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

WERNER H. ERHARD
Independent
werhard@ssrn.com

MICHAEL C. JENSEN
Jesse Isidor Straus Professor of Business Administration Emeritus, Harvard Business School
mjensen@hbs.edu

STEVE ZAFFRON
Senior Program Leader, Landmark Education LLC, and CEO, Vanto Group
szaffron@vantogroup.com

KARI L. GRANGER
Performance Consultant, Sunergos LLC
Fellow, Center for Character and Leadership Development, United States Air Force Academy
kgranger02@gmail.com

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NOTE TO OUR READERS: Our apologies. These course materials are somewhat incomplete. There are places where material is missing or not fully developed. We are distributing this material to make it available to the course participants and to facilitate discussion in the academy. We will post future versions of this material on SSRN, so check back at this URL (given below) to get the latest edition. WHE, MCJ, SZ, KLG.

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

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We revise our papers regularly, and providing a link to the original at the above URL ensures that readers will receive the most recent version. Thank you, W. Erhard, M. Jensen, S. Zaffron, K. Granger.
Abstract

This course is designed to leave students being leaders and exercising leadership effectively as their natural self-expression – rather than attempting to learn the characteristics, styles, and skills of noteworthy leaders, and then trying to remember and apply them where appropriate.

The course is not designed to merely leave the students with knowledge (that is not designed to leave students “knowing” about leaders and leadership and able to cogently discuss the issues surrounding leader and leadership). Rather, the course is designed to give students actual access to being a leader and the effective exercise of leadership. Our promise to the students is that if they honor their word to fulfill the requests we make of them they will leave the course being leaders and exercising leadership effectively.

The course material is based on our work over the last eight years in developing a course of the same title at the University of Rochester Simon School of Business from 2004 - 2008 (which course is now also taught at the US Air Force Academy since 2008), Erasmus Academie Rotterdam in June 2009 (a version of which is now being taught at the Erasmus University Law School), Texas A&M University Mays School of Business in June 2010, and in India under the auspices of the IC Centre for Governance and MW Corp in November 2010. The course will be taught by us in Dubai in February 2012 and at Dartmouth Medical School in June 2012. The course is still under development and will be for several more years.

The research project that led to the creation of this course (and the papers and slides on leadership that are part of the course) originated from our interest in laying the foundations for a science of leadership. We agree with Warren Bennis (2002, p. 2) and Joseph Rost (1993, p. 8) who conclude respectively: "It is almost a cliché of the leadership literature that a single definition of leadership is lacking." and "The scholars do not know what it is they are studying, and the practitioners do not know what it is they are practicing."

Taking on the question of what leadership is required us to get into what it is to be a leader and what it is to exercise leadership effectively as a lived experience, rather than as a description, explanation or a theory. Getting to the core of being a leader and the actions of effective leadership led naturally to tackling the task of actually creating leaders, and the natural laboratory for exploring that question was the classroom. Mark Zupan, Dean of the U. of Rochester Simon School of Business and his colleagues provided us the five-year laboratory to do this and the course was created.

For the full introductory paper to the course (the 6th of six pre-course readings): “Introductory Reading for Being A Leader and the Effective Exercise of Leadership: An Ontological Model” see:
http://ssrn.com/abstract=1392406

A directory to all six of the pre-course readings can be found at:
http://ssrn.com/abstract=1588288
INTRODUCTION TO THE COURSE

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

A Few Words On Ontology

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

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

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

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

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

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

Gaining access to being a leader and the effective exercise of leadership as one’s natural self-expression also requires dealing with those factors present in all human beings that constrain each person’s freedom to be and act – and constrain and shape one’s perceptions, emotions, creative imagination, thinking, and planning. When one is not constrained or shaped by these factors – what we term “ontological constraints” – one’s way of being and acting results
naturally in one’s personal best in any leadership situation. We work with the students so that they accomplish this for themselves.

The Underlying Theory of the Course: Part I

The Three Foundational Elements of Leadership:

- **Integrity** (in our model a positive phenomenon):
  - Being whole and complete – achieved by “honoring one’s word” (creates workability, develops trust).

- **Authenticity**
  - Being and acting consistent with who you hold yourself out to be for others, and who you hold yourself to be for yourself. When leading, being authentic leaves you grounded, and able to be straight without using force.

- **Being Committed to Something Bigger than Oneself:**
  - Source of the serene passion (charisma) required to lead and to develop others as leaders, and the source of persistence (joy in the labor of) when the path gets tough.

The Underlying Theory of the Course: Part II

Distinguishing Leader and Leadership: Our Contextual Framework

- Employing our Contextual Framework for leader and leadership, we work with the students to create for themselves what it is to be a leader, and what it is to exercise leadership effectively as a context that uses them. By “a context that uses them”, we mean a context that has the power to leave students in any leadership situation being a leader and exercising leadership effectively as their natural self-expression. (As it has been said: “the context is decisive”.)

- By “a context that has the power to leave students being a leader and exercising leadership effectively as their natural self-expression”, we mean the following: a context that has the power in any leadership situation to shape the way in which the circumstances the students are dealing with occur for them such that their naturally correlated way of being and acting is one of being a leader and exercising leadership effectively. Note: being and action are a natural correlate of the way in which the circumstances on which and in which a person is acting occur (show up) for that person.

- Students begin to create this context for themselves by first freeing themselves from the constraints and shaping imposed by their network of unexamined ideas, beliefs, biases, social and cultural embedded-ness, and taken-for-granted assumptions relative to what it is to be a leader and what it is to exercise leadership effectively. This then allows the students the freedom to create for themselves this new empowering context for Leader and Leadership.

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

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

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

- All founded on
  - **Integrity** (as a positive phenomenon)
  - **Authenticity**
  - **Committed to Something Bigger than Oneself**

### The Underlying Theory of the Course: Part III

#### The Ontological Constraints that inhibit leadership:

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

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

  - **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 acting. As a consequence, the appropriate actions may be, and in fact often are, unavailable to us.

- Thus, gaining access to being a leader and the effective exercise of leadership requires that we loosen the grip of these debilitating Ontological Constraints that get in the way of our natural self-expression. Or to put it more simply, we must take away what is in the way of our being a leader and exercising leadership effectively.

