (AS) Ontological perceptual constraints (your everyday common sense worldview and frames of reference, your network of unexamined ideas, beliefs, biases, social and cultural embedded-ness, and taken-for-granted assumptions that constrain and shape [distort] your perception of what you are dealing with)
Performance	A state of integrity os necessary for workability, workability is a necessary condition for performance.
Peripheral aspects of leadership	what observers can see when they are examining leadership, or attribute to leaders. Tangible. (traits, styles, personality characteristics)
Phenomena	Part of the Contextual Framework: as experienced; that is, what one observes or is impacted by, or as exercised. What one sees, hears, or is impacted by when leadership is present
Racket	Flawed mechanisms that constrain the *being* and *action* of any human being, 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. With a racket, the persistence of what is unwanted and yet persists appears legitimate and justifiable, especially in the face of your repeated complaints about it, and your seemingly genuine attempts to fix it that have somehow always failed. 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.
Realize a created future	The future that wasn't going to happen anyway. 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. You will need to expand your foundation of integrity, you will need a powerful way of dealing with not only what actually gets done, but given you will never get it all done, you will need a powerful way of dealing with what you are not doing now.

Electronic copy available at: https://ssrn.com/abstract=1263835

Word/Phrase	Definition
Realm of possibility	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. that no way of being is excluded from being a leader and no act is excluded from the effective exercise of leadership. 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. 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. Rather, 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
Situation	1) what I am dealing with, 2) the environment in which I am dealing with it, and 3) the way I occur for myself in that situation
Speech act - assert	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.
Speech act - commands	With authority comes the right to make certain commands or demands on others. While we tend to think of a command or a demand as undeclinable, one can decline if one is willing to suffer the consequences of that decline.
Speech act - commit	Saying "I commit to …" is investing yourself in and putting yourself at risk for realizing the possibility you committed to. Your commitment organizes you and gives you a direction in which to move in your life that allows you to experience fulfilling on what you are standing for and what you declared as a possibility.
Speech act - committed dance	When you make a request, possible responses are: Accepting the request which leads to a promise specified by the request Declining a request which leads to no promise (although there may be a conversation around the basis of the decline that may shift an aspect of the decline, or the decline itself). Counteroffering a request which, if accepted, creates a new promise As with a request, offering a promise can be declined, accepted, or counteroffered.
Speech act - invite	An invitation is distinct from a request. Unlike a request, with an invitation there is no commitment 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). In the domain of committed speaking and listening, 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.

Electronic copy available at: https://ssrn.com/abstract=1263835

Word/Phrase	Definition
Speech act - offer	People can offer to make promises. Why would anybody do this? That is to say, why would anybody put themselves at risk for doing something they were not asked to do? They do so because they are committed, that is they have invested themselves in the realization of a future that wasn't going to happen anyway.
Speech act - promising	Once you have brought forth a realm of possibility through declaration, and generated what you are standing for and the commitments you have invested yourself in and put yourself at risk for, the question is: What are the promises which if delivered on make real this new future (the realm of possibility you declared)? A promise is your word given to a person or to an 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". Be clear that promising is a creative act that puts you at risk, and if you don't experience being creative and at risk you have not promised.
Speech act - request	A request is the asking of another (or others) for a promise, that is, a request for another (or others) to promise to take some specific action or to produce some specific result by some specific time. A request is only a request if the person to whom one is making the request has the opportunity to decline, accept, counteroffer, or to promise to respond at a timely later time.
Speech act - revoke	Revoking your word is taking back your word to keep your word.
Terministic screen	A set of terms that are networked together such that they form a distinct cognitive realm through which the world, others, and oneself are perceived and dealt with
Terms	Part of the Contextual Framework: leader and leaderships as definitions
Transformative learning	Examines the validity of what we already know and in what way 'knowig' may constrain, shape, and distort skills and cognitive capacities that would otherwise be available to us. it provides us with the opportunity to examine our everyday worldview and those pre-existing frames of refefernce that are relative to what we are studying. provides one with new openings for being and new openings for action that were previously unavailable within the constraints imposed by worldview and frames of reference that one wound up with.
Unwanted yet persists	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).
Veil of Invisibility	7 factors that conceal the opportunity for performance 1) Integrity is a virtue; 2) self deception, 3) Integrity is keeing one's word; 4) fear @ acknowleding not being able to keep word; 5) Integrity is not seen as a factor of production; 6) NOT Doing Cost/Benefit Analysis on GIVING One's Word; 7) DOING Cost/Benefit Analysis on HONORING One's Word
Way you wound up being	Our repertoire for being and acting . A limited set of possible ways of being, and a certain set of formulas or strategies for success, or at least for getting by. It constrains you to a certain range of expression, your defauly opportunity set of possible ways of being.

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Word/Phrase	Definition
Winning formula	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. [so, the formula we adopt becomes our way just becasue we 'thought (erroneously, probably) that we couldn't be one way.... EX: not athletic, smart, popular] As a result of being a compensation, there is little real self-expression or joy in the exercise of those winning formula fixed ways of being, even when they actually win.
Word (your word)	Six components of your word: 1) what you said, 2) what you know, 3) what is expected, 4) what you say is so, 5) standing for something, and 6) moral, ethical and legal standards.
Worldview	Model of reality constitutes by a network of unexamine ideas, beliefs, biases, prejudices, social and cultural embeddedness, and taken-for-granted assumptions

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Being A Leader, And The Effective Exercise Of Leadership
An Ontological / Phenomenological Model

UCLA
August 2022

Participants Evaluation
Tabulated Results

Answers below are on the following 5-point scale:
1 = Not at All / Strongly Disagree
2 = Not Much / Disagree
3 = Neutral / Neither Agree nor Disagree
4 = Somewhat / Agree
5 = Very much / Strongly Agree

1. PROMISES OF THE COURSE

Obviously, you cannot know yet the full extent of the impact this course will have on you. Please answer the following to the best of your present knowledge.

	1	2	3	4	5	Avg	Med	NR
Was there a time during the course where you experienced yourself being a leader as your natural self-expression?	0	3	6	19	36	**4.38**	5	0
	0%	5%	9%	30%	56%			
Do you experience yourself being a leader as your natural self-expression now?	1	2	9	27	25	**4.14**	4	0
	2%	3%	14%	42%	39%			
In those moments when you choose to be a leader, do you feel that you can count on yourself to generate your own **access** to being a leader as your natural self-expression?	0	1	7	25	31	**4.34**	4	0
	0%	2%	11%	39%	48%			
Is the *future you are living into* one in which you exercise leadership as your natural self-expression?	0	3	7	20	34	**4.33**	5	0
	0%	5%	11%	31%	53%			
This course delivered on its promise: "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, **you will be a leader**."	0	2	2	19	41	**4.55**	5	0
	0%	3%	3%	30%	64%			

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2. OVERALL PROGRAM

	1	2	3	4	5	Avg.	Med	NR
This course was **one of the three best courses I've ever taken.**	3	0	5	10	44	**4.41**	5	2
	5%	0%	8%	16%	71%			
The course effectively addressed concerns, questions, and issues important to leadership and my practice of it.	0	1	5	18	40	**4.52**	5	0
	0%	2%	8%	28%	62%			
I will be able to use the teachings of the course in my personal and professional development.	0	1	2	7	54	**4.78**	5	0
	0%	2%	3%	11%	84%			
I was challenged to critically examine my interpretations, beliefs, assumptions, and worldview in a way that resulted in my growth and development as a leader.	0	2	3	10	49	**4.66**	5	0
	0%	3%	4%	16%	77%			
There was a lively interaction between theory and practice.	1	5	4	14	39	**4.28**	5	1
	2%	8%	6%	22%	62%			

	1	2	3	4	5	6	7	8	9	10	Avg	Med	NR
I award this course an overall grade of X where X is a number from 1 (lowest) to 10 (highest).	0	0	0	1	2	2	2	5	17	35	**9.11**	10	0
	0%	0%	0%	2%	3%	3%	3%	8%	26%	55%			

3. THE METHOD OF PRESENTING THIS COURSE

	1	2	3	4	5	Avg	Med	NR
The use of fully written out slides that are read word for word with the instructor commenting, discussing, and answering questions is effective in presenting this material.	1	5	3	10	41	**4.38**	5	4
	2%	8%	5%	17%	68%			
This presentation method made the material accessible and useful to me.	2	2	1	14	42	**4.48**	5	3
	3%	3%	2%	23%	69%			
This presentation method must be used in future versions of this program.	2	5	8	19	27	**4.05**	4	3
	3%	8%	13%	31%	45%			

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4. COURSE CONTENT

	1	2	3	4	5	Avg	Med	NR
The overall content of the course was in line with the course descriptions on the website.	0	2	2	10	48	**4.68**	5	2
	0%	3%	3%	16%	78%			
In my experience of life "as-lived", I can see the difference between being "in the stands" and being "on the court".	0	1	1	4	56	**4.85**	5	2
	0%	2%	2%	6%	90%			

4. COURSE CONTENT (Continued)

To what degree did you find that the following course distinctions had a positive and productive effect in the way you see yourself, others, and situations you are confronted with?

	1	2	3	4	5	Avg	Med	NR
Discovering Discovery	1	2	2	14	42	**4.54**	5	3
	2%	3%	3%	23%	69%			
First Person/On-the-Court and Third Person/In-the-Stands	0	1	1	12	47	**4.72**	5	3
	0%	2%	2%	19%	77%			
Way of Being and Actions Correlated with Occurring	0	2	5	8	46	**4.61**	5	3
	0%	3%	8%	13%	76%			
You Go Through Life As If You are Here & Everything Not You is There	1	2	5	8	45	**4.54**	4	3
	2%	3%	8%	13%	74%			
"Where Seeing Your Instructor is Happening"	0	3	10	18	30	**4.23**	4	3
	0%	5%	16%	30%	49%			
Foundations: Being Given Being & Action by Something Bigger	0	2	4	17	37	**4.48**	5	4
	0%	3%	7%	28%	62%			
Foundations: Authenticity	0	1	1	9	50	**4.77**	5	3
	0%	2%	2%	14%	82%			
Foundations: Integrity	0	0	0	6	54	**4.90**	5	4
	0%	0%	0%	10%	90%			

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Foundations: Being Cause-in-the-Matter	0	2	3	10	45	**4.63**	5	4
	0%	3%	5%	17%	75%			
Contextual Framework: Leader/Leadership as Linguistic Abstractions	0	1	4	14	41	**4.58**	5	4
	0%	2%	7%	23%	68%			
Contextual Framework: Leader/Leadership as Domains	0	1	2	17	41	**4.63**	5	3
	0%	2%	3%	28%	67%			
Contextual Framework: Leader/Leadership as Phenomenon	0	1	4	15	40	**4.57**	5	4
	0%	2%	6%	25%	67%			
Contextual Framework: Leader/Leadership as Terms	0	1	3	15	41	**4.60**	5	4
	0%	2%	5%	25%	68%			
Ontological Constraints: (Functional) Rackets and Life Sentences	0	1	0	7	53	**4.94**	5	3
	0%	2%	0%	11%	87%			

5. SHARING, GROUPS, BREAKS AND ASSIGNMENTS

	1	2	3	4	5	Avg	Med	NR
Through my own and others' sharing our experiences with the material, I saw things about myself, my leadership, or my life that I had not seen before.	1	1	1	12	46	**4.66**	5	3
	2%	2%	2%	19%	75%			
Being in groups was an important and useful course design element.	2	1	5	11	41	**4.47**	5	4
	4%	2%	8%	18%	68%			

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The assignment exercises were important and useful in developing myself to be a leader and exercise leadership effectively.	2	0	4	7	48	**4.62**	5	3
	3%	0%	7%	11%	79%			
The assignments were clear and accessible to me.	1	1	2	8	49	**4.69**	5	3
	2%	2%	3%	13%	80%			
The breaks were well-managed.	2	1	4	15	38	**4.43**	5	4
	3%	2%	7%	25%	63%			
There was the right ratio of group work to individual and paired work in the course.	1	9	10	17	24	**3.89**	4	3
	2%	15%	16%	28%	39%			
The amount of work in groups was appropriate.	1	8	8	18	25	**3.97**	4	4
	2%	13%	13%	30%	42%			
The amount of individual work was just right.	0	1	6	15	38	**4.50**	5	4
	0%	2%	10%	25%	63%			
The amount and length of breaks was just right.	3	4	4	16	34	**4.21**	5	3
	5%	6%	7%	26%	56%			

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6. RATE THE EFFECTIVENESS OF THE INSTRUCTORS (presented alphabetically)

	1	2	3	4	5	Avg	Med	NR
Khush Cooper was an effective instructor.	0	0	2	14	46	**4.71**	5	2
	0%	0%	3%	23%	74%			
Khush Cooper was able to transfer the course contents in a clear and understandable manner.	0	1	2	12	46	**4.69**	5	3
	0%	2%	3%	20%	75%			
Khush Cooper was open to and had clarity regarding the questions and remarks of the participants.	0	0	0	9	53	**4.85**	5	2
	0%	0%	0%	15%	85%			
Khush Cooper presented the course in a captivating manner.	0	0	3	12	47	**4.71**	5	2
	0%	0%	5%	19%	76%			
Khush's Overall/Average Score:						**4.74**		
Jeri Echeverria was an effective instructor.	0	0	0	8	54	**4.87**	5	2
	0%	0%	0%	13%	87%			
Jeri Echeverria was able to transfer the course contents in a clear and understandable manner.	0	0	0	8	54	**4.87**	5	2
	0%	0%	0%	13%	87%			
Jeri Echeverria was open to and had clarity regarding the questions and remarks of the participants.	0	0	1	5	56	**4.89**	5	2
	0%	0%	2%	8%	90%			
Jeri Echeverria presented the course in a captivating manner.	0	0	2	5	55	**4.85**	5	2
	0%	0%	3%	8%	89%			
Jeri's Overall/Average Score:						**4.87**		
Werner Erhard was an effective instructor.	2	3	3	7	47	**4.52**	5	2
	3%	5%	5%	11%	76%			
Werner Erhard was able to transfer the course contents in a clear and understandable manner.	2	2	6	7	45	**4.47**	5	2
	3%	3%	10%	11%	73%			
Werner Erhard was open to and had clarity regarding the questions and remarks of the participants.	3	4	2	5	48	**4.47**	5	2
	5%	7%	3%	8%	77%			
Werner Erhard presented the course in a captivating manner.	2	4	2	7	46	**4.49**	5	3
	3%	7%	3%	12%	75%			
Werner's Overall/Average Score:						**4.49**		

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Dylan Stafford was an effective instructor.	0	0	1	7	53	**4.85**	5	3
	0%	0%	2%	11%	87%			
Dylan Stafford was able to transfer the course contents in a clear and understandable manner.	0	0	1	4	56	**4.90**	5	3
	0%	0%	2%	6%	92%			
Dylan Stafford was open to and had clarity regarding the questions and remarks of the participants.	0	0	1	5	55	**4.89**	5	3
	0%	0%	2%	8%	90%			
Dylan Stafford presented the course in a captivating manner.	0	0	1	7	53	**4.85**	5	3
	0%	0%	2%	11%	87%			
Dylan's Overall/Average Score:						**4.87**		
Instructor Team's Overall/Average Score:						**4.74**		

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Being A Leader, And The Effective Exercise Of Leadership
An Ontological / Phenomenological Model

UCLA
August/September 2021

Participants Evaluation
Tabulated Results

Answers below are on the following 5-point scale:
1 = Not at All / Strongly Disagree
2 = Not Much / Disagree
3 = Neutral / Neither Agree nor Disagree
4 = Somewhat / Agree
5 = Very much / Strongly Agree

1. PROMISES OF THE COURSE

Obviously, you cannot know yet the full extent of the impact this course will have on you. Please answer the following to the best of your present knowledge.

	1	2	3	4	5	Avg	Med	NR
Was there a time during the course where you experienced yourself being a leader as your natural self-expression?	0	0	0	13	38	**4.75**	5	0
	0%	0%	0%	25%	75%			
Do you experience yourself being a leader as your natural self-expression now?	0	0	3	14	34	**4.61**	5	0
	0%	0%	6%	27%	67%			
In those moments when you choose to be a leader, do you feel that you can count on yourself to generate your own **access** to being a leader as your natural self-expression?	0	0	2	15	34	**4.63**	5	0
	0%	0%	4%	29%	67%			
Is the *future you are living into* one in which you exercise leadership as your natural self-expression?	0	0	0	15	35	**4.70**	5	1
	0%	0%	0%	30%	70%			
This course delivered on its promise: "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, **you will be a leader**."	0	0	0	10	41	**4.80**	5	0
	0%	0%	0%	20%	80%			

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2. OVERALL PROGRAM

	1	2	3	4	5	Avg.	Med	NR
This course was **one of the three best courses I've ever taken.**	0	2	2	8	38	**4.64**	5	1
	0%	4%	4%	16%	76%			
The course effectively addressed concerns, questions, and issues important to leadership and my practice of it.	0	0	1	4	45	**4.88**	5	1
	0%	0%	2%	8%	90%			
I will be able to use the teachings of the course in my personal and professional development.	0	0	0	2	49	**4.96**	5	0
	0%	0%	0%	4%	96%			
I was challenged to critically examine my interpretations, beliefs, assumptions, and worldview in a way that resulted in my growth and development as a leader.	0	1	0	8	41	**4.78**	5	1
	0%	2%	0%	16%	82%			
There was a lively interaction between theory and practice.	0	2	2	14	33	**4.53**	5	0
	0%	2%	4%	27%	65%			

	1	2	3	4	5	6	7	8	9	10	Avg	Med	NR
I award this course an overall grade of X where X is a number from 1 (lowest) to 10 (highest).	0	0	0	0	0	1	1	5	10	33	**9.46**	10	1
	0%	0%	0%	0%	0%	2%	2%	10%	20%	66%			

3. THE METHOD OF PRESENTING THIS COURSE

	1	2	3	4	5	Avg	Med	NR
The use of fully written out slides that are read word for word with the instructor commenting, discussing, and answering questions is effective in presenting this material.	0	1	3	11	36	**4.61**	5	0
	0%	2%	6%	22%	71%			
This presentation method made the material accessible and useful to me.	0	0	4	13	34	**4.59**	5	0
	0%	0%	8%	25%	67%			
	0	1	8	10	32	**4.43**	5	0

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This presentation method must be used in future versions of this program.	0%	2%	16%	20%	63%			

4. COURSE CONTENT

	1	2	3	4	5	Avg	Med	NR
The overall content of the course was in line with the course descriptions on the website.	0	0	3	4	43	**4.80**	5	1
	0%	0%	6%	8%	86%			
In my experience of life "as-lived", I can see the difference between being "in the stands" and being "on the court".	0	0	0	5	46	**4.90**	5	0
	0%	0%	0%	10%	90%			

4. COURSE CONTENT (Continued)

To what degree did you find that the following course distinctions had a positive and productive effect in the way you see yourself, others, and situations you are confronted with?

	1	2	3	4	5	Avg	Med	NR
Discovering Discovery	0	0	2	7	42	**4.78**	5	1
	0%	0%	4%	14%	82%			
"Where Seeing X is Happening"	1	1	5	7	37	**4.51**	5	0
	2%	2%	10%	14%	73%			
First Person/On-the-Court and Third Person/In-the-Stands	0	0	3	5	43	**4.78**	5	0
	0%	0%	6%	10%	84%			
Way of Being and Actions Correlated with Occurring	0	0	2	6	43	**4.80**	5	0
	0%	0%	4%	12%	84%			
Foundations: Being Given Being & Action by Something Bigger	1	0	2	8	40	**4.67**	5	0
	2%	0%	4%	16%	78%			
Foundations: Authenticity	0	1	0	5	45	**4.84**	5	0
	0%	2%	0%	10%	88%			
Foundations: Integrity	0	0	0	2	49	**4.96**	5	0
	0%	0%	0%	4%	96%			

Electronic copy available at: https://ssrn.com/abstract=1263835

Foundations: Being Cause-in-the-Matter	0	0	2	4	45	**4.84**	5	0
	0%	0%	4%	8%	88%			
Contextual Framework: Leader/Leadership as Linguistic Abstractions	1	0	1	10	38	**4.66**	5	1
	2%	0%	2%	20%	76%			
Contextual Framework: Leader/Leadership as Concepts	1	1	3	13	33	**4.47**	5	0
	2%	2%	6%	25%	65%			
Contextual Framework: Leader/Leadership as Phenomena	0	0	1	9	41	**4.78**	5	0
	0%	0%	2%	18%	80%			
Contextual Framework: Leader/Leadership as Terms	0	0	0	15	36	**4.71**	5	0
	0%	0%	0%	29%	71%			
Ontological Constraints: (Functional) Rackets, Life Sentences, Hijack	0	0	0	3	48	**4.94**	5	0
	0%	0%	0%	6%	94%			

5. SHARING, GROUPS, BREAKS AND ASSIGNMENTS

	1	2	3	4	5	Avg	Med	NR
Through my own and others' sharing our experiences with the material, I saw things about myself, my leadership, or my life that I had not seen before.	1	0	1	9	40	**4.69**	5	0
	2%	0%	2%	18%	78%			
Being in groups was an important and useful course design element.	2	8	3	17	21	**3.88**	5	0
	4%	16%	6%	33%	41%			
The assignment exercises were important and useful in developing myself to be a leader and exercise leadership effectively.	0	1	3	4	43	**4.75**	5	0
	0%	2%	6%	8%	84%			
	0	0	3	5	43	**4.78**	5	0

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The assignments were clear and accessible to me.	0%	0%	6%	10%	84%			
The assignments were clear to everyone in my group.	0	3	10	9	28	**4.24**	5	1
	0%	6%	20%	18%	56%			
The breaks were well-managed.	0	1	3	7	40	**4.69**	5	0
	0%	2%	6%	14%	78%			
There was the right ratio of group work to individual and paired work in the course.	2	4	10	17	17	**3.82**	4	1
	4%	8%	20%	34%	34%			
The amount of work in groups was appropriate.	2	7	10	10	21	**3.78**	4	1
	4%	14%	20%	20%	42%			
The amount of paired work was appropriate.	3	5	13	14	14	**3.57**	4	2
	6%	10%	27%	29%	29%			
The amount of individual work was just right.	0	1	5	10	34	**4.54**	5	1
	0%	2%	10%	20%	68%			
The amount and length of breaks was just right.	0	4	2	14	31	**4.41**	5	0
	0%	8%	4%	27%	61%			

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6. RATE THE EFFECTIVENESS OF THE INSTRUCTORS (presented alphabetically)

	1	2	3	4	5	Avg	Med	NR
Khush Cooper was an effective instructor.	0	0	1	9	41	**4.78**	5	0
	0%	0%	2%	18%	80%			
Khush Cooper was able to transfer the course contents in a clear and understandable manner.	0	0	4	5	42	**4.75**	5	0
	0%	0%	8%	10%	82%			
Khush Cooper was open to and had clarity regarding the questions and remarks of the participants.	0	1	1	7	42	**4.76**	5	0
	0%	2%	2%	14%	82%			
Khush Cooper presented the course in a captivating manner.	0	1	3	6	41	**4.71**	5	0
	0%	2%	6%	12%	80%			
Khush's Overall/Average Score:						**4.75**		
Jeri Echeverria was an effective instructor.	0	0	0	4	47	**4.92**	5	0
	0%	0%	0%	8%	92%			
Jeri Echeverria was able to transfer the course contents in a clear and understandable manner.	0	0	1	5	44	**4.86**	5	1
	0%	%	2%	10%	88%			
Jeri Echeverria was open to and had clarity regarding the questions and remarks of the participants.	0	1	0	8	42	**4.78**	5	0
	0%	2%	0%	16%	82%			
Jeri Echeverria presented the course in a captivating manner.	0	0	1	7	43	**4.82**	5	0
	0%	0%	2%	14%	84%			
Jeri's Overall/Average Score:						**4.85**		
Werner Erhard was an effective instructor.	0	0	2	7	41	**4.78**	5	1
	0%	0%	4%	14%	82%			
Werner Erhard was able to transfer the course contents in a clear and understandable manner.	0	0	2	6	43	**4.80**	5	0
	0%	0%	4%	12%	84%			
Werner Erhard was open to and had clarity regarding the questions and remarks of the participants.	0	1	1	5	44	**4.80**	5	0
	0%	2%	2%	10%	86%			
Werner Erhard presented the course in a captivating manner.	0	1	4	3	43	**4.73**	5	0
	0%	2%	8%	6%	84%			
Werner's Overall/Average Score:						**4.78**		

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Steve Zaffron was an effective instructor.	0	0	0	6	45	**4.88**	5	0
	0%	0%	0%	12%	88%			
Steve Zaffron was able to transfer the course contents in a clear and understandable manner.	0	0	0	6	45	**4.88**	5	0
	0%	0%	0%	12%	88%			
Steve Zaffron was open to and had clarity regarding the questions and remarks of the participants.	0	0	1	7	43	**4.82**	5	0
	0%	0%	2%	14%	84%			
Steve Zaffron presented the course in a captivating manner.	0	0	1	7	43	**4.82**	5	0
	0%	0%	2%	14%	84%			
Steve's Overall/Average Score:						**4.85**		
Instructor Team's Overall/Average Score:						**4.81**		

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Being A Leader, And The Effective Exercise Of Leadership
An Ontological / Phenomenological Model

Cancun, Mexico
22 – 24 & 27 - 29 October 2019

Participants Evaluation
Tabulated Results

Answers below are on the following 5-point scale:
1 = Not at All / Strongly Disagree
2 = Not Much / Disagree
3 = Neutral / Neither Agree nor Disagree
4 = Somewhat / Agree
5 = Very much / Strongly Agree

1. PROMISES OF THE COURSE

Obviously, you cannot know yet the full extent of the impact this course will have on you. Please answer the following to the best of your present knowledge.

	1	2	3	4	5	Avg	Med	NR
Was there a time during the course where you experienced yourself being a leader as your natural self-expression?	0	1	4	36	58	**4.53**	5	0
	0%	1%	4%	36%	58%			
Do you experience yourself being a leader as your natural self-expression now?	0	1	2	43	53	**4.94**	5	0
	0%	1%	2%	43%	53%			
In those moments when you choose to be a leader, do you feel that you can count on yourself to generate your own **access** to being a leader as your natural self-expression?	0	0	2	21	74	**4.74**	5	2
	0%	0%	2%	22%	76%			
Is the *future you are living into* one in which you exercise leadership as your natural self-expression?	0	1	3	33	63	**4.59**	5	0
	0%	1%	3%	32%	64%			
This course delivered on its promise: "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, **you will be a leader**."	0	1	4	21	73	**4.67**	5	0
	0%	1%	4%	21%	74%			

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2. OVERALL PROGRAM

	1	2	3	4	5	Avg.	Med	NR
This course was **one of the three best courses I've ever taken.**	1	1	6	13	78	**4.68**	5	0
	1%	1%	6%	13%	78%			
The course effectively addressed concerns, questions, and issues important to leadership and my practice of it.	0	1	1	17	80	**4.78**	5	0
	0%	1%	1%	17%	81%			
I will be able to use the teachings of the course in my personal and professional development.	0	0	1	6	92	**4.91**	5	0
	0%	0%	1%	6%	93%			
I was challenged to critically examine my interpretations, beliefs, assumptions and worldview in a way that resulted in my growth and development as a leader.	1	0	3	15	80	**4.75**	5	0
	1%	0%	3%	15%	81%			
There was a lively interaction between theory and practice.	0	2	4	19	74	**4.67**	5	0
	0%	2%	4%	19%	75%			

	1	2	3	4	5	6	7	8	9	10	Avg	Med	NR
I award this course an overall grade of X where X is a number from 1 (lowest) to 10 (highest).	0	0	0	1	0	2	1	9	34	51	**9.30**	10	1
	0%	0%	0%	1%	0%	2%	1%	9%	25%	52%			

3. THE METHOD OF PRESENTING THIS COURSE

	1	2	3	4	5	Avg	Med	NR
The use of fully written out slides that are read word for word with the instructor commenting, discussing and answering questions is effective in presenting this material.	0	2	7	17	72	**4.64**	5	1
	0%	2%	7%	17%	73%			
This presentation method made the material accessible and useful to me.	0	0	5	16	78	**4.74**	5	0
	0%	0%	5%	16%	79%			

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This presentation method must be used in future versions of this program.	1	2	10	23	61	**4.45**	5	2
	1%	2%	10%	31%	63%			

4. COURSE CONTENT

	1	2	3	4	5	Avg	Med	NR
The overall content of the course was in line with the course descriptions on the website.	0	0	5	7	86	**4.83**	5	1
	0%	0%	5%	7%	88%			
In my experience of life "as-lived", I can see the difference between being "in the stands" and being "on the court".	0	0	0	11	86	**4.89**	5	2
	0%	0%	0%	11%	89%			

4. COURSE CONTENT (Continued)

To what degree did you find that the following course distinctions had a positive and productive effect in the way you see yourself, others, and situations you are confronted with?

	1	2	3	4	5	Avg	Med	NR
Discovering Discovery	0	0	3	30	65	**4.63**	5	1
	0%	0%	3%	30%	66%			
"Where Seeing X is Happening"	0	0	4	23	72	**4.69**	5	0
	0%	0%	4%	23%	73%			
First Person/On-the-Court and Third Person/In-the-Stands	0	0	0	14	85	**4.86**	5	0
	0%	0%	0%	14%	86%			
Way of Being and Actions Correlated with Occurring	0	0	0	16	83	**4.84**	5	0
	0%	0%	0%	16%	84%			
Foundations: Being Given Being & Action by Something Bigger	0	2	1	12	84	**4.80**	5	0
	0%	2%	1%	12%	85%			
Foundations: Authenticity	1	0	3	14	81	**4.76**	5	0
	1%	0%	3%	14%	82%			
Foundations: Integrity	1	0	1	4	93	**4.90**	5	0
	1%	0%	1%	4%	94%			

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Foundations: Being Cause-in-the-Matter	0	0	1	19	79	**4.79**	5	0
	0%	0%	1%	19%	80%			
Contextual Framework: Leader/Leadership as Linguistic Abstractions	1	0	2	26	70	**4.66**	5	0
	1%	0%	2%	26%	71%			
Contextual Framework: Leader/Leadership as Concepts	2	2	6	34	55	**4.39**	5	0
	2%	2%	6%	34%	56%			
Contextual Framework: Leader/Leadership as Phenomena	0	0	3	39	57	**4.55**	5	0
	0%	0%	3%	39%	58%			
Contextual Framework: Leader/Leadership as Terms	0	0	3	26	69	**4.67**	5	0
	0%	0%	3%	26%	70%			
Ontological Constraints: (Functional) Rackets, Life Sentences, Hijack	0	0	0	14	85	**4.86**	5	0
	0%	0%	0%	14%	86%			

5. SHARING, GROUPS, BREAKS AND ASSIGNMENTS

	1	2	3	4	5	Avg	Med	NR
Through my own and others' sharing our experiences with the material, I saw things about myself, my leadership or my life that I had not seen before.	0	0	3	21	75	**4.73**	5	0
	0%	0%	3%	21%	76%			
Being in groups was an important and useful course design element.	0	2	4	15	77	**4.70**	5	1
	0%	2%	4%	15%	79%			
The assignment exercises were important and useful in developing myself to be a leader and exercise leadership effectively.	0	1	4	17	77	**4.71**	5	0
	0%	1%	4%	17%	78%			
The assignments were clear and accessible to me.	0	1	5	30	62	**4.56**	5	0
	0%	1%	5%	30%	63%			

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The assignments were clear to everyone in my group.	0	1	16	47	35	**4.17**	4	0
	0%	1%	16%	7%	35%			
The breaks were well-managed.	0	1	1	9	114	**4.86**	5	1
	0%	1%	1%	28%	68%			
There was the right ratio of group work to individual and paired work in the course.	0	1	4	27	66	**4.59**	5	0
	0%	1%	4%	27%	67%			
The amount of work in groups was appropriate.	0	0	7	21	71	**4.65**	5	0
	0%	0%	7%	21%	71%			
The amount of paired work was appropriate.	0	2	10	22	64	**4.51**	5	0
	0%	2%	10%	22%	64%			
The amount of individual work was just right.	0	3	5	32	58	**4.48**	4	1
	0%	3%	5%	32%	59%			
The amount and length of breaks was just right.	0	2	2	14	81	**4.78**	5	0
	0%	2%	2%	14%	51%			

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6. RATE THE EFFECTIVENESS OF THE INSTRUCTORS (presented alphabetically)

	1	2	3	4	5	Avg	Med	NR
Jeri Echeverria was an effective instructor.	0	1	0	12	86	**4.85**	5	0
	0%	1%	0%	12%	87%			
Jeri Echeverria was able to transfer the course contents in a clear and understandable manner.	0	0	1	9	88	**4.88**	5	1
	0%	0%	1%	9%	90%			
Jeri Echeverria was open to and had clarity regarding the questions and remarks of the participants.	0	0	3	9	84	**4.84**	5	3
	0%	0%	3%	9%	86%			
Jeri Echeverria presented the course in a captivating manner.	0	0	2	9	87	**4.87**	5	0
	0%	0%	2%	9%	89%			
Jeri's Overall/Average Score:						**4.86**		
Werner Erhard was an effective instructor.	0	1	1	13	84	**4.81**	5	0
	0%	1%	1%	13%	85%			
Werner Erhard was able to transfer the course contents in a clear and understandable manner.	1	0	0	6	92	**4.90**	5	0
	1%	0%	0%	6%	93%			
Werner Erhard was open to and had clarity regarding the questions and remarks of the participants.	0	1	2	7	89	**4.86**	5	0
	0%	1%	2%	7%	90%			
Werner Erhard presented the course in a captivating manner.	0	2	1	14	82	**4.78**	5	0
	0%	2%	1%	14%	83%			
Werner's Overall/Average Score:						**4.84**		
Steve Zaffron was an effective instructor.	0	0	1	9	89	**4.90**	5	0
	0%	0%	1%	9%	90%			
Steve Zaffron was able to transfer the course contents in a clear and understandable manner.	0	0	0	15	84	**4.85**	5	0
	0%	0%	0%	15%	85%			
Steve Zaffron was open to and had clarity regarding the questions and remarks of the participants.	0	0	2	13	81	**4.82**	5	3
	0%	0%	2%	13%	85%			
Steve Zaffron presented the course in a captivating manner.	0	0	1	6	90	**4.92**	5	2
	0%	0%	1%	6%	93%			
Steve's Overall/Average Score:						**4.87**		
Instructor Team's Overall/Average Score:						**4.86**		

7. ENVIRONMENT CREATED BY IEM & RITZ

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	1	2	3	4	5	6	7	8	9	10	Av	Med	NR
Where X is a number from 1 (lowest) to 10 (highest).	0	1	0	0	0	1	2	6	10	79	**9.60**	10	0
	0%	0%	0%	0%	1%	1%	2%	6%	10%	80%			

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

University of California, Los Angeles
July 15 - July 22, 2019

Participants Evaluation
Tabulated Results
and
Feedback Comments

Comments have not been edited, and are exactly as the participants have entered them. Comments are in order of participants Response.

