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

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I. OVERVIEW

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

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 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 twelve 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.

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., p. 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.

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[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).

D.   The Ontological Model's *Phenomenological Methodology* for Providing Direct *Access* to the <u>*Being*</u> of Being A Leader and the <u>*Actions*</u> 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*.

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

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[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."

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 – and certainly not from merely being in a leadership position, or position of authority.

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,

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

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

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

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[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.

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 first day of class. During the six days of 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 day 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, before the first classroom session, you have carefully read this entire document, and made notes about your questions, comments and insights.

On the first classroom day of the course, 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 one's natural self-expression. 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

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.

By the same token, providing you with actionable access to being a leader and the effective exercise of leadership <u>as your natural self-expression</u> 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.

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

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[8]   Accessed on 5 August 2017.

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.

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.

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

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".

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, <u>colors and shapes</u> life, living, and self. We term this background or environment for the way life, living, and self occur: <u>*mood*</u>.

The *occurring of life, living, and self* is in the <u>*foreground*</u> and the *mood* is in the <u>*background*</u> 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 <u>*being*</u> for human beings, and
>> any person's individual *moment-to-moment* particular <u>*way of being*</u>.

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

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*

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.

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, <u>in any leadership situation, the *kind of clearing you are* for leader and leadership shapes your way of being and acting</u>.

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 <u>your natural self-expression</u>.

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[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.

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 ones of 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.

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 I.J.10, p. 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."

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, <u>everything</u> 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

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 <u>distance</u> from one another and the responsive result is <u>instantaneous</u>. 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

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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.

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*

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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.

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

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.

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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.

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.C.7, p. 22] and *frames of reference* (mindsets) [Section I.C.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

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)

> 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)

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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.

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, 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 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.

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[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.

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 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.

From a neuroscience perspective, a Functional Constraint is an *amygdala hijack*, (see LeDoux (1998) and Golman (1995, Ch. 2)) where something in the situation one is dealing with occurs in some way

as a threat to one's survival. The amygdala is a part of the reptilian brain that evolution has preserved for us.

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 activity in the amygdala to hijack the brain, suppressing the rational functioning carried on in the brain's prefrontal cortex. When our brain interprets something as a threat, the amygdala-triggered response is limited to only fight or flight. (Flight includes freeze as a form of flight.) Saying the same thing in another way, when we are gripped by an amygdala hijack, 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 an amygdala 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 an amygdala hijack. Other examples include such

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[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.

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 an amygdala hijack that

suppresses rational functioning.

When being a leader or exercising leadership, such amygdala 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 (an amygdala hijack), 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),

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 of the two 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.

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., an amygdala hijack), one's actions are no longer correlated with

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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.

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.

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 Pre-Classroom 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.

- 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.

- 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 <u>from the perspective</u> 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:
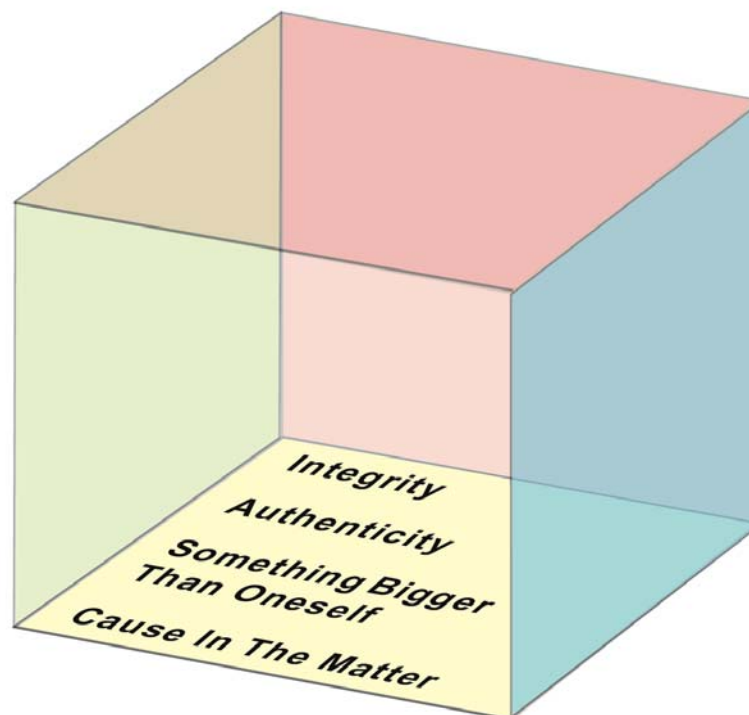
B.   The Underlying Theory of this Course: Part II