Acknowledgements

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

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

This course was first developed by the authors over a five year period at the U. of Rochester Simon School of Business (2004 – 2008) working each year with 70 to 115 undergraduates, graduate students, administrators, alumni, business executives and consultants, and faculty from various academic institutions. We also taught this developmental course in 2009 to 110 participants at Erasmus Academie Rotterdam, in 2010 to 120 participants at Texas A&M University Mays School of Business, and in November 2010 to 212 participants in India under the auspices of the IC Centre for Governance and MW Corp. The course is also taught now as part of the academic curriculum to cadets and faculty at the US Air Force Academy (since 2008), a version of it is taught at the Erasmus University Law School (since 2009) and Texas A&M Health Science Center and Mays Business School as an inter-professional directed study course (since 2010). In 2010 we taught a program at the US Air Force Academy to train 41 scholars (from various academic institutions in Europe and North America) in delivering the course (all of whom had previously taken the course) under the sponsorship of the Kauffman Foundation, the Gruter Institute and the Air Force Academy. We have also taught the course to a group of over 200 consultants from more than 60 firms who now offer the course to their clients.

What follows – in a single pdf document of 795 pages of PowerPoint slides, Word documents, and exhibits – is a collection of all the slides and assignments used in the course. Parts of the course have not yet been reduced to slides or documents. We will continue to document those parts of the course as we continue our research. While the course is still a work in progress, we, the authors and instructors, are making all the materials available through SSRN (Social Science Research Network) to anyone who wishes to teach versions of the course in any university or college setting.

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

We are releasing the material so that we can benefit from the comments, criticisms and suggestions of others who share our desire to accelerate the development of a true science of leadership. We want to see this material (or material derived from it) taught in every major business school and university.
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200. **MORNING BREAK, DAY 6**

201. **THE WAY YOU WOUND UP BEING**

202. **A FUNCTIONAL CONSTRAINT: WINNING FORMULA**

203. **A FUNCTIONAL CONSTRAINT: LIFE SENTENCE**

204. **LIFE SENTENCES: THE GENESIS OF IDENTITY**

205. **LIFE SENTENCES: THE GENESIS OF IDENTITY – “THERE IS SOMETHING WRONG HERE”**


207. **LIFE SENTENCES: THE GENESIS OF IDENTITY – “I'M ON MY OWN”**

208. **ASSIGNMENT: LUNCH BREAK, DAY 6**

209. **LUNCH BREAK, DAY 6**

210. **WHAT DID YOU DISCOVER IN COMPLETING THE ASSIGNMENT**

211. **LEADING THE REALIZATION OF THE CREATED FUTURE**

212. **LEADING THE REALIZATION OF THE CREATED FUTURE: WHERE IS YOUR WORD?**

213. **HOW THINGS ACTUALLY GET DONE**

214. **THE TIME CALLED NOW**

215. **YOU WON'T GET IT ALL DONE**

216. **WHAT I AM DOING NOW**

217. **WHAT I AM NOT DOING NOW**

218. **MANAGING WHAT COMES AT YOU**

219. **MISSION CONTROL PRODUCTIVITY, LLC**

220. **ASSIGNMENT: AFTERNOON BREAK, DAY 6**
Dear participant:

Welcome to our course: "Being A Leader and The Effective Exercise of Leadership: An Ontological Model". We look forward to meeting you during the course.

The course will be held in Panchgani, India at the Asia Plateau facility in the main auditorium. The dates of the course are: Monday, 22 November 2010 through Saturday, 27 November 2010.

While we will be meeting in person for the first time on Monday 22 November, the course actually begins now with your reading six Pre-Course Readings contained in four documents that serve as the foundation for what happens in the classroom starting with the first class on Monday 22 November.

CRITICAL INFORMATION

Please read the PDF file attached to this message ('Introductory Information and Assignments India Course.pdf') as soon as you receive this e-mail. This PDF file contains information that you will need in order to deal with the time sensitive nature of each of the Pre-Course Reading Assignments. You must complete these Pre-Course Reading Assignments as soon as possible – and certainly well before 9:00am Monday 22 November, the first day of the course.

This PDF file ('Introductory Information and Assignments India Course.pdf') contains instructions on how to download the four documents that contain the six Pre-Course Readings and instructions for dealing with them.

I am available by e-mail (MJensen@hbs.edu) to answer any questions or concerns you may have about the assignments or the course. If you need to speak to me in person, send me an email with the phone number and dates and times I can reach you. Please make the Subject of your email: India Leadership Course. (If you do not hear back from me by e-mail within two days, your e-mail has likely gotten filtered out by the Harvard or my personal spam filter. In which case, please Skype me a message at mcjensen111 with the subject of the email and your name.)

We are looking forward to an exciting and productive 6 days with each of you at Asia Plateau in Panchgani.

Sincerely,
Michael C. Jensen

for all the instructors of the course:
Werner Erhard
Michael C. Jensen
Steve Zaffron
Kari Granger
Introductory Information and Pre-Course Reading Assignments

For

“Being a Leader and The Effective Exercise Of Leadership: An Ontological Model”

Michael Jensen, Werner Erhard, Steve Zaffron, Kari Granger

Dear Course Participants,

Given the way this course is designed you will play an important part, and by the end of the course we will know each other well.

We the instructors make the following promise to you as a result of your full participation in this course:

➢ You will leave this course being who you need to be to be a leader, and
➢ You will leave this course with what it takes to exercise leadership effectively.

Pre-Course Reading Assignments

There are six pre-course reading assignments. They are listed below on pages 3 and 4. In order to be able to participate in the course, it is imperative that you have carefully read each of the six pre-course readings well before arriving for the morning registration on Monday 22 November.

Many of us have historically been able to succeed in classes without completing all of the assigned reading, or by simply skimming such reading. That will not work for this course. And, you will not be able to make up these readings once the course starts.

Unlike most courses where pre-course reading assignments are merely introductory or background, this course is designed to begin the moment you start reading the six pre-course reading assignments (hereafter named the “Reading Assignments”). These Reading Assignments are actually the foundation for the work we will do in class starting with the first class on Monday 22 November.
As in any course, this course is designed so that you realize certain individual results at different stages of the course. The various individual results you realize during the course, when taken together, is what delivers on our promise to you. These individual results begin prior to our first classroom session with the results you produce for yourself out of your reading of each of the Reading Assignments.