Q1. Was there a time during the course where you experienced being a leader and exercising leadership effectively as your natural self-expression?

Answered 74
Skipped: 1

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
0.00%	0	1.35%	1	0.00%	0	24.32%	18	74.32%	55	74	4.72

Q2. Can you count on yourself to generate your own access to being a leader and exercising leadership effectively as your natural self-expression?

Answered 75
Skipped: 0

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
0.00%	0	2.67%	2	5.33%	4	24.00%	18	68.00%	51	75	4.57

Q3. At this moment, did this course deliver on its promise? "You will leave this course being a leader and exercising leadership effectively as your natural self-expression."

Answered 75
Skipped: 0

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
0.00%	0	1.33%	1	2.67%	2	16.00%	12	80.00%	60	75	4.75

Q4. Is there anything for you to share regarding the above questions?

Answered 35
Skipped: 40

1 I thought the course design was excellent in that even though this 'being a leader' stuff doesn't happen over night, I felt that the focus on really 'living' it and 'being' it was in good balance with learning the fundamentals so we can go back to the course slides and get refreshed

2 I recognize that much greater effort will be needed to master being a leader. Integrating the course after leaving the final day has been difficult with ongoing cognitive dissonance, challenges properly using the language, constantly having to rediscover the course to have it be present, and the sheer number of factors and aspects to work with.

3 My hesitation to provide a resounding "MAX" value for #1, #2 have to do with my own awareness that so much has been taken in, and the level of effectiveness and achievement in the area of my 'natural self-expression' is going to need to the the subject of much living-with and practice-of the transformational aspects of this gift.

4 this was very different than any other class that I have ever taken, It took me the whole 8 days before I began to understand the concept

5 Maybe having a section on how to deal with breakdowns?

6 The course was life-shifting; could be titled Being a Human Being. I benefited hugely, with insights flowing in every day since.

7 I'm interested to see it's lasting impact

8 Distinctions were well described. I learned a great deal from the sharing of others. I feel equipped to exercise leadership as my natural expression knowing that it will always be a work in progress.

9 I am curious about "natural self expression" and what this may look like as I live the course (am "used by") distinctions in everyday life.
In particular the practice being "out here" was extremely valuable.

10 None

11 The promise of this course opens up a whole new world for me and the people I get to encounter. Thank you!

12 I think 8 days was a little bit short to discover all in tue course

13 Racket, foundations of leadership, contexts

14 I feel like "generating my own access to being a leader and exercising leadership" will take practice and is not currently something I can generate on demand.

15 A great experience of self discovery always assured in the course

16 The internal dialogue will probably reply differently and that would not honor the possibility of leadership as my natural self-expression the course made available to me.

17 The course was rigorous, and excellent.

18 it is a new way of looking at the world & relationships that takes lots of practice on a daily basis…..just like anything that is played "on the field".

19 I think time will tell, I want to employ some of the models/lessons learned and see if they will be effective.

20 Now I can explain my past experience makes who I am now. I am pretty positive to alter the occur and bring the creative future to present to meet my life goals.

21 Self-expression is precise and distinctive in my thoughts,and when it comes to expressing the thoughts to others,it sometimes becomes nervous chatter. The message is usually gotten, and not as powerfully as my thoughts, items or issues that can be delivered.

22 I am deeply grateful for the Course design, materials and way of learning, trainers, my group and specific shares that opened me to a future that had been inaccessible. I am now able to stand in the Future and look back to the Present to design what I (we now) need and look forward to doing. Also, I am looking at things from the "new world" promised.... talked with a very good friend who "got" what had happened. This is not simply being juiced from a course but being juiced with possibilities and effective action I and my staff will be living in "out here" moving forward.
Also, my wife Fran and I experienced an opening in discussing several racquets and upsets and have regained the affinity we had early on in our many years of living together. "Deeply Grateful" Robert.

23 I am finding myself in situations in which I previously would have seen only my own perspective and reacted accordingly, killing off relationships and opportunities, and having completely different results. I am on task, calm, and present. I'm still tired, and at times feeling overwhelmed, however, this is improving with time.

24 Being a leader can include having new, and even dissenting, viewpoints

25 I've taken many other courses on leadership, and some which promised to build skills for one to "be a leader". The ones that promised I'd "be" a leader delivered it, but the results did not last long. This time I have exercised "being a leader" for a sustained time, and can easily find my access to it easily. This experience has shown itself multiple times since Wednesday last week. Thank you for what you have built, and thank you for making it available.

26 No

27 The course was powerful and impactful for me.

28 The course was impactful and using me in all areas of my life.

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29 I'm not sure how to even put this, but I can already sense a change in myself. Conversations with a few key people in my life are already punctuated with more openness, honesty, humility, and ownership. I also just feel like I'm experiencing the world differently in subtle ways, as if I've "shedded some baggage" that was coloring how I saw things each day.

30 I would say this is one of the best courses I've ever taken. The material discussed will have long lasting benefits and results.

31 I had previously taken the course and was aware and well prepared for what was to come.

32 Completely delivered as promised

33 I had no idea what to expect, and could barely follow the concepts being presented in the pre-readings before joining. I was also highly skeptical of the methodology of (and the past history of the names associated with) the course. I have been completely transformed in my way of thinking. The first 3 days + break were life-changing in the perspective they offered, and the "stuck" parts of me that were deconstructed. The final 3 days were effectively a cherry on top and the follow-through of the course, in turning the potential of an in-the-moment person into a leader.

34 The way the course was presented gave us a profound way of experiencing the promise given to us at the beginning of the course.

Q5. This course was one of the three best courses I've ever taken.

Answered 74
Skipped: 1

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
2.70%	2	2.70%	2	2.70%	2	27.03%	20	64.86%	48	74	4.49

Q6. If YES, at a high level what made this course one of the three best courses you've ever taken, and if NO, at a high level what prevented it from being one of the three best courses you've ever taken?

Answered 64
Skipped: 11

1 Shift the mindset about how to interact with oneself, others and the world, hence new perspective about the new world...

2 It covered several factors that get in the way of being a leader and covered integrity very well.

3 I loved hearing from Werner Ehrhard so this course really scored high marks, in addition to the other 3 facilitators being excellent

4 I experienced the ability to get out of my own way and out of my own head differently than ever before.

5 As a science-minded individual (engineer) and an amateur philosopher, I am intrigued that this course exists a the intersections of applied philosophy, human experience via self-discovery, and well-established neuroscience. The course uses leader and leadership as the context for the conversation and I see that the approach can be applied in any area of my life.

6 While I have taken many courses, most have been to gain specialized knowledge. What makes this one of the best courses I've ever taken, is the combination of knowledge gained (not required to be a leader) and the real-world application of that knowledge in professional and personal settings.

7 The main points were structurally broken down and repeated many times.

8 Material/Tenets---framework
Also---Individual work through homework and Group Exercises/homework---Very Relevant, draw on you to have "Experiencial" process of self reflection and group dynamics

9 YES: Due to Fully engaged faculty/staff & students; Exacting method of reading the slides to disallow chance misinterpretations for student committed to questioning to the point of being 'complete' before advancing; commitment of faculty to invest the time in the pre-work foundations from Days 1 & 2; A hard-stated course 'promise' - fulfilled.

10 this course provided me with the concept to being a leader and effectively exercising leadership in my natural self expression

11 Its focus on foundational ways of being, rather than knowing.

12 I've seen ways to apply the material every single day since taking the course.

13 I've never done any sort of otological course work and found it to be very accessible, interesting, and effective. I particularly liked that I didn't have to "work" at it--take notes, study, etc--and could let it work on me.

14 gave me access to previously unidentified blocks

15 The actual change/transformation I saw in myself and my way of being - I have never experienced this kind of shift with ANY professional or personal development ever.

16 The commitment of the teachers.

17 The course was immediately applicable to life and had me see previously held "blind spots" rapidly and powerfully. I experience myself using and being used by the distinctions at new levels (even though I have take the course previously).

18 I think doing the pre-course assignments made a huge difference in keeping up with the materials presented during the course.

19 It's practical. Little theory. Transformation happened during the course.

20 The course gives me access to being a leader beyond good and wrong. Acting or -if you wish- leading to fulfill a created future now becomes a dance. I think the frustration I experienced in the past if things didn't work out immediately the way I wanted, now will be reduced and limited. Being out here and living a created life as choice opens up a new world of possibility for me. In former (Landmark) courses I interpreted choice as a "must" or "better" compared to "living in the tranquilized obiousness" ;-)

21 Experiential nature, having Werner (and Steve) presenting, having access to powerful, impactful conversations that made a difference to me, and that made a difference to others.

22 it was practical, it was scientific, it was practiced

23 Being "out here" with others creates erffective and different possibilities of actions. Finding it in daily simple request creates words in the relationship and the actions that occur. Words are received as joining the task and being in the game. Having daily inspiration in daily activity motivates others. The foundatiom: integrity, automaticity cause in the mater, and cause in the mater, make distinctions are significant. Actually the whole ontological/phenomenological model makes life occur.

24 Yes, this course taught me to shape my being and seeing the world in front of me.

25 I discover being a leader and exercise leadership effectively as my way.

26 Quality of instructors, Content and Experiential exercises and espcially interaction between Trainers Werner, Steve, Jeri and Klush

27 Because of new broach of leadership

28 The focus on ontological, rather than epistemological learning. I actually "felt" a shift as the course continued.

29 Emphasis on discovering for your self, the power of context, and being out here engaging in the Question "Who am I really?"

30 The course provided constant interaction among the attendees. We were always engaged, never bored.

31 Its focus and impact on Being and Action is very unique

32 In this course, I transformed and disappeared issues that I have been dealing with for decades. Disappearing these issues has given me ongoing access to generating and because in the matter of being a leader and exercising leadership effectively.

33 The quality of the instructors; the impeccable organization of the whole training event; the quality of the participants

34 Content the organization, and the instructors of the course.

35 The repetition and the visual reading allows the material to sink in at a level that is not common to most classroom pedagogy. I not only "learned" new material, but I am also "impacted" by the material in a tangible manner.

36 The development of a linguistic context requires talking with other people using the same terminology/ideas in the same way. I think the design of the course supported that and left an indelible impression on me for it.

37 the theory & how it was delivered

38 It is not acceptable to read off of slides over a long period of time. Sitting in those chairs with limited interactions for several hours at a time was VERY uncomfortable.

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39 I thought it was extremely in depth, lots of lessons/models that were useful or at least experimental.

40 The material

41 The complimentary styles of the instructors, working synergistically together, the high level of experience and expertise, the accessibility of the instructors, the structure of the break assignments in the context of group dynamic, the content of the course (compilation of multiple distinctions from multiple courses in the context of leadership)...

42 I have found great the opportunity to share with so many participants. Very inspiring talks.

43 I had concern that if I could sit there for 3 days in a row twice before taking the course. But I made it just because the course was so attractive to me and all contents made sense too me. I have never had such experience before.

44 Mixing transformational distinctions with Leadership.

45 I have not typically found training classes terribly useful beyond the period that I am in them. There were interesting and valuable nuggets conveyed in this course. I think they could have been condensed into a shorter time frame. I also thought the emphasis on rigid uses of language was overdone, particularly since the expression of many of the concepts was fairly dense and complex.

46 The group exercises helped socialize the tacit knowledge so that I was able to learn being out here.

47 The format, (slides, linguistics, groups), leaders, sequence, altered paradigm for leader /leadership and authenticity. AMAZING! Next is "holding power"...😀😁

48 It taught me how to take charge of my life.

49 As noted in comments above.

50 The model of leadership presented through ontology

51 The presentation style is not conducive to active/authentic listening

52 Please see my previous comment.

53 I spent a great deal of the course immersed in complex subject and complex terms, realising how obvious and simple it all is.

54 I am grateful for the space made available as the course continued to wash over me. I was able to relax around having to know or understand what was being communicated/presented. I appreciated the rigor and being led to look newly at things that were familiar. I was able to create "out here" many times yesterday, speaking and listening differently than I ever have. The course made available deep peacefulness, quiet. I am very empowered to create projects and measure results.

55 The course made a promise which it delivered on!

56 It is immediately transferable to my life in all areas, not just my work. It gave me access to power to perform that I did not recognize I had before the course.

57 The confirmation of who I am and who I am being in the world makes this course hands down (absolutely) one of the three best courses I have ever taken for myself.

58 Transformed my ways of being and acting as a leader

59 I left being able to authentically tell people close to me that I feel I'm driving a way a different person. Or, not different, but a better, more free version of myself. I'm only just coming to understand this myself.

60 The way the conversation was structured along with the slide presentation and the mastery of the instructors with the material they were delivering.

61 In a word: RESULTS. In a few other words, delivery on a clear promise.

62 Thorough and complete coverage of topic and of the underlying aspects

63 It has literally changed me, how I realize my existence in life, and the potential directions my life can take.

64 It was immersive, experiential, no fluff, and words were powerfully chosen.

Q7. The course effectively addressed concerns, questions and issues important to leadership and my practice of it.

Answered 73
Skipped: 2

Strongly Disagree		Disagree		Neither Agree Nor Disagre		Agree		Strongly Agree		Total	Weighted Average
1.37%	1	0.00%	0	5.48%	4	19.18%	14	73.97%	54	73	4.64

Q8. I was challenged to critically examine my interpretations, beliefs, assumptions and worldview in a way that resulted in my growth and

Answered 74
Skipped: 1

Strongly Disagree		Disagree		Neither Agree Nor Disagre		Agree		Strongly Agree		Total	Weighted Average
0.00%	0	0.00%	0	4.05%	3	20.27%	15	75.68%	56	74	4.72

Q9. I award this course an overall grade of:

Answered 74
Skipped: 1

100	99-90	89-80	79-70	69-60	59-50	49-11	10	9-0		Average Grade
25	37	6	1	2	1	1	1	0		92.0

Q10. The use of fully written out slides that are read word for word with the instructor commenting, discussing and answering questions is effective in presenting this material.

Answered 74
Skipped: 1

Strongly Disagree		Disagree		Neither Agree Nor Disagre		Agree		Strongly Agree		Total	Weighted Average
4.05%	3	4.05%	3	8.11%	6	25.68%	19	58.11%	43	74	4.3

Q11. The overall content of the course was in line with the course descriptions on the website.

Answered 74
Skipped: 1

Strongly Disagree		Disagree		Neither Agree Nor Disagre		Agree		Strongly Agree		Total	Weighted Average
0.00%	0	2.70%	2	1.35%	1	29.73%	22	66.22%	49	74	4.59

Q12. Conversational Domain

Answered 72
Skipped: 3

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
1.39%	1	2.78%	2	1.39%	1	20.83%	15	73.61%	53	72	4.63

Q13. Discovering Discovery

Answered 74
Skipped: 1

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
1.35%	1	2.70%	2	4.05%	3	24.32%	18	67.57%	50	74	4.54

Q14. What is Going on With You Internally

Answered 74
Skipped: 1

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
1.35%	1	0.00%	0	2.70%	2	10.81%	8	85.14%	63	74	4.78

Q15. “Where Seeing the instructor is Happening” and "Out Here"

Answered 74
Skipped: 1

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Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
4.05%	3	2.70%	2	2.70%	2	5.41%	4	85.14%	63	74	4.65

Q16. Subjective/First Person/On-the-Court and Objective/Third Person/In-the-Stands
Answered 74
Skipped: 1

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
2.70%	2	1.35%	1	2.70%	2	16.22%	12	77.03%	57	74	4.64

Q17. Your Way of Being and Your Actions are a Correlate with the Occurring
Answered 73
Skipped: 2

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
1.37%	1	2.74%	2	2.74%	2	13.70%	10	79.45%	58	73	4.67

Q18. Foundations: Being Given Being and Action by Something Bigger Than Yourself
Answered 73
Skipped: 2

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
1.37%	1	0.00%	0	2.74%	2	20.55%	15	75.34%	55	73	4.68

Q19. Foundations: Authenticity
Answered 73
Skipped: 2

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
0.00%	0	0.00%	0	0.00%	0	17.81%	13	82.19%	60	73	4.82

Q20. Foundations: Integrity
Answered 73
Skipped: 2

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
0.00%	0	1.37%	1	0.00%	0	4.11%	3	94.52%	69	73	4.92

Q21. Foundations: Being Cause-in-the-Matter
Answered 72
Skipped: 3

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
0.00%	0	0.00%	0	0.00%	0	19.44%	14	80.56%	58	72	4.81

Q22. Contextual Framework: Leader/Leadership as Linguistic Abstractions
Answered 74
Skipped: 1

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
1.35%	1	2.70%	2	4.05%	3	20.27%	15	71.62%	53	74	4.58

Q23. Contextual Framework: Leader/Leadership as Domains
Answered 74
Skipped: 1

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
1.35%	1	1.35%	1	4.05%	3	33.78%	25	59.46%	44	74	4.49

Q24. Contextual Framework: Leader/Leadership as Phenomena
Answered 73
Skipped: 2

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
1.37%	1	1.37%	1	4.11%	3	27.40%	20	65.75%	48	73	4.55

Q25. Contextual Framework: Leader/Leadership as Terms
Answered 73
Skipped: 2

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
2.74%	2	1.37%	1	8.22%	6	26.03%	19	61.64%	45	73	4.42

Q26. Ontological Constraints: Perceptual Constraints and Functional Constraints
Answered 74
Skipped: 1

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
1.35%	1	0.00%	0	2.70%	2	16.22%	12	79.73%	59	74	4.73

Q27. Through my own and others' sharing, I saw things about myself, my leadership, or my life that I had not seen before.
Answered 74
Skipped: 1

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
0.00%	0	1.35%	1	5.41%	4	31.08%	23	62.16%	46	74	4.54

Q28. Being in a group was an important and useful course design element.
Answered 74
Skipped: 1

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
0.00%	0	1.35%	1	5.41%	4	24.32%	18	68.92%	51	74	4.61

Q29. The assignments were important and useful in developing myself to be a leader and exercise leadership effectively as my natural self-
Answered 74
Skipped: 1

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
0.00%	0	4.05%	3	5.41%	4	32.43%	24	58.11%	43	74	4.45

Q30. The assignments were clear and accessible to me.
Answered 74
Skipped: 1

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
0.00%	0	4.05%	3	4.05%	3	37.84%	28	54.05%	40	74	4.42

Q31. The breaks were well-managed.
Answered 74
Skipped: 1

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
1.35%	1	2.70%	2	0.00%	0	37.84%	28	58.11%	43	74	4.49

Q32. The number and length of breaks was just right.

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Answered 74
Skipped: 1

Strongly Disagree		Disagree		Neither Agree Nor Disagre		Agree		Strongly Agree		Total	Weighted Average
2.70%	2	5.41%	4	5.41%	4	33.78%	25	52.70%	39	74	4.28

Q33. Khush Cooper was overall an effective instructor.

Answered 73
Skipped: 2

Strongly Disagree		Disagree		Neither Agree Nor Disagre		Agree		Strongly Agree		Total	Weighted Average
0.00%	0	0.00%	0	12.33%	9	35.62%	26	52.05%	38	73	4.4

Q34. Khush Cooper delivered the course content in a clear and impactful manner.

Answered 73
Skipped: 2

Strongly Disagree		Disagree		Neither Agree Nor Disagre		Agree		Strongly Agree		Total	Weighted Average
0.00%	0	0.00%	0	13.70%	10	35.62%	26	50.68%	37	73	4.37

Q35. Khush Cooper effectively interacted with the participants.

Answered 73
Skipped: 2

Strongly Disagree		Disagree		Neither Agree Nor Disagre		Agree		Strongly Agree		Total	Weighted Average
0.00%	0	1.37%	1	12.33%	9	41.10%	30	45.21%	33	73	4.3

Q36. Your comments about Khush Cooper:

Answered 35
Skipped: 40

1 More interaction with participants by working around more...she is great
2 She is a great role model
3 Khush appeared to be earlier in her mastery of the material. She is doing great!
4 Did not have opportunity to interact with her but, very effective presenter. Also her comments and examples/lecture clarifications were--very good/helpful.
5 Kush's style is casual, and more familiar that Jeri or Steve, and in that way, Khush's apparent alignment with a student in dialog was too friendly, or too confrontational (not to the extreme in either case, but more subtle) such that she could not 'hold the space' to allow the student to draw their own conclusions in a way that was neutral vis a vis the 'coach' that Khush was trying to be from moment to moment. There was too much Khush - when she could have been a bit more distant or neutral to better hold the space fof the student she might be interacting with from time to time. This is subtle, and not a claim in every case ... just an observation from time to time.
6 great instructor, very approachable
7 Authentic and valuable instructor.
8 While I appreciated her commitment and her knowledge level was satisfactory, she clearly did not have as much of an "on-the-court" grasp of the material as Jeri or Steve. I didn't interact with her otherwise
9 Khush brought a sense of humor to the course, which was at times refreshing, sometimes a bit "artificial".
10 I am assuming Khush is still mastering the delivery of the course. While there was nothing that she did, or did not do that negatively impacted, it was like her contribution was limited (deliberately or by others) so there was not as much contribution as the other instructors.
11 Clarity if materials excellent - entering the domain of being with the presenting situation, in the possibility of clearing of the project or situation, entering "be with space" of the presenting person (in the game) may be looked at. She is very supportive and the caring and love is "out here."
12 Khush was great in giving examples for better understanding.
13 Perfect
14 clear and on purpose likeable
15 Very good at explaining and presentation with strong voice
16 This is not a comment about any one person. It is about the team. I am acknowledging what each leader brought to the conversation in their unique way. I am acknowledging the coordination it took to work as a team. And that throughout the course every conversation and interaction was dedicated to fulfilling on the promise of the course.
17 Potentially a great instructor. Did not speak much
18 There were times where it occurred that Khush was not able to generate the distinctions as clearly as the other instructors. She was a contribution.
19 Awesome. Got her communications effectively and straight.
20 She is very solid. Her style complements the other instructors. Her referencing to her MSW students, and their experience with Being a leader, was helpful.
21 Dont feel like she was given enough time or slides to work with. Seemed like she was relegated to Break Out Assignments, which were pretty self explanatory.
22 I would like to thank her very much.
23 I know Khush before this course. I believe Khush is very responsible and high performance instructor and would like to do as much as she can to help participants. For this course Khush played her role well (not lead but assist), no more and no less. To me, Khush was playing another kind of leadership according to her role all instructors agreed on.
24 She exemplified what the course taught.
25 Obviously very familiar with and really gets the material. Her questions and engagement was a clear contribution for me.
26 I am so moved by Khush's commitment to have Being a Leader present in the world. She listens powerfully and I'm extremely grateful for her impact on the world that my children and their children are living into. I love her.
27 Thank you Khush!
28 Ah-mazing, a "powerhouse". Inspired me to become a better leader, and a better person!
29 Enjoyed Khush's interactions. Khush definitely set me at ease.
30 Khush is an on the court instructor who brings this leadership course to her students at UCLA and social work for communities. Khush by her stand expands this course into the future by training students in her classes.
31 She is an amazing leader
32 I enjoyed what Khush brought to the course.
33 Room for improvement is to have more practice in the room and naturally seeing what’s up with people what’s really going on. Give her more airtime so she can get the avove
34 In comparison to Steve and Jeri, I believe more could be done to allow the listener Khush is lecturing to, to discover for themselves the profundity of the topic. Khush's lecturing style still seems to attempt to end thoughts on a profound statement or take-away, rather than allowing the process of working through the words guide the listener to a discovery.
35 Very open to what is being shared by the participants.

Q37. Jeri Echeverria was overall an effective instructor.

Answered 73
Skipped: 2

Strongly Disagree		Disagree		Neither Agree Nor Disagre		Agree		Strongly Agree		Total	Weighted Average
1.37%	1	0.00%	0	0.00%	0	9.59%	7	89.04%	65	73	4.85

Q38. Jeri Echeverria delivered the course content in a clear and impactful manner.

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Answered 72
Skipped: 3

Strongly Disagree		Disagree		Neither Agree Nor Disagre		Agree		Strongly Agree		Total	Weighted Average
1.39%	1	0.00%	0	4.17%	3	8.33%	6	86.11%	62	72	4.78

Q39. Jeri Echeverria effectively interacted with the participants.

Answered 72
Skipped: 3

Strongly Disagree		Disagree		Neither Agree Nor Disagre		Agree		Strongly Agree		Total	Weighted Average
1.39%	1	0.00%	0	0.00%	0	13.89%	10	84.72%	61	72	4.81

Q40. Your comments about Jeri Echeverria:

Answered 32
Skipped: 43

1 Jeri is great...very warm heart...
2 I realized, from her comments, that I have been speaking and communicating in a very slovenly fashion. Good to know as it doesn't serve me well.
3 Great balance of having strong grasp and ability to impart Course Material---challenging you---but, also delivered a good dose of warmth and accessibility. She was great!!
4 Jeri was 'out here' for the entire time - her presence was consistent - honored the space continuously. When on, the entire space was held for everyone in the room.
5 great instructor
6 Jeri is one of the finest instructors I've had. Both direct and empathetic. Always relevant comments, Excellent in allregards.
7 Wow!
8 Jeri to me occured as a very compassionate instructor. Her examples of her own working experience as being a leader were very insightfull.
9 Jeri you're phenomenal -- Your smile and humor of being
with the situation and the situations is a well received.
10 Jeri is such a great instructor; full of energy, knowledge and experiences willingly shared for the participants better understanding.
11 Over my expectation
12 Jeri. clear, concise and impactful
13 Effective and experienced instructor
14 A wonderful course instructor. Deeply knowledgeable in the content. Simple and clear illustrations
15 Jeri was extraordinary. She creates being related to the participants and allows for the participants to be.
16 Awesome. Super Inspiring.
17 Jeri brought massive university credibility to the course. She was a joy to have as the "facilitator" as she managed the flow of the instructors, questions, etc.
18 Thought she was great, very clear and effective.
19 A big thank to Jeri.
20 Jeri managed the course progress well and was being flexible with different situations but also stick to the main course goal. To me it's not easy to make all parties feel complete. But she made it! Thank you Jeri!
21 She was, clearly, well grounded in the material as demonstrated when people shared, from my occurring, not in response to what was asked of them. 😊😊
22 Incredible work. She helped create the unique, safe, and fun environment I felt. Also, her mastery of the course material is evident in the poignancy of her questions and engagement with others.
23 I was fully taken care of by Jeri (and staff) in this course - a safe space to discover was created. She listens powerfully and manages the course with grace and elegance - I trust her and love her.
24 Jeri's manner was great and she was impactful. Thank you Jeri!
25 Most inspiring. Extremely effective, elegant, and resource "manager" of our program, as it was being delivered. Very effective at managing Werner's participation (we all loved him, of course -- please keep him coming in future courses), which tended to veer off course every now and then. Jeri's management of it, within the confines of the schedule was very soft, behind-the-scenes effective! Inspired me to be a better leader and manager as well.
26 Brilliant
27 Jeri is accomplished in her career as an educator and committed that this course is the model to extraordinary leadership. Jeri leaves me with only one conclusion about the course- Be used by it!
28 She's also an amazing leader
29 I felt "out here" with Jeri!
30 Excellent balance of strength and natural who she is and clear mastery of the material
31 Amazing. Her ease of delivery, ability to sense inauthenticity, and guide listeners to a discovery is great.
32 Very engaging, aware of what could possible be going on with each of us.

Q41. Werner Erhard was overall an effective instructor.

Answered 73
Skipped: 2

Strongly Disagree		Disagree		Neither Agree Nor Disagre		Agree		Strongly Agree		Total	Weighted Average
5.48%	4	2.74%	2	2.74%	2	6.85%	5	82.19%	60	73	4.58

Q42. Werner Erhard delivered the course content in a clear and impactful manner.

Answered 73
Skipped: 2

Strongly Disagree		Disagree		Neither Agree Nor Disagre		Agree		Strongly Agree		Total	Weighted Average
5.48%	4	2.74%	2	2.74%	2	16.44%	12	72.60%	53	73	4.48

Q43. Werner Erhard effectively interacted with the participants.

Answered 73
Skipped: 2

Strongly Disagree		Disagree		Neither Agree Nor Disagre		Agree		Strongly Agree		Total	Weighted Average
5.48%	4	2.74%	2	2.74%	2	6.85%	5	82.19%	60	73	4.58

Q44. Your comments about Werner Erhard:

Answered 38
Skipped: 37

1 I understand there is a hearing deficit so I suggest the microphone for Werner needs to be adjusted accordingly
I found the " Loud voice" and the constant repetition to be quite distressing during his presentations
2 so powerful as an instructor, deep understanding about human being amazingly compassionate on fellow human being...
3 I hear Werner's voice in my head. His use of spoken repetition really made a difference for me. It was an honor to be able to spend some time in Werner's presence.
4 Adds spice and raises the bar for everyone.

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5 My experience of his delivery was that it was more of a "schtick---performance". I understand he has a big following of fans but, for some of us(others made similar comments to me)---really was not an effective instructor--but, more about a performance. But, I respect that this is what his "fans" might want and expect.

6 His presence conveyed much more than might have been lost given his understandable challenges on points of memory. Two places where he dropped 'bombs' of deep meaning that left novices (course or body of work: EST, Forum, etc.) without context or understanding when he dropped the terms: "the Showing"; and the exercize about 'seeing the instructor' building toward "out here". These are significant - but again pale in comparison to having him present and getting a real sense of form whence all this arose.

7 interesting person

8 A privilege to experience Werner. Such a living, vibrant example of the material using him.

9 I wish Werner could have spent more time with us. Though I got it that his health might not allow him to do so. I got more from Werner's teachings that the slides itself.

10 Werner's formulation and instructions for me were such a relieve: to the point, no wrong or right. Straight forward and to the point where I finally "got it". I'm grateful to have been trained by Werner in person and for the source he is in the world of transformation.

11 I know that you know that I love you,
what you don't know is that I know that you love me. Still you are an amazing clearing in the moment and moments to come. I love you and sending thoughts for your best health and staying active.

12 Werner has a way of teaching that gets into the participants way of being.

13 Over my expectation

14 For 83 aside from moments of memory. Powerful, engaging, clear, lucid, inspiring and brilliant mind,his ability to move in and out of his original ideas and pull in some of Martin Heidegger was mesmerizing for me, and very warm and heart open loving new side to him since 1984 EST in SF. touched by his warmth. His command of the material and his unique and orginal thinking of these concepts as applied to Being a Leader and Exercising Leadership as your Natural Self Express ion was eye opening, I was deeply moved at both the intellectual level as well as the experiential domains when he would interact with participants a tour de force so on the court and so on purpose amazing to see!

15 Great philosopher

16 It felt very effective to have Werner's brash, unapologetic style to sort of "wake up", and drive home points.

17 A very special human being. A true Master of the model of Leadership. A Philosopher of our times. A great guy.

18 It is very clear which distinctions Werner is passionate about.

19 Awesome. Beyond Extraordinary.

20 Having him in the course was a great, special and a life-time experience.

21 a very effective communicator

22 Thought Werner was not clear or speaking coherently at times. It was very difficult to follow. Dont feel like he was following any pattern or slides, made it very distracting. It looked obvious that he was relegated to very little content towards the end of the day.