<u>**The Four Aspects of the Contextual Framework for Being A Leader and the Effective Exercise of Leadership**</u>

- 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.

- **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.

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

In short, Leader and Leadership, each as:

o   *Linguistic Abstractions* (leader and leadership as "realms of possibility")

o   *Phenomena* (leader and leadership as experienced; that is, as what one observes or is impacted by, or as exercised)

o   *Domain* (the field or sphere in which leader and leadership function)

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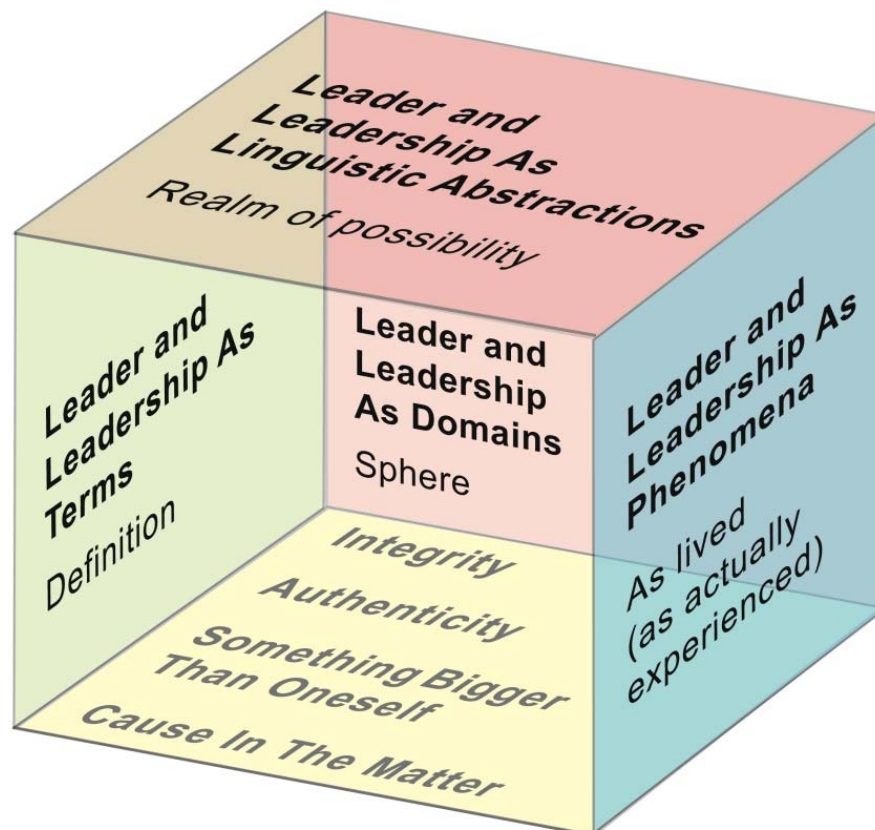
The following explicates the four aspects of the *contextual framework* for leader and leadership more fully, but still in brief:

- 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.)

- As *domain*,
    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 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 first 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 <u>natural self-expression</u>.

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.

- 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. From a neuroscience perspective, many ontological functional constraints could be termed "amygdala hijacks". 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 first 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