In order to deliver on what is being promised you from your participation in this course, you must come to the first class session having completed the part of the course that is constituted in each of the Reading Assignments. It simply won’t work for you to come to the first class session having missed the beginning of the course that is contained in the Reading Assignments.

If you were to arrive at our first class session without having grounded yourself in the Reading Assignments, you would be attempting to start in the middle of the course having missed the first module of the course that is contained in those assignments.

Moreover, experience has taught us that even one participant who has failed to complete the first section of the course that is contained in the Reading Assignments becomes a hindrance during the course sessions – an obstacle for other participants in their mastering the material being presented during the class. The one or two participants who hadn’t grounded themselves in the Reading Assignments stand out in the sessions as ill-prepared, and also as a stop for others.

Because the first half day of the course will be based entirely on the Reading Assignments, they must be completed by each participant before the start of our first class session on Monday 22 November. As you read, please make notes about your questions, comments, and especially about any insights you may have about yourself or leadership, and bring your notes with you to the first session of the course.

Moreover, having actually mastered the material in the Reading Assignments is critical for participants to be effective in dealing with the material presented in the entire rest of the course. We cannot overemphasize the importance of actually fully engaging with the material in the Reading Assignments before you show up for the first class session.
To say the foregoing as bluntly as possible, you should not attend the course if you have not carefully read the Reading Assignments before the first class session of the course. It will be a waste of your time if you attempt to do so.

At the lunch break on the first day of the course you will have the opportunity to choose to continue to be in the course or not. A refund of any tuition paid will be made to those who choose not to continue at that opportunity. You will not be equipped to make an intelligent choice if you are not already grounded in the material in the Reading Assignments.

The earlier you complete the Reading Assignments before the first course session, the more value you will have realized from what you’ve read. As there are 137 pages of reading, some of which will be quite counter-intuitive for you, we strongly suggest that you start the reading right away. (There are 108.5 one and a half spaced pages and 28.5 single spaced pages.) Experience has shown that those who complete their Reading Assignments early (versus completing the reading at the last minute) have provided themselves with a distinct advantage.

Each of the six pre-course reading assignment documents is to be downloaded from the Social Science Research Network (SSRN). The URL for each of the documents is given in the entries below.

For those who have not downloaded documents from the SSRN site, the URL will take you to an abstract page for the document. To download the full text pdf file, click on the link “One Click Download” found directly above the title of the paper. Depending on how your computer is configured, this will either open up the file or download the file (to wherever your computer is set up to put downloaded files).

Please go to the following link that contains the Directory of the Six Pre-Course Readings with the links to download those readings

http://ssrn.com/abstract=1689147 (or type the following url into your browser http://ssrn.com/abstract=1689147) Please read and follow the instructions in the abstract on this webpage (after which you will have downloaded a total of four documents which together contain the six Reading Assignments). Please read them in the following order:

1. First, Second, and Third Pre-Course Reading Assignments on Crucibles, Mindsets, and Worldview & Frames of Reference: This document is 24.5
pages of single spaced reading and contains the first, second, and third of the pre-course reading assignments, “The Transformational Experiences That Leave Ordinary People Being Leaders” (about crucibles), “Access to a Context that Uses You” (about mindsets), and “Education As Stretching The Mind” (about worldview and frames of reference). (If you followed the instructions provided above, you will have downloaded this document from the SSRN Directory of the Six Pre-Course Readings webpage.)

2. “Integrity: Without It Nothing Works” Jensen Integrity Interview: This reading contains 4 single-spaced pages. (If you followed the instructions provided above, you will have downloaded this document from the link provided on the SSRN Directory of the Six Pre-Course Readings webpage.)

3. Integrity: A Positive Model That Incorporates The Normative Phenomena Of Morality, Ethics, And Legality - Abridged: This reading contains 32.5 one and a half space pages. (If you followed the instructions provided above, you will have downloaded this document from the link provided on the SSRN Directory of the Six Pre-Course Readings webpage.)

4. Introductory Reading For Being a Leader and The Effective Exercise of Leadership: An Ontological Model: This reading contains 76 pages of one and a half spaced lines. (If you followed the instructions provided above, you will have downloaded this document from the link provided on the SSRN Directory of the Six Pre-Course Readings webpage.)

As each of these documents serves as something of a context for the next one, it is important that you read the Reading Assignments in the order listed above.

Conditions For Your Participation In The Course

1. Course Matriculation And Getting Seated In The Classroom: Course Matriculation and what you need to begin the class is handled outside the course room between 7:45am and 8:50am on 22 November (the morning the classes begin). You will pick up your name badge and other materials which we ask you to review completely before the class begins. Please find the seat in the course room that has your name placard on it and sit there, ready to go to work by no
later than 9:00am. That means you cannot be looking for your seat or getting yourself settled in the course room at 9:00am. In order to be ready to go to work as a class, you will need to have completed your matriculation and arrive in the course room no later than 8:50am.

2. **Attendance Required For All Sessions:** You should not be enrolled in this course unless you are able to attend each and every one of the sessions of the course. We cannot deliver on our promise unless you fully participate in the course, and that includes your attending each session of the course, and completing the break, lunch, and evening assignments.

3. **Assignments and Group Breakout Sessions:** You will be assigned exercises and other assignments during the breaks, mealtimes, and in the evenings after the last course sessions that are critical to your realizing the promise of the course. Therefore, for the duration of the course – Monday, 22 November through Saturday 27 November – you should not schedule yourself for any meetings or other obligations during the session breaks or lunch or in the evenings after 7:00pm.

   All class sessions begin at 9:00am and end at 7:00pm.

4. **The Conditions That You Must Fulfill:** At the beginning of this document we stated our promise for what you will realize out of your full participation in this course. In the sixth of the six pre-course readings you will read a clear statement of the conditions that you must fulfill during the course in order for you to realize what we have promised. (For example, we do not allow open computers during the course sessions. You will receive printed or electronic copies of everything covered in class, and during the class you can make notes on paper if you choose to do so.) If after the lunch break on the first day of the course you choose to continue in the course, we will ask you to give your word to fulfill those conditions.

**Contact Information**

I am available by e-mail (MJensen@hbs.edu) to answer any questions or concerns you may have about the assignments or the course. If you need to speak to me in
person, send me an email with the phone number and dates and times I can reach you. Please make the Subject of your email: India Leadership Course. (If you do not hear back from me by e-mail within two days, your e-mail has likely gotten filtered out by the Harvard or my personal spam filter. In which case, please Skype me a message at mjensen111 with the subject of the email and your name.)