23 I has been an honour to listen to him.

24 I feel certain content had to be delivered by Werner, which created different feelings compare to being delivered by any other instructors. A lot of times it takes me some time to think and realize the logic of Werner's way of delivery. Some content looks like irrelevant at first place but if I think more and deeper I feel I could not any better way Werner used. To me it's good to leave some margin area for participants to think and fill which it's the feeling I have for Werner.

25 He takes some getting used to.

26 I still hear his voice!! 😄 No question about his commitment and his authenticity. 😉

27 Excellent. He lives this. His ability to identify the heart of the matter when engaging with others created many moments in which I got things in a new way. Werner was instrumental in my own ability to get topics as discovery and not just conceptually. He also served as an inspirational example of what this course is working to create.

28 Simply the best! Have followed him for years and always delivers on his promises. He seemed stronger physically on the last day than the first day, which is amazing given the energy it takes to deliver for 6 days.

29 Sometimes hard to follow and stay engaged but alway impactful with what was being said

30 I am so moved by Werner's humanity and authenticity. His commitment to being a man of integrity and having Being a Leader present in the world is clear. I get how much he wants for me, for the world. I think he is absolutely adorable.

31 It was an honor to be in a class with Werner - I felt him "out here" with me a number of times during his presentations and it was impactful to me.

32 I have no words to describe how much I learned from Werner's presence! Thank you SO much for everything Werner made available, through his coaching, his lecturing, his being, and his inspiration!

33 Warner's message of Who Are You Really and Being In The World makes a profound difference for my life and how I interact with life. Being a Leader and Exercising Leadership as my natural expression of who I am enrichs every aspect of life. THANK YOU WARNER!

34 He is source

35 At times he was hard to follow but overall, he was highly impactful.

36 Exceeded my expectations. Nothing more to say

37 Werner has clearly lived a very tumultuous life that has in some strange way led him to living and discovering these insights. In the right moments, his energy and what he says, his convictions, everything is very powerful. However he tends to forget a lot of what he is speaking about. And there are times when his mannerisms are somewhat Trump like, and that's a smidge disturbing when the listener makes such a mental connection.

38 Very wise man. Intuitive. Admirable. Has a generous spirit.

Q45. Steve Zaffron was overall an effective instructor.

Answered 73
Skipped: 2

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
1.37%	1	0.00%	0	1.37%	1	10.96%	8	86.30%	63	73	4.81

Q46. Steve Zaffron delivered the course content in a clear and impactful manner.

Answered 73
Skipped: 2

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
1.37%	1	0.00%	0	4.11%	3	9.59%	7	84.93%	62	73	4.77

Q47. Steve Zaffron effectively interacted with the participants.

Answered 73
Skipped: 2

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
1.37%	1	0.00%	0	5.48%	4	10.96%	8	82.19%	60	73	4.73

Q48. Your comments about Steve Zaffron:

Answered 38
Skipped: 37

1 Very deep understanding about circumstances and human behaviour, knowledgeable, powerful leader

2 Great and pointed out things clearly

3 Extremely interesting and engaging.

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4 Did not have opportunity to interact with him but, did consider him to be a very effective presenter with great grasp and ability to impart material and concepts. He was very

5 Zen master comes to mind.

6 dynamic

7 A voice of clear-sighted reality. Have now read his book twice. A definite influence on my way of being.

8 Just an aside, interesting perspective, last year I thought Steve was a jackass. This year I thought he was just an incredible person. I doubt it was Steve that changed...

9 Steve's "business components" brought a -for me- new flavour to the material.

10 I valued Steve's shares the most helpful with style of communication and content

11 Yes, there with each situation as to what occurs for the
situation being with the person to create solutions and future for themselves.

12 Steve had so much patience with the participants and spent as much time as needed for the participants to understand the topic and the tone of his voice was non-judgmental even when the participants are getting aggressive and confrontational. Being in the stand, such actions thought me a lot to improve my being with other people.

13 Over my expectation

14 A jewish Zen Master, masterful trainer one of the best in the field i've ever encountered in 43 years as a professor, Psychotherapist and Executive Coach. His uncanny ability to cut through to the heart of the matter is awesome, he never seemed to get stuck or caught by content, participants seem to naturally open up to him, his command of the language of leadership was awesome a first language for him. Excellent in both theory and skills!!!

15 Very clear and convinced instructions

16 Steve is deeply insightful in working with participants who were sharing.

17 Gifted Coach and wonderful instructor. A master of the heuristic pedagogical method. A great man

18 Steve is very grounded in the distinctions and able to powerfully generate and create them.

19 Awesome. Made the difference in my life completely.

20 He is steady and credible. He's great.

21 his no nonsense approach was important to imparting focus among participants

22 Loved Steve's stories, side explanations and how he interacted with the participants. He was extremely clear and effective.

23 A bit thanks to Steve.

24 Steve reminds me Master Splinter in Teenage Mutant Ninja Turtles (1987 Japanese Version). I read part I of his book ''3 laws'' and seeing how those 3 laws happening automatically in every participants' sharing. Now I know how to proactively to apply 3 laws to make impossible possible.

25 His son Aaron is amazing!

26 What I appreciated most with Steve was his "pace" of delivery. Steve would present a statement, followed by a few seconds for the listeners to reflect on the statement. Personally, I found his voice somewhat "soothing". (Maybe I was just really tired.ha)

27 Steve contributed more to my own learning and discovery in this course than any other. Again, Steve so clearly lives this. His ability to listen and really identify whether or not we are getting certain distinctions was unbelievable. There were many times where I truly thought I got it, and yet Steve knew better and brought myself (and likely us all) to a different level of discovery. This happened in both my own engagement and with others.

28 Right up there with Werner in terms of effectiveness. Kudos and thank him for his tireless energy, passion and commitment to all of us and others.

29 Steve inspires me by his listening and the ability to be out here answering questions before I can articulate them. He opened up discovering my capacity to be rigorous. I am speaking more rigorously, listening more rigorously and have had the amazing experience of "causing" being a leader and leadership as my natural ability since the course. I think he is absolutely adorable, too.

30 Steve's way of being and speaking landed with me every time - I found him to be very effective in getting his message across and his examples were spot on and relatable.

31 WOW! Thank you so much for being available to share the experiences you've built through Vanto, and in leading others. The examples and analogies used during explanations, and commentaries of slides created an entire set of access points to the truths behind the content. Extremely impactful and inspiring!

32 Did really well when people got stuck.

33 Steve is accomplished in his career to be absolutely clear about without integrity nothing works. I point to Steve's accomplishment with business because he demonstrates that integrity is real for success in leadership.

34 He is source and The Master

35 I was highly impressed about how Steve could "peel away the layers of the onion" with each and every participant.

36 Steve’s comment and teaching about cognitive dissonance is a bit self fulfilling for him. Have jeri present that section. Yes CD exists but why make it so. It was the ONLY disconnect in what you present and in your practice of what you present.

37 Also an effortless master of guiding the listener through discovering the true meaning behind the words being taught and spoken. There are at times when Steve seems not patient enough to work with an argumentative listener, that's a bit unfortunate, but may be more prevalent in an academic setting (vs. say a corporate one where possibly more people are there with the intent of doing whatever necessary to enhance productivity or not get fired)

38 He looked at me as if I was the only person in that moment. Such powerful man. He can see, truly see. His insights are valuable, and transformative.

Q49. Any comments about the Luskin Conference Center and/or the production team?

Answered 55
Skipped: 20

1 Chairs and spacing of the chairs was very uncomfortable
felt like I was confined in an aircraft most of the time...
and not being treated like an adult learner.

2 They are great, very professional...Hope there are some Asian foods in the morning

3 Great location.

4 Fabulous location.

5 Fantastic location. Food was amazing, facility was perfectly suited for the course. Production team was on top of it. They delivered a flawless course.

6 5 thumbs up for the entire event

7 Second to none. Hard to recall a Four Seasons or Ritz having done a better job, or even equivalent - especially on a price basis.

8 Superb. Without a flaw...(food sensational)

9 It was exceptional. There was nothing I had to deal with except the course.

10 What a GREAT place for this! Ideal for this course!

11 very well organized and excellent catering

12 I would greatly like if the rows had been angled so I didn't have to crane my neck all week long. Because of my reserved seat on the outside of the aisle, it actually triggered some pain for me to sit for so many days trying to turn my head. Although I decided to be cause in the matter and just turn my chair myself. But I think angling the rows so everyone can more easily see the slides and the instructors would be helpful in the future.

13 Excellent location and service.

14 The Luskin Conference Center was a beautiful facility and very well suited to the format of the course.

15 They were outstanding.

16 One of the best conference centers and is built just for this course.

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17 It was a great venue. The only thing that might be included is sports facilities.

18 The team did an extraordinary job!!!!!

19 both were great.
Luskin center staff did not maintain integrity on last day when requiring additional parking fees after specifically asking if this would be necessary and receiving a No.
restaurant staff did not always inform when requests would result in additional charges.

20 Luskin C.C. with its services and support to us, allowed us
to be with the course totally with intensive energy.

21 Great venue and great food.

22 Very good but the room a little bit cold within first 2 days.

23 Production team A plus
conference center A plus the best place i have ever attended or given a course at and i teach and train world wide. A++++

24 Very professional and enthusiasm

25 The seats were a bit uncomfortable for long periods of time and were placed maybe a little too close to each other for those of us who have a larger frame.

26 Excellent

27 Amazing team work! Five star service

28 Great Center. A wonderful production team

29 The location and the Center is beautiful. The housekeeping staff was amazing. While the food was good, the method of serving the food did not always accommodate the number of people in line. The lines moved slowly and there were times where the food ran out and we had to wait for the food. There were restricted areas for us to eat which were not clear until we went to sit in those areas. For those with dietary restrictions, it did not appear that the restaurant was set up to meet their needs. I recommend that in the logistics information for the course, information about where to eat at UCLA be included as well as restaurants/stores within walking distance are included.

30 What a wonderful setting, the public areas, terrasse, restaurant add a lot of value to the experience

31 Awesome, awesome, awesome.

32 A wonderful venue. The team was impeccable.

33 hate the chairs & lack of windows….temperature a consistent problem

34 Good job!

35 All great. Got tired of the food after a couple days. Would have been nice to get more variety.

36 I would like to thank you, all the staff and the administration for the perfect course.

37 I appreciate the good service and nutritious food! Best experience I have ever had!

38 Great space. Great team. I love their smiles. The food included with the tuition was a delight. Servers in the restaurant were hard to find when needing coffee and soft drinks.

39 Thank you! Great food, great production, nice staff.

40 UNBELIEVABLE. This was hands-down the most organized and well-run course I have ever been too. Additionally, the Luskin Center was beautiful, the food was delicious, and I loved being right on UCLA campus. Can't think of a single thing I would change...

41 Excellent value
1) food quality and variety exceptional for a conference center
2) hotel rooms well-designed, efficient and clean
3) great location

42 Perfect venue, great staff...hope to come again.

43 Great

44 Just a FABULOUS experience of having any needs be met with generosity, love and a smile.

45 I was disappointed that the parking rate of $32 was charged when we were told it was $25. Additionally, when leaving on the 22nd at 8:00 p.m. I had to pay an additional $9 up on exiting because I was told I had only paid through 5:00 p.m. Otherwise, the hotel was good, food was excellent, staff was wonderful.

46 Perfect location for a conference of this nature (and know this comment is coming from someone who's been conferencing throughout the world in multiple venues). The production team was highly effective as well!

47 Well, organised, great fresh food, a really super venue. I know its not a hotel, but the only thing I might ask for are more facilities to wind down - Sauna, Small pool, more matt area in gym

48 The conference center and the production team were both awesome. Thank you!

49 Awesome Facility for the Course and who doesn't love Course Supervisor and Production Teams. THANK YOU NANCY!

50 Great team

51 The conference center was a great location for this type of event. The staff was gracious and courteous. The only thing I would say could be improved would be to have the food less salty.

52 Beautiful location but OMG, super expensive accommodations (this will break my budget). After travel costs, I'm looking at $7500+.
Production team was phenomenal. Barely noticed they were there - which is a good sign!

53 Excellent

54 Everything was great, thank you!

55 It was the best team of people. They set up the environment and the function of it for our experience.

Q50. Is there anything else? A question we didn't ask and should have asked? Your comments here are especially valuable. THANK YOU!

Answered 40
Skipped: 35

1 On what basis, the leadership model and approach is considered universal, cultural-independent, and hence could be have an impact worldwide?

2 I would do the course again and certainly recommend to clients, friends and teammates at work

3 Besides Creating Course Leader, what other opportunities are their for course graduates to keep the conversation alive and work towards their own mastery?

4 I intentionally waited 2 weeks before filling this survey out. I came out of the course, on a high, having discovered a functional constraint that has Dogged Me my entire life and I wanted to see if I was still living into the discovery 2 weeks later. And I am, it’s wonderful, thanks.

5 THANK YOU for the incredible experience. This was one of the most impactful experiences of my life. I am looking at reviewing next year.

6 Although I appreciate and recognize the profound personal transformation this gives all of us, it would be nice if more of the few examples and break assignments could be more geared to our professional lives.

7 About our projects.

8 Thank you for the opportunity to participate.

9 I wish some of the sharings were shorter with fewer stories. I think there may be some room for disciplining the participants at the first days to go directly to the point and not be lost in their narratives. This would make the sharings more effective.

10 I have completed a large amount of Landmark education prior to attending the course and had lots of context for some of the more adhoc conversations from Werner and Steve - which was one of my favourite parts! With some of the distinctions and conversations, I'm not sure others without any background into this work were able to necessarily follow some of the conversations, or it didn't have such a profound impact.

11 lack of time during breaks to handle personal well being created some challenges.

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12 Perhaps asking us to respond 3 or 4 days after the Being a Leader and Effective Exercise of Leadership is done as to what we are experiencing from the course??

13 Thank you all for being part in the growth of my being.

14 No

15 Yes. Did the trainers fairly parse out time for sharing among all participants? NO : the only criticismi i have is, i raised my hand many times and was not picked to share only once! which was terrific. I found many of the people who shared to share 4, 5, 6 times and it would be more useful if the instructors kept an eye on the pulse of who shared and moved on to new folks. Having attended EST with Werner and Steve in 1984 and other Werner Erhard and Assoicates courses, they seem to not allow back then the same people to monoplize the microphone, however then again many others in the training were quiet so these folks were activators good for them. My humble zen suggestion is is to have all the instructors talk and keep tab on the repeat sharers and make some space for the quiet ones! please take this only as a suggestons and nothing more this course really touched me on many layers! thank you all for your effort, energy, planning, timing, leading and heart. This team of faculty is REALLY REALLY GREAT!!! my humble and heartfelt thanks to you all for a splendid job so very well done much love to you all and appreciation

16 Participants have to sit for long time so something sleepy

17 Thank you. Your leadership and my participation had me walk out inside a future that wasn't going to happen anyway. And my job now is to provide leadership in fulfilling that future.

18 NONE. THANKS FOR THE GOOD WORK

19 This was the most extraordinary experience in my life. My investment was worth it. Thank you for the gift!

20 It would be nice to get some coaching on our leadership projects

21 Thank you, thank you, thank you, thank you.

22 I'm grateful to have participated, and look forward to Being a Leader and Exercising Leadership Effectively.

23 You have VERY dense materials to share, so please plan on impactful and interactive sessions that can help people grasp the information in different ways. Consider various learning styles. Why not have people sitting around tables to make it easier to write notes?

24 I would have appreciated an opportunity to work in groups in the main sessions - ideally different groups than those we worked in during breaks. This would have provided a formal opportunity to meet people working in similar areas. I realise that this would mean slightly less sharing in the whole group, but I think it would provide other equally valuable benefits.
Otherwise, it was a great course - looking forward to the ongoing benefits

25 I enjoyed the course so much! I have been through several life transformation periods in my past 34 years. I am looking for another one with more challenges. This course is kind of a summary of my past and direct me to a new future. However, I feel something is still missing. To me, this is Leadership course 1 (dealing with yourself). I am expecting a leadership course 2 (dealing with management esp. people management in global organizations. I have this question in my mind in the past 2 years but still don't have an answer so I got MBA program to learn the tools and looking for intern opportunities in management consulting firms such as Vanto Group). I think maybe the design of the course is to leave us the leadership course 2 to ourselves to create different versions based on different situations? I am still working on this.

26 Group time was overdone. The breaks and lunch need to be longer with assignments and having to do with a group. More needs to be done to manage the energy level of participants and some activities during the session, even if paired sharing standing up would make a difference. Precourse information should include recommendations for bringing energy drinks or some equivalent given we are sitting for four, 2-hour blocks without movement. If would be great to have some post-course discussion talking points that are in non-ontological language. The sharing at the end (from participants) is nothing I could ever say in a corporate setting and wouldn't make sense to a person never having taken a transformational course. Talking points to highlight all of the different segments would be very helpful in recapping and pointing us to some things to share with others interested in learning about the course.

27 Thank you. I truly walked away being a different person. I can't tell you how thankful I am to all of you for the incredible amount of work that must have gone into putting this on and executing it at such a high level.

28 Support staff was attentive and always willing to do what was necessary to handle my requests. Big thanks to them.

29 Having a clearer structure on paired shares would be helpful. There were times, almost every time, when sharing with a partner the directions given did not match what was done. IE, 1 minute partner each then share but then no share at end or just saying 2 minutes go. Lack of structure led to confusion and also I believe too away from the exercise. Other times, what was said wasn't followed either.

30 The content of the course is likely very useful for some. However, a couple of suggestions: 1) The course is very expensive -- which likely makes it inaccessible to people who could really derive some benefit; 2) The course structure makes attentiveness nearly impossible -- consider shortening the presentations -- it is also well known that the reading of slides is not very effective

31 I came out of this powerful course with a similar experience of the 6 Day Course about 40 years ago. I have the capacity to create ANYTHING out here in life.

32 Nothing more other than my gratitude.

33 Yes, if you asked me whether I'd recommend this course to others, my answer is "absolutely yes" (am already on to it)!

34 Yes, a huge thank you. I woke up the morning after the course with my brain on fire and at the same time with a clarity I haven't experienced for decades. Incredibly well orchestrated course that for me delivered on its promise.

35 No. Thank you for this incredible, life changing course!!

36 Complete-Thank you for opportunity to be in this course.

37 I am so excited to get back to my "regular" life, try this out and behave "irregularly" :)

38 Yes. In the invitations to share the questions sometimes limited me since my discoveries were more expansive than the questions. Allow some sessions to simply say what else. Also was limited early in course of only people coming up who had not talked. This reduced my opportunity to speak early on when it was relevant for me. The question I did not ask and wanted to ask is on the ground being out here and ongoing practice of dealing with what's going on internally. Would like guidance in this without only saying be out here. A more in depth ok we all got this and it is relentless. It is such a Big part of the course and what I was knocked back by and I left myself hanging in this. Thank you!!

39 The core content and insights taught in this course is possibly a great source of change for humanity and the next evolution of society, and if we need to shoehorn it into the current academicI sense a slight parallel between how business is to economics (e.g. applied econ) as ontology/phenomonology is to philosophy. This course seems to contain elements of Diogenes/zen/traditional buddhism at a very applied level.

Not that I feel the subject matter would at all be served properly in "studying it" as we "study" many aspects of business. But I do feel that this is a course that, when taken at the right time in a person's life, can greatly improve the effectiveness of that person. I would love to find out more about the efforts to "legitimize" the contents of the course academically.

40 I am so fortunate to be in this course. A once of a lifetime experience , not just set to memory, but will carry me every single moment in my future.

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Being A Leader, And The Effective Exercise Of Leadership
An Ontological / Phenomenological Model

Cancun, Mexico
28 - 30 October, 2 - 4 November, 2018

Participants Evaluation
Tabulated Results

Answers below are on the following 5-point scale:
1 = Not at All / Strongly Disagree
2 = Not Much / Disagree
3 = Neutral / Neither Agree nor Disagree
4 = Somewhat / Agree
5 = Very much / Strongly Agree

1. PROMISES OF THE COURSE

Obviously, you cannot know yet the full extent of the impact this course will have on you. Please answer the following to the best of your present knowledge.

	1	2	3	4	5	Avg	Med	NR
Was there a time during the course where you experienced yourself being a leader as your natural self-expression?	1	6	3	53	104	**4.51**	5	0
	1%	4%	2%	32%	62%			
Do you experience yourself being a leader as your natural self-expression now?1	1	5	6	60	95	**4.44**	5	0
	1%	3%	45	36%	57%			
In those moments when you choose to be a leader, do you feel that you can count on yourself to generate your own **access** to being a leader as your natural self-expression?	1	2	3	49	112	**4.61**	5	0
	1%	1%	2%	29%	67%			
Is the *future you are living into* one in which you exercise leadership as your natural self-expression?	1	1	4	43	118	**4.64**	5	0
	1%	1%	2%	26%	71%			
This course delivered on its promise: "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, **you will be a leader**."	1	2	4	20	131	**4.72**	5	0
	1%	1%	2%	17%	78%			

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2. OVERALL PROGRAM

	1	2	3	4	5	Avg.	Med	NR
This course was **one of the three best courses I've ever taken.**	5	4	13	40	105	**4.41**	5	0
	3%	2%	8%	24%	63%			
The course effectively addressed concerns, questions, and issues important to leadership and my practice of it.	1	2	5	45	114	**4.61**	5	0
	1%	1%	3%	27%	68%			
I will be able to use the teachings of the course in my personal and professional development.	2	1	0	30	134	**4.75**	5	0
	1%	1%	0%	18%	80%			
The overall contents of the course lived up to my expectations.	3	0	5	33	126	**4.67**	5	0
	2%	0%	3%	20%	75%			
There was a lively interaction between theory and practice.	1	4	8	45	109	**4.54**	5	0
	1%	2%	5%	27%	65%			

	1	2	3	4	5	6	7	8	9	10	Avg	Med	NR
I award this course an overall grade of X where X is a number from 1 (lowest) to 10 (highest).	0	0	1	1	2	0	7	22	38	96	**9.25**	10	0
	0%	0%	1%	1%	1%	0%	4%	13%	23%	57%			

3. THE METHOD OF PRESENTING THIS COURSE

	1	2	3	4	5	Avg	Med	NR
The use of fully written out slides that are read word for word with the instructor commenting, discussing and answering questions is effective in presenting this material.	0	5	12	60	90	**4.41**	5	0
	0%	3%	7%	36%	54%			
This presentation method made the material accessible and useful to me.	0	3	14	55	95	**4.45**	5	0
	0%	2%	8%	33%	57%			

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This presentation method must be used in future versions of this program.	1	6	39	51	70	**4.10**	4	0
	1%	4%	23%	31%	42%			

4. COURSE CONTENT

	1	2	3	4	5	Avg	Med	NR
The overall content of the course was in line with the course descriptions on the website.	1	3	8	39	116	**4.59**	5	0
	1%	2%	5%	23%	69%			
In my experience of life "as-lived", I can see the difference between being "in the stands" and being "on the court".	1	0	4	35	137	**4.78**	5	0
	1%	0%	2%	15%	82%			

4. COURSE CONTENT (Continued)

To what degree did you find that the following course distinctions had a positive and productive effect in the way you see yourself, others, and situations you are confronted with?

	1	2	3	4	5	Avg	Med	NR
Discovering Discovery	0	1	8	50	108	**4.60**	5	0
	0%	1%	5%	30%	65%			
"Where Seeing X is Happening"	1	4	4	38	119	**4.76**	5	0
	1%	2%	2%	23%	71%			
First Person/On-the-Court and Third Person/In-the-Stands	0	2	3	28	134	**4.75**	5	0
	0%	1%	2%	17%	80%			
Way of Being and Actions Correlated with Occurring	0	1	3	33	130	**4.75**	5	0
	0%	1%	2%	20%	78%			
Foundations: Integrity	0	0	1	8	158	**4.77**	5	0
	0%	0%	1%	5%	95%			
Foundations: Authenticity	0	2	2	23	140	**4.80**	5	0
	0%	1%	1%	14%	84%			
Foundations: Being Given Being & Action by Something Bigger	0	1	1	34	131	**4.94**	5	0
	0%	1%	1%	20%	78%			
Foundations: Being Cause-in-the-Matter	0	1	3	34	129	**4.74**	5	0
	0%	1%	2%	20%	77%			
Contextual Framework: Leader/Leadership as Linguistic Abstractions	0	3	5	50	109	**4.59**	5	0
	0%	2%	3%	30%	65%			
Contextual Framework: Leader/Leadership as Phenomena	0	3	6	57	101	**4.57**	5	0
	0%	2%	4%	34%	60%			

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Contextual Framework: Leader/Leadership as Domains	0	3	7	48	109	**4.53**	5	0
	0%	2%	4%	29%	65%			
Contextual Framework: Leader/Leadership as Terms	0	2	10	65	90	**4.46**	5	0
	0%	1%	6%	39%	54%			
Ontological Constraints: (Functional) Rackets, Life Sentences, Hijack	0	1	2	28	136	**4.79**	5	0
	0%	1%	1%	17%	81%			

5. SHARING, GROUPS, BREAKS AND ASSIGNMENTS

	1	2	3	4	5	Avg	Med	NR
Through my own and others' sharing our experiences with the material, I saw things about myself, my leadership or my life that I had not seen before.	0	0	3	43	121	**4.71**	5	0
	0%	0%	2%	26%	72%			
Being in groups was an important and useful course design element.	0	0	6	35	126	**4.72**	5	0
	0%	05	4%	21%	75%			
The assignment exercises were important and useful in developing myself to be a leader and exercise leadership effectively.	0	2	4	45	116	**4.65**	5	0
	0%	1%	7%	27%	69%			
The assignments were clear and accessible to me.	0	5	6	62	94	**4.47**	5	0
	0%	3%	4%	37%	56%			
The assignments were clear to everyone in my group.	0	17	25	76	49	**3.94**	4	0
	0%	10%	15%	46%	29%			
The breaks were well-managed.	0	2	5	46	114	**4.63**	5	0
	0%	1%	3%	28%	68%			
There was the right ratio of group work to individual and paired work in the course.	0	5	21	65	76	**4.27**	4	0
	0%	3%	13%	39%	46%			
The amount of work in groups was appropriate.	0	6	12	63	86	**4.37**	5	0
	0%	4%	7%	38%	51%			
The amount of paired work was appropriate.	1	6	20	71	69	**4.20**	4	0
	1%	4%	12%	43%	41%			
The amount of individual work was just right.	0	8	23	70	66	**4.16**	4	0
	0	5%	14%	42%	40%			
The amount and length of breaks was just right.	1	6	13	62	85	**4.34**	5	0
	1%	4%	8%	37%	51%			

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6. RATE THE EFFECTIVENESS OF THE INSTRUCTORS (presented alphabetically)

	1	2	3	4	5	Avg	Med	NR
Jeri Echeverria was an effective instructor.	1	0	0	30	136	**4.80**	5	0
	1%	0%	0%	18%	81%			
Jeri Echeverria was able to transfer the course contents in a clear and understandable manner.	0	0	2	29	136	**4.8**	5	0
	0%	0%	1%	17%	81%			
Jeri Echeverria was open to and had clarity regarding the questions and remarks of the participants.	0	2	4	26	135	**4.76**	5	0
	0%	1%	2%	16%	81%			
Jeri Echeverria presented the course in a captivating manner.	0	1	2	22	142	**4.83**	5	0
	0%	1%	1%	13%	85%			
Jeri's Overall/Average Score:						**4.80**		
Werner Erhard was an effective instructor.	0	5	4	23	135	**4.74**	5	0
	0%	3%	2%	14%	81%			
Werner Erhard was able to transfer the course contents in a clear and understandable manner.	1	4	9	21	132	**4.72**	5	0
	1%	2%	5%	13%	79%			
Werner Erhard was open to and had clarity regarding the questions and remarks of the participants.	1	4	9	21	132	**4.67**	5	0
	1%	2%	5%	13%	79%			
Werner Erhard presented the course in a captivating manner.	1	3	11	20	132	**4.67**	5	0
	1%	2%	7%	12%	79%			
Werner's Overall/Average Score:						**4.70**		
Steve Zaffron was an effective instructor.	1	1	2	26	137	**4.78**	5	0
	1%	1%	1%	16%	82%			
Steve Zaffron was able to transfer the course contents in a clear and understandable manner.	0	1	0	30	136	**4.80**	5	0
	0%	1%	0%	18%	81%			
Steve Zaffron was open to and had clarity regarding the questions and remarks of the participants.	2	2	9	29	125	**4.63**	5	0
	1%	1%	5%	17%	75%			
Steve Zaffron presented the course in a captivating manner.	0	2	2	29	134	**4.77**	5	0
	0%	1%	1%	17%	75%			
Steve's Overall/Average Score:						**4.75**		
Instructor Team's Overall/Average Score:						**4.75**		

7. REGISTRATION/PRE-CLASSROOM PROCESS SUPPORTS PROMISE

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Where X is a number from 1 (lowest) to 10 (highest).	1	2	3	4	5	6	7	8	9	10	Av	Med	NR
	1	0	1	0	4	2	6	22	29	96	**9.16**	10	6
	1%	0%	1%	0%	2%	1%	4%	13%	17%	57%			

8. ENVIRONMENT CREATED BY IEM & RITZ

Where X is a number from 1 (lowest) to 10 (highest).	1	2	3	4	5	6	7	8	9	10	Av	Med	NR
	0	0	0	0	1	5	6	10	19	118	**9.48**	10	8
	0%	0%	0%	0%	1%	3%	4%	6%	11%	71%			

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Q1. Was there a time during the course where you experienced being a leader and exercising leadership effectively as your natural self-expression?

Answered: 80
Skipped: 0

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
0.00%	0	0.00%	0	3.75%	3	27.50%	22	68.75%	55	80	4.65

Q2. Can you count on yourself to generate your own access to being a leader and exercising leadership effectively as your natural self-expression?

Answered: 79
Skipped: 1

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
0.00%	0	0.00%	0	2.53%	2	32.91%	26	64.56%	51	79	4.62

Q3. At this moment, did this course deliver on its promise? “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, you will be a leader.”

Answered: 80
Skipped: 0

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
0.00%	0	1.25%	1	1.25%	1	26.25%	21	71.25%	57	80	4.68

Q4. Is there anything for you to share regarding the above questions?

Answered: 28
Skipped: 52

I think I have the tools and attitude now but I know that it will always be hard work and I won’t always manage

It was a very valuable course for me in many ways. I think it's a great approach for the kinds of contexts where it's used (business schools etc.,) but it was a challenge for me personally to work within what felt like a masculine (discounting of emotion and intuition,) non-spiritual approach when so much of the content (idea of the showing etc.) was similar to spiritual teachings about awakening etc.

Dating and "being out here" go well together!

Question No. 2 opens up the world of being a leader for me. Yes I can count on myself and to say, declare that leaves me with power.

I lead the course. Taking it as a participant gave me a whole new level of insight and power to make a difference with my participants in the course.

the course delivered it promised

I choose to be unconditionally loving of myself and of human nature and be an effective voice in the world to give people the love they deserve

I am reluctant to grant that this promise was delivered after six classroom days. I do feel it has equipped me to get there, but no transformational or crucible-like event took place.

it is not easy to take it as natural self expression. It does take me a lot of time for understanding and figure out

This course was profound in many ways for me professionally and personally

The course was great! I have greater insight in leadership and myself, and feel more confident to be able to deliver my promises and my word.

The course exceeded my (very high) expectations.

They are a complete reminder to me that I am a leader and a leader must exercise leadership effectively as my natural self expression and that I must be able to clean up my mess when it occurs. This continues to be a trans-formative experience for me. Not without challenges but really trans formative. Thank you!

There were some areas in my life especially regarding family, which needed leadership. The course was an eye opener. I feel so a leader.

I have not yet even begun to go through the slide deck. I expect that much of what Werner said might not yet be in the slide deck. I am inquiring if we will have access to future slide decks as they are further developed will have Werners developing distinctions. Specifically "The Showing", and "Being out here".

I had no idea how the promise was going to be actualized during the course - and it was extraordinarily so.

I now know that leadership is a natural way of being and that when leadership is not present there is something I’m adding to the mix, not something missing.

It’s certainly easier to generate my access when I'm surrounded by other people with whom I'm pretty much constantly engaged in a conversation for creating that access!

I was skeptical to begin with, but that changed.

Leadership mastery is a long journey, you can get insights in a week, but not mastery

It's a work in progress, so a lot of it depends on how much I return to a place where I can be a leader and exercise leadership effectively.

Being a 40 year graduate of Werner's work I didn't expect to get SO much from this course. I was on the edge of my chair the whole time. Kudos!

Coming out with more lows than I anticipated, although I am fully leader when needed. Facing a family crisis, and, realizing that both my sister and I - who have both done the course now - are standing firm in our commitment to family in the face of old demons and trauma reactions. In conversation, I realized that we are both committed to a different future full of love for Mom and our family, and I can truly count on her for that. And she can count on me for that. Even if the road gets rocky at times, we continue to move forward towards that future.