Michael C. Jensen

Cell Phone +1 617-510-3363
eFax +1 305-675-3166
MAILTO:MJensen@hbs.edu

Vita:
http://www.people.hbs.edu/mjensen/

Electronic copies of my papers are available from my author page at the SSRN Electronic Library at:
http://ssrn.com/author=9

Social Science Research Network (SSRN)
See our web pages at:
Electronic Library: http://papers.ssrn.com
Browse SSRN Electronic Library: http://ssrn.com/browse
SSRN User HeadQuarters: http://hq.ssrn.com
Email message to all participants to warn them that they must download and read the Pre-Course Readings before arriving at class.

Sun, Oct 31, 2010

Dear participants,

The six Pre-Course Reading Assignments must be completed prior to the course to be eligible to be in the course.

It is imperative that each participant in the course have read all of the Reading Assignments before the first class on Monday, 22 November 2010 starting at 09:00am sharp (and ready to go to work).

Many of us have historically been able to succeed in classes without completing all of the pre-course reading assignments, or by simply skimming such reading. That simply will not work for this course. We have made a promise to you that you will leave this course being a leader and being able to exercise leadership effectively. However, you will not be successful in realizing what we have promised unless you have carefully completed each of the six pre-course reading assignments.

You will not be able to make up these readings once the course starts. Moreover, those who do not complete the pre-course reading assignments will also compromise the ability of others in the class to realize for themselves what we have promised out of their participation in this course. In order to deliver on our promise to you, the course has been designed to start the moment you start reading the six pre-course reading assignments.

At the lunch break on Monday afternoon, each participant will be given an opportunity to choose to continue in the course or not. However, those of you who have not completed each of the six pre-course reading assignments are likely to get so little out of the first class session that you will be in no position to choose to continue in the course.

In summary, if you have not completed the pre-course reading assignments, while you may get value out of the course, you will have forfeited your right to expect results from the course. Moreover, we request that you do not speak in the class sessions on Monday morning because you will likely be inhibiting the value of the class for those who have completed the readings.

Below this message is a copy of the email (with the attachment included in this message) that you should have received already with the instructions for the six pre-course reading assignments that you must complete before class on Monday, 22 November 2010 and bring to that class your questions, insights, and comments about the material.

We look forward to meeting you all on 22 November.

Michael Jensen
Werner Erhard
Steve Zaffron
Kari Granger
Being A Leader And The Effective Exercise Of Leadership: An Ontological / Phenomenological Model

The Textbook

Sponsored by the IC Centre for Governance and MW Corp
At Asia Plateau, Panchgani, India
Six Days: 22 November – 27 November 2010

AUTHORS and INSTRUCTORS:

WERNER ERHARD
Independent
werhard@ssrn.com

MICHAEL C. JENSEN
Jesse Isidor Straus Professor of Business Administration Emeritus, Harvard Business School
Chairman, Social Science Research Network (SSRN)
mjensen@hbs.edu

STEVE ZAFFRON
Senior Program Leader, Landmark Education LLC
CEO, Vanto Group
szaffron@vantogroup.com

KARI L. GRANGER
Fellow, Center For Character & Leadership Development, US Air Force Academy
Performance Consultant, Sunergos LLC
kgranger02@gmail.com

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

Appreciation for the support of our sponsors and hosts

IC Centre for Governance – Prabhat Kumar
MW Corp – Mukul Kasliwal
Asia Plateau – R.D. Mathur

Welcome

Introductions

Instructors: Werner Erhard, Michael Jensen, Steve Zaffron and Kari Granger

People who make this course possible*
The Support People Who Make This Course Possible

IC Centre for Governance and Asia Plateau: Mr. Shanti Narain, Mr. RD Mathur, Mrs. Prabha Mathur, Dr. AS Ravindra Rao, Mr Prabhadakar Vartak, and Col Shrikant Yeri

MW Corp Administrative Support: Aloka Banerjee Syam, Pratip Biswas, Hridesh Pratap Singh, Riann Vaz, and Jovial D’costa, and Satish Mehta

Course Support: Gopal Rao

Course Logistics: John Buchanan, Nikhil Velpunur, Nazim Rangwala, Sudarshan, Hari Kotian, Manan Vasa, Bharat Nijhawan, Purnima Nambiar

Dun & Bradstreet Course Production & Video: Mustafa Parvez, Trevor Rodgers, Anandita Pongurlekar, Anu Mehta, Anudeep Sapaliga, Dharamendra U, Vaibhav Kulkarni, Arvind Yadav

Creative Support for our team: Sandra Carr, Miriam Diesendruck, Anders Dillan, Joseph DiMaggio, Jeri Echeverria, Chip Souba
Opening Remarks

Appreciation for the support of our sponsors and hosts
   IC Centre for Governance – Prabhat Kumar
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Welcome

Introductions
   Instructors: Werner Erhard, Michael Jensen, Steve Zaffron and Kari Granger
   People who make this course possible*

Background of the course

URL for the “daily” update of the cumulative slide deck:

http://ssrn.com/abstract=1711575
Schedule Of The Course

The start and end times for each break, including the end of day break, are approximate.

On the last day of the course, the final session will end no later than 19:00 and will be followed immediately by a completion dinner at Asia Plateau for all participants and faculty.

**Monday 22 November – Saturday 27 November:**

- **08:00 – 08:45**  Breakfast in dining room at Asia Plateau
- **09:00 – 10:45**  Session 1
- **10:45 – 11:30**  Morning Break with Assignment to be completed with your Group
- **11:30 – 13:15**  Session 2
- **13:15 – 14:30**  Lunch in dining room and Assignment to be completed with your Group
- **14:30 – 16:30**  Session 3
- **16:30 – 17:15**  Afternoon Break Assignment to be completed with your Group
- **17:15 – 19:00**  Session 4
- **19:00 – 19:45**  Evening Assignment to be completed with your Group
- **20:00**  Dinner begins in dining room at Asia Plateau
Course Logistics

Where to sit in this room

When you come into the room, take the front most available seat, and the center most seat available in that row.

Please do not sit in the marked-off areas.