I am not yet trust in myself that I can sustain this performance

I wish there was another choice between "somewhat" and "very much," such as "most of the time" or "a lot of the time"

Although I had the foundation of the Landmark Curriculum for Living, this course provided an additional "boost" to living life powerfully. Thank you!

disappointed werner was not in the room more.

Too soon to tell

Q5. This course was one of the three best courses I’ve ever taken.

Answered: 79
Skipped: 1

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
1.27%	1	7.59%	6	11.39%	9	16.46%	13	63.29%	50	79	4.33

Q6. If YES, at a high level what made this course one of the three best courses you’ve ever taken, and if NO, at a high level what prevented it from being one of the thr

Answered: 66
Skipped: 14

The organization and pedagogy of the course were well thought out and implemented! It was helpful to hear the slides read while reading them, and Miriam has a great voice, with even tempo. It was also helpful to spend time on the slides and make sure everyone progress at relatively the same rate. I appreciated when the slides were read repeatedly, the professors slowed down to answered questions and give examples, and take questions from participants. The pace was perfect for my digestion of the materials and the professors modeled a pedagogy style of lecture/inquiry/listening that I’d like to incorporate more if in my teaching, too. The group exercises and breakout sessions were also helpful, because we could discuss course questions and materials in a more personal way and make the course materials more personally meaningful.

It is not possible for me to compare it to other courses, because it was in a different realm. However, its influence was not comparable with other courses I have taken in my ife.

No theoretical issues
No memorization of what is to be done
One is only left to discover what there is to be discovered

I don’t know yet, time will show, what I can say is that I had no troubles concentrating at any second during the course which is very powerful and has rarely happened before.

I can’t quit explain it.... I was so moved and the reading was very profound for me

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The course provided me with new access to integrity.

Werner was there

That we had the ability to start to practice the moment we had learned something new

the delivery of the material was thoroughly engaging. the instructors were completely interested in my getting the material.

The clarity is which it was presented and the power in which it was delivered.

I appreciate that this course challenged participants to critically evaluate their own way of thinking of being and not settle for "this is the way it has always been done" rhetoric.

The way it was delivered by the instructors, the content and the practices and interactions with the other participants.

The course was good and it runs a strong fourth place. It wasn't so much course content that was an issue, but course format. Sitting in an uncomfortable chair in a hotel conference room for over 10 hours a day just listening to people talk was exhausting in itself. Using a variety of teaching methods could help the course. Also, I would appreciated more application and not just theory on a slide.

This course gives me an access to discover myself regarding to what i have not experienced before

The simplicity of it. How it gets at what is essential to produce the Promise, with no fat added. Brilliant.

it give me a new access to action in leadership situation when I feel that there is no where to go other than quitting

I brought myself fully to the experience. I did the exercises precisely as they were written. I surrendered to the possibility that the work on ontology was a contribution I deserved

The in-depth pre-classroom reading that led into an interactive classroom environment that forced you to discover things for yourself.

Experience rather than conceptual about life

opportunity to practice/discuss in small groups as well as during the two day break

the best courses i've taken allow some time for me to take action, or at least document and schedule the actions i intend to take. then i can have a chance to apply real-time the results or outcomes of those actions, particularly when things don't go as planned.

I felt more engaged and alive even though we had long days. Amazing relevant content, so timely, and very much a core value (integrity).

Greater insight in what my word means to myself, others and the world. How integrity and workability make such a difference in all that you say and do.

Its conversational domain

The intensity of the format, and the post-course actions that I am taking. Comparing both of those to a lifetime of formal and continuing education, this is a "top three" course.

Werner, and the material he has been working on

Course leaders and quality and diversity of participants

At times, it felt that this was a cult - with so many people having taken the course before, people cheering when Mr. Erhard entered the room and the over sharing.

The delivery of the course by high level experts who are themselves living the course; the colleagues who were supportive and continue to do so; the slide deck reader who was so effective; the high level organization by the production team that seemed seamless; the logistical arrangements that were so effectively well organized and a chance provided for continuous self examination all made a big difference. This doe snot happen in every training I attend.

The instructors interaction with participants
My discussions with fellow colleagues in the team

It allowed me to see who I was being and what context I was living in that was holding me back from being a fully expressed individual and leader.

Being with Werner as he develops and passes on his distinctions to us is awesome still. Being a Leader and expressing Leadership as my natural Self-Expression is manifesting in my life. I really appreciated the overall structure of the course, 3 days on, 2 days of team and fun, and 3 days back on. Having a real life project that was important to me to be at work on during the course immensely trained me in realizing and seeing the course distinctions unfold. I also really appreciate that the course held at a conference center with all those meals included and all of the snacks and coffee made it so easy to keep our attention on the course, our group and our projects. Without having to worry about logistics I got so much more out of the course. It reminded me of the ease of the 6 day to just give yourself over to the course.

It makes and will make a profound difference in the success of my project, which has been mired for a year and a half.

Yes, the basics of access to life or a say in what's so!

Delivering on its promise & the opportunity to be with Werner.

It was discovery not just the acquiring of information that made what I leaned my own.

Brilliantly designed . . . the process from pre-course readings leading to the final day is an extraordinary adventure, out together with the kind of powerful sequencing one gets in a great play, film, or work of composed music.

The quality of the course leaders and the nature of the course content.

It made it magnificent because it created the distinction DISCOVER and for me that has been an amazing journey

Freedom experienced in removing constraints that have impeded my leadership in the past. Immediately exercised after the course.

This was more than knowledge acquisition, it changed me.

I was introduced to ontological reality. This has changed my perspective and is allowing me to live a richer life.

The vastness of the application of the conversation in areas that matter deeply.

Little time for indivual self- reflection or " white space" for " aha" moments to arise, I felt a little bit of "forced discovery" and dogmatic teaching approach at times

the content and interactions

The quality of the content and the presenters

I would say I had the most fundamental shifts in Being during the Landmark Forum, the Introduction to the Landmark Forum Leaders program, and the Wisdom Course. Power and Contribution set me on my life's path 18 years ago. Because I have done so much previous work and have an academic background in transformation, it is yet to be seen whether the "ah ha" moments in this course will show up as a fundamental shift in my leadership that moves the course up in my rankings.

Thorough definition of subjective and objective realities and the relation to leadership

I don't know what you mean by "at a high level."

I came to the course with lots of issue and I was stuck with my life, finishing the course I am able to transform after finishining this course, instead of knowing more, I also see an access for myself in the future.

The course content provided me with an access to a new dimension of experiencing myself.

I took this course 2 years ago and it made a huge impact on me and I expect this course to do the same!

n/a

The daily engagement of the distinctions and intense pre work which opened the door for new discoveries.

The leaders!!!!! Being with Werner was epic!

The quality of the materials, the quality of the instructors, the rigor and the focus on discovery.

It actually provided me with access to living life more powerfully, not a conceptual framework to consider.

The opportunity the course provided to see what my life looked like on the court and to get that complete. This unburdened access to life as lived (the showing) and to the actions that will produce results.

digging deep on a personal level

This course provided me access to being a leader and exercising leadership effectively. I learned to keep discovering and being out-here as a practice under the created context of being a leader.

The approach to self-engagement/discovery for participants.

Ontological approach to leadership vs. traditional leadership courses & case studies

I would say this is among the top 6 or 7 courses I have taken. What prevented it from being among the top 3 courses was some uneven quality of delivery. In my view, there were times when I didn't experience that the instructors were fully at the source of the distinctions and this diluted the potency for me as a participant.

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Only course that requires to discover for yourself.

It challenged me and delivered in what it said, something I really wanted. It's distinctive. It impacts and won't be a course I enjoyed but will forget. The course leaders model the approach in a way that occurs as different to each other which helped me inquire into my own natural self expression. I found it beautiful when I discovered. It addressed my questions from prior to the course starting but raised better ones for me to consider, often turning my thinking inside out.

Provided access as opposed to information

Q7. The course effectively addressed concerns, questions and issues important to leadership and my practice of it.

Answered: 80
Skipped: 0

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
0.00%	0	0.00%	0	3.75%	3	30.00%	24	66.25%	53	80	4.63

Q8. I was challenged to critically examine my interpretations, beliefs, assumptions and worldview in a way that resulted in my growth and development as a leader.

Answered: 79
Skipped: 1

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
0.00%	0	0.00%	0	1.27%	1	25.32%	20	73.42%	58	79	4.72

Q9. I award this course an overall grade of:

Answered: 77
Skipped: 3

100	99-90	89-80	79-70	69-60	59-50	49-11	10	9-0	Average Grade
19	41	11	3	2	1	0	0	0	92.0

Q10. The use of fully written out slides that are read word for word with the instructor commenting, discussing and answering questions is effective in presenting this m

Answered: 80
Skipped: 0

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
1.25%	1	3.75%	3	7.50%	6	32.50%	26	55.00%	44	80	4.36

Q11. The overall content of the course was in line with the course descriptions on the website.

Answered: 79
Skipped: 1

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
0.00%	0	1.27%	1	3.80%	3	35.44%	28	59.49%	47	79	4.53

Q12. Conversational Domain

Answered: 79
Skipped: 1

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
0.00%	0	0.00%	0	11.39%	9	18.99%	15	69.62%	55	79	4.58

Q13. Discovering Discovery

Answered: 79
Skipped: 1

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
0.00%	0	2.53%	2	5.06%	4	29.11%	23	63.29%	50	79	4.53

Q14. What is Going on With You Internally

Answered: 79
Skipped: 1

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
0.00%	0	0.00%	0	3.80%	3	13.92%	11	82.28%	65	79	4.78

Q15. "Where Seeing the instructor is Happening" and "Out Here"

Answered: 80
Skipped: 0

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
0.00%	0	2.50%	2	2.50%	2	18.75%	15	76.25%	61	80	4.69

Q16. Subjective/First Person/On-the-Court and Objective/Third Person/In-the-Stands

Answered: 80
Skipped: 0

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
1.25%	1	2.50%	2	2.50%	2	22.50%	18	71.25%	57	80	4.6

Q17. Your Way of Being and Your Actions are a Correlate with the Occurring

Answered: 80
Skipped: 0

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
0.00%	0	0.00%	0	2.50%	2	27.50%	22	70.00%	56	80	4.68

Q18. Foundations: Being Given Being and Action by Something Bigger Than Yourself

Answered: 79
Skipped: 1

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
0.00%	0	2.53%	2	2.53%	2	22.78%	18	72.15%	57	79	4.65

Q19. Foundations: Authenticity

Answered: 80
Skipped: 0

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
0.00%	0	0.00%	0	5.00%	4	16.25%	13	78.75%	63	80	4.74

Q20. Foundations: Integrity

Answered: 80
Skipped: 0

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
0.00%	0	0.00%	0	0.00%	0	8.75%	7	91.25%	73	80	4.91

Q21. Foundations: Being Cause-in-the-Matter

Answered: 77
Skipped: 3

Not at all	Not much	Neutral	Somewhat	Very much	Total	Weighted Average

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0.00%	0	0.00%	0	2.60%	2	19.48%	15	77.92%	60	77	4.75

Q22. Contextual Framework: Leader/Leadership as Linguistic Abstractions
Answered: 79
Skipped: 1

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
0.00%	0	2.53%	2	2.53%	2	32.91%	26	62.03%	49	79	4.54

Q23. Contextual Framework: Leader/Leadership as Domains
Answered: 80
Skipped: 0

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
0.00%	0	1.25%	1	2.50%	2	41.25%	33	55.00%	44	80	4.5

Q24. Contextual Framework: Leader/Leadership as Phenomena
Answered: 78
Skipped: 2

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
0.00%	0	1.28%	1	5.13%	4	35.90%	28	57.69%	45	78	4.5

Q25. Contextual Framework: Leader/Leadership as Terms
Answered: 79
Skipped: 1

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
2.53%	2	1.27%	1	1.27%	1	37.97%	30	56.96%	45	79	4.46

Q26. Ontological Constraints: Perceptual Constraints and Functional Constraints
Answered: 80
Skipped: 0

Not at all		Not much		Neutral		Somewhat		Very much		Total	Weighted Average
0.00%	0	0.00%	0	0.00%	0	18.75%	15	81.25%	65	80	4.81

Q27. Through my own and others' sharing, I saw things about myself, my leadership, or my life that I had not seen before.
Answered: 80
Skipped: 0

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
0.00%	0	0.00%	0	2.50%	2	16.25%	13	81.25%	65	80	4.79

Q28. Being in a group was an important and useful course design element.
Answered: 80
Skipped: 0

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
1.25%	1	0.00%	0	1.25%	1	18.75%	15	78.75%	63	80	4.74

Q29. The assignments were important and useful in developing myself to be a leader and exercise leadership effectively as my natural self-expression.
Answered: 80
Skipped: 0

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
0.00%	0	0.00%	0	0.00%	0	31.25%	25	68.75%	55	80	4.69

Q30. The assignments were clear and accessible to me.
Answered: 80
Skipped: 0

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
0.00%	0	0.00%	0	2.50%	2	40.00%	32	57.50%	46	80	4.55

Q31. The breaks were well-managed.
Answered: 80
Skipped: 0

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
0.00%	0	0.00%	0	6.25%	5	26.25%	21	67.50%	54	80	4.61

Q32. The number and length of breaks was just right.
Answered: 80
Skipped: 0

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
3.75%	3	3.75%	3	10.00%	8	27.50%	22	55.00%	44	80	4.26

Q33. Khush Cooper was overall an effective instructor.
Answered: 79
Skipped: 1

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
0.00%	0	5.06%	4	8.86%	7	40.51%	32	45.57%	36	79	4.27

Q34. Khush Cooper delivered the course content in a clear and impactful manner.
Answered: 79
Skipped: 1

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
1.27%	1	2.53%	2	10.13%	8	45.57%	36	40.51%	32	79	4.22

Q35. Khush Cooper effectively interacted with the participants.
Answered: 79
Skipped: 1

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
0.00%	0	2.53%	2	21.52%	17	37.97%	30	37.97%	30	79	4.11

Q36. Your comments about Khush Cooper:
Answered 43
Skipped 37

I thought Khush was amazing in her ability to provide clarity of many concepts. I wish she had played more central role in the instruction.

She has the stuff

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Let the slides speak for themselves. I didn't always find her commentary necessary or even useful after every paragraph when she was leading a session. She used "right?" a lot at the end of her statements, almost as a request for agreement to what she was saying. Adding things at the end of a sentence is almost as bad as starting a sentence with "So..." unnecessary words that diminish what you actually mean to say.

Khush was an enormous contribution to the course and powerfully dealt and presented the material

She was great and the more she leads the more she will be experienced in delivering the course.

Great instructor. I appreciated her insight.

"Chattered" with comments that were meant to be funny that were not useful. Looked down a lot while speaking.

This is not to say that she is not good in engaging with participant in the sharing session. I thought the purpose of getting feedback is to find area that she can be effective so that she can independently leading the course like Jeri, if so, I think Khush can be more effective by more engaging with participant in the sharing session.

I experienced Khush as a beautiful sense of groundedness.

Phenomenal instructor. Her examples always cleared up any misunderstanding or confusions.

wish we had the opportunity to hear/learn more from Khush

Appreciate the pragmatic engagment

interacted well, when she had the opportunity to do so.

Authentic and related

Loved her sarcasm.

She was great presenter and I love the fact that she clearly lives the course

She was good and brief to the point.

Great leader

Didn't get enough of Khush Cooper. She was authentic and felt that we could have gotten more from Khush. She seemed to take a back seat to the other instructors.

I really appreciate her availability and commitment to this work thriving in the world. I find her to be a complete partner.

Extraordinary. Inspiring. A Leader & effectively leading the course.

Often I found that when Khrushchev's elaborated on a topic it became more clear. She occurred as vey clear and at home with the material.

Kush did great, especially being up there with Werner, Jeri, and Steve. My subject experience: sometimes she comes across as harsh, like she's trying a little too hard when she's working to be powerful and direct. My sense when I interacted with her on breaks or in the hallway was that she was somewhat self-absorbed. (Again, that's how she occurred for me in my subjective experience.)

Overall it was good

Very good

She came over as authentic. However, I was wondering whether she was "hiding" in her oversized suits, and looking down very often with her hair obscuring her face. (Not meant ad hominem, but a genuine question I asked myself.)

When she commented in response to the comment of another instructor I was distracted from what I wanted to get from the course. She appeared to be looking smart sometimes rather than furthering the course.

While I loved Khush and found her to be very knowledgable, really, she was actually very engaging - I believe her style leaned more in the domain of knowing vs. engaging participants in discovering.

Would have welcomed more of her superb facilitation, I appreciated her practical examples

I refuse to answer questions that evaluate the instructors. I think it's silly and meaningless.

As I evaluate above, Khush is highly effective and effectively interacting with participants, I would suggest that to even more effective, Khush could explain more in the sharing by participant (like Jeri)

Khush was the less experienced instructor. She gave her best to deliver the course. At some point she presented the content more in a conceptual way.

It was great to see Khush leading in front of everyone in this course!

I was so impressed that she knew who I was even though I had never talked to her before!

I benefited from some of Khush Cooper's comments on the material. I am grateful for all her work and commitment. I did not found her powerful yet as an instructor, when compared to the other ones.

Excellent and very clear delivery of the material.

Kush was outstanding and out here with the participants! Recommend letting people know/acknowledge the start/stop thing she does when she starts talking as well as the head shake … or transform those idiosyncratic ways of being.

in her interactions with participants she was helpful in bringing the content towards a practical side

great important to have young, academic energy

Given that Khush was a new instructor, her delivery was remarkable.

Khush's being contributed a great deal and her real commitment to this work is very clear. Her speaking would have been more impactful without the many"fillers" (unh? right?) and spoken more intentionally/directly.

Great for a first time in this setting. Good humor and good mastery of distinctions but too "impressed" by the other instructors.

I got a lot from listening to the different ways Khush said things and emphasised the words of others

Q37. Jeri Echeverria was overall an effective instructor.

Answered: 78
Skipped: 2

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
0.00%	0	0.00%	0	0.00%	0	15.38%	12	84.62%	66	78	4.85

Q38. Jeri Echeverria delivered the course content in a clear and impactful manner.

Answered: 79
Skipped: 1

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
0.00%	0	0.00%	0	0.00%	0	24.05%	19	75.95%	60	79	4.76

Q39. Jeri Echeverria effectively interacted with the participants.

Answered: 79
Skipped: 1

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
0.00%	0	0.00%	0	0.00%	0	24.05%	19	75.95%	60	79	4.76

Q40. Your comments about Jeri Echeverria:

Answered 40
Skipped 40

I also thought Jeri offered clarity of many concepts.

She is a great instructor

so powerful a gift to all of us

I admire Jeri's commitment for having all participants experiencing a breakthrough.

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Harder to understand her interpretations than Dr. Cooper's at times, but overall, very passionate and engaged.

Excellent. Very clear, cogent comments, purposeful.

Jeri was present , engaging, not dominant. it help me being present as well

I experienced Jerri as a loving teacher willing to tackle whatever was in front of her

Also phenomenal. Very effective in seeking out answers from participants.

was able to offer clarity to content that was initially unclear to me

Very engaging and welcoming

I was impressed in how Jeri listened so well with the participants,and able to respond to what was being said so readily that the participant was gotten. Jeri has a strong presence.

Jeri clearly inside of the course and it's content

Very effective

Jeri, you are my best. I get you so clearly, you challenge me so very much with your delivery of the course. Your integrity, authenticity even on stage and your grasp of the course has made you my role model.I am not just saying this to please you, I mean it from the bottom of my heart.

Great instructor, she was in all ways.

Great leader

Jeri was great. She was a great listener.

Her stand for this work is clear.

Powerful & effective leader. Kept the course moving forward.

Jeri had a way of keeping it light and was ful of energy. Aliveness was always present.

Fantastic, master leader. Very open and "out here" both during the sessions and when I interacted with her during breaks. She was a perfect guide, coaching my speaking during a very personal share. With her my experience is she gets who I really am, especially when I am being that I'm what's going on with me internally.

Amazing and effective instructor

Excellent

Jeri is a superstar! She delivered the course materials in a very smooth and accessible manner. It was joy to watch her and to learn from her.

Jeri was an exceptional leader.

Excellent facilitator and role model, very effective teacher

Jeri is effective as course leader.

Jeri was out-here with all of us.

Jeri is fantastic! I am so thankful for the time she spent with me on the phone and via email sharing about the course.

Jeri models freedom to be and freedom to act in a context of love and contribution. She is an incredible instructor.

Excellant and very clear delivery of the material.

Phenomenal instructor - thank you!

Jeri was being a leader in action.

Every interaction with participants revealed an aspect of leadership

great, brings a sense of rigor and integrity to the whole thing

Jeri was outstanding. I have been amazed with how Jeri delivered and interacted with us during and outside of the course.

I appreciated Jeri's leadership and keeping the course on track and on time. I especially appreciated when she was more direct and intentional in interactions with the participants. That worked.

Impressive!

Jeri moved me tremendously. Her presence and leadership is something I am moved to have experienced.

Q41. Werner Erhard was overall an effective instructor.

Answered: 79
Skipped: 1

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
1.27%	1	5.06%	4	2.53%	2	15.19%	12	75.95%	60	79	4.59

Q42. Werner Erhard delivered the course content in a clear and impactful manner.

Answered: 79
Skipped: 1

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
0.00%	0	5.06%	4	6.33%	5	10.13%	8	78.48%	62	79	4.62

Q43. Werner Erhard effectively interacted with the participants.

Answered: 79
Skipped: 1

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
1.27%	1	2.53%	2	7.59%	6	7.59%	6	81.01%	64	79	4.65

Q44. Your comments about Werner Erhard:

Answered 44
Skipped 36

Werner's knowledge of existential phenomenology, and his ability to translate it into an instructional program helping others cultivate their leadership expression is impressive.

Oh my God, the course is a part of Werner - inseparable

I appreciated that he listened and responded to the comment about his use of the word "sweetheart"

Phenomenal!

A master who gives to all humanity his mastery

A great honor to be in his space. He has the mastery I am committed to achieve myself regarding the distinctions of the course. It's a privilege to being the future of his work and to standing for humanity the same way he does. I wished he was more often in the room and that he would lead some more sessions.

I guess I come from a different era, but I do not appreciate being yelled at. This mode does not teach, and it can either shock or belittle. He was at times condescending to the audience and even when he proudly postulated how uneducated he was, he still had a presence of arrogance. I do believe that he is a very good man with a good heart that wants to help others, but that does get lost in the presentation.

It is always absolutely amazing for me to be with Werner. When he was leading, it was so powerful and impacteful. Sepately: From the way the course was advertised/promoted, I had an expectation that Werner would be leading more of the course. This included my colleagues who had previously taken the course and Werner led much more according to them. So it occurred like an integrity breakdown. When i told Jerri this at a break, she said there was no promise made as to who would be leading. This did not resolve the matter for me.

he was clear , to the point.

I experience Werner as a bit of a mystery. I know I'm impacted by his genuine love and commitment to advance ontology. He's so accomplished in this discipline that I don't experience his epistomological side of being human - which occurs as a missing for me

Werner was amazing for when he was there. Specifically the "out here" portion got the point across. Not as structured as the other professors and feel that it was good he was there sparingly.

was difficult to follow; volume of speech was loud and distracted me from the content

Very touched and in awe of meeting him

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A Master

There are no words.....he has made such a difference in my life

He scared me off. I would not have wanted to go up to the mic when he was in the room. I found his belowing (this man does not need a microphone) very irretating - to the point that I missed whatever point he was trying to make. I was more prepared for his other interventions and 'got' more of what he was trying to share. I did not appreciate his 'friendliness' with female participants (e.g. pinching of cheek). He is a fantastic speaker, but it was lost on me.

Werner, you go to depths that sometimes scares if about what is possible. When you and Steve speak, I mirror myself as though you are seeing through to me and everyon ein the room and even though that is sometimes very uncomfortable, it immediately reminds me of the value of being a person of integrity and being authentic. It will be most difficult to be in the room with you without always checking if I have cleaned up my mess. Thank you for helping me grow several steps higher.

Hes effective and at home with the subject matter.

Great leader

It was an honor to spend time with Werner Erhard. He has a profound ability to see beyond the smoke and mirrors we put up as humans to hide who we REALLY are.

I was touched, moved, and inspired to be in the room listening and being with him. His authenticity is inspiring.

An unforgettable experience. A dream come true for me. Wisdom, integrity, & authenticity - he addressed everything there was to be addressed. I had the impression that Werner was going to be with us the last day. While he was in communication, he wasn't in the room. I was disappointed & the course was delivered as promised. I got that Werner was there for each one of us - and the world!

A living example of speaking from what we in the classroom brought forth. A living example of walking the talk.

Absolutely brilliant and mind-blowing, as always/usual. I would have preferred to have it be more clear when and how often he'd be with us. Which could, in the future, look like a statement that Werner is working on refining the material and coaching/training the other instructors, and spends the mornings watching the sessions on video, and comes in and leads portions of the afternoon sessions when he chooses to.

His presence as the source made a huge impact in my life

Excellent

I was irritated at first because he was yelling at us. I later understood that he did that to "wake us up" so that his points hit home. I believe yelling is not necessary, but maybe I have a racket (I always hate it in life when people yell at me).

Werner is a luminary! He has an amazing mind. He commands your attention. He delivers the course in a seamless manner.

It's too bad he was not able to participate mor

MR. ERHARD MUST LET GO OF HIS RATIONALE FOR TREATING WOMEN DIFFERENTLY THAN MEN. HE WOULD LOOK THE ATTRACTIVE WOMEN OVER. IT WAS OFFENSIVE

Werner is effective as course leader

Werner's presence was a high-light and being in his space out-here an experience of a life-time.

I wish Werner had led more of the sessions in the room.

Being with Werner made the course for me. I did the landmark forum in 2006 and that course saved my life. I am in awe of him and wish he could have been there more!

Werner Erhard models what is possible for a human being, what is to be power and mastery. He occurs for me as his own person, completely unique.

Werner IS leadership. Thank you!

In a league all itself. Power in action! Masterful

This was my first experience of Werner Erhard and I was interested to see the man in action after decades of hearing about him. However his manner of trying to get you to see things by brute force was not the least bit effective for me. The frustration and anger with which many of the experienced Landmark participants greeted the announcement that he would not be there the last day was interesting - and confirmed my bias that there is an element of the cult of personality in this material. I didn't feel his presence added much to the course.

he embodies out here

Werner made a huge impact whenever he showed up.

I do not believe Werner means to harm, however his inappropriate touching (pinching) and use of the term "sweetheart" made the impact of the course less impactfull.

Wow, what an honor to have Werner deliver some of this course. This was a highlight for me. It was quite something to see how he adjusted his listening and delivery from session to session. His presence was one of the very best parts of the course. Period.

OK Werner has made great achievements and created most of the content of this course. It occurs as being very significant for him. He doesn't occur as "being his word", at the end of the second day, he said "see you tomorrow" and didn't show up until day 5, then didn't address it.
He occurs as "superior", parading over this course and the other instructors. Why does he have to elevate himself above the other instructors (especially Steve who is more effective than him)? Making self-deprecating jokes and humility are not the same thing. I got that humility "must not be present" for leadership, yet his behaviour occurs as being used by some ontological functional constraint. I'm not saying he "isn't" important, all I'm saying is that - of all people - he doesn't need to "make" himself important.

It was a privilege to meet Werner as someone who has impacted on my life and so many others. His mastery, humour and ownership of his jerkiness were inspiring. His ability to bring out the best in those he was out there with was phenomenal.

Q45. Steve Zaffron was overall an effective instructor.

Answered: 79
Skipped: 1

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
0.00%	0	2.53%	2	1.27%	1	7.59%	6	88.61%	70	79	4.82

Q46. Steve Zaffron delivered the course content in a clear and impactful manner.

Answered: 79
Skipped: 1

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
0.00%	0	2.53%	2	0.00%	0	13.92%	11	83.54%	66	79	4.78

Q47. Steve Zaffron effectively interacted with the participants.

Answered: 79
Skipped: 1

Strongly Disagree		Disagree		Neither Agree Nor Disagree		Agree		Strongly Agree		Total	Weighted Average
2.53%	2	1.27%	1	2.53%	2	12.66%	10	81.01%	64	79	4.68

Q48. Your comments about Steve Zaffron:

Answered: 45
Skipped: 35

Steve's pace of speaking, examples, and interaction w/ participants indicated his concern that participants digest and understand the material in a personally meaningful way.

Great. Soft spoken, but articulate

He was the best instructor and very clear !

Awesome!

A brilliant master whose way of being and delivery impacts and transforms the whole of leadership

Steve's experience in the area of business brought that conversational domain into the room. It was inspiring.

Great instructor. His explanations were at times hard to understand and apply, but very good presenter.

Awesome. Being with Steve opened up so much for me as a leader. Calm, empty-and-meaningless, soft-spoken power and no force.

Steave was strong and powerful.

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Steve is the epistomological version of Werner with an equal commitment to humanity

Absolutely loved Steve. His calm demeanor and down-to-earth attitude was phenomenal. His style fit perfectly with how I learn best.

his willingness to challenge me to consider possibilities was appreciated

One of the best!!!!!

Very effective

Steve was brilliant in the distinctions and his ability to get them across.

Most effective of the three 'usual' leaders.

Just like with Werner, you scare me. Your presentation takes me into self reflection. It makes the top of the mountain seem too too far to reach but it also makes me realize why it is critical to keep climbing. Steve you are the best. Your calm demeanor in delivery amazes me and challenges me to ask, how do you do that. Thank you for a true gift of transformation that is on going in me

His calmness is commendable and the way he handled participants questions is great.

Steve is the Real Deal. It was great to be taught by him and see him in action.

Just love listening and learning from Steve.

Steve personifies strong and effective leader ship.

Brilliant. Sharp. I enjoyed the interaction and flow between the leaders.

True mastery of the material and of authentic listening.

Steve's great, too. His style is so much more laid back than Jeri and Werner's that at first I didn't appreciate how effective he is.

Master and effective instructor and coach
He is an EXTRAORDINARY human being

Excellent

My idol. I want to be like him when I master all the aspects of this course. He delivered his points in a calm and effective way.

Steve is truly amazing. Instructing the contents of the course is his natural self expression. It was an honor to be his student.

Steve was absolutely hands down one of the most impactful leaders I've had the good fortune to participate with.

Interrupted Geri's facilitation too often and without a clear reason, which interrupted the flow and fruitfall ineractions; came across as dogmatic at times; often appeared to use participants up front to give his teaching points instead of facilitating partipants' discoveries or insights; would recommend using more of an adult learning model

Great job in listening to people, seeing what opened from his speaking, and going with the opening that was there or moving on

Steve is effective as course leader

Steve provided a generous listening.

It seemed like at times Steve was not clear about some of the information or communication that participants were giving him.

Steve is great! I love that he was short and to the point! Very NY!

Steve Zaffron masters content, rhythm and rigor. What a sharp mind.

It seemed like he was picking on participants at times. Particularly the woman who was explaining that she was primed from the first video to look for what the trick was for the second video. Steve did not listen closely enough to what she was saying and didn't get it. Once he did get it, he still wouldn't admit what she was saying - he was too caught up in minutia (or being too literal).

Outstanding instructor. Was very clear in his communications and appreciated his being straight with participants (for their/our benefit). Thank you!

Very easy way of being allowed people to be with him and get what there was to get.

Overall I thought Steve's explanations and explications were very helpful. He also injected some humor into the proceedings. Some of his interactions indicated that he was not listening very effectively to what the participant was saying - I feel on a number of occasions we wasted a lot of time with him missing the point where the other instructors and everyone in the audience could see the mis-match.

her is a great example of balance between being out here and being a leader as ones natural self expression.

Great, very military. I did not like the use of "I'm not asking anything difficult", but I can get over it.

I really appreciated Steve being so sourceful with the distinctions. There were many times when I was so glad that he joined a conversation already happening because Steve contributed intentionality and grounding in the distinctions that got the conversation back on track. That ALWAYS provided clarity for me. My one suggestion is to have Steve speak a little louder or have the microphone turned up since it was a little hard to hear - and I was listening!

Steve's performance doesn't even fit in the the Strongly Agree category. There needs to be another box in the survey for THE master.

Boy was I impressed. On day one it was like I had walked into the set of the Godfather and I just listened. As the days developed I looked at Steve and I was in awe of the time he created, the space he made with those around him.

Q49. Is there anything else? A question we didn't ask and should have asked? Your comments here are especially valuable. THANK YOU!

Answered 46
Skipped 34

None

I'm not the same person ... Thank you

I had and insight about the brain and thinking that I wanted to share with you all, but forget to before we finished up....
I'm now relating to my thoughts simply as a byproduct of the brains anatomical function. Producing thoughts is one of the brain's functions and if you sit quietly for a few minutes and just observe your thoughts, like a ticker tape chugging across your consciousness, you might notice the variety (and absurdity) of your thought content. It had me wonder why we give "weight" to certain thoughts over others when clearly there is a wide range of things being thought up there. Since having this insight, I no longer relate to my thoughts as "real" but more as "wow, that was an interesting one" and find I have a lot more power and freedom to say what I really want to say or what's just there to be said and saying it without concern.....