Restrooms

Restrooms are to the left as you exit the auditorium.
Course Logistics (Cont’d)

Food and beverages

Snacks, coffee, tea and water will be served during the morning and afternoon breaks just outside this course room.

Lunch (as well as Breakfast and Dinner) are served buffet style in the Dining Room. The Dining Room is located up the stairs directly across from the course room.

Group meeting locations

You have each received a map as part of your registration packet. Note that there are many areas to choose from for your Group to meet.
Course Logistics (Cont’d)

Parking

You can park your cars at your hotel and take the shuttle service or walk to Asia Plateau. For those staying at Asia Plateau, there are just 50 parking spots available. The security guard at the entrance will guide you to the parking area. If you have questions about parking, please see Mustafa Parvez at the registration table during the lunch break.

Shuttle Service

Please refer to the schedule for shuttle service in your registration packet.
Course Logistics (Cont’d)

Smoking and Alcohol

Smoking and alcohol are not allowed on Asia Plateau property.

Emergency

Please look now to see where the exits are located so that you will know in case of an emergency in the room.

In case someone needs to get in touch with you regarding an emergency requiring your attention during the course session, there is an emergency telephone number to reach you at Asia Plateau. The number is 91-99208-08633 (they will be speaking to Mustafa who will come to the course room to notify you), or 91-96196-82724 (they will be speaking to Trevor).
Being at Asia Plateau

Prayer Room

There is an interfaith prayer room at the top of the stairs to the right of the dining room available for your use at any time.

Please remove your shoes before entering the Prayer Room.

Interfaith Prayer Session

On Saturday morning at 07:00 in the Foyer outside the course room there will be an interfaith prayer session for any participants who wish to attend.
Who Is In The Room This Week

Some of us in the room today are here on an individual basis. In addition, there are groups of people from a number of different organizations. Obviously there are different nationalities in the room, and even different backgrounds for people of the same nationality.

As a result people may use terms or speak about ideas that are unfamiliar to others of us in the room. For some people this can be a bit annoying or even upsetting. On the other hand, with the right listening, it can open up new perspectives for us. (By the way, this kind of listening is critical to the effective exercise of leadership.)

The point is that we all need to give others the space to speak in the ways that they do. And, when it is important to understand something someone says in unfamiliar language, to ask for a clarification of the meaning.
Who Is In The Room This Week (Cont’d)

For example, while this course is not a Landmark Education program, there are a number of people in this course who have participated in the programs of Landmark Education. As a result, they may from time to time use terms and express ideas that are part of what they learned in a Landmark program, some of which terms or ideas may be unfamiliar to others in the room. When we hear such terms or ideas, and it is important to the purpose of this course, we will clarify the meaning for everyone.
For those of you who have participated in the programs of Landmark Education (and this is true for any other discipline of study others may have participated in), you may from time to time in this course hear terms or ideas that you have heard in one of those programs. You may be tempted to think that what is meant by those terms or ideas is what was meant when those terms or ideas were presented in a Landmark program (or any other discipline of study).

The value you created for yourself out of what you experienced in Landmark’s programs (or any other discipline of study) will be beneficial in dealing with what’s presented in this course, but only if you deal with anything you find familiar with a fresh mind.
Who Is In The Room This Week  (Cont’d)

The purpose of this course is creating leaders, rather than personal growth or development. Consequently, while we will deal with some distinctions that were dealt with in Landmark’s programs, we deal with them from an entirely different perspective. In order for those of you who have participated in Landmark’s programs to realize the promise of this course, you must deal with any familiar distinctions newly from the perspective of this course. This is also true for terms of art from any other discipline you may have familiarity with.

In fact, much of what is in Landmark’s programs was actually derived from the thinking and models presented in this course. While this course is focused on what it takes to create leaders, the thinking and models presented here constitute a perspective (theoretical foundation) that creates the opportunity for powerful new insights in any discipline or endeavor related to human nature and function.
What We Will Cover In This Session

Discussing your questions, comments, and insights from most of the pre-course readings will be dealt with in the next two sessions. However, in this session we will review two of the subjects from your pre-course reading and deal with your questions, comments or insights regarding those specific subjects.

In this session we will cover the subjects listed on the next slide. Those subjects that are from your pre-course reading are noted on the slide by an asterisk.
What We Will Cover In This Session (Cont’d)

1. The Presentation Design used in this course
2. The Underlying Theory of the course*
3. What we Promise you from your participation in this course*
4. Your Morning break Assignment
5. Morning break
What is the Purpose of the Various Segments Presented in this Course?

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

As we go through the various parts of the course, you will at first often not see how a given part relates to the aim of the course — successfully exercising leadership. If in a given segment you forget that what is being covered in that segment is being covered because it is required to leave you exercising leadership successfully, you are likely to fail in mastering that segment. In order to realize the promise of the course, you must be fully engaged with each part of the course — not just the ones you find engaging or that you think are relevant.
What is the Purpose of the Various Segments Presented in this Course? (Cont’d)

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

Everything dealt with in this course and the way it is delivered has been specifically designed to leave me exercising leadership successfully.
The Presentation Design Used In This Course

The presentation design in a typical course is intended to leave you informed. The presentation design in this course is intended to open up a new world for you – the world of being a leader and the effective exercise of leadership as your natural self-expression. In order to accomplish this, we have had to create a somewhat unusual form of presentation.

On our slides we have written out in precise language what experience and testing have demonstrated that we must make available in order to deliver on our promise to you. A good deal of thought and testing has gone into the way things are stated.
We Read Together And Discuss Together

On most of our slides, instead of having bullet points that you read to yourself while we comment on them, we will read aloud each word on the slides while you read those same words to yourself silently. We do request that you read to yourself at the same time you are listening to what is being read. We will shortly show you the results of the research on this form of presentation.

From time to time, we will pause to comment on what has been read, or to have a discussion with you.

Also, during the reading, if you do not understand a word that is used, or the meaning of what is read is not clear for you, or if you have a comment or question about what has been read, we request that you raise your hand immediately.
Getting The Full Impact

One reason we use this form of presentation is to deal with the following problem:

When you or I read a new or counterintuitive idea, it is often the case that after we read all of the words in a passage, we have to go back and read it again to get clear on the meaning of what we read.