Has had a profound impact on our family's life and our professional lives already, thank you. Each of the instructors was so inspiring, and demonstrated integrity/leadership at every opportunity, for us to see how powerful it was.

My only complaint is that the pre-workshop assignment to have created a project that could be complete inside the 2 weeks of the course - was never addressed, rather we were focused on engaging in a project for a created, longer term future.
I also wish there could have been time to share in the course time about working in the groups and our success/failure in being a leader (or being counter-productive to being a leader) while working in our groups.

I want to thank all of you for who you are for humanity. I will share the possibility the course is with people in my life with whom I usually don't share.

Tell future participants that have participated in Landmark conferences to chill and let the rookies learn on their own instead of shoving it down our gullets. In more professional speak, motivate participants to start with a clean slate and to remember that we are ALL learners.

thank you. i love the course.

No. thnak you for the course

Will you be constructing another course in this curriculum for graduates that blends the distinctions from TMLP, specifically Structures for Fulfillment?
Thank you all! Job well done!
I'm available as a resource in conversations about course design. You've exceeded my expectations!

It would have been nice if I had the opportunity to go back to work midway through the course to trial out some of the toolkit and to approach engagements with the new perspectives learned in the course. With that, it was a great experience and I will continue to refine, learn and discover.

conference center--staff and service--was A++

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Too much content, I suggest not having the full 2 day break in between and having some of the course those days, maybe just an AM or PM session, and then shorten the other days or allow for more breaks.

I can't stop thinking about the experience! I want to come back! I need it over & over! Thank you!!

A great course,. I see more possibilities for myself and others, and feel more confident of who I am in life.
Thank you, Love you, and what you all bring to the world and life.

Thank you for hosting this at UCLA. I would not have been able to participate otherwise.

Very difficult for a C suite executive to take 10 days off from work to attend this....can we re look to make it more accessible to them?.....sometimes the the direction and where we were going felt a bit "choppy"
One day off would have been ok but 2 days was a bit too much time off
A great course....

It was real. It was good. But I'm still not certain whether it was real-good. Still needs to sit with me. Looking forward to going through all the material again soon.

Thank you so very much for this unique leadership course. My wish is that more people around the world are able to access it.

I think you handled all questions. Great

If we offered the course to graduates like yourself at a discount, would you be interested in taking it again?

In this questionnaire you ask about whether the course was one of the top three. This is very difficult to answer. How does one compare the Landmark Forum, Landmark's Presentation Negotiation and Enrollment Course, and the Hoffman Quadrinity process with this for 'best'.

What would it take to have access to the audio/Video of the sections that Werner delivered, especially those that do not line up with the slide deck?

I would have liked to have seen more time spent on discovering functional ontological constraints. Being able to work with the material in this section was one of my main reasons for attending this course. To me this section is essential in gaining mastery of freedom to be and freedom to act.

I would love to be considered for assisting at the next year's Being A Leader course at UCLA.

1) Clarify Werner's role more explicitly. I thought the pre-course readings still said something like, "as the originator of much of the material, he will have more to say than the other instructors" but that may have been for a prior iteration of the course. "At any rate," since it seems that if Werner is going to continue to be in the room a minority of the time (and it works well that way) it would offer some clarity to those wishing, fearing, hoping or dreading that he'd be there more to make it explicit that Jeri and Steve are the principal instructors, with Kush in a more limited intern-like role, and Werner taking over when he gets that's what's needed. I want to be clear that the amount Werner led worked just fine for me; there was just some energy spent by me and others on wondering when he'd be there; that could be handled even by saying "we don't know."

2) The leadership project: maybe (or evidently/obviously) the course works when some or even many of the participants haven't completed the assignment to create a leadership project in advance, or haven't created one that follows the directions. It became clear to me that many of the people I did paired exercises with, and also people in my group, hadn't created a leadership project, prior to the course starting, that followed the instructions in the assignments. (I'm not sure if I met anyone who had stated theirs from the future, for example.) Even mine (ha ha) turned out to need some fine tuning! I'm curious how it would work if there was not just an opportunity but a default structure for participants to get some feedback/coaching on their leadership projects before the course starts. With the large number of graduates and the growing number of folks participating in CCL, this could work.

I don't mean to minimize Kush's contribution by referring to her role as "intern like." It's beautiful to see someone being nurtured/mentored as a leader, and it's important to develop a new generation of course leaders.

3) I don't think this was asked explicitly above: Miriam was FANTASTIC leading the slides. Sometimes I wanted to hear one of the instructors read some slides and have Miriam comment and interact with the participants.

4) I really appreciated Werner taking responsibility for the "sweetheart" stuff, and that there was space for a participant to call him on that particular bullshit. I was also impressed that he used "jerk" instead of "asshole" throughout the course, which I project may have been as big or bigger a deal as giving up "sweetheart." I'm inspired to clean up my own language a bit (although my own students seem to like it when I swear).

More encouragement to include those slower to raise their hands to share. Clearer distinction between 'sharing' at the mic and 'asking a question' or 'making a comment', such that more sharing wrt engaging with the material is encouraged, ie clearly inviting people who have 'not yet shared' vs inviting people who have not yet 'been to the mike'. I found the authentic sharing more valuable than the 'epistimological' inquiry - but the distinction is now clear for me. We are wired for the 'epistimological' !!

Why is this only for academia?

Best investment I every made in my life.

THANK YOU SO VERY MUCH FOR THIS OPPORTUNITY

Sometimes it seemed on the slides that I was being told this is how is, this is what I experience came across a bit absolutist in the language in my opinion, as in this is the way, not a way of seeing things...I would have appreciated more invitational rather than directive language.... I don't believe one can force discovery or force insights, we can create the conditions in the classroom for learning but we can't force learning...we ought to be careful that learning does not come across as manipulative.

I think the question about giving an overall score is meaningless.
This course is unbelievably powerful and had a huge impact on me already. Most especially in the area of identifying what is going on with me internally as just that - nothing more; and in the area of GLARINGLY seeing my inauthenticies.
I think the sharing from the Landmark Graduates at the beginning of the course - crying, declaring themselves, and being emotional before anything even happened - creates a weird listening for the entire group. I know of two people in the course (one was my colleague) who never heard of Landmark, and were totally open to the Leadership Course - interested, enthusiastic, ready to engage. At the end of Day 1 they searched the web and came back on Day 2 with questions about Landmark being a cult. Of course, the important thing is they came back. But their first day was more of a step backwards than a step forward. Thanks to the power of the course, they "got it" and I can say that my colleague is engaging in our work at a whole new level. So no harm done. I just wish we could figure out a way to stop being so weird.

I don't have any

Thank you for delivering this course! Thank you for your stand for humanity and for who you all are being out-here with life.

Thank you for the course and I can't wait to participate again soon!! I would like to see more scholarship opportunities set up for students and low-income people.

Day 3, Session 2 break assignment, second question: See if you can see what is really important to you as a choice, rather than as something significant. Had more value in our group than I think was recognized in the sharing after the break. It took the significance out of "positive, treasured, good" things that were important to us, as well as "negative, painful, bad" things we were "stuck with"
THANK YOU FOR THE COURSE

THANK YOU for an experience I will NEVER forget!

I enjoyed the course, but I felt it was too long (in terms of the daily hours sitting in the room). There was a whole lot of repetitive slides. I get that you want people to remember and so you repeat concepts, but I felt like I was so tired that I couldn't concentrate as much as I would have been able to with less sitting time and more interactions (perhaps have participants explain concepts in groups instead of sitting so long?).

My overall question about this course, is if there are some chronologically younger individuals who are being trained to fill Werner, Jeri and Steve's critical roles? This work needs to continue for future generations and be led by folks who are equally gifted thought and instructional leaders. Succession planning is key to continued contribution (in my humble opinion). Thank you.

The Luskin center is expensive for academics. Please look at possible ways to reduce the cost. It would also be great if you could work a long term les expensive arrangement for parking.

I came home and continued to digest for a few days, and can see great value in many of the methodologies. It has changed how I approach life, at least for two days now lol.
I would have liked more time spent on the material from the last two days - we spent ALOT of time listening to and sharing people's internal struggles and life sentences - but not much time talking about or practicing how to apply some of this in actual leadership situations. I have begun to do that already, so maybe its ok, but some of the early material has still not sunk in and we spent a lot of time on it. So my comment is that perhaps not quite as much public sharing is needed which might mean time for discussing more methodologies for how leadership might show up in certain challenging professional situations.
I enjoyed the slide reading method, and certainly Miriam's voice is the ultimate way of doing that - delightful, and very listenable.
Overall very hard to sit that long without breaks, being read to. Again I would suggest a little less public sharing, and maybe more seat-partner interactions - to provide a little more breaking up, and also getting to know more people.

I am left concerned about Werner's health and well being.

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I believe the information contained in the course can be life changing, and would be better accepted in academia using theoretical frameworks to explain distinctions including Pierre Bourdieu ("Rules of the Game") alot of Evolutionary Biological theories include fast life and slow life history (life sentence). as well as if werner's name and landmark forum were removed from the course.

The breaks were well-managed, overall. Our group used every break during the day from start to finish to work on assignments. I would have benefited from some break time without associated assignments. The suggestion that I work with my group to allow for this break time was not feasible given our group dynamics.

Thank you for a great course! I can't wait to see this work present in different ways in the next few weeks, months, (years)!!

I wanted to stress that after evaluating the individuals in the team of instructors I wanted to highlight that this form should ask about the sense of team in the instructors. The complimentary nature of the team was a significant part of my experience.

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Being A Leader, And The Effective Exercise Of Leadership
An Ontological / Phenomenological Model

Cancun, Mexico
28 - 30 October, 2 - 4 November, 2017

Participants Evaluation
Tabulated Results

Answers below are on the following 5-point scale:
1 = Not at All / Strongly Disagree
2 = Not Much / Disagree
3 = Neutral / Neither Agree nor Disagree
4 = Somewhat / Agree
5 = Very much / Strongly Agree

1. PROMISES OF THE COURSE

Obviously, you cannot know yet the full extent of the impact this course will have on you. Please answer the following to the best of your present knowledge.

	1	2	3	4	5	Avg	Med	NR
Was there a time during the course where you experienced yourself being a leader as your natural self-expression?	1	6	3	53	104	**4.51**	5.00	0
	1%	4%	2%	32%	62%			
Do you experience yourself being a leader as your natural self-expression now?1	0	0	6	35	126	**4.44**	5.00	0
	0%	0%	4%	20%	76%			
In those moments when you choose to be a leader, do you feel that you can count on yourself to generate your own **access** to being a leader as your natural self-expression?	1	2	3	49	112	**4.61**	5.00	0
	1%	1%	2%	30%	67%			
Is the *future you are living into* one in which you exercise leadership as your natural self-expression?	2	1	3	43	118	**4.64**	5.00	0
	1%	1%	2%	26%	71%			
This course delivered on its promise: "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, **you will be a leader**."	1	2	4	29	131	**4.72**	5.00	0
	1%	1%	2%	17%	79%			

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2. OVERALL PROGRAM

	1	2	3	4	5	Avg.	Med	NR
This course was **one of the three best courses I've ever taken.**	5	4	13	40	105	**4.41**	5.00	0
	3%	2%	8%	24%	63%			
The course effectively addressed concerns, questions, and issues important to leadership and my practice of it.	1	2	4	45	115	**4.61**	5.00	0
	1%	1%	2%	27%	69%			
I will be able to use the teachings of the course in my personal and professional development.	1	1	0	31	134	**4.75**	5.00	0
	1%	1%	0%	18%	80%			
The overall contents of the course lived up to my expectations.	3	0	5	33	126	**4.67**	5.00	0
	2%	0%	3%	20%	75%			
There was a lively interaction between theory and practice.	1	4	8	41	113	**4.54**	5.00	0
	0%	2%	5%	25%	68%			

	1	2	3	4	5	6	7	8	9	10	Avg	Med	NR
I award this course an overall grade of X where X is a number from 1 (lowest) to 10 (highest).	0	0	0	1	2	0	7	16	35	106	**9.25**	10.00	0
	0%	0%	0%	1%	1%	0%	4%	10%	21%	63%			

3. THE METHOD OF PRESENTING THIS COURSE

	1	2	3	4	5	Avg	Med	NR
The use of fully written out slides that are read word for word with the instructor commenting, discussing and answering questions is effective in presenting this material.	0	3	10	48	104	**4.41**	5.00	0
	0%	2%	6%	29%	62%			
This presentation method made the material accessible and useful to me.	0	3	14	55	95	**4.45**	5.00	0

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	0%	2%	8%	33%	57%			
This presentation method must be used in future versions of this program.	2	6	39	49	71	**4.10**	5.00	0
	2%	4%	23%	29%	42%			

4. COURSE CONTENT

To what degree did you find that the following course distinctions had a positive and productive effect in the way you see yourself, others, and situations you are confronted with?

	1	2	3	4	5	Avg	Med	NR
The overall content of the course was in line with the course descriptions on the website.	1	3	7	36	120	**4.59**	5.00	0
	0%	2%	4%	22%	72%			
In my experience of life "as-lived", I can see the difference between being "in the stands" and being "on the court".	1	0	4	24	138	**4.78**	5.00	0
	0%	0%	2%	15%	83%			

	1	2	3	4	5	Avg	Med	NR
Discovering Discovery	1	2	6	47	111	**4.59**	5.00	0
	0%	1%	4%	28%	67%			
"Where Seeing X is Happening"	1	4	3	36	122	**4.60**	5.00	0
	0%	3%	2%	22%	73%			
First Person/On-the-Court and Third Person/In-the-Stands	0	2	3	21	141	**4.76**	5.00	0
	0%	1%	2%	13%	84%			
Way of Being and Actions Correlated with Occurring	0	1	3	28	135	**4.75**	5.00	0
	0%	0%	2%	17%	81%			
Foundations: Integrity	0	1	1	34	131	**4.77**	5.00	0
	0%	1%	1%	20%	78%			
Foundations: Authenticity	0	2	1	23	141	**4.80**	5.00	0
	0%	1%	1%	14%	84%			
Foundations: Being Given Being & Action by Something Bigger	0	0	1	8	158	**4.94**	5.00	0
	%	%	1%	5%	94%			
Foundations: Being Cause-in-the-Matter	0	1	3	34	129	**4.74**	5.00	0
	0%	1%	2%	20%	77%			
Contextual Framework: Leader/Leadership as Linguistic Abstractions	0	3	5	50	109	**4.59**	5.00	0
	0%	2%	3%	30%	65%			
Contextual Framework:	0	3	7	48	109	**4.57**	5.00	0

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Leader/Leadership as Phenomena	0%	2%	4%	29%	65%			
Contextual Framework: Leader/Leadership as Domains	0	3	6	58	100	**4.53**	5.00	0
	0%	2%	4%	34%	60%			
Contextual Framework: Leader/Leadership as Terms	0	2	9	58	98	**4.46**	5.00	0
	0%	1%	5%	35%	59%			
Ontological Constraints: (Functional) Rackets, Life Sentences, Hijack	0	1	2	28	136	**4.79**	5.00	0
	0%	1%	1%	17%	81%			

5. SHARING, GROUPS, BREAKS AND ASSIGNMENTS

	1	2	3	4	5	Avg	Med	NR
Through my own and others' sharing our experiences with the material, I saw things about myself, my leadership or my life that I had not seen before.	0	0	4	39	124	**4.71**	5.00	0
	0%	0%	3%	23%	74%			
Being in groups was an important and useful course design element.	0	0	6	35	126	**4.72**	5.00	0
	0%	0%	4%	21%	75%			
The assignment exercises were important and useful in developing myself to be a leader and exercise leadership effectively.	0	2	4	45	116	**4.65**	5.00	0
	%	1%	2%	27%	70%			
The assignments were clear and accessible to me.	0	5	6	62	94	**4.47**	5.00	0
	0%	3%	4%	37%	56%			
The assignments were clear to everyone in my group.	0	17	25	76	49	**3.94**	5.00	0
	0%	10%	15%	46%	29%			
The breaks were well-managed.	0	2	5	46	114	**4.63**	5.00	0
	%	2%	3%	27%	68%			
There was the right ratio of group work to individual and paired work in the course.	0	5	21	65	76	**4.27**	5.00	0
	0%	3%	12%	39%	46%			
The amount of work in groups was appropriate.	0	6	12	63	86	**4.37**	5.00	0
	0%	4%	7%	38%	51%			
The amount of paired work was appropriate.	1	6	20	71	69	**4.20**	5.00	0
	1%	4%	12%	42%	41%			
The amount of individual work was just right.	0	8	22	70	67	**4.16**	5.00	0
	0%	5%	14%	41%	40%			
The amount and length of breaks was	1	5	13	62	86	**4.34**	5.00	0

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just right.	1%	3%	8%	37%	51%			

6. RATE THE EFFECTIVENESS OF THE INSTRUCTORS (presented alphabetically)

	1	2	3	4	5	Avg	Med	NR
Jeri Echeverria was an effective instructor.	1	0	0	30	136	**4.80**	5.00	0
	1%	0%	0%	18%	81%			
Jeri Echeverria was able to transfer the course contents in a clear and understandable manner.	0	0	2	29	136	**4.80**	5.00	0
	0%	0%	1%	17%	82%			
Jeri Echeverria was open to and had clarity regarding the questions and remarks of the participants.	0	2	4	26	135	**4.76**	5.00	0
	0%	1%	2%	16%	81%			
Jeri Echeverria presented the course in a captivating manner.	0	1	2	22	142	**4.83**	5.00	0
	0%	1%	1%	13%	85%			
Jeri's Overall/Average Score:						**4.80**		
Werner Erhard was an effective instructor.	1	2	6	23	135	**4.74**	5.00	0
	1%	1%	4%	13%	81%			
Werner Erhard was able to transfer the course contents in a clear and understandable manner.	1	5	4	23	134	**4.72**	5.00	0
	1%	3%	2%	14%	80%			
Werner Erhard was open to and had clarity regarding the questions and remarks of the participants.	1	4	9	21	132	**4.67**	5.00	0
	1%	2%	5%	13%	79%			
Werner Erhard presented the course in a captivating manner.	1	3	11	21	132	**4.67**	5.00	0
	1%	1%	6%	13%	79%			
Werner's Overall/Average Score:						**4.70**		
Steve Zaffron was an effective instructor.	2	1	2	26	136	**4.67**	5.00	0
	1%	1%	1%	16%	81%			
Steve Zaffron was able to transfer the course contents in a clear and understandable manner.	0	0	1	30	136	**4.78**	5.00	0
	0%	0%	1%	18%	81%			
Steve Zaffron was open to and had clarity regarding the questions and remarks of the participants.	2	2	9	30	124	**4.63**	5.00	0
	1%	1%	5%	18%	75%			
Steve Zaffron presented the course in a captivating manner.	0	2	2	29	134	**4.77**	5.00	0
	%	1%	1%	18%	80%			
Steve's Overall/Average Score:						**4.75**		
Instructor Team's Overall/Average Score:						**4.75**		

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7. REGISTRATION/PRE-CLASSROOM PROCESS SUPPORTS PROMISE

Where X is a number from 1 (lowest) to 10 (highest).	1	2	3	4	5	6	7	8	9	10	Av	Med	NR
	1	0	1	0	5	1	6	22	29	96	**9.16**	10.00	6
	1%	0%	1%	0%	3%	1%	4%	13%	17%	57%			

8. ENVIRONMENT CREATED BY IEM & RITZ

Where X is a number from 1 (lowest) to 10 (highest).	1	2	3	4	5	6	7	8	9	10	Av	Med	NR
	0	0	0	0	1	5	6	10	18	119	**9.48**	10.00	8
	0%	0%	0%	0%	1%	3%	4%	6%	11%	71%			

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Being A Leader, And The Effective Exercise Of Leadership
An Ontological / Phenomenological Model

Clemson University
June 12-14 & 16-18, 2016

Evaluative Tabulated Results

Answers below are on the following 5-point scale:
1 = not at all
2 = not much
3 = neutral
4 = somewhat
5 = very much

1. PROMISES OF THE COURSE

Obviously, you cannot know yet the full extent of the impact this course will have on you. Please answer the following to the best of your present knowledge.

	1	2	3	4	5	Av	Med	NR
Was there a time during the course where you experienced yourself being a leader as your natural self-expression?	2	1	1	30	46	4.46	5.00	0
Do you experience yourself being a leader as your natural self-expression now?	0	0	4	31	45	4.51	5.00	0
In those moments when you choose to be a leader, do you feel that you can count on yourself to generate your own **access** to being a leader as your natural self-expression?	0	0	2	27	51	4.61	5.00	0
Is the *future you are living into* one in which you exercise leadership as your natural self-expression?	1	0	2	17	60	4.69	5.00	0
This course delivered on its promise: "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, **you will be a leader**."	1	0	2	16	61	4.70	5.00	0

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Answers below are on the following 5-point scale:
1 = strongly disagree
2 = disagree
3 = neither agree nor disagree
4 = agree
5 = strongly agree

2. OVERALL PROGRAM

	1	2	3	4	5	Av	Med	NR
This course was **one of the three best courses I've ever taken.**	0	1	9	21	49	4.48	5.00	0
The course effectively addressed concerns, questions, and issues important to leadership and my practice of it.	2	0	3	24	51	4.53	5.00	0
I will be able to use the teachings of the course in my personal and professional development.	2	0	0	22	56	4.63	5.00	0
I was challenged to critically examine my interpretations, beliefs, assumptions and worldview in a way that resulted in my growth and development as a leader.	2	0	1	9	68	4.76	5.00	0
There was a lively interaction between theory and practice.	2	1	7	19	51	4.45	5.00	0

	1	2	3	4	5	6	7	8	9	10	Av	Med	NR
I award this course an overall grade of X where X is a number from 1 (lowest) to 10 (highest).	0	0	0	0	0	0	4	17	27	32	9.09	9.00	0

Answers below are on the following 5-point scale:
1 = strongly disagree
2 = disagree
3 = neither agree nor disagree
4 = agree
5 = strongly agree

3. THE METHOD OF PRESENTING THIS COURSE

	1	2	3	4	5	Av	Med	NR
The use of fully written out slides that are read word for word with the instructor commenting, discussing and answering questions is effective in presenting this material.	2	2	5	20	51	4.45	5.00	0
This presentation method made the material accessible and useful to me.	2	0	1	28	49	4.53	5.00	0
This presentation method must be used in future versions of this program.	1	4	11	21	43	4.26	5.00	0

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4. COURSE CONTENT

	1	2	3	4	5	Av	Med	NR
The overall content of the course was in line with the course descriptions on the website.	1	1	3	21	54	4.58	5.00	0
In my experience of life "as-lived", I can see the difference between being "in the stands" and being "on the court".	1	0	0	12	67	4.80	5.00	0

Answers below are on the following 5-point scale:
1 = not at all
2 = not much
3 = neutral
4 = somewhat
5 = very much

4. COURSE CONTENT (Continued)

To what degree did you find that the following course distinctions had a positive and productive effect in the way you see yourself, others, and situations you are confronted with?

	1	2	3	4	5	Av	Med	NR
Discovering Discovery	0	1	2	17	60	4.70	5.00	0
"Where Seeing X is Happening"	0	0	4	22	54	4.63	5.00	0
First Person/On-the-Court and Third Person/In-the-Stands	0	0	2	9	69	4.84	5.00	0
Way of Being and Actions Correlated with Occurring	0	0	3	17	60	4.71	5.00	0
Foundations: Being Given Being & Action by Something Bigger	0	1	2	11	66	4.78	5.00	0
Foundations: Authenticity	0	0	0	8	72	4.90	5.00	0
Foundations: Integrity	1	0	0	3	76	4.91	5.00	0
Foundations: Being Cause-in-the-Matter	0	0	2	13	65	4.79	5.00	0
Contextual Framework: Leader/Leadership as Linguistic Abstractions	0	0	3	18	59	4.70	5.00	0
Contextual Framework: Leader/Leadership as Domains	0	1	1	23	55	4.65	5.00	0
Contextual Framework: Leader/Leadership as Phenomenon	0	2	5	26	47	4.48	5.00	0
Contextual Framework: Leader/Leadership as Terms	0	0	5	22	53	4.60	5.00	0
Ontological Constraints: (Functional) Rackets, Life Sentences, Hijack	0	1	2	13	64	4.75	5.00	0

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Answers below are on the following 5-point scale:
1 = strongly disagree
2 = disagree
3 = neither agree nor disagree
4 = agree
5 = strongly agree

5. SHARING, GROUPS, BREAKS AND ASSIGNMENTS

	1	2	3	4	5	Av	Med	NR
Through my own and others' sharing our experiences with the material, I saw things about myself, my leadership or my life that I had not seen before.	0	0	1	25	54	4.66	5.00	0
Being in groups was an important and useful course design element.	0	1	2	16	61	4.71	5.00	0
The assignment exercises were important and useful in developing myself to be a leader and exercise leadership effectively.	0	1	2	30	47	4.54	5.00	0
The assignments were clear and accessible to me.	1	0	1	34	44	4.50	5.00	0
The assignments were clear to everyone in my group.	1	7	10	30	32	4.06	4.00	0
The breaks were well-managed.	0	0	1	24	55	4.68	5.00	0
There was the right ratio of group work to individual and paired work in the course.	1	3	9	33	34	4.20	4.00	0
The amount of work in groups was appropriate.	1	6	4	36	33	4.18	4.00	0
The amount of paired work was appropriate.	1	12	10	30	27	3.88	4.00	0
The amount of individual work was just right.	1	6	12	30	31	4.05	4.00	0
The amount and length of breaks was just right.	0	9	7	32	32	4.09	4.00	0

6. RATE THE EFFECTIVENESS OF THE INSTRUCTORS (presented alphabetically)

	1	2	3	4	5	Av	Med	NR
Jeri Echeverria was an effective instructor.	0	1	2	14	63	4.74	5.0	0
Jeri Echeverria was able to transfer the course contents in a clear and understandable manner.	0	0	2	18	60	4.73	5.00	0
Jeri Echeverria was open to and had clarity regarding the questions and remarks of the participants.	0	6	0	16	58	4.58	5.00	0
Jeri Echeverria presented the course in a captivating manner.	1	0	3	16	60	4.68	5.00	0

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Werner Erhard was an effective instructor.	1	2	3	8	66	4.70	5.00	0
Werner Erhard was able to transfer the course contents in a clear and understandable manner.	1	1	5	17	56	4.58	5.00	0
Werner Erhard was open to and had clarity regarding the questions and remarks of the participants.	0	2	2	8	68	4.78	5.00	0
Werner Erhard presented the course in a captivating manner.	1	2	5	6	66	4.68	5.00	0
Michael Jensen was an effective instructor.	0	2	6	21	51	4.51	5.00	0
Michael Jensen was able to transfer the course contents in a clear and understandable manner.	0	1	5	24	50	4.54	5.00	0
Michael Jensen was open to and had clarity regarding the questions and remarks of the participants.	0	2	5	22	51	4.53	5.00	0
Michael Jensen presented the course in a captivating manner.	0	2	8	20	50	4.48	5.00	0
Steve Zaffron was an effective instructor.	0	2	0	16	62	4.73	5.00	0
Steve Zaffron was able to transfer the course contents in a clear and understandable manner.	0	1	2	12	65	4.76	5.00	0
Steve Zaffron was open to and had clarity regarding the questions and remarks of the participants.	0	1	3	17	59	4.68	5.00	0
Steve Zaffron presented the course in a captivating manner.	0	2	1	20	57	4.65	5.00	0

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Being A Leader, And The Effective Exercise Of Leadership
An Ontological / Phenomenological Model

Cancun, Mexico
December 6-8, 10-12, 2015

Evaluative Tabulated Results

Answers below are on the following 5-point scale:
1 = not at all
2 = not much
3 = neutral
4 = somewhat
5 = very much

1. PROMISES OF THE COURSE

Obviously, you cannot know yet the full extent of the impact this course will have on you. Please answer the following to the best of your present knowledge.

	1	2	3	4	5	Av	Med	NR
Was there a time during the course where you experienced yourself being a leader as your natural self-expression?	1	4	3	78	123	4.52	5.00	0
Do you experience yourself being a leader as your natural self-expression now?	1	3	4	88	113	4.48	5.00	0
In those moments when you choose to be a leader, do you feel that you can count on yourself to generate your own **access** to being a leader as your natural self-expression?	1	2	4	62	140	4.62	5.00	0
Is the *future you are living into* one in which you exercise leadership as your natural self-expression?	0	2	2	49	156	4.72	5.00	0
This course delivered on its promise: "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, **you will be a leader**."	0	0	3	38	168	4.79	5.00	0

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Answers below are on the following 5-point scale:
1 = strongly disagree
2 = disagree
3 = neither agree nor disagree
4 = agree
5 = strongly agree

2. OVERALL PROGRAM

	1	2	3	4	5	Av	Med	NR
This course was **one of the three best courses I've ever taken.**	4	7	19	38	141	4.46	5.00	0
The course effectively addressed concerns, questions, and issues important to leadership and my practice of it.	4	0	2	61	142	4.61	5.00	0
I will be able to use the teachings of the course in my personal and professional development.	5	0	0	32	172	4.75	5.00	0
The overall contents of the course lived up to my expectations.	5	0	3	34	167	4.71	5.00	0
There was a lively interaction between theory and practice.	3	3	7	46	150	4.61	5.00	0

	1	2	3	4	5	6	7	8	9	10	Av	Med	NR
I award this course an overall grade of X where X is a number from 1 (lowest) to 10 (highest).	0	0	0	0	1	1	9	27	60	111	9.28	10.00	0

Answers below are on the following 5-point scale:
1 = strongly disagree
2 = disagree
3 = neither agree nor disagree
4 = agree
5 = strongly agree

3. THE METHOD OF PRESENTING THIS COURSE

	1	2	3	4	5	Av	Med	NR
The use of fully written out slides that are read word for word with the instructor commenting, discussing and answering questions is effective in presenting this material.	1	6	7	76	119	4.46	5.00	0
This presentation method made the material accessible and useful to me.	1	3	9	67	129	4.53	5.00	0
This presentation method must be used in future versions of this program.	2	8	30	71	98	4.22	5.00	0

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4. COURSE CONTENT

	1	2	3	4	5	Av	Med	NR
The overall content of the course was in line with the course descriptions on the website.	0	1	20	45	143	4.58	5.00	0
In my experience of life "as-lived", I can see the difference between being "in the stands" and being "on the court".	0	0	2	25	182	4.86	5.00	0

Answers below are on the following 5-point scale:
1 = not at all
2 = not much
3 = neutral
4 = somewhat
5 = very much

4. COURSE CONTENT (Continued)

To what degree did you find that the following course distinctions had a positive and productive effect in the way you see yourself, others, and situations you are confronted with?

	1	2	3	4	5	Av	Med	NR
Discovering Discovery	0	2	14	42	151	4.64	5.00	0
"Where Seeing X is Happening"	0	2	3	40	164	4.75	5.00	0
First Person/On-the-Court and Third Person/In-the-Stands	0	0	5	36	168	4.78	5.00	0
Way of Being and Actions Correlated with Occurring	0	0	5	32	172	4.80	5.00	0
Foundations: Being Given Being & Action by Something Bigger	0	0	5	34	170	4.79	5.00	0
Foundations: Authenticity	0	1	2	25	181	4.85	5.00	0
Foundations: Integrity	0	0	1	5	203	4.97	5.00	0
Foundations: Being Cause-in-the-Matter	0	2	2	47	158	4.73	5.00	0
Contextual Framework: Leader/Leadership as Linguistic Abstractions	0	1	2	30	176	4.82	5.00	0
Contextual Framework: Leader/Leadership as Concepts	5	4	13	58	129	4.44	5.00	0
Contextual Framework: Leader/Leadership as Phenomena	0	2	1	53	153	4.71	5.00	0
Contextual Framework: Leader/Leadership as Terms	0	5	4	63	137	4.59	5.00	0
Ontological Constraints: (Functional) Rackets, Life Sentences, Hijack	1	0	0	32	176	4.83	5.00	0

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Answers below are on the following 5-point scale:
1 = strongly disagree
2 = disagree
3 = neither agree nor disagree
4 = agree
5 = strongly agree

5. SHARING, GROUPS, BREAKS AND ASSIGNMENTS

	1	2	3	4	5	Av	Med	NR
Through my own and others' sharing our experiences with the material, I saw things about myself, my leadership or my life that I had not seen before.	1	1	4	47	156	4.70	5.00	0
Being in groups was an important and useful course design element.	1	4	3	44	157	4.68	5.00	0
The assignment exercises were important and useful in developing myself to be a leader and exercise leadership effectively.	0	2	7	67	133	4.58	5.00	0
The assignments were clear and accessible to me.	0	8	10	89	102	4.36	4.00	0
The assignments were clear to everyone in my group.	1	21	30	105	52	3.89	4.00	0
The breaks were well-managed.	0	1	7	87	114	4.50	5.00	0
There was the right ratio of group work to individual and paired work in the course.	3	12	28	83	83	4.11	4.00	0
The amount of work in groups was appropriate.	1	9	20	85	94	4.25	4.00	0
The amount of paired work was appropriate.	1	22	29	87	70	3.97	4.00	0
The amount of individual work was just right.	2	26	38	76	67	3.86	4.00	0
The amount and length of breaks was just right.	1	17	11	90	90	4.20	4.00	0

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6. RATE THE EFFECTIVENESS OF THE INSTRUCTORS (presented alphabetically)

	1	2	3	4	5	Av	Med	NR
Jeri Echeverria was an effective instructor.	0	0	6	60	143	4.66	5.00	0
Jeri Echeverria was able to transfer the course contents in a clear and understandable manner.	0	0	5	61	143	4.66	5.00	0
Jeri Echeverria was open to and had clarity regarding the questions and remarks of the participants.	0	2	5	55	147	4.66	5.00	0
Jeri Echeverria presented the course in a captivating manner.	0	0	5	61	143	4.66	5.00	0
Werner Erhard was an effective instructor.	0	1	2	13	193	4.90	5.00	0
Werner Erhard was able to transfer the course contents in a clear and understandable manner.	0	2	3	22	182	4.84	5.00	0
Werner Erhard was open to and had clarity regarding the questions and remarks of the participants.	0	0	1	11	197	4.94	5.00	0
Werner Erhard presented the course in a captivating manner.	1	0	5	25	178	4.81	5.00	0
Steve Zaffron was an effective instructor.	0	1	2	32	174	4.81	5.00	0
Steve Zaffron was able to transfer the course contents in a clear and understandable manner.	0	2	0	36	171	4.80	5.00	0
Steve Zaffron was open to and had clarity regarding the questions and remarks of the participants.	0	9	3	50	147	4.60	5.00	0
Steve Zaffron presented the course in a captivating manner.	0	1	1	41	166	4.78	5.00	0

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Being A Leader, And The Effective Exercise Of Leadership
An Ontological / Phenomenological Model

Dubai
January 6 - 13, 2015

Evaluative Tabulated Results

Answers below are on the following 5-point scale:
1 = not at all
2 = not much
3 = neutral
4 = somewhat
5 = very much

1. PROMISES OF THE COURSE

Obviously, you cannot know yet the full extent of the impact this course will have on you. Please answer the following to the best of your present knowledge.

	1	2	3	4	5	Av	Med	NR
Was there a time during the course where you experienced yourself being a leader as your natural self-expression?	1	4	6	23	30	4.20	4.00	6
Do you experience yourself being a leader as your natural self-expression now?	0	6	7	22	29	4.16	4.00	6
In those moments when you choose to be a leader, do you feel that you can count on yourself to generate your own **access** to being a leader as your natural self-expression?	0	3	4	18	39	4.45	5.00	6
Is the future you are living into one in which you exercise leadership as your natural self-expression?	1	5	2	26	30	4.23	4.00	6
To what degree did this course deliver on its promise: "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, you will be a leader."	0	4	5	15	40	4.42	5.00	6
To what extent did the Leadership Project facilitate your discovery of course concepts?	0	2	8	23	30	4.29	4.00	7
How important was the Leadership Project as an aspect of the Course?	0	2	5	18	38	4.46	5.00	7

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Answers below are on the following 5-point scale:
1 = strongly disagree
2 = disagree
3 = neither agree nor disagree
4 = agree
5 = strongly agree

2. OVERALL PROGRAM

	1	2	3	4	5	Av	Med	NR
This course was one of the three best courses I've ever taken.	0	2	3	13	44	4.60	5.00	8
The course effectively addressed concerns, questions, and issues important to leadership and my practice of it.	0	2	3	22	34	4.44	5.00	9
I will be able to use the teachings of the course in my personal and professional development.	0	0	3	15	42	4.65	5.00	10
I was challenged to critically examine my interpretations, beliefs, assumptions and worldview in a way that resulted in my growth an development as a leader.	0	3	4	24	30	4.33	4.00	9
There was a lively interaction between theory and practice.	1	1	2	23	32	4.42	5.00	11
The course was well structured.	2	1	5	20	33	4.33	5.00	9

	1	2	3	4	5	6	7	8	9	10	Av	Med	NR
I award this course an overall grade of X where X is a number from 1 (worst) to 10 (best).	1	0	1	1	0	0	5	12	18	23	8.70	9.00	9

Answers below are on the following 5-point scale:
1 = strongly disagree
2 = disagree
3 = neither agree nor disagree
4 = agree
5 = strongly agree

3. THE METHOD OF PRESENTING THIS COURSE

	1	2	3	4	5	Av	Med	NR
The use of fully written out slides that are read word for word with the instructor commenting, discussing and answering questions is effective in presenting this material.	2	2	5	28	24	4.15	4.00	9
This presentation method made the material accessible and useful to me.	0	4	4	25	28	4.26	4.00	9
This presentation method must be used in future versions of this program.	1	3	11	20	26	4.10	4.00	9

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4. COURSE CONTENT

	1	2	3	4	5	Av	Med	NR
The overall content of the course was in line with the course descriptions on the website.	0	1	4	22	30	4.42	5.00	13
In my experience of life "as-lived", I can see the difference between being "in the stands" and being "on the court	0	0	1	17	40	4.67	5.00	12

Answers below are on the following 5-point scale:
1 = not at all
2 = not much
3 = neutral
4 = somewhat
5 = very much

4. COURSE CONTENT (Continued)

To what degree did you find that the following course distinctions had a positive and productive effect in the way you see yourself, others, and situations you are confronted with?

	1	2	3	4	5	Av	Med	NR
Discovering Discovery	0	0	3	26	30	4.46	5.00	11
"Where Seeing X is Happening"	0	1	4	15	36	4.54	5.00	14
First Person/On-the-Court and Third Person/In-the-Stands	0	1	3	14	41	4.61	5.00	11
Way of Being and Actions Correlated with Occurring	0	0	1	10	48	4.80	5.00	11
Foundations: Being Committed to Something Bigger than Self	0	2	3	11	43	4.61	5.00	11
Foundations: Authenticity	0	0	3	5	51	4.81	5.00	11
Foundations: Integrity	0	0	2	6	50	4.83	5.00	12
Foundations: Being Cause-in-the-Matter	0	1	1	11	46	4.73	5.00	11
Contextual Framework: Leader/Leadership as Linguistic Abstractions	0	3	4	14	37	4.47	5.00	12
Contextual Framework: Leader/Leadership as Concepts	0	2	5	16	36	4.46	5.00	11
Contextual Framework: Leader/Leadership as Phenomenon	0	2	7	14	35	4.41	5.00	12
Contextual Framework: Leader/Leadership as Terms	0	6	6	17	30	4.20	5.00	11
Ontological Constraints: (Functional) Rackets	0	0	2	17	39	4.64	5.00	12
Ontological Constraints: (Functional) Life Sentences	1	0	4	12	41	4.59	5.00	12
Ontological Constraints: (Functional) Amygdala Hijack	1	0	3	16	39	4.56	5.00	12

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Answers below are on the following 5-point scale:
1 = strongly disagree
2 = disagree
3 = neither agree nor disagree
4 = agree
5 = strongly agree

5. SHARING, GROUPS, BREAKS AND ASSIGNMENTS

	1	2	3	4	5	Av	Med	NR
Through my own and others' sharing our experiences with the material, I saw things about myself, my leadership or my life that I had not seen before.	0	0	1	27	30	4.50	5.00	12
Being in groups was an important and useful course design element.	1	0	4	19	35	4.47	5.00	11
The assignment exercises were important and useful in developing myself to be a leader and exercise leadership effectively.	0	0	2	21	36	4.58	5.00	12
The assignments were clear and accessible to me.	0	0	4	22	33	4.49	5.00	11
The assignments were clear to everyone in my group.	0	8	9	29	13	3.80	4.00	11
The breaks were well-managed.	1	0	7	25	26	4.27	4.00	11
There was the right ratio of group work to individual and paired work in the course.	0	5	10	29	14	3.90	4.00	11

Answers below are on the following 5-point scale:
1 = not enough
2 =
3 = just right
4 =
5 = too much/too many/too long

	1	2	3	4	5	Av	Med	NR
The amount of work in groups was:	1	4	33	12	9	3.41	3.00	11
The amount of paired work was:	1	6	41	8	3	3.10	3.00	12
The amount of individual work was:	5	14	33	3	4	2.78	3.00	11
The number of breaks was:	3	2	49	3	2	2.98	3.00	11
The length of the breaks was:	5	7	41	3	3	2.86	3.00	11
The amount of time between breaks was:	3	2	45	4	3	3.04	3.00	11

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6. RATE THE EFFECTIVENESS OF THE INSTRUCTORS (presented alphabetically)

	1	2	3	4	5	Av	Med	NR
Jeri Echeverria was an effective instructor.	0	1	7	26	24	4.26	4.00	11
Jeri Echeverria was able to transfer the course contents in a clear and understandable manner.	0	2	5	27	24	4.26	4.00	13
Jeri Echeverria was open to and had clarity regarding the questions and remarks of the participants.	0	1	8	18	31	4.36	5.00	12
Jeri Echeverria presented the course in a captivating manner.	1	3	10	29	15	3.93	4.00	12
Werner Erhard was an effective instructor.	0	0	0	9	50	4.85	5.00	12
Werner Erhard was able to transfer the course contents in a clear and understandable manner.	0	0	2	12	45	4.73	5.00	12
Werner Erhard was open to and had clarity regarding the questions and remarks of the participants.	0	0	4	10	45	4.69	5.00	11
Werner Erhard presented the course in a captivating manner.	1	1	0	5	51	4.79	5.00	11
Kari Granger was an effective instructor.	1	0	1	18	38	4.59	5.00	11
Kari Granger was able to transfer the course contents in a clear and understandable manner.	0	0	1	21	36	4.60	5.00	12
Kari Granger was open to and had clarity regarding the questions and remarks of the participants.	1	0	1	21	35	4.53	5.00	12
Kari Granger presented the course in a captivating manner.	2	1	3	22	30	4.33	5.00	12
Michael Jensen was an effective instructor.	0	0	4	17	37	4.57	5.00	12
Michael Jensen was able to transfer the course contents in a clear and understandable manner.	0	0	2	18	38	4.62	5.00	12
Michael Jensen was open to and had clarity regarding the questions and remarks of the participants.	0	0	1	13	44	4.74	5.00	12
Michael Jensen presented the course in a captivating manner.	1	1	7	22	27	4.26	4.00	12
Steve Zaffron was an effective instructor.	0	1	6	15	36	4.48	5.00	12
Steve Zaffron was able to transfer the course contents in a clear and understandable manner.	0	1	3	12	41	4.63	5.00	12
Steve Zaffron was open to and had clarity regarding the questions and remarks of the participants.	0	0	7	13	38	4.53	5.00	12
Steve Zaffron presented the course in a captivating manner.	1	4	5	18	30	4.24	5.00	13

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Being A Leader, And The Effective Exercise Of Leadership

An Ontological / Phenomenological Model

Bermuda

November, 2014

Evaluative Tabulated Results

Answers below are on the following 5-point scale:	
1	Not at All
2	Not Much
3	Neutral
4	Somewhat
5	Very Much

Table 1: Promise of the Course

Obviously, you cannot know yet the full extent of the impact this course will have on you. Please answer the following to the best of your present knowledge.

Question	1	2	3	4	5	Avg	Median	N
Was there a time during the course where you experienced yourself being a leader as your natural self-expression?	1	0	1	26	55	4.61	5	83
Do you experience yourself being a leader as your natural self-expression now?	0	0	3	31	49	4.55	5	83
In those moments when you choose to be a leader, do you feel that you can count on yourself to generate your own access to being a leader as your natural self-expression?	0	0	2	24	57	4.66	5	83
Is the future you are living into one in which you exercise leadership as your natural self-expression?	0	0	2	23	57	4.67	5	82
To what degree did this course deliver on its promise: 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	0	0	0	9	72	4.89	5	81

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Answers below are on the following 5-point scale:	
1	Strongly Disagree
2	Disagree
3	Neither Agree nor Disagree
4	Agree
5	Strongly Agree

Table 2: Overall Program

Question	1	2	3	4	5	Avg	Median	N
The course was one of the three best courses I've ever taken.	0	0	3	9	66	4.81	5	78
The course effectively addressed concerns, questions and issues important to leadership and my practice of it.	0	0	0	15	65	4.81	5	80
I will be able to use the teachings of the course in my personal and professional development.	0	0	0	7	73	4.91	5	80
I was challenged to critically examine my interpretations, beliefs, assumptions and worldview in a way that resulted in my growth and development as a leader.	0	0	0	12	67	4.85	5	79
There was a lively interaction between theory and practice.	0	2	2	15	61	4.69	5	80
The course was well structured.	0	1	4	29	45	4.49	5	79

Table 2: Overall Program (Continued)

Question	1	2	3	4	5	6	7	8	9	10	Avg	Median	N
I award this course an overall grade of: Choose one option with 1 being worst and 10 being best.	0	0	0	0	0	0	1	9	21	48	9.47	10	79

Answers below are on the following 5-point scale:	
1	Strongly Disagree
2	Disagree
3	Neither Agree nor Disagree
4	Agree
5	Strongly Agree

Table 3: The Method of Presenting the Contextual Framework for Leadership

Question	1	2	3	4	5	Avg	Median	N
The use of fully written out slides that are read word for word with the instructor commenting, discussing and answering questions is effective in presenting this material.	0	0	4	22	54	4.63	5	80
This presentation method made the material accessible and useful to me.	0	1	4	15	60	4.68	5	80
This presentation method must be used in future versions of this program.	0	1	13	17	49	4.43	5	80

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Answers below are on the following 5-point scale:	
1	Strongly Disagree
2	Disagree
3	Neither Agree nor Disagree
4	Agree
5	Strongly Agree

Table 4: Course Content

Question	1	2	3	4	5	Avg	Median	N
The overall content of the course was in line with the course descriptions on the website.	0	0	3	16	60	4.72	5	79
In my experience of my life "as-lived", I can see the difference between being "in the stands" and being "on the court"	0	0	1	10	68	4.85	5	79

Table 4: Course Content (continued)

To what degree did you find that the following course distinctions had a positive and productive effect in the way you see yourself, others, and situations you are confronted with?

Question	1	2	3	4	5	Avg	Median	N
Discovering Discovery	3	0	6	17	53	4.48	5	79
"Where Seeing X is Happening"	0	1	0	15	63	4.77	5	79
First Person/On-the-Court and Third Person/In-the-Stands	0	1	2	20	56	4.66	5	79
Way of Being and Actions Correlated with Occurring	0	0	0	9	70	4.89	5	79
Foundations: Being Committed to Something Bigger than Self	0	1	1	23	54	4.65	5	79
Foundations: Authenticity	0	1	1	14	63	4.76	5	79
Foundations: Integrity	0	0	0	2	77	4.97	5	79
Foundations: Being Cause-in-the-Matter	0	0	2	15	62	4.76	5	79
Contextual Framework: Leader/Leadership as Linguistic Abstractions	0	3	2	20	54	4.58	5	79
Contextual Framework: Leader/Leadership as Concepts	0	4	3	29	43	4.41	5	79
Contextual Framework: Leader/Leadership as Phenomenon	0	4	2	22	51	4.52	5	79
Contextual Framework: Leader/Leadership as Terms	1	3	2	28	44	4.42	5	78
Ontological Constraints: (Functional) Rackets	0	1	3	18	57	4.66	5	79
Ontological Constraints: (Functional) Life Sentences	0	1	3	14	61	4.71	5	79
Ontological Constraints: (Functional) Amygdala Hijack	0	1	3	17	57	4.67	5	78

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Answers below are on the following 5-point scale:	
1	Strongly Disagree
2	Disagree
3	Neither Agree nor Disagree
4	Agree
5	Strongly Agree

Table 5: Sharing, Breaks, Groups and Assignment

Question	1	2	3	4	5	Avg	Median	N
Through my own and others' sharing our experiences with the material, I saw things about myself, my leadership, or my life that I had not seen before.	0	0	1	18	57	4.74	5	76
Being in groups was an important and useful course design element.	1	1	1	12	61	4.72	5	76
The assignment exercises were important and useful in developing myself to be a leader and exercise leadership effectively.	0	0	2	21	52	4.67	5	75
The assignments were clear and accessible to me.	0	0	3	40	33	4.39	4	76
The assignments were clear to everyone in my group.	1	5	7	39	24	4.05	4	76
The breaks were well-managed.	0	1	11	26	38	4.33	4.5	76
There was the right ratio of group work to individual and paired work in the course.	2	5	7	22	40	4.22	5	76

Answers below are on the following 5-point scale:	
1	Not Enough
2	'
3	Just Right
4	'
5	Too Much/Too Many/Too Long

Table 5: Sharing, Breaks, Groups and Assignment (continued)

Question	1	2	3	4	5	Avg	Median	N
The amount of work in groups was:	0	6	50	15	5	3.25	3	76
The amount of paired work was:	6	14	49	7	0	2.75	3	76
The amount of individual work was:	10	14	49	3	0	2.59	3	76
The number of breaks was:	1	3	67	1	4	3.05	3	76
The length of the breaks was:	3	12	60	0	1	2.79	3	76
The amount of time between breaks was:	2	4	66	3	0	2.93	3	75

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Answers below are on the following 5-point scale:	
1	Strongly Disagree
2	Disagree
3	Neither Agree nor Disagree
4	Agree
5	Strongly Agree

Table 6: Effectiveness of the Instructors
Jeri Echeverria

Question	1	2	3	4	5	Avg	Median	N
Was an effective instructor.	0	1	7	42	24	4.2	4	74
Was able to transfer the course content in a clear and understandable manner.	0	1	6	38	29	4.28	4	74
Was open to and had clarity regarding the questions and remarks of the participants.	0	0	7	35	32	4.34	4	74
Presented the course in a captivating manner.	0	5	11	42	16	3.93	4	74

Table 6: Effectiveness of the Instructors
Werner Erhard

Question	1	2	3	4	5	Avg	Median	N
Was an effective instructor.	0	0	0	4	70	4.95	5	74
Was able to transfer the course content in a clear and understandable manner.	0	0	0	6	68	4.92	5	74
Was open to and had clarity regarding the questions and remarks of the participants.	0	0	0	8	66	4.89	5	74
Presented the course in a captivating manner.	0	0	0	1	73	4.99	5	74

Table 6: Effectiveness of the Instructors
Mike Jensen

Question	1	2	3	4	5	Avg	Median	N
Was an effective instructor.	0	0	0	19	55	4.74	5	74
Was able to transfer the course content in a clear and understandable manner.	0	0	0	14	60	4.81	5	74
Was open to and had clarity regarding the questions and remarks of the participants.	0	0	0	14	60	4.81	5	74
Presented the course in a captivating manner.	0	0	2	27	44	4.58	5	73

Table 6: Effectiveness of the Instructors
Steve Zafron

Question	1	2	3	4	5	Avg	Median	N
Was an effective instructor.	0	1	0	15	57	4.75	5	73
Was able to transfer the course content in a clear and understandable manner.	0	1	0	12	60	4.79	5	73
Was open to and had clarity regarding the questions and remarks of the participants.	1	0	2	17	52	4.65	5	72
Presented the course in a captivating manner.	0	1	2	26	43	4.54	5	72

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Table 6: Effectiveness of the Instructors
Kari Granger

Question	1	2	3	4	5	Avg	Median	N
Was an effective instructor.	1	1	1	14	57	4.69	5	74
Was able to transfer the course content in a clear and understandable manner.	0	2	0	16	55	4.7	5	73
Was open to and had clarity regarding the questions and remarks of the participants.	0	1	2	17	53	4.67	5	73
Presented the course in a captivating manner.	0	1	2	17	53	4.67	5	73

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Being A Leader, And The Effective Exercise Of Leadership

An Ontological / Phenomenological Model

Singapore

July, 2014

Evaluative Tabulated Results

Answers below are on the following 5-point scale:	
1	Not at All
2	Not Much
3	Neutral
4	Somewhat
5	Very Much

Table 1: Promise of the Course

Obviously, you cannot know yet the full extent of the impact this course will have on you. Please answer the following to the best of your present knowledge.

Question	1	2	3	4	5	Avg	Median	N
Was there a time during the course where you experienced yourself being a leader as your natural self-expression?	0	10	11	49	33	4.02	4	103
Do you experience yourself being a leader as your natural self-expression now?	0	7	13	50	33	4.06	4	103
In those moments when you choose to be a leader, do you feel that you can count on yourself to generate your own access to being a leader as your natural self-expression?	0	3	5	43	53	4.4	5	104
Is the future you are living into one in which you exercise leadership as your natural self-expression?	0	5	9	41	49	4.29	4	104
To what degree did this course deliver on its promise: 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	0	6	10	30	57	4.34	5	103

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Answers below are on the following 5-point scale:	
1	Strongly Disagree
2	Disagree
3	Neither Agree nor Disagree
4	Agree
5	Strongly Agree

Table 2: Overall Program

Question	1	2	3	4	5	Avg	Median	N
The course was one of the three best courses I've ever taken.	0	6	16	39	41	4.13	4	102
The course effectively addressed concerns, questions and issues important to leadership and my practice of it.	1	4	9	55	32	4.12	4	101
I will be able to use the teachings of the course in my personal and professional development.	0	0	4	45	52	4.48	5	101
I was challenged to critically examine my interpretations, beliefs, assumptions and worldview in a way that resulted in my growth and development as a leader.	0	0	10	47	44	4.34	4	101
There was a lively interaction between theory and practice.	1	4	10	37	49	4.28	4	101
The course was well structured.	0	5	12	40	44	4.22	4	101

Table 2: Overall Program (Continued)

Question	1	2	3	4	5	6	7	8	9	10	Avg	Median	N
I award this course an overall grade of: Choose one option with 1 being worst and 10 being best:	0	1	0	3	1	8	11	23	32	22	8.28	9	101

Answers below are on the following 5-point scale:	
1	Strongly Disagree
2	Disagree
3	Neither Agree nor Disagree
4	Agree
5	Strongly Agree

Table 3: The Method of Presenting the Contextual Framework for Leadership

Question	1	2	3	4	5	Avg	Median	N
The use of fully written out slides that are read word for word with the instructor commenting, discussing and answering questions is effective in presenting this material.	2	6	12	42	38	4.08	4	100
This presentation method made the material accessible and useful to me.	1	3	13	43	40	4.18	4	100
This presentation method must be used in future versions of this program.	4	5	21	32	38	3.95	4	100

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Answers below are on the following 5-point scale:	
1	Strongly Disagree
2	Disagree
3	Neither Agree nor Disagree
4	Agree
5	Strongly Agree

Table 4: Course Content

Question	1	2	3	4	5	Avg	Median	N
The overall content of the course was in line with the course descriptions on the website.	1	0	21	40	38	4.14	4	100
In my experience of my life "as-lived", I can see the difference between being "in the stands" and being "on the court"	0	0	2	38	61	4.58	5	101

Table 4: Course Content (continued)

To what degree did you find that the following course distinctions had a positive and productive effect in the way you see yourself, others, and situations you are confronted with?

Question	1	2	3	4	5	Avg	Median	N
Discovering Discovery	0	3	5	30	57	4.48	5	95
"Where Seeing X is Happening"	1	6	10	29	49	4.25	5	95
First Person/On-the-Court and Third Person/In-the-Stands	0	0	3	34	58	4.58	5	95
Way of Being and Actions Correlated with Occurring	0	0	3	30	62	4.62	5	95
Foundations: Being Committed to Something Bigger than Self	0	1	4	27	63	4.6	5	95
Foundations: Authenticity	0	0	5	30	60	4.58	5	95
Foundations: Integrity	0	2	2	14	77	4.75	5	95
Foundations: Being Cause-in-the-Matter	0	1	4	25	65	4.62	5	95
Contextual Framework: Leader/Leadership as Linguistic Abstractions	0	3	7	39	46	4.35	4	95
Contextual Framework: Leader/Leadership as Concepts	0	3	11	47	34	4.18	4	95
Contextual Framework: Leader/Leadership as Phenomenon	0	3	11	39	42	4.26	4	95
Contextual Framework: Leader/Leadership as Terms	0	5	15	47	28	4.03	4	95
Ontological Constraints: (Functional) Rackets	0	2	6	27	59	4.52	5	94
Ontological Constraints: (Functional) Life Sentences	0	3	4	33	55	4.47	5	95
Ontological Constraints: (Functional) Amygdala Hijack	0	1	4	20	70	4.67	5	95

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Answers below are on the following 5-point scale:	
1	Strongly Disagree
2	Disagree
3	Neither Agree nor Disagree
4	Agree
5	Strongly Agree

Table 5: Sharing, Breaks, Groups and Assignment

Question	1	2	3	4	5	Avg	Median	N
Through my own and others' sharing our experiences with the material, I saw things about myself, my leadership, or my life that I had not seen before.	0	0	8	40	47	4.41	4	95
Being in groups was an important and useful course design element.	0	2	2	33	57	4.54	5	94
The assignment exercises were important and useful in developing myself to be a leader and exercise leadership effectively.	0	1	2	42	50	4.48	5	95
The assignments were clear and accessible to me.	0	1	8	52	35	4.26	4	96
The assignments were clear to everyone in my group.	0	14	19	42	21	3.73	4	96
The breaks were well-managed.	0	7	3	42	43	4.27	4	95
There was the right ratio of group work to individual and paired work in the course.	0	7	17	47	25	3.94	4	96

Answers below are on the following 5-point scale:	
1	Not Enough
2	'
3	Just Right
4	'
5	Too Much/Too Many/Too Long

Table 5: Sharing, Breaks, Groups and Assignment (continued)

Question	1	2	3	4	5	Avg	Median	N
The amount of work in groups was:	6	7	53	18	12	3.24	3	96
The amount of paired work was:	5	13	72	5	0	2.81	3	95
The amount of individual work was:	14	16	60	5	1	2.61	3	96
The number of breaks was:	4	4	85	3	0	2.91	3	96
The length of the breaks was:	14	10	68	2	1	2.64	3	95
The amount of time between breaks was:	4	6	77	6	3	2.98	3	96

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Answers below are on the following 5-point scale:	
1	Strongly Disagree
2	Disagree
3	Neither Agree nor Disagree
4	Agree
5	Strongly Agree

Table 6: Effectiveness of the Instructors
Jeri Echeverria

Question	1	2	3	4	5	Avg	Median	N
Was an effective instructor.	0	1	6	42	47	4.41	4	96
Was able to transfer the course content in a clear and understandable manner.	0	2	5	41	47	4.4	4	95
Was open to and had clarity regarding the questions and remarks of the participants.	0	4	8	37	47	4.32	4	96
Presented the course in a captivating manner.	1	3	11	42	39	4.2	4	96

Table 6: Effectiveness of the Instructors
Werner Erhard

Question	1	2	3	4	5	Avg	Median	N
Was an effective instructor.	1	1	11	29	53	4.39	5	95
Was able to transfer the course content in a clear and understandable manner.	1	2	12	21	59	4.42	5	95
Was open to and had clarity regarding the questions and remarks of the participants.	1	2	12	21	59	4.42	5	95
Presented the course in a captivating manner.	0	3	13	22	57	4.4	5	95

Table 6: Effectiveness of the Instructors
Mike Jensen

Question	1	2	3	4	5	Avg	Median	N
Was an effective instructor.	0	1	3	50	42	4.39	4	96
Was able to transfer the course content in a clear and understandable manner.	0	1	6	49	41	4.34	4	97
Was open to and had clarity regarding the questions and remarks of the participants.	0	1	5	38	53	4.47	5	97
Presented the course in a captivating manner.	0	1	14	40	42	4.27	4	97

Table 6: Effectiveness of the Instructors
Steve Zafron

Question	1	2	3	4	5	Avg	Median	N
Was an effective instructor.	0	2	1	30	64	4.61	5	97
Was able to transfer the course content in a clear and understandable manner.	1	1	4	26	65	4.58	5	97
Was open to and had clarity regarding the questions and remarks of the participants.	2	1	5	25	64	4.53	5	97
Presented the course in a captivating manner.	1	0	7	26	62	4.54	5	96

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Being A Leader, And
The Effective Exercise Of Leadership
An Ontological / Phenomenological Model

Cancun, Mexico Leadership Course Evaluation
October, 2013

Evaluative Tabulated Results

Answers below are on the following 5-point scale:
1 = not at all
2 = not much
3 = neutral
4 = somewhat
5 = very much

1. PROMISES OF THE COURSE

Obviously, you cannot know yet the full extent of the impact this course will have on you. Please answer the following to the best of your present knowledge.

	1	2	3	4	5	Av	Med	NR
Was there a time during the course where you experienced yourself being a leader as your natural self-expression?	0	5	3	51	88	4.51	5.00	0
Do you experience yourself being a leader as your natural self-expression now?	0	1	4	56	86	4.54	5.00	0
In those moments when you choose to be a leader, do you feel that you can count on yourself to generate your own access to being a leader as your natural self-expression?	0	0	6	40	101	4.65	5.00	0
Is the future you are living into one in which you exercise leadership as your natural self-expression?	1	2	5	39	100	4.60	5.00	0
This course delivered on its promise: "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**. In other words, **you will be a leader**."	0	2	5	35	105	4.65	5.00	0

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Answers below are on the following 5-point scale:
1 = strongly disagree
2 = disagree
3 = neither agree nor disagree
4 = agree
5 = strongly agree

2. OVERALL PROGRAM

	1	2	3	4	5	Av	Med	NR
My overall rating of the course is that it was **one of the three best courses I've ever taken.**	4	6	16	30	91	4.35	5.00	0
The course effectively addressed concerns, questions, and issues important to leadership and my practice of it.	3	1	6	42	95	4.53	5.00	0
The overall contents of the course lived up to my expectations.	2	1	8	42	94	4.53	5.00	0
I will be able to use the teachings of the course in my personal and professional development.	3	0	0	29	115	4.72	5.00	0
There was a lively interaction between theory and practice.	3	2	12	39	91	4.45	5.00	0
The course was well structured.	2	6	16	53	70	4.24	4.00	0

	1	2	3	4	5	6	7	8	9	10	Av	Med	NR
I award this course an overall grade of X where X is a number from 1 (lowest) to 10 (highest).	0	0	0	0	1	2	13	30	40	61	8.97	9.00	0

Answers below are on the following 5-point scale:
1 = strongly disagree
2 = disagree
3 = neither agree nor disagree
4 = agree
5 = strongly agree

3. THE METHOD OF PRESENTING THIS COURSE

	1	2	3	4	5	Av	Med	NR
The use of fully written out slides that are read word for word with the instructor commenting, discussing and answering questions is effective in presenting this material.	3	2	13	36	93	4.46	5.00	0
This presentation method made the material accessible and useful to me.	2	1	9	40	95	4.53	5.00	0
This presentation method must be used in future versions of this program.	3	5	20	40	79	4.27	5.00	0

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4. COURSE CONTENT

	1	2	3	4	5	Av	Med	NR
The overall content of the course was in line with the course descriptions on the website.	2	0	7	45	93	4.54	5.00	0
In my experience of life "as-lived", I can see the difference between being "in the stands" and being "on the court".	1	0	0	18	128	4.85	5.00	0

Answers below are on the following 5-point scale:
1 = not at all
2 = not much
3 = neutral
4 = somewhat
5 = very much

4. COURSE CONTENT (Continued)

To what degree did you find that the following course distinctions had a positive and productive effect in the way you see yourself, others, and situations you are confronted with?