In fact, reading any new material to ourselves, often we are not clear about the meaning of what is said in the beginning of a paragraph until we have read the entire paragraph. This even happens with sentences, where the meaning of the beginning of the sentence is sometimes not clear until we have read the entire sentence.

In these cases, the impact of what was in the first few words of a sentence, or the first few sentences in a paragraph, or the first few paragraphs in a section, is diminished.
The Advantage Of Listening To The Oral Reader

The person reading this material out loud is familiar with what is being presented. As a result, he or she can convey through their voice the meaning of what is being read from the outset so that it is clear right from the beginning. In addition, because the meaning is being conveyed, hearing it as it is meant will help avoid any inadvertent misinterpretation of what is meant by what is stated.

Some of us have had the experience of listening to an author reading from his or her own writing and know that that experience is often much richer than when we have read the same thing to ourselves.
Hearing and Seeing, And Repetition

Moreover, because as the words are being read out loud, you will also be reading the words to yourself, what is said comes into you through two senses, hearing and seeing.

The combination of being able to read when the meaning is clear from the beginning, and the use of two senses, results in a clarity and impact that is not available when reading something challenging for the first time by yourself.

In our presentation, we also intentionally employ a certain amount of repetition. We do so because as the course proceeds and you master later material, reviewing what we covered earlier deepens the meaning and impact of that earlier material.
A 44% Increase In Comprehension Efficiency

As this chart illustrates, when listening to text being read out loud while simultaneously reading it to yourself, there is a 44% increase in comprehension over reading to yourself only. And, in this study this increase was produced by a computer generated voice that speaks with no understanding of what is being read, as contrasted with the way it will be read to you in this course.
Contributing To a New Science of Leadership

In addition to the teaching of this course, we intend what is in the course to contribute to research on and the development of a new science of leadership. We also use our presentation method because it makes the content of the course readily available for others to research, experiment with, improve on, and makes it available to be taught and innovated from as part of the curricula in universities throughout the world.

This presentation method allows others who will be teaching the course to use these slides to both master the material and convey it effectively to their students.
Our Pace For The Two Sessions Before Lunch

We are committed to cover by lunchtime the material necessary for you to have a competent opportunity to choose to be in the course or not. So please excuse us if we move a bit fast during these first two sessions.

Nevertheless, do not let us go by something that is confusing for you, or that is stopping you.

In fact at all times during this course, please put your hand up if you hear a word you don’t know the meaning of or you can’t follow something that’s said.
The Three Fundamental Structural Elements of this Course

The first of the three fundamental structural elements of this course is mastering the factors (integrity, authenticity, and being committed to something bigger than yourself) that form the foundation for being a leader and the effective exercise of leadership.

The second of the three fundamental structural elements of this course is a contextual framework for leader and leadership that when mastered becomes a context that in any leadership situation has the power to leave you being a leader and exercising leadership effectively as your natural self-expression.

The last of the three fundamental structural elements of this course is removing from the way you wound up being what limits or distorts your natural self-expression.
The First of the Three Fundamental Structural Elements of this Course

The first of the Fundamental Structural Elements of this Course is mastering the three factors that form the Foundation for being a leader and the effective exercise of leadership. These three factors are Integrity, Authenticity, and Being Committed To Something Bigger Than Yourself.

Without this foundation, while you may be given the role of leader and even have the title, and perhaps even have authority and decision rights, you can forget about actually being a leader and exercising leadership effectively.

In this course we provide you with an actionable opportunity to do with yourself what you must do to truly be a man or woman of integrity, authenticity, and a person committed to something bigger than yourself. The choice to be so is then yours.
About Integrity, Authenticity, and Being Committed To Something Bigger Than Yourself

About these three factors that constitute the foundation for being a leader and the effective exercise of leadership, from your pre-course reading, what insights did you have or what opened up for you about integrity, authenticity, or being committed to something bigger than yourself?

1. Integrity
2. Authenticity
3. Being Committed to Something Bigger than Yourself
The Second of the Three Fundamental Structural Elements of this Course

In this course we provide you with actionable access to create for yourself what it is to be a leader and what it is to exercise leadership effectively so that it becomes a context that uses you.

By “a context that uses you” we mean a context that, in any leadership situation, has the power to leave you being a leader and exercising leadership effectively as your natural self-expression.

As has been said, “The Context Is Decisive”.

(By “natural self-expression” as it is used in the sentence above we mean a way of being and acting in any leadership situation that is a spontaneous and intuitive effective response to what one is dealing with.)
The Second of the Three Fundamental Structural Elements Of This Course  (Cont’d)

Having a definition, description, rules for, theory of, examples of, or even a picture of what it is to be a leader and to exercise leadership effectively, while useful for discussing and analyzing leader and leadership, will not leave you being a leader or leave you exercising leadership effectively.

What it is to be a leader and what it is to exercise leadership effectively must exist for you as a context – a context that has the power to give you the being of a leader, and the actions of effective leadership, as your natural self-expression.
The Second of the Three Fundamental Structural Elements Of This Course (Cont’d)

When you have mastered the four aspects of the contextual framework for leader and leadership so that they become a context that uses you, then being a leader and the effective exercise of leadership becomes an *as-lived experience* rather than a “theory” that merely describes and explains leader and leadership.

What follows are two examples of the power of a context to use you, to shape your way of being and the actions you take in dealing with any situation with which you are confronted.
The Power Of A Context: A Simple Illustration

See what you make of the following paragraph.

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

We suspect that the paragraph made little or no sense for you. On the next slide you will see the paragraph again. Please read it to yourself and see what you make of it this time.
KITE

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

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

As we said, The Context Is Decisive.

This example is from “On Being Certain: Believing You Are Right Even When You Are Not”, Robert A. Burton, MD, St. Martin’s Press, New York, NY 2008 p.5.
Creating a Context that Uses You: A Simple Example

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

You are still being held up by a slow driver. However, because the context has changed, you will notice that instead of being annoyed you are being patient. (By the way, don’t confuse the power of creating a context with the wishfulness of positive thinking.)

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

the context is decisive!
Questions, Comments and Insights

From your pre-course reading, what insights did you have or what opened up for you regarding creating a context that has the power to use you?
Creating Leader and Leadership
As A Context That Uses You

We promised to provide you with an opportunity to create for yourself leader and leadership as a context that uses you – that is, a context that leaves you being a leader and exercising leadership effectively as your natural self-expression.

However, if you wind up believing anything presented in this course, what you believe will be as worthless in creating a context that uses you as what you reject (disbelieve). It is only what is presented in the course that you create for yourself (make your own) that gives you the power to create leader and leadership as a context that uses you.

In order to make what is presented in the course your own you must discover it for yourself in your own experience.
About Break Time Assignments

This course is not about being given answers. It is about you being empowered to think for yourself, and to do so in a way that results in expanding your opportunity set of ways of being, thinking, creative imagination, planning, and acting.

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

This course will not be easy, and in order to fulfill on the promise of the course your participation is required. The course gets done through your participation.
About Break Time Assignments (Cont’d)

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

It may assist you in transforming what is presented from something you understand and maybe even see the validity of to something that lives for you in experience by asking yourself “What does this look like in the living of it?”, or when appropriate “What does this look like in the practice of it?”.

Each time you complete an assignment, be ready to share what insights opened up for you or what is now available for you regarding your being a leader and the effective exercise of leadership.
Morning Break Assignment, Day 1

1. Begin to get yourself in touch with your experience of “the way you wound up being” (the way you are, or who you know yourself to be, or who you think you are).

Describe (specify) by writing down some of the different ways you wound up being by beginning your sentences with “I am …” or “I am not …”

For example, “I am smart”, or “I am not smart”, or “I am funny”, or “I am clumsy”, or “I am uncomfortable with strangers”, or “I am resentful towards authority”, or “I am not good enough”.

It might help if you look for the aspects of the way you wound up being that you are proud of, and while more difficult, perhaps more useful for being a leader, the aspects of the way you wound up being that you tend to hide or avoid.
Morning Break Assignment, Day 1  (Cont’d)

After you complete a sentence with “I am …” or “I am not …”, write the same thing beginning with “I wound up being …” or “I wound up not being …”.

Notice if there is any difference in your experience of yourself when you say “I am …” as contrasted with your experience of yourself when you say about the same way of being “I wound up being …”. Do the same process for any “I am not …” statements.

2. Where in your life or in what situation would the effective exercise of leadership make a difference to you, to someone else, or to a group you are a member of, or otherwise care about?

3. Write down the area of your life or the situation in which the effective exercise of leadership would make a difference for future use in this course.
Choose A Partner To Work With
On This Break Assignment

Choose as a partner the person sitting beside you, and if they are already taken, the person sitting in the row behind or in front of you. Once you have a partner please don’t talk until everyone has found a partner.

If you still don’t have a partner, go to the aisle and put your hand up. Find another person with their hand up to be your partner. Once you find a partner, put your hand down.

After John Buchanan lets us know about any logistical announcements, but before you leave the room, align with your partner on a location and time after the break starts to get together to work on the break assignment.
Logistical Announcements
MORNING BREAK, DAY 1
Reviewing What Will Be Covered In This Session

What you discovered in completing your break assignment

Anything we intended to complete but did not get to in the last session

The Model and Methodology Employed in this course

The Conditions for Realizing the Promise of this course

Rules Of The Game for this course

The Pedagogical Method used in this course

The Language used in this course

What is included in actually being a man or woman of integrity

Choosing to be in this course – includes giving your word to the conditions to be honored and rules of the game (plus a discussion of what it actually means to choose)

Your lunch break assignment
What You Discovered In Completing The Assignment

1. Share with us an example of the way you wound up being that you are proud of and an example of the way you wound up being that you tend to hide or avoid.

2. Share with us what you discovered in your experience of yourself when you said “I am …” as contrasted with your experience of yourself when you said about the same way of being “I wound up being …”.

3. Share with us where in your life or in what situation would the effective exercise of leadership make a difference to you, to someone else, or to a group you are a member of, or otherwise care about?
A Context That Uses You

Look into your own life and find a context that shapes the way you see a certain situation or a certain person or a certain group of people, or that shapes the way you act with that certain situation or certain person or certain group of people – and share that context with us and the shaping or coloring it imposes on how you see or act with that certain situation, person, or group of people.

This is easily done if you locate a prejudice you have about a person or an identifiable group of people, or an entity, or about the beliefs of others. While strictly speaking, a prejudice is negative example of a context and therefore hides the potential power of context, its an easy place to start.
Mastering the Context for Leader and Leadership

During the course, we will provide you with actionable access to mastering for yourself the four aspects of the Contextual Framework for leader and leadership. When you have mastered the Contextual Framework, it becomes your context for leader and leadership that in any leadership situation has the power to use you – that is, to leave you being a leader and exercising leadership effectively as your natural self-expression.

This is the second of the three Fundamental Structural Elements of this course.
The Third of the Three Fundamental Structural Elements of this Course

Having mastered a context with the power to give you the being and actions of a leader and the effective exercise of leadership as your natural self-expression, what is left is to remove from the way you wound up being what limits or distorts your natural self-expression.

Most of us think that the way we are being and acting is our natural self-expression. However, our natural self-expression is an unconstrained freedom to be, and that freedom is limited and distorted by certain ontological constraints that have become a fixed part of the way we wound up being. As a result of these constraints on our freedom to be, each of us gets left with idiosyncratic fixed personal ways of being and acting that allow us to succeed in some situations, but which leave us at best getting by in others, and unfortunately failing in yet others.
The Strategy We Use To Get By With
The Way We Wound Up Being

In our formative years virtually all of us begin to develop a certain strategy for avoiding failure that we continue to rely on as life unfolds.

The first half of the strategy is to attempt to avoid failing by simply staying away from situations that don’t fit with the way we wound up being (don’t fit our set repertoire for being and acting).

The other half of the strategy is to attempt to succeed by polishing that set repertoire for being and acting, and seeking out opportunities in which we can succeed by utilizing our set repertoire.

Given that leaders cannot choose the situations that require leadership, if you are to be a leader, this strategy won’t work.
About The Nature Of Our Ontological Perceptual And Functional Constraints

Some of the ontological perceptual and functional constraints that limit our opportunity set for being and acting are inherent in and shared by all people – a consequence (without an effective intervention) of the way our brains work. Others of these obstacles are personal and idiosyncratic, a result of a person’s individual history and experience. The point is until you remove those constraints, you have no access to ways of being and acting that lie outside the way you wound up being – your current personal opportunity set for being and acting.