	1	2	3	4	5	Av	Med	NR
Discovering Discovery	2	7	7	44	87	4.41	5.00	0
"Where Seeing X is Happening"	1	2	4	25	115	4.71	5.00	0
First Person/On-the-Court and Third Person/In-the-Stands	0	0	3	24	120	4.80	5.00	0
Way of Being and Actions Correlated with Occurring	0	0	1	9	137	4.93	5.00	0
Foundations: Integrity	0	0	0	5	142	4.97	5.00	0
Foundations: Authenticity	1	0	2	18	126	4.82	5.00	0
Foundations: Being Committed to Something Bigger than Self	0	0	4	28	115	4.76	5.00	0
Foundations: Being Cause-in-the-Matter	0	1	3	23	120	4.78	5.00	0
Contextual Framework: Leader/Leadership as Linguistic Abstractions	1	1	6	47	92	4.55	5.00	0
Contextual Framework: Leader/Leadership as Concepts	2	3	7	44	91	4.49	5.00	0
Contextual Framework: Leader/Leadership as Phenomenon	1	2	9	49	86	4.48	5.00	0
Contextual Framework: Leader/Leadership as Terms	1	5	9	48	84	4.42	5.00	0
Ontological Constraints: (Functional) Rackets	0	1	6	30	110	4.69	5.00	0
Ontological Constraints: (Functional) Life Sentences	1	1	8	29	108	4.65	5.00	0
Ontological Constraints: (Functional) Amygdala Hijack	0	0	3	26	118	4.78	5.00	0

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Answers below are on the following 5-point scale:
1 = strongly disagree
2 = disagree
3 = neither agree nor disagree
4 = agree
5 = strongly agree

5. SHARING, GROUPS, BREAKS AND ASSIGNMENTS

	1	2	3	4	5	Av	Med	NR
Through my own and others' sharing our experiences with the material, I saw things about myself, my leadership or my life that I had not seen before.	0	1	9	54	83	4.49	5.00	0
Being in groups was an important and useful course design element.	1	1	11	25	109	4.63	5.00	0
The assignment exercises were important and useful in developing myself to be a leader and exercise leadership effectively.	0	2	10	38	97	4.56	5.00	0
The assignments were clear and accessible to me.	0	2	9	66	70	4.39	4.00	0
The assignments were clear to everyone in my group.	4	19	27	67	30	3.68	4.00	0
The breaks were well-managed.	2	2	13	43	87	4.44	5.00	0
There was the right ratio of group work to individual and paired work in the course.	0	20	27	44	56	3.93	4.00	0

6. RATE THE EFFECTIVENESS OF THE INSTRUCTORS

	1	2	3	4	5	Av	Med	NR
Werner Erhard was an effective instructor.	0	1	0	14	132	4.88	5.00	0
Werner Erhard was able to transfer the course contents in a clear and understandable manner.	0	1	1	13	132	4.88	5.00	0
Werner Erhard was open to and had clarity regarding the questions and remarks of the participants.	0	0	4	27	116	4.76	5.00	0
Werner Erhard presented the course in a captivating manner.	1	0	0	6	140	4.93	5.00	0
Michael Jensen was an effective instructor.	0	1	3	33	110	4.71	5.00	0
Michael Jensen was able to transfer the course contents in a clear and understandable manner.	0	0	3	31	113	4.75	5.00	0
Michael Jensen was open to and had clarity regarding the questions and remarks of the participants.	0	0	4	29	114	4.75	5.00	0
Michael Jensen presented the course in a captivating manner.	1	3	8	55	80	4.43	5.00	0

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Steve Zaffron was an effective instructor.	0	3	12	41	92	4.51	5.00	0
Steve Zaffron was able to transfer the course contents in a clear and understandable manner.	0	4	6	46	91	4.53	5.00	0
Steve Zaffron was open to and had clarity regarding the questions and remarks of the participants.	0	6	11	32	98	4.51	5.00	0
Steve Zaffron presented the course in a captivating manner.	2	15	16	47	67	4.10	4.00	0
Jeri Echeverria was an effective instructor.	0	2	12	57	75	4.39	5.00	0
Jeri Echeverria was able to transfer the course contents in a clear and understandable manner.	0	1	14	57	75	4.40	5.00	0
Jeri Echeverria was open to and had clarity regarding the questions and remarks of the participants.	0	2	8	48	90	4.52	5.00	0
Jeri Echeverria presented the course in a captivating manner.	1	5	23	65	53	4.12	4.00	0

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Being A Leader, And
The Effective Exercise Of Leadership
An Ontological/Phenomenological Model

University of British Columbia Leadership Course Evaluation
June/July, 2013

Answers below are on the following 5-point scale:
1 = strongly disagree
2 = disagree
3 = neither agree nor disagree
4 = agree
5 = strongly agree

1. PROMISES OF THE COURSE

Obviously, you cannot know yet the full extent of the impact this course will have on you. Please answer the following to the best of your present knowledge.

	1	2	3	4	5	Av	Med	NR
This course delivered on its promise: "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**. In other words, **you will be a leader**."	0	0	5	28	29	4.39	4.00	0

2. OVERALL PROGRAM

	1	2	3	4	5	Av	Med	NR
My overall rating of the course is that it was **one of the three best courses I've ever taken.**	1	4	3	17	37	4.37	5.00	0
The course effectively addressed concerns, questions, and issues important to leadership and my practice of it.	0	0	5	19	38	4.53	5.00	0
The overall contents of the course lived up to my expectations.	0	1	3	25	33	4.45	5.00	0
I will be able to use the teachings of the course in my personal and professional development.	0	0	0	11	51	4.82	5.00	0
There was a lively interaction between theory and practice.	0	1	5	17	39	4.52	5.00	0
The course was well structured.	1	3	7	28	23	4.11	4.00	0

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	1	2	3	4	5	6	7	8	9	10	Av	Med	NR
I award this course an overall grade of X where X is a number from 1 (lowest) to 10 (highest).	0	0	0	1	0	0	3	11	24	23	9.02	9.00	0

Answers below are on the following 5-point scale:
1 = strongly disagree
2 = disagree
3 = neither agree nor disagree
4 = agree
5 = strongly agree

3. THE METHOD OF PRESENTING THIS COURSE

	1	2	3	4	5	Av	Med	NR
The use of fully written out slides that are read word for word with the instructor commenting, discussing and answering questions is effective in presenting this material.	0	2	3	30	27	4.32	4.00	0
This presentation method made the material accessible and useful to me.	0	2	4	26	30	4.35	4.00	0
This presentation method must be used in future versions of this program.	0	4	13	21	24	4.05	4.00	0

4. COURSE CONTENT

	1	2	3	4	5	Av	Med	NR
The overall content of the course was in line with the course descriptions on the website.	1	0	5	24	32	4.39	5.00	0
In my experience of life “as-lived”, I can see the difference between being “in the stands” and being “on the court”.	1	0	0	9	52	4.79	5.00	0

Answers below are on the following 5-point scale:
1 = not at all
2 = not much
3 = neutral
4 = somewhat
5 = very much

4. COURSE CONTENT (Continued)

To what degree did you find that the following course distinctions had a positive and productive effect in the way you see yourself, others, and situations you are confronted with?

	1	2	3	4	5	Av	Med	NR
Discovering Discovery	0	1	5	18	38	4.50	5.00	0
“Where Seeing X is Happening”	0	2	5	19	36	4.44	5.00	0
First Person/On-the-Court and Third Person/In-the-	0	0	0	7	55	4.89	5.00	0

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Stands								
Way of Being and Actions Correlated with Occurring	0	1	0	8	53	4.82	5.00	0
Foundations: Integrity	0	0	0	3	59	4.95	5.00	0
Foundations: Authenticity	1	0	2	8	51	4.74	5.00	0

Answers below are on the following 5-point scale:
1 = not at all
2 = not much
3 = neutral
4 = somewhat
5 = very much

Foundations: Being Committed to Something Bigger than Self	0	1	0	13	48	4.74	5.00	0
Foundations: Being Cause-in-the-Matter	0	0	0	9	53	4.85	5.00	0
Contextual Framework: Leader/Leadership as Linguistic Abstractions	0	2	2	12	46	4.65	5.00	0
Contextual Framework: Leader/Leadership as Concepts	0	1	2	30	29	4.40	4.00	0
Contextual Framework: Leader/Leadership as Phenomenon	0	2	4	23	33	4.40	5.00	0
Contextual Framework: Leader/Leadership as Terms	0	0	1	24	37	4.58	5.00	0
Ontological Constraints: (Functional) Rackets	0	0	1	15	46	4.73	5.00	0
Ontological Constraints: (Functional) Life Sentences	0	0	1	18	43	4.68	5.00	0
Ontological Constraints: (Functional) Amygdala Hijack	0	1	1	23	37	4.55	5.00	0

Answers below are on the following 5-point scale:
1 = strongly disagree
2 = disagree
3 = neither agree nor disagree
4 = agree
5 = strongly agree

5. SHARING, GROUPS, BREAKS AND ASSIGNMENTS

	1	2	3	4	5	Av	Med	NR
Through my own and others' sharing our experiences with the material, I saw things about myself, my leadership or my life that I had not seen before.	0	0	2	18	42	4.65	5.00	0
Being in groups was an important and useful course design element.	1	0	4	10	47	4.65	5.00	0
The assignment exercises were important and useful in developing myself to be a leader and exercise leadership effectively.	1	0	4	16	41	4.55	5.00	0
The assignments were clear and accessible to me.	0	2	3	26	31	4.39	4.50	0
The assignments were clear to everyone in my group.	1	8	6	35	12	3.79	4.00	0

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The breaks were well-managed.	1	3	7	25	26	4.16	4.00	0
There was the right ratio of group work to individual and paired work in the course.	0	2	10	25	25	4.18	4.00	0

Answers below are on the following 5-point scale:
1 = not enough
2 =
3 = just right
4 =
5 = too much/too many/too long

5. SHARING, GROUPS, BREAKS AND ASSIGNMENTS (Continued)

	1	2	3	4	5	Av	Med	NR
The amount of work in groups was:	10		46		6	2.87	3.00	0
The amount of paired work was:	17		41		4	2.58	3.00	0
The amount of individual work was:	17		44		1	2.48	3.00	0
The number of breaks was:	8		54		0	2.74	3.00	0
The length of breaks was:	16		46		0	2.48	3.00	0
The amount of time between breaks was:	9		47		6	2.90	3.00	0

6. RATE THE EFFECTIVENESS OF THE INSTRUCTORS (presented alphabetically)

1 = low, 5 = high	1	2	3	4	5	Av	Med	NR
Werner Erhard	0	1	2	10	49	4.73	5.00	0
Kari Granger	0	1	2	12	48	4.74	5.00	0
Michael Jensen	0	0	1	21	40	4.63	5.00	0
Steve Zaffron	0	2	8	22	30	4.29	4.00	0
Jeri Echeverria	0	3	12	20	27	4.15	4.00	0

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Being A Leader, And
The Effective Exercise Of Leadership
An Ontological/Phenomenological Model

Whistler Leadership Course Evaluation
October, 2012

Answers below are on the following 5-point scale:
1 = strongly disagree
2 = disagree
3 = neither agree nor disagree
4 = agree
5 = strongly agree

1. PROMISES OF THE COURSE

Obviously, you cannot know yet the full extent of the impact this course will have on you. Please answer the following to the best of your present knowledge.

	1	2	3	4	5	Av	Med	NR
This course delivered on its promise: "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**. In other words, **you will be a leader**."	0	0	5	42	80	4.59	5.00	0

2. OVERALL PROGRAM

	1	2	3	4	5	Av	Med	NR
My overall rating of the course is that it was **one of the three best courses I've ever taken.**	0	4	9	24	90	4.57	5.00	0
The course effectively addressed concerns, questions, and issues important to leadership and my practice of it.	0	1	2	20	104	4.79	5.00	0
The overall contents of the course lived up to my expectations.	0	2	6	35	84	4.58	5.00	0
I will be able to use the teachings of the course in my personal and professional development.	0	0	0	19	108	4.85	5.00	0
There was a lively interaction between theory and practice.	0	0	5	33	89	4.66	5.00	0
The course was well structured.	0	3	8	48	68	4.43	5.00	0

	1	2	3	4	5	6	7	8	9	10	Av	Med	NR
I award this course an overall grade of X where X is a number from 1 (lowest) to 10 (highest).	0	0	0	0	0	0	6	10	46	64	9.33	10.00	0

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Answers below are on the following 5-point scale:
1 = strongly disagree
2 = disagree
3 = neither agree nor disagree
4 = agree
5 = strongly agree

3. THE METHOD OF PRESENTING THIS COURSE

	1	2	3	4	5	Av	Med	NR
The use of fully written out slides that are read word for word with the instructor commenting, discussing and answering questions is effective in presenting this material.	0	0	5	27	95	4.71	5.00	0
This presentation method made the material accessible and useful to me.	0	0	6	29	92	4.68	5.00	0
This presentation method must be used in future versions of this program.	0	1	22	34	70	4.36	5.00	0

4. COURSE CONTENT

	1	2	3	4	5	Av	Med	NR
The overall content of the course was in line with the course descriptions on the website.	0	0	9	30	88	4.62	5.00	0
In my experience of life “as-lived”, I can see the difference between being “in the stands” and being “on the court”.	0	0	0	15	112	4.88	5.00	0

Answers below are on the following 5-point scale:
1 = not at all
2 = not much
3 = neutral
4 = somewhat
5 = very much

4. COURSE CONTENT (Continued)

To what degree did you find that the following course distinctions had a positive and productive effect in the way you see yourself, others, and situations you are confronted with?

	1	2	3	4	5	Av	Med	NR
Discovering Discovery	0	0	2	18	107	4.83	5.00	0
“Where Seeing X is Happening”	0	3	1	18	105	4.77	5.00	0
First Person/On-the-Court and Third Person/In-the-Stands	0	0	2	13	112	4.87	5.00	0
Way of Being and Actions Correlated with Occurring	0	0	1	9	117	4.91	5.00	0
Foundations: Integrity	0	0	0	5	122	4.96	5.00	0
Foundations: Authenticity	0	0	2	11	114	4.88	5.00	0

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Answers below are on the following 5-point scale:
1 = not at all
2 = not much
3 = neutral
4 = somewhat
5 = very much

Foundations: Being Committed to Something Bigger than Self	0	0	1	13	113	4.88	5.00	0
Foundations: Being Cause-in-the-Matter	0	0	2	13	112	4.87	5.00	0
Contextual Framework: Leader/Leadership as Linguistic Abstractions	1	1	5	37	83	4.57	5.00	0
Contextual Framework: Leader/Leadership as Concepts	1	3	2	44	77	4.52	5.00	0
Contextual Framework: Leader/Leadership as Phenomenon	1	0	2	43	81	4.60	5.00	0
Contextual Framework: Leader/Leadership as Terms	1	1	5	39	81	4.56	5.00	0
Ontological Constraints: (Functional) Rackets	0	0	3	23	101	4.77	5.00	0
Ontological Constraints: (Functional) Life Sentences	0	1	2	25	99	4.75	5.00	0
Ontological Constraints: (Functional) Amygdala Hijack	0	0	0	23	104	4.82	5.00	0

Answers below are on the following 5-point scale:
1 = strongly disagree
2 = disagree
3 = neither agree nor disagree
4 = agree
5 = strongly agree

5. SHARING, GROUPS, BREAKS AND ASSIGNMENTS

	1	2	3	4	5	Av	Med	NR
Through my own and others' sharing our experiences with the material, I saw things about myself, my leadership or my life that I had not seen before.	0	0	3	27	97	4.74	5.00	0
Being in groups was an important and useful course design element.	0	3	5	25	94	4.65	5.00	0
The assignment exercises were important and useful in developing myself to be a leader and exercise leadership effectively.	0	0	5	39	83	4.61	5.00	0
The assignments were clear and accessible to me.	0	1	5	57	64	4.45	5.00	0
The assignments were clear to everyone in my group.	1	16	15	64	31	3.85	4.00	0
The breaks were well-managed.	1	5	12	42	67	4.33	5.00	0
There was the right ratio of group work to individual and paired work in the course.	0	9	19	38	61	4.19	4.00	0

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Answers below are on the following 5-point scale:
1 = not enough
2 =
3 = just right
4 =
5 = too much/too many/too long

5. SHARING, GROUPS, BREAKS AND ASSIGNMENTS (Continued)

	1	2	3	4	5	Av	Med	NR
The amount of work in groups was:	8		90		29	3.33	3.00	0
The amount of paired work was:	31		94		2	2.54	3.00	0
The amount of individual work was:	30		91		6	2.62	3.00	0
The number of breaks was:	9		118		0	2.86	3.00	0
The length of breaks was:	30		96		1	2.54	3.00	0
The amount of time between breaks was:	8		114		5	2.95	3.00	0

6. RATE THE EFFECTIVENESS OF THE INSTRUCTORS (presented alphabetically)

1 = low, 5 = high	1	2	3	4	5	Av	Med	NR
Werner Erhard	0	0	0	10	117	4.92	5.00	0
Kari Granger	0	1	5	25	96	4.70	5.00	0
Michael Jensen	2	0	10	44	71	4.43	5.00	0
Steve Zaffron	0	2	9	39	77	4.50	5.00	0

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Being A Leader, And The Effective Exercise Of Leadership:
An Ontological/Phenomenological Model

Sponsored by the Geisel School of Medicine at Dartmouth
June 20-22 & June 25-27, 2012

Dartmouth Leadership Course Evaluation

All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = neither agree nor disagree
4 =
5 = agree

1. PROMISES OF THE COURSE

Obviously, you cannot know yet the full extent of the impact this course will have on you. Please answer the following to the best of your present knowledge.

	1	2	3	4	5	Av	Med	NR
This course delivered on its promise: "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**. In other words, **you will be a leader**.	1	2	7	38	91	4.55	5.00	0

2. OVERALL PROGRAM

	1	2	3	4	5	Av	Med	NR
My overall rating of the course is that it was **one of the three best courses I've ever taken.**	4	3	12	23	94	4.47	5.00	3
The course effectively addressed concerns, questions, and issues important to leadership and my practice of it	1	1	7	39	87	4.56	5.00	4
The overall contents of the course lived up to my expectations	0	4	7	38	87	4.53	5.00	3
The overall contents of the course were in line with the course descriptions as mentioned on the website	0	0	8	23	101	4.70	5.00	7
I will be able to use the teachings of the course in my personal and professional development	0	0	4	17	117	4.82	5.00	1
There was a lively interaction between theory and practice	2	2	7	26	100	4.61	5.00	2
The course was well structured	0	7	9	50	69	4.34	5.00	4

	1	2	3	4	5	6	7	8	8.5	9	9.5	10	Av	Med	NR
I award this course an overall grade of X where X is a number from 1 (lowest) to 10 (highest)	0	1	0	2	0	4	6	28	2	42	2	45	8.82	9.00	7

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All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = Neutral
4 =
5 = agree

3. THE METHOD OF PRESENTING THE CONTEXTUAL FRAMEWORK FOR LEADERSHIP

	1	2	3	4	5	Av	Med	NR
The use of fully written out slides that are read word for word with the instructor commenting, discussing and answering questions is effective in presenting this material.	7	7	11	40	71	4.18	5.00	3
This presentation method made the material accessible and useful to me.	4	6	15	38	73	4.25	5.00	3
This presentation method must be used in future versions of this program.	6	12	23	31	62	3.98	4.00	5

4. BREAKS AND OVERNIGHT ASSIGNMENTS

	1	2	3	4	5	Av	Med	NR
The assignment exercises were important and useful in developing myself to be a leader and exercise leadership effectively.	0	1	4	30	103	4.70	5.00	1
The assignments were constructed in a way that was accessible and useful to me.	0	0	13	35	90	4.56	5.00	1
The assignments must be included in future versions of this program.	0	2	5	15	115	4.77	5.00	2

5. SHARING

	1	2	3	4	5	Av	Med	NR
Having participants share their personal as-lived experiences with the material was an important and useful design element.	1	1	5	13	119	4.78	5.00	0
Sharing must be included in future versions of this program.	1	1	6	14	116	4.76	5.00	1

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6. GROUPS

	1	2	3	4	5	Av	Med	NR
Being in groups was an important and useful course design element.	0	0	6	9	123	4.85	5.00	0
Groups must be included in future versions of this program.	0	0	5	9	124	4.86	5.00	1

7. RATE THE EFFECTIVENESS OF THE INSTRUCTORS

	1	2	3	4	5	Av	Med	NR
Werner Erhard	1	0	1	16	117	4.83	5.00	3
Mike Jensen	1	2	13	36	84	4.47	5.00	3
Steve Zaffron	1	4	12	35	84	4.45	5.00	3
Kari Granger	0	0	2	20	114	4.82	5.00	3
Wiley (Chip) Souba	0	4	12	42	78	4.43	5.00	3

	1	2	3	4	5	Av	Med	NR
The instructors were competent in their field of expertise and were able to transfer the course contents in a clear and understandable manner	0	0	3	21	112	4.80	5.00	3
The instructors communicated well with the participants	0	1	3	40	91	4.64	5.00	4
The instructors were open to questions and remarks of the participants	0	3	9	24	100	4.63	5.00	3
The instructors presented the course in a captivating manner	0	2	5	24	105	4.71	5.00	3

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Being a Leader, And
The Effective Exercise Of Leadership
An Ontological Model

Asia Plateau, Panchgani, India
Sponsored by the IC Centre for Governance and MW Corp
22 November – 27 November 2010

India Leadership Course Evaluation November 2010

All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = neither agree nor disagree
4 =
5 = agree

1. PROMISES OF THE COURSE

Obviously, you cannot know yet the full extent of the impact this course will have on you. Please answer the following to the best of your present knowledge.

	1	2	3	4	5	Av	Med	NR
This course delivered on its promise: "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**. In other words, **you will be a leader**."	0	2	7	71	136	4.58	5.00	3

2. OVERALL PROGRAM

	1	2	3	4	5	Av	Med	NR
My overall rating of the course is that it was **one of the three best courses I've ever taken**	3	1	10	25	154	4.69	5.00	26
The course effectively addressed concerns, questions, and issues important to leadership and my practice of it.	0	2	7	74	134	4.57	5.00	2
The overall contents of the course lived up to my expectations	2	2	21	71	115	4.40	5.00	8
The overall contents of the course were in line with the course descriptions as mentioned on the website	1	2	9	58	135	4.58	5.00	14
I will be able to use the teachings of the course in my personal and professional development	0	0	7	37	173	4.76	5.00	2
There was a lively interaction between theory and practice	2	2	15	60	138	4.52	5.00	2
The course was well structured	0	3	20	50	128	4.51	5.00	18

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	1	2	3	4	5	6	7	7.5	8	8.5	9	9.5	10	Av	Med	NR
I award this course an overall grade of X where X is a number from 1 (lowest) to 10 (highest)	0	1	1	0	3	4	16	4	55	3	65	3	55	8.64	9.00	9

All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = neutral
4 =
5 = agree

3. THE METHOD OF PRESENTING THE CONTEXTUAL FRAMEWORK FOR LEADERSHIP

	1	2	3	4	5	Av	Med	NR
The use of fully written out slides that are read word for word with the instructor commenting is effective in presenting this particular material.	5	7	19	47	138	4.42	5.00	3
This presentation method made the material accessible and useful to me.	2	3	17	43	152	4.57	5.00	2
This presentation method must be used in future versions of this program.	6	3	29	41	137	4.69	5.00	3

Write-in comments:

_____

_____

_____

4. BREAKS AND OVERNIGHT ASSIGNMENTS

	1	2	3	4	5	Av	Med	NR
The assignment exercises were important and useful in developing myself to be a leader and exercise leadership effectively.	0	1	9	47	159	4.69	5.00	3
The assignments were constructed in a way that was accessible and useful to me.	0	2	7	47	159	4.69	5.00	4
The assignments must be included in future versions of this program.	1	1	6	29	178	4.78	5.00	4

Write-in comments:

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_____
_____
_____

5. SHARING

	1	2	3	4	5	Av	Med	NR
Having participants share their personal experiences with the material was an important and useful design element.	2	2	8	28	179	4.74	5.00	0
Sharing must be included in future versions of this program.	2	1	8	17	183	4.79	5.00	8

Write-in comments:

_____
_____
_____
_____
_____

6. GROUPS

	1	2	3	4	5	Av	Med	NR
Being in groups was an important and useful course design element.	1	0	7	16	84	4.69	5.00	111
Groups must be included in future versions of this program.	1	0	2	11	90	4.82	5.00	115

Write-in comments:

_____
_____
_____
_____
_____

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7. RATE THE EFFECTIVENESS OF THE INSTRUCTORS

	1	2	3	4	5	Av	Med	NR
Werner Erhard	0	0	2	9	205	4.94	5.00	3
Mike Jensen	0	0	22	69	125	4.48	5.00	3
Steve Zaffron	0	5	24	74	113	4.37	5.00	3
Kari Granger	2	5	18	67	124	4.42	5.00	3

	1	2	3	4	5	Av	Med	NR
The instructors were competent in their field of expertise and were able to transfer the course contents in a clear and understandable manner	0	1	4	33	179	4.80	5.00	2
The instructors communicated well with the participants	0	0	5	42	170	4.76	5.00	2
The instructors were open to questions and remarks of the participants	2	2	12	44	157	4.62	5.00	2
The instructors presented the course in a captivating manner	2	0	10	51	153	4.63	5.00	3

Write-in comments:

_____
_____
_____
_____

IS THERE ANYTHING ELSE?

_____
_____
_____
_____

Circle one: Asia Plateau IC Center for Governance MW Corporation Business Government Academic Student Academic Faculty Other

OPTIONAL

NAME_____

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Mays School Leadership Course Evaluation June 2010

All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = neither agree nor disagree
4 =
5 = agree

1. PROMISES OF THE COURSE

Obviously, you cannot know yet the full extent of the impact this course will have on you. Please answer the following to the best of your present knowledge.

	1	2	3	4	5	Av	Med	NR
This course delivered on its promise: "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**. In other words, **you will be a leader**."	1	1	10	29	61	4.46	5	1

2. OVERALL PROGRAM

	1	2	3	4	5	Av	Med	NR
My overall rating of the course is that it was **one of the three best courses I've ever taken**	8	1	13	10	67	4.29	5	4
The course effectively addressed concerns, questions, and issues important to leadership and my practice of it.	2	2	4	34	60	4.45	5	2
The overall contents of the course lived up to my expectations	2	4	15	19	60	4.31	5	4
The overall contents of the course were in line with the course descriptions as mentioned on the website	1	1	8	22	65	4.54	5	7
The academic level of the course lived up to my expectations	3	9	14	17.5	56	4.15	5	4
I will be able to use the teachings of the course in my personal and professional development	1	1	2	14	85	4.77	5	1
There was a lively interaction between theory and practice	1	1	8	28	65	4.5	5	1
The course was well structured	3	2	6	32	59	4.39	5	2

	1	2	3	4	5	6	7	7.5	8	8.5	9	9.5	10	Av	Med	NR
I award this course an overall grade of X where X is a number from 1 to 10, where X=1 is lowest and X=10 is highest	1	1	0	1	2	3	7	1	17	3	21	3	41	8.72	9	3

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All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = neutral
4 =
5 = agree

3. THE METHOD OF PRESENTING THE CONTEXTUAL FRAMEWORK FOR LEADERSHIP

	1	2	3	4	5	Av	Med	NR
The use of fully written out slides that are read word for word with the instructor commenting is effective in presenting this particular material.	1	3	13	28	58	4.35	5	1
This presentation method made the material accessible and useful to me.	0	5	8	30	58	4.40	5	3
This presentation method must be used in future versions of this program.	3	8	25	27	39	3.89	4	2
The instructors' judgment on the amount of time spent with this presentation method was just right.	3	9	17	37	36	3.93	4	2

Write-in comments:

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4. BREAKS AND OVERNIGHT ASSIGNMENTS

	1	2	3	4	5	Av	Med	NR
The assignment exercises were important and useful in developing myself to be a leader and exercise leadership effectively.	1	3	10	26	63	4.43	5	1
The assignments were constructed in a way that was accessible and useful to me.	0	2	13	31	55	4.38	5	3
The assignments must be included in future versions of this program.	0	2	12	21	66	4.5	5	2
The instructors' judgment on the amount of time spent on the assignments was just right.	5	10	17	26	43	3.91	4	3

Write-in comments:

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5. SHARING

	1	2	3	4	5	Av	Med	NR
Having participants share their personal experiences with the material was an important and useful design element.	1	0	7	14	82	4.69	5	0
Sharing must be included in future versions of this program.	0	0	4	14	82	4.78	5	4

Write-in comments:

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6. COACHING TRIADS

	1	2	3	4	5	Av	Med	NR
Being in groups was an important and useful course design element.	1	3	10	18	71	4.50	5	1
Groups must be included in future versions of this program.	2	1	11	13	75	4.55	5	2

Write-in comments:

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7. RATE THE EFFECTIVENESS OF THE INSTRUCTORS

	1	2	3	4	5	Av	Med	NR
Werner Erhard	0	3	1	16	82	4.74	5	2
Mike Jensen	0	2	0	25	76	4.70	5	2
Steve Zaffron	2	3	5	23	68	4.50	5	2
Kari Granger	0	4	5	28	65	4.51	5	2

	1	2	3	4	5	Av	Med	NR
The instructors were competent in their field of expertise and were able to transfer the course contents in a clear and understandable manner	0	1	1	12	87	4.83	5	3
The instructors communicated well with the participants	0	2	3	18	79	4.71	5	2
The instructors were open to questions and remarks of the participants	0	1	3	18	80	4.68	5	1
The instructors presented the course in a captivating manner	1	2	9	14	78	4.74	5	2

Write-in comments:

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IS THERE ANYTHING ELSE?

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OPTIONAL

NAME _____

E-MAIL ADDRESS _____

Circle one: Student TAMU Faculty Faculty at Other University Other

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Erasmus Jensen Leadership Course Evaluation June 2009

All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = neither agree nor disagree
4 =
5 = agree

1. PROMISES OF THE COURSE

Obviously, you cannot know yet the full extent of the impact this course will have on you. Please answer the following to the best of your present knowledge.

	1	2	3	4	5	Av	Med	NR
This course delivered on its promise: "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**. In other words, **you will be a leader**."	0	0	7	41	56	4.47	5	1

Comments:

_____

_____

_____

2. OVERALL PROGRAM

	1	2	3	4	5	Av	Med	NR
My overall rating of the seminar is that it was **one of the three best courses I've ever taken**	3	3	4	16	75	4.55	5	4
The course effectively addressed concerns, questions, and issues important to leadership and my practice of it.	1	0	8	28	67	4.54	5	1
The overall contents of the course lived up to my expectations	0	5	11	28	58	4.36	5	3
The overall contents of the course were in line with the course descriptions as mentioned on the website	2	5	12	22	60	4.32	5	4
The academic level of the course lived up to my expectations	2	5	7	23	66	4.42	5	2
I will be able to use the teachings of the course in my personal and professional development	0	0	1	16	87	4.83	5	1
There was a lively interaction between theory and practice	0	3	6	36	59	4.45	5	1
The course was well structured	0	4	7	31	60	4.44	5	3

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	Grade 1 thru 10	Av	Med	NR
I award this course an overall grade of (1 to 10)		8.85	9	3

Comments:

_____

_____

_____

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All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = Neutral
4 =
5 = agree

3. PRE-COURSE READING: *INTRODUCTION TO THE COURSE DOCUMENT (WORLDVIEW AND FRAMES OF REFERENCE)*

	1	2	3	4	5	Av	Med	NR
This is an important and useful document in the study and practice of leadership.	0	1	4	30	70	4.61	5	0
This document was presented in a way that made it accessible and useful to me.	1	2	9	36	57	4.39	5	0
This document must be included in future versions of this program.	0	2	5	21	77	4.65	5	0
The instructors' judgment on the amount of time spent on this document was just right	1	2	16	25	53	4.31	5	8

Write-in comments:

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4. PRE-COURSE READING: BILL GEORGE ON LEADERSHIP AND CRUCIBLE EVENTS

	1	2	3	4	5	Av	Med	NR
This is an important and useful document in the study and practice of leadership.	3	6	18	30	48	4.09	4	0
This document was presented in a way that made it accessible and useful to me.	1	3	9	27	65	4.45	5	0
This document must be included in future versions of this program.	3	6	15	24	56	4.19	5	1
The instructors' judgment on the amount of time spent on this document was just right	2	1	13	33	50	4.29	5	6

Write-in comments:

_____

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All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = Neutral
4 =
5 = agree

5. PRE-COURSE READING: INTEGRITY PAPER

	1	2	3	4	5	Av	Med	NR
This is an important and useful document in the study and practice of leadership.	0	0	4	21	78	4.72	5	2
This document was presented in a way that made it accessible and useful to me.	0	6	13	28	56	4.30	5	2
This document must be included in future versions of this program.	0	1	7	13	81	4.71	5	3
The instructors' judgment on the amount of time spent on this document was just right	1	2	11	20	62	4.46	5	9

Write-in comments:

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6. SEMINAR TOPIC: CONTEXTUAL FRAMEWORK – LEADERSHIP AS A REALM OF POSSIBILITY

	1	2	3	4	5	Av	Med	NR
This is an important and useful topic in the study and practice of leadership.	0	0	2	19	84	4.78	5	0
This topic was presented in a way that made it accessible and useful to me.	2	2	7	30	64	4.45	5	0
This topic must be included in future versions of this program.	0	1	2	17	84	4.77	5	1
The instructors' judgment on the amount of time spent on this topic was just right	0	2	13	23	63	4.46	5	4

Write-in comments:

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All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = Neutral
4 =
5 = agree

7. SEMINAR TOPIC: PERCEPTUAL CONSTRAINT – ALREADY ALWAYS LISTENING

	1	2	3	4	5	Av	Med	NR
This is an important and useful topic in the study and practice of leadership.	0	0	0	7	97	4.93	5	1
This topic was presented in a way that made it accessible and useful to me.	0	2	0	9	93	4.86	5	1
This topic must be included in future versions of this program.	0	0	0	4	100	4.96	5	1
The instructors' judgment on the amount of time spent on this topic was just right	0	1	5	11	84	4.76	5	4

Write-in comments:

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8. SEMINAR TOPIC: CONTEXTUAL FRAMEWORK – LEADERSHIP AS A TERM

	1	2	3	4	5	Av	Med	NR
This is an important and useful topic in the study and practice of leadership.	0	1	6	22	74	4.64	5	2
This topic was presented in a way that made it accessible and useful to me.	0	4	9	31	59	4.41	5	2
This topic must be included in future versions of this program.	0	0	7	17	79	4.70	5	2
The instructors' judgment on the amount of time spent on this topic was just right	0	1	12	29	57	4.43	5	6

Write-in comments:

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All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = Neutral
4 =
5 = agree

9. SEMINAR TOPIC: BEING AND ACTION ARE A CORRELATE OF THE OCCURRING

	1	2	3	4	5	Av	Med	NR
This is an important and useful topic in the study and practice of leadership.	0	1	2	8	92	4.85	5	2
This topic was presented in a way that made it accessible and useful to me.	2	3	5	20	73	4.54	5	2
This topic must be included in future versions of this program.	0	2	2	10	89	4.81	5	2
The instructors' judgment on the amount of time spent on this topic was just right	1	1	12	12	73	4.57	5	6

Write-in comments:

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10. SEMINAR TOPIC: BEING AUTHENTIC ABOUT ONE'S INAUTHENTICITIES

	1	2	3	4	5	Av	Med	NR
This is an important and useful topic in the study and practice of leadership.	0	0	1	10	93	4.88	5	1
This topic was presented in a way that made it accessible and useful to me.	1	2	5	14	81	4.67	5	2
This topic must be included in future versions of this program.	0	0	2	11	91	4.86	5	1
The instructors' judgment on the amount of time spent on this topic was just right	1	2	12	14	71	4.52	5	5

Write-in comments:

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All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = Neutral
4 =
5 = agree

11. SEMINAR TOPIC: INTEGRITY – VEIL OF INVISIBILITY

	1	2	3	4	5	Av	Med	NR
This is an important and useful topic in the study and practice of leadership.	0	2	4	16	80	4.71	5	3
This topic was presented in a way that made it accessible and useful to me.	0	5	8	21	68	4.49	5	3
This topic must be included in future versions of this program.	0	3	4	9	86	4.75	5	3
The instructors' judgment on the amount of time spent on this topic was just right	3	10	14	22	50	4.07	5	6

Write-in comments:

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12. SEMINAR TOPIC: CONTEXTUAL FRAMEWORK – LEADERSHIP AS A CONCEPT (FUTURE)

	1	2	3	4	5	Av	Med	NR
This is an important and useful topic in the study and practice of leadership.	0	1	2	16	83	4.77	5	3
This topic was presented in a way that made it accessible and useful to me.	2	3	7	20	70	4.50	5	3
This topic must be included in future versions of this program.	0	0	5	14	83	4.76	5	3
The instructors' judgment on the amount of time spent on this topic was just right	2	2	14	15	66	4.42	5	6

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Write-in comments:

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All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = Neutral
4 =
5 = agree

13. SEMINAR TOPIC: AMYGDALA HIJACK

	1	2	3	4	5	Av	Med	NR
This is an important and useful topic in the study and practice of leadership.	0	1	5	16	82	4.72	5	1
This topic was presented in a way that made it accessible and useful to me.	0	0	11	13	80	4.66	5	1
This topic must be included in future versions of this program.	0	0	6	15	83	4.74	5	1
The instructors' judgment on the amount of time spent on this topic was just right	2	1	21	12	64	4.35	5	5

Write-in comments:

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14. SEMINAR TOPIC: FUNCTIONAL CONSTRAINT - RACKETS

	1	2	3	4	5	Av	Med	NR
This is an important and useful topic in the study and practice of leadership.	0	3	0	7	95	4.85	5	0
This topic was presented in a way that made it accessible and useful to me.	0	3	5	17	80	4.66	5	0
This topic must be included in future versions of this program.	2	1	2	8	92	4.78	5	0
The instructors' judgment on the amount of time spent on this topic was just right	2	3	12	13	72	4.47	5	3

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All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = Neutral
4 =
5 = agree

15. SEMINAR TOPIC: FUNCTIONAL CONSTRAINT – LIFE SENTENCE

	1	2	3	4	5	Av	Med	NR
This is an important and useful topic in the study and practice of leadership.	1	2	4	14	84	4.70	5	0
This topic was presented in a way that made it accessible and useful to me.	0	4	7	15	79	4.61	5	0
This topic must be included in future versions of this program.	2	2	3	12	86	4.70	5	0
The instructors' judgment on the amount of time spent on this topic was just right	2	4	16	14	65	4.35	5	4

Write-in comments:

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16. SEMINAR TOPIC: FUNCTIONAL CONSTRAINT – GENESIS OF IDENTITY

	1	2	3	4	5	Av	Med	NR
This is an important and useful topic in the study and practice of leadership.	2	6	10	12	75	4.45	5	0
This topic was presented in a way that made it accessible and useful to me.	1	6	16	14	68	4.35	5	0
This topic must be included in future versions of this program.	2	4	12	12	75	4.47	5	0
The instructors' judgment on the amount of time spent on this topic was just right	3	8	19	18	54	4.10	5	3

Write-in comments:

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All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = Neutral
4 =
5 = agree

17. SEMINAR TOPIC: CONTEXTUAL FRAMEWORK – LEADERSHIP AS A PHENOMENON (AUTHENTIC LISTENING)

	1	2	3	4	5	Av	Med	NR
This is an important and useful topic in the study and practice of leadership.	0	0	3	10	91	4.85	5	1
This topic was presented in a way that made it accessible and useful to me.	0	3	7	17	77	4.62	5	1
This topic must be included in future versions of this program.	0	0	2	11	91	4.86	5	1
The instructors' judgment on the amount of time spent on this topic was just right	3	9	11	14	63	4.25	5	5

Write-in comments:

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18. SEMINAR TOPIC: CONTEXTUAL FRAMEWORK – LEADERSHIP AS A PHENOMENON (WORD TO WORLD FIT AND WORLD TO WORD FIT)

	1	2	3	4	5	Av	Med	NR
This is an important and useful topic in the study and practice of leadership.	1	0	11	14	79	4.62	5	0
This topic was presented in a way that made it accessible and useful to me.	3	6	14	17	65	4.29	5	0
This topic must be included in future versions of this program.	0	2	8	18	77	4.62	5	0
The instructors' judgment on the amount of time spent on this topic was just right	3	5	17	17	59	4.23	5	4

Write-in comments:

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All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = Neutral
4 =
5 = agree

19. SEMINAR TOPIC: CONTEXTUAL FRAMEWORK – CREATING A CREATED FUTURE

	1	2	3	4	5	Av	Med	NR
This is an important and useful topic in the study and practice of leadership.	0	0	1	12	90	4.86	5	2
This topic was presented in a way that made it accessible and useful to me.	0	0	10	23	70	4.58	5	2
This topic must be included in future versions of this program.	0	0	0	10	93	4.90	5	2
The instructors' judgment on the amount of time spent on this topic was just right	5	4	11	18	61	4.27	5	6

Write-in comments:

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20. SEMINAR TOPIC: ORGANIZING FOR A CREATED FUTURE (EFFECTIVE MANAGEMENT)

	1	2	3	4	5	Av	Med	NR
This is an important and useful topic in the study and practice of leadership.	0	0	10	18	65	4.59	5	12
This topic was presented in a way that made it accessible and useful to me.	4	5	25	19	40	3.92	4	12
This topic must be included in future versions of this program.	0	1	11	15	67	4.57	5	11
The instructors' judgment on the amount of time spent on this topic was just right	8	14	22	16	31	3.53	4	14

Write-in comments:

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All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = Neutral
4 =
5 = agree

21. THE METHOD OF PRESENTING THE CONTEXTUAL FRAMEWORK FOR LEADERSHIP

	NA	1	2	3	4	5	Av	Med	NR
The use of fully written out slides that are read word for word with the instructor commenting is effective in presenting this particular material.	0	1	2	6	16	79	4.63	5	1
This presentation method made the material accessible and useful to me.	0	1	0	10	20	73	4.58	5	1
This presentation method must be used in future versions of this program.	0	2	2	7	12	80	4.61	5	2
The instructors' judgment on the amount of time spent with this presentation method was just right.	0	1	4	17	13	62	4.35	5	8

Write-in comments:

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22. BREAKS AND OVERNIGHT ASSIGNMENTS

	NA	1	2	3	4	5	Av	Med	NR
The assignment exercises were important and useful in developing myself to be a leader and exercise leadership effectively.	0	0	3	8	14	80	4.63	5	0
The assignments were constructed in a way that was accessible and useful to me.	0	2	3	13	33	54	4.28	5	0
The assignments must be included in future versions of this program.	0	1	2	6	15	81	4.65	5	0
The instructors' judgment on the amount of time spent on the assignments was just right.	0	10	5	18	15	36	3.74	4	21

Write-in comments:

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23. SHARING

	NA	1	2	3	4	5	Av	Med	NR
Having participants share their personal experiences with the material was an important and useful design element.	0	2	3	4	8	88	4.69	5	0
Sharing must be included in future versions of this program.	0	2	3	3	7	89	4.71	5	1

Write-in comments:

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24. GROUPS

	NA	1	2	3	4	5	Av	Med	NR
Being in groups was an important and useful course design element.	0	3	3	8	13	77	4.52	5	1
Groups must be included in future versions of this program.	0	4	2	7	12	77	4.53	5	3

Write-in comments:

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25. RATE THE EFFECTIVENESS OF THE INSTRUCTORS

	1	2	3	4	5	Av	Med	NR
Werner Erhard	0	1	3	10	91	4.82	5	0
Mike Jensen	0	0	2	29	74	4.69	5	0
Kari Granger	0	0	4	28	73	4.66	5	0
Steve Zaffron	1	1	6	31	66	4.52	5	0

	1	2	3	4	5	Av	Med	NR
The instructors were competent in their field of expertise and were able to transfer the course contents in a clear and understandable manner	0	0	0	9	96	4.91	5	0
The instructors communicated well with the participants	0	0	0	10	95	4.90	5	0
The instructors were open to questions and remarks of the participants	0	1	3	8	93	4.84	5	0
The instructors presented the course in a captivating manner	0	0	1	16	88	4.83	5	0

Write-in comments:

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IS THERE ANYTHING ELSE?

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OPTIONAL

NAME _____

E-MAIL ADDRESS _____

Circle one: Student Erasmus Faculty Faculty at Other University Other

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USAFA Leadership Course Evaluation RESULTS – 2008

Kari L. Granger
Center fro Character and Leadership Development
April 3, 2009

Note:

- **Avg= average result.**
- **Dept = comparative data to all other courses held in the Department of Behavioral Sciences**
- **Div = comparative data to all other courses held in the Social Sciences Division**
- **DF = comparative data to all other courses held across the entire curriculum**
- **Numbers in table entries other than averages are percentages of responses.**

All answers on a 6 point scale, unless otherwise noted:
1 = Very Poor/ Strongly Disagree
2 = Poor
3 = Fair
4 = Good
5 = Very Good
6 = Excellent / Strongly Agree

Question	1	2	3	4	5	6	Ave	Dept	Div	DF
Instructor's ability to stimulate my interest was:	0	0	0	0	14	85	**5.88**	4.95	4.96	4.96
Instructor's ability to provide clear, well-organized instruction was:	0	0	0	33	33	33	**5**	5.07	5.07	5.02
Instructor's ability to present alternative explanations when needed was:	0	0	0	0	28	71	**5.75**	5.1	5.1	5.06
Instructor's knowledge of course material was:	0	0	0	0	0	100	**6**	5.5	5.41	5.41
As a military role model or civilian professional role model, my instructor was:	0	0	0	0	0	100	**6**	5.35	5.39	5.34
Course organization was:	0	0	0	28	28	42	**5.12**	4.78	4.78	4.76
Reasonableness (difficulty and amount) of assigned work was:	0	0	0	14	28	57	**5.5**	4.86	4.86	4.82

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Evaluative and grading techniques (tests, papers, projects, etc.) were:	0	0	0	0	14	85	**5.88**	4.68	4.68	4.68
Relevance and usefulness of course content was:	0	0	0	0	0	100	**6**	4.92	4.88	4.84
This course improved my ability to deal with problems that don't have an approved solution.	0	0	0	0	0	100	**6**	4.64	4.64	4.43
Overall, this course is:	0	0	0	0	0	100	**6**	4.74	4.67	4.56
Overall, my instructor is:	0	0	0	0	0	100	**6**	5.2	5.13	5.07
On average, for every hour I spent in this class, I spent about ___ outside of class completing work in this course (including studying, reading, writing, doing homework or lab work, etc.).	14	57	28	0	0	0	**2.25**	2.09	2.21	2.35
The course activities (e.g., assigned readings, lectures, discussions, labs, projects, etc.) were effective in helping me accomplish the learning goals of this course.	0	0	0	0	14	85	**5.75**	4.94	4.89	4.84
In this course, the graded events (e.g., GR's, papers, projects, etc.) provided the opportunity for me to demonstrate my accomplishment of the course learning goals.	0	0	0	0	14	85	**5.88**	4.83	4.76	4.74
In this course, I received feedback that improved my ability to meet the course learning goals.	0	0	0	0	0	100	**6**	4.82	4.76	4.74
I gave my best possible effort to learning in this course.	0	0	0	14	28	57	**5.5**	4.64	4.65	4.67
The course addressed concerns, questions, and issues important to leadership and to my exercise of leadership.	0	0	0	0	0	100	**6**	N/A	N/A	N/A
This course challenged me to consider new perspectives.	0	0	0	0	0	100	**6**	N/A	N/A	N/A

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This course provided me an opportunity to reflect on my personal role as a leader	0	0	0	0	0	100	**6**	4.56	4.56	4.56
Through this course I recognized aspects about myself that I was previously unaware of	0	0	0	0	14	85	**5.88**	N/A	N/A	N/A
I was challenged to critically examine my interpretations, beliefs, assumptions and worldview in a way that resulted in growth and development as a leader.	0	0	0	0	16	83	**5.86**	N/A	N/A	N/A
I have witnessed my leadership shift to a new level in my personal and professional life here at USAFA in this term as a direct result of my participation in the course	0	0	0	16	33	50	**5.43**	N/A	N/A	N/A
I can see how I will apply the concepts presented in this course in my role as a leader.	0	0	0	0	33	66	**5.71**	N/A	N/A	N/A
The course gave me new information about leadership, but did not alter my ability to lead in any significant way.	0	50	16	0	0	33	**3.86**	N/A	N/A	N/A
I feel it is my responsibility to enact positive change within the organizations I belong to.	0	0	0	0	16	83	**5.86**	N/A	N/A	N/A
This course gave me the ability to reframe problems to find new solutions.	0	0	0	0	16	83	**5.86**	N/A	N/A	N/A
In this course, the USAFA outcome “Commission leaders of character who embody the Air Force Core Values” was addressed.	0	0	0	33	16	50	**5.29**	N/A	N/A	N/A
In this course, the USAFA outcome “Commission leaders of character committed to societal, professional and individual responsibilities” was addressed.	0	0	0	0	50	50	**5.57**	N/A	N/A	N/A
In this course, the USAFA outcome “Commission leaders of character who engage in	0	0	0	16	33	50	**5.43**	N/A	N/A	N/A

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ethical reasoning and action" was addressed.										
In this course, the USAFA outcome "Commission leaders of character who have a respect for human dignity" was addressed.	0	0	0	0	33	66	**5.71**	N/A	N/A	N/A
In this course, the USAFA outcome "Commission leaders of character who are committed to service to the nation" was addressed.	0	0	0	0	33	66	**5.71**	N/A	N/A	N/A
In this course, the USAFA outcome "Commission leaders of character who engage in lifelong development and contributions" was addressed.	0	0	0	0	33	66	**5.71**	N/A	N/A	N/A
In this course, the USAFA outcome "Commission leaders of character who are competent to interact and be involved with different cultures" was addressed.	0	0	0	0	33	66	**5.71**	N/A	N/A	N/A
I believe I will be a better military officer as a result of taking this course.	0	0	0	0	16	83	**5.86**	4.13	4.13	4.13
This is one of the three most important courses I have taken in my life.	0	0	0	0	33	66	**5.71**	N/A	N/A	N/A
The methods used to teach the course were satisfying to me.	0	0	0	0	50	50	**5.57**	N/A	N/A	N/A
The Final Project was important and useful in developing me to be a leader and exercise leadership effectively.	0	0	0	0	33	66	**5.71**	N/A	N/A	N/A
The Course Experiments were important and useful in developing me to be a leader and exercise leadership effectively.	0	0	0	0	33	66	**5.71**	N/A	N/A	N/A

Write-in comments for specific questions:

Instructor's ability to stimulate my interest was (Avg = 5.88):
-- Only class I've stayed awake for in every lesson and one of few that I go to class to learn instead of checking a box

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Instructor's ability to provide clear, well-organized instruction was (Avg = 5.00):
-- Except when she's intentionally being vague and challenging us to see the possibility of the assignment for ourselves (without limitations)
-- With this material, I don't think it was always possible to provide complete and well-organized answers

Instructor's ability to present alternative explanations when needed was (Avg = 5.75):
-- This was super helpful as we learned the language of the course and the impact it is having on us

Instructor's knowledge of course material was (Avg = 6.00):
-- One of a handful of people who understand it in its entirety

As a military role model or civilian professional role model, my instructor was (Avg = 6.00):
-- One of a few teachers who I would want to sit and talk for hours with about what advice they can offer

Course organization was (Avg = 5.12):
-- I know a lot of time and effort went into it as it is now, and I'm confident it is developing even more now

Reasonableness (difficulty and amount) of assigned work was (Avg = 5.50):
-- It could be a lot of work at times but it was proportional to what we wanted to get out of the class and our projects
-- This class requires more thought for its assignments than other courses, but I felt challenged and thrived off of them

Evaluative and grading techniques (tests, papers, projects, etc.) were (Avg = 5.88):
-- They were very applicable

Relevance and usefulness of course content was (Avg = 6.00):
-- Very applicable!
-- The topics we discussed opened up new opportunities in our way of being and have affected our everyday actions

This course improved my ability to deal with problems that don't have an approved solution (Avg = 6.00).
-- It has helped me deal with all my problems...especially the ones from the past

Overall, this course is (Avg = 6.00):
-- The BEST class I've ever taken
-- Interesting, challenging and it gave me learning and development that I will use my entire life

Overall, my instructor is (Avg = 6.00):
-- #1 :)

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-- Authentic to helping us find a way to inspire ourselves; never has a bad day (if she does, doesn't show it)

On average, for every hour I spent in this class, I spent about ___ outside of class completing work in this course (including studying, reading, writing, doing homework or lab work, etc.) (Avg = 2.25 hrs).
-- ...counting discussions about the course material too

The course activities (e.g., assigned readings, lectures, discussions, labs, projects, etc.) were effective in helping me accomplish the learning goals of this course (Avg = 5.75).
-- They not only helped with the course goals but with life in general

In this course, the graded events (e.g., GR's, papers, projects, etc.) provided the opportunity for me to demonstrate my accomplishment of the course learning goals (Avg = 5.88).
-- They allowed me to demonstrate my learning from the course and to figure out where I need to learn more/make progress

In this course, I received feedback that improved my ability to meet the course learning goals (Avg = 6.00).
-- Best feedback from a course I've ever had

I gave my best possible effort to learning in this course (Avg = 5.50).
-- I tried to apply it in my every day activities and put myself on the court with the principles we learned in class

The course addressed concerns, questions, and issues important to leadership and to my exercise of leadership (Avg = 6.00).
-- Even though they were all things I didn't realize were issues or of importance to leadership until we uncovered their power

This course challenged me to consider new perspectives (Avg = 6.00).
-- And to realize what is influencing my old ones (shocking!) in order to reach for these new perspectives

This course provided me an opportunity to reflect on my personal role as a leader (Avg = 6.00)
-- Better than any of the other leadership courses I've taken and in ways I didn't even know were possible!
-- Did so by analyzing my past ways of being and my winning strategies.

Through this course I recognized aspects about myself that I was previously unaware of (Avg = 5.88)
-- True...and that I'm a jerk :)

I was challenged to critically examine my interpretations, beliefs, assumptions and worldview in a way that resulted in growth and development as a leader (Avg = 5.86).
-- Everyday I was hit with how they play out in my life and how they limit me

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I have witnessed my leadership shift to a new level in my personal and professional life here at USAFA in this term as a direct result of my participation in the course (Avg = 5.43)
-- Not totally, but it's on the way...I have been unknowingly constricting myself too much for it to take off. I believe that I have knocked some things out which will give rise to a new type of leadership in the upcoming weeks/months/years.

I can see how I will apply the concepts presented in this course in my role as a leader (Avg = 5.71).
-- If I haven't figured it out yet I am willing to figuring it out in the upcoming semester

The course gave me new information about leadership, but did not alter my ability to lead in any significant way (Avg = 3.86).
-- I learned new things but I feel better prepared to handle issues in my life and leadership positions

I feel it is my responsibility to enact positive change within the organizations I belong to (Avg = 5.86).
-- Otherwise we're encouraging the predictable future and not being a leader with a new realm of possibilities

This course gave me the ability to reframe problems to find new solutions (Avg = 5.86).
-- Because it forced me to listen authentically to the issues at hand and break down my wall of bricks to see new possibilities

In this course, the USAFA outcome “Commission leaders of character who embody the Air Force Core Values” was addressed (Avg = 5.29).
-- Every lesson, although not in name but in practice

In this course, the USAFA outcome “Commission leaders of character committed to societal, professional and individual responsibilities” was addressed (Avg = 5.57).
-- Our project was centered on keeping ourselves committed to our own development and that of society and the AF

In this course, the USAFA outcome “Commission leaders of character who engage in ethical reasoning and action” was addressed (Avg = 5.43).
-- Through our projects each of us found our own way to work with this goal

In this course, the USAFA outcome “Commission leaders of character who have a respect for human dignity” was addressed (Avg = 5.71).
-- By examining our worldviews and frames of reference we are able to see when we are not being respectful of ourselves and others

In this course, the USAFA outcome “Commission leaders of character who are committed to service to the nation” was addressed (Avg = 5.71).

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-- We are all more committed to at least one way of serving the nation than we could ever imagine! (project)

In this course, the USAFA outcome "Commission leaders of character who engage in lifelong development and contributions" was addressed (Avg = 5.71).
-- This is most evident in our commitment to our projects

In this course, the USAFA outcome "Commission leaders of character who are competent to interact and be involved with different cultures" was addressed (Avg = 5.71).
-- I think we are all more capable of interacting with others from the lessons we have learned from our class discussions and the numerous viewpoints individuals have

I believe I will be a better military officer as a result of taking this course (Avg = 5.86).
-- Indubitably

This is one of the three most important courses I have taken in my life (Avg = 5.71).
-- Hands down the best to date and I'm not expecting to encounter a better one

The methods used to teach the course were satisfying to me (Avg = 5.57).
-- Not at first but once we learned the course dynamics it works for us now

The Final Project was important and useful in developing me to be a leader and exercise leadership effectively (Avg = 5.71).
-- My project has helped me to realize the shortcomings I've had in the past and why I need to get complete with them before I can lead myself and others

The Course Experiments were important and useful in developing me to be a leader and exercise leadership effectively (Avg = 5.71).
-- They helped me to build the lessons of the course to give me the overall understanding that I've gained from it

General written comments:

-- In trying to submit the course critique, I repeatedly was faced with an error message saying something to the effect that multiple items had the same ID-tag. So, I'll do my best to summarize it all here:

> Course Activities were excellently effective in helping me grow in my ability to respect human dignity (both of myself and others).
> Graded Events were wonderful and I received excellent feedback.
> This is an excellent course with an excellent instructor, and I nearly always gave my best effort.
> I spent over an hour but less than 2 hours preparing for class each lesson.
> Capt Granger was excellent at stimulating my interest, provided a fairly organized instruction, and excellent alternative explanations.

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She has an excellent level of knowledge of the course material, and is an excellent military role model.
The course was fairly organized, and the graded events were reasonable.
This course is extremely useful and relevant, and improved my ability to handle problems that lack clear solutions.

-- The course item list is very long, so I will summarize it.
Transformation Leadership is probably one of the most important courses I have ever taken. It has challenged me to be the person that I am committed to being, to take proactive stands for my commitments, to learn new things about myself, to uncover the best way of being a leader for me, and to become a leader at a whole new level. I can't imagine a more important course here at USAFA.

-- Capt Granger, I went through and answered all of the questions and then when i went to submit it gave me an error message and erased all my answers

-- BS 480 was instrumental in my development as a leader. As I am a BS L/O [Behavioral Science Leadership & Organizations] major I now feel that I have finally received adequate leadership training to claim any form of expertise in the subject. The concepts presented in 480 are, however, difficult to grasp. For this reason, this course must be chosen in some form. To make this class mandatory for all cadets would detract from the power of the breakthroughs (or breakdowns). These breakthroughs in character/leadership/integrity/etc. seen by this course rely on the fact that you as a student chose to put yourself through the transformation. If the course was required for L/O majors it could work seeing as how L/O majors have in essence chosen to study the topic of leadership. The bottom line is that this information NEEDS to be taught at a greater level here at the Air Force Academy, but to force it upon people who do not want it would detract from the power presented by the course.

Faculty Auditor Comments to [redacted] (Department Head) (did not take online course feedback form):

-- If everyone at USAFA had BS480 concepts, we'd rock! It belongs in the curriculum!

-- BS480 concepts are, by far, the most powerful, get-to-the-core concepts I have ever learned. You would be proud to know that there were light bulbs going on all the time; both in and out of class. I am absolutely convinced that we have been given the tools (as promised by the course) to be truly extraordinary leaders. The concepts "forced" us to look at ourselves and our actions like no other course and "forced" us to put those tools into practice at a very deep level. Seeing/experiencing the cadets (and me!) metamorphosis in class was amazing. Transformative learning was absolutely taking place--no doubt. The eyebrows would knit, the eyes would look inward, the "oh my gods" would rear their heads. Talk about a tie to Human Dignity and Respect! Self-respect and respect for others was everywhere! And talk about giving USAFA the tools to make that cultural shift from "it's all about me" to "it's all about you." These concepts would do it.

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-- Big Rocks:

- **Authentic Leadership**. The class was an oasis because it was real. We all slowly stripped away our layers of inauthenticities which created a safe space for an amazing dialogue each class period. We learned that no "way of being" is excluded from being a leader. The course gave "powerful access to the 'range of being' required to be a leader." Being "authentic about our inauthenticities" and how that applied to leadership was huge.

- **True leaders create the future**. Just this idea – that the leader creates the future that wasn't going to happen anyway – was huge. Now, add the idea that I, as a leader, need to align my actions with the future I'm trying to create – this quadrupled the value of this concept for me. We all walked away from the class learning the technique of discovering breakdowns and breakthroughs. It goes sort of like this: when we have breakdowns, we just need to look at where our actions are not aligned with what we said we were committed to. And viola – break<u>through</u>! Ok, it's not that easy, but that's how the process goes. J

- **How to create a created future**. Once again, the concepts here were huge. In a created future, people "must see an opportunity for them to personally make a noteworthy contribution, must see an opportunity to fulfill their concerns, and must see an opportunity for self-expression." And leaders must recognize and act on these (as we called them in class) "design elements" of creating a created future.

- **Integrity as a Positive Model**. The model of integrity -> workability -> performance is a great way to look at integrity. It takes the whole "I'm wrong" or "it's bad" out of the equation. Now add the whole idea of "honoring ones word" and the concept once again quadrupled in value for me. If everyone at USAFA just knew this golden nugget, what a superior work environment we would have. This model of integrity gives cadets access to a tangible definition--a working definition, if you will--WRT to integrity versus "nice words on a wall."

- **Winning Strategies & Rackets.** Winning Strategies are designed to defend against getting a "no." Rackets are "judgments, justifications and reasons." The course taught us that "what is undistinguishable runs us." Identifying our own Winning Strategies and/or Rackets was a big deal (should I dare say the word "huge" again?!) This would be another golden nugget that if all of USAFA understood this, we'd rock. It gave access to why we do what we do and with it brought a deep understanding of ourselves and others.

- **Being responsible**. Imagine that?! Being responsible for our "way of being." The issues are not "out there"…they are "in here." And what a world it would be if we all felt that way. The focus shifts the "blame" from "them" to "I." It mellows the emotion. Oh,

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you mean, I'm responsible for how I act and what I say? Ohhh…I get it now. I shouldn't be pissed off at so-n-so…I am responsible for that.

- **Background/Foreground**. The course dug deep and brought forward those things that are indistinguishable to us. As mentioned earlier, "what is undistinguishable runs us." These subtle and often unknown "ways of being" inhibit being awesome. Bringing the background to the foreground so it can be dealt with was a big concept.

- **Context and Conditions**. "Context is decisive." Discussing and discovering the difference between context and conditions and where these play out in our daily lives catapulted the class to a higher level of understanding on "the way things are around here."

- **Have a strong relationship with failure**. Now this was an interesting twist. We had an course experiment to "get 10 no's." "Forcing" us outside our comfort zone (once again) to go talk to folks that we most likely knew would say "no" to our leadership project. Attempting enrollment that we were pretty sure would fail. Very revealing exercise. We also learned that conflict is not only ok, but unavoidable for great things to happen.

- **Enrollment**. Huge. We all assume by just communicating a request, that folks are automatically enrolled…automatically bought in…not so! (You might be thinking: well, duh!). But it was personally, a big breakthrough for me. I assumed everyone was enrolled after the Character Weekend. Not so! I didn't understand why we weren't moving out! Why is this taking so long?! Let's go! Gen Regni said so! Now, I know one of the reasons why. Folks weren't enrolled. We weren't articulating the big picture. Now, I can come at that situation (or any future one) much more effectively.

- **The illusion of choice/The Cosmic Joke** – these are concepts around the discussion on past-derived futures. Understanding this and understanding that this is why leadership matters was a big deal. To paraphrase from class: we're all about being truly effective leaders; not just managers of what was going to happen anyway. But learning the importance of "true leadership is to alter the context people are living into causing action in the present."

- **Time for reflection**. This class is a case in point for how valuable reflection is. Stretching the content over 40 lessons is, in my opinion, much better than a 4-day course. There's time to reflect. And, the reflection paper topics were spot on. Also, several times Kari would assign us "just be aware" homework. Just be aware of how you're listening. Just be aware of what you're saying. Then we'd write a half-page reflection and talk about it next class. Perfect.

- **And lastly, just the tone of the classroom**. Kari set the bar high from day #1 by setting expectations and having us sign a "contract" to be mentally and physically prepared for

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and engaged in every single class. About 4 weeks in, we faltered. She called us on it (including me!) and the reaction was way cool. Comments like: I didn't think you really meant it….I didn't even think to email you and tell you I didn't get the reading done…Boy, that would be amazing if all my teachers did that. We were all brought back "in integrity." Then mid-Oct, she declared a "breakdown" on turning in assignments. Once again, she held the class accountable and everyone got back "in integrity." A perfect, living example of getting back "in integrity." Another aspect was "putting us on the court." We were not allowed to be observers. We had to put skin in the game. I loved the day when she told one of the cadets who was obviously running their racket: I'm not going to let your winning strategy work in here. The message was: "Dude, you're so much better than this. Cut the BS." And another golden nugget: deliberately picking projects that were so big that there would be no way we could do it alone. Therefore, we all had to discover that we actually needed to LEAD, not just be the worker (…we're all very familiar with the worker-bee winning strategy and had greatly succeeded at it in the past…but more is required for great things to happen). We were "forced" out of our comfort zone (again). And, lastly, and perhaps the most telling: Cadets wanted T40. Where else would that happen – cadets wanting another class period!!? Because of Kari's TDY in Dec, several months ago she asked if the class would like to hold T40 or just wrap up at T39. They wanted T40! And as the end drew near I could see everyone going "darn it, I don't want this to end!" Kari created such a super classroom environment; the tone was very much "in integrity."

Small rocks:

- The course concepts take the emotion out of things. So, you screwed up in the past…so what? So you failed…so what?

- Humility. This was an unlooked for consequence of the class--gaining humility. There are so many "oh, my gods" for me that it was unavoidable.

- Rhombuses and Triangles.

- Authentic listening/Already Always Listening. Truly understanding (again at a deep level) of where people are coming from…leaving people with "being gotten"…was powerful. We are all much better listeners now. This way of looking at it was unlike other lessons on listening, non-verbals, etc. It was much deeper.

- Realms of possibilities. Big concept. Big distinction. Knowing that all futures are possible and being ok with that was a big deal.

- Conversations disappear. Where is our word?

- Being organized for our created future. Where is "now"? Everything gets done in "the now."

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- Who's in your circle? Who's not?
- The flow of the class concepts was perfect.

Realm of Possibilities for the future:

- Teach these principles to staff and faculty. Part of CCLD's curriculum. Part of this summer's New Faculty and Staff Development/Orientation.
- Teach these principles again to cadets next fall
- If we need to "dry run" it with new instructor(s) at the helm, perhaps we could hold a course during summer school
- Have a follow-on course with BS480 as a prerequisite. BS480 – as is; Follow-on – now that we are good coach-ees, let's now become good coaches.

-- The concepts moved us past the surface, normal way of learning/discovering tools and techniques for the "P" and "I" in PITO. It dug so much deeper. I am absolutely convinced we just armed 22 humans with amazing access to be as the course promised, inspired and ready to do truly extraordinary things.

[End]

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