Without dealing with these limitations on your way of being and acting there may be leadership situations in which the way you wound up being will be adequate, however there will be many situations where it will not – and even when it is adequate it may not be optimal, i.e., as effective as it could be.
Questions, Comments and Insights

From your pre-course reading, what insights did you have or what opened up for you regarding ontological perceptual and functional constraints?
Constraints to Being a Leader, and People or Situations You Avoid

1. What are the kinds of people or kinds of situations you find uncomfortable to deal with?

2. What can you identify in the way you wound up being that might serve as an obstacle or that might limit you in some way in your being a leader and exercising leadership effectively?
The Third of the Three Fundamental Structural Elements Of This Course

During the course, we will provide you with an opportunity to identify and remove (or at least substantially relax) those personal ontological perceptual and functional constraints that limit those ways of being and acting that are critical to being a leader and to the effective exercise of leadership in any situation.
Mastering The Three Fundamental Structural Elements Of This Course

1) Having mastered the three factors that are the foundation for being a leader and exercising leadership effectively (integrity, authenticity, and being committed to something bigger than yourself), and

2) Having mastered the context for leader and leadership that leaves you being a leader and effectively exercising leadership as your natural self-expression, and

3) Having effectively dealt with the ontological perceptual and functional constraints that limit or distort your natural self-expression,

You will have realized the promise of this course.
What You Are Promised
From Your Full Participation In This Course

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

In other words, we promise that when you leave this course, **you will be a leader, and you will have what it takes to exercise leadership effectively**.
Creating A Context
For Your Participation In This Course, A Review

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

By “natural self-expression” as it is used in the previous sentence we mean a way of being and acting in any leadership situation that is a spontaneous and intuitive effective response to what one is dealing with.
Creating A Context For Your Participation In This Course, A Review (Cont’d)

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

Everything dealt with in this course and the way it is delivered has been specifically designed to leave me exercising leadership successfully.
What It Means To Master Something

Once you master something it becomes a part of who you are, a part of your natural self-expression, as contrasted with something you know.

Because what you master has become who you are, it is no longer something you need to try to remember and apply. As a result, you do not need effort to use what you master; what you master so to speak uses you.

Mastering what there is to master in order to realize the promise of this course in six days time is available through the unique model and methodology we use.
The Model and The Methodology Employed in This Course

A **model** could be said to provide a perspective on the *nature and function* of what it models.

By contrast, a **methodology** describes the *processes for dealing with* what is revealed about the nature and function of what is modeled.
The Model and The Methodology Employed in This Course (Cont’d)

There are various models (for example, psychology, sociology, economics, philosophy, neuroscience and cognitive science) that study human nature, with each model providing an understanding of human nature and the way it functions as viewed from its particular perspective.

In this course we employ the ontological model (from the Latin *ontologia* “science of being”) in creating leaders because of the ontological model’s unique power to reveal (open up) the *nature of being* when one is being a leader and to reveal (open up) the *source of one’s actions* when exercising leadership.

(We will more fully deal with what is meant by ontology later in this session.)
The Model and Methodology Employed in This Course (Cont’d)

The ontological model of the nature and function of being for human beings contrasts with the psychological model of human beings. However, because most people are unfamiliar with the ontological perspective, and because both models deal with human beings, some confuse the ontological perspective with the psychological perspective.

Just as there is a difference between the ontological model and the psychological model, there’s also a difference between the methodology appropriate for dealing with what is revealed by each model. Because the psychological model is uniquely effective in distinguishing mental and emotional problems and abnormalities, it calls for a methodology designed to be effective in dealing with such problems and abnormalities, namely the methodology of psychotherapy.
The Model and Methodology Employed in This Course (Cont’d)

However the psychological methodology of therapy is not effective in providing access to what the ontological model reveals about the nature and function of being for human beings, and especially when dealing with the nature of being when one is being a leader and the source of one’s actions in the exercise of leadership.

The methodology appropriate for gaining actionable access to the nature of being and the source of action revealed by the ontological model is named phenomenology.

Phenomenology as a methodological discipline deals with being and action as these are actually lived (first-person experience of), as contrasted with psychology’s methodology of third-person theory of, that is as being and action are observed by someone, and then described, interpreted and explained.
The Model and Methodology Employed in This Course (Cont’d)

As a metaphor, phenomenology could be said to deal with being and action as they are lived and experienced “on the field” as contrasted with as they are observed and commented on “from the stands”.

Because the phenomenological method (on the field – as lived experience) is unfamiliar to most people, they attempt to interpret phenomenological interactions from the perspective of psychology or psychotherapy.

You might like to know that in the opinion of the various experts who have studied the methodology for removing and relaxing personal ontological constraints used in this course, regarding the question “Is this therapy?”, their answer was no. And regarding the question “Is harm done?”, their answer was also no.
As the philosopher Martin Heidegger, one of the leading minds of the last half century, said about the methodology appropriate for accessing what is revealed from the ontological perspective, “Ontology is possible only as phenomenology”. (1927, p. 33)

An example of the phenomenological methodology is the opportunity to become aware of your experience of yourself as contrasted with some theory of or explanation about yourself in the “I am …” versus “I wound up being …” exercise.
The Model and Methodology Employed in This Course (Cont’d)

In summary, the ontological model of leader and leadership opens up and reveals the actual *nature of being* when one is being a leader and the *source of one’s actions* in the exercise of leadership. And, the phenomenological methodology provides *actionable access* to what has been opened up.

Said somewhat poetically, the ontological perspective allows one to get one’s arms around the whole of, and one’s hands on the levers and dials of, human nature and the way it functions.
The Ontological Perspective on Leader and Leadership

We employ the ontological perspective on Leader and Leadership:

1. Because of its unique power to constitute being a person of integrity, authenticity, and being committed to something bigger than oneself in a way that allows for actionable access to being such a person.

2. Because of its unique power to create the being of a leader and the actions of effective leadership as one’s natural self-expression.

3. Because of its unique power in providing access to identifying and removing what constrains one’s natural self-expression.

In summary, the way in which Leader and Leadership are distinguished by the ontological perspective creates an access that is unique in its power to call forth the *being* required to be a leader and the *action* required for the effective exercise of leadership.
The Ontological Perspective on Leader and Leadership

If in this course we never said anything about leadership or anything about what it is to be a leader and you complete the course being leaders and exercising leadership effectively as your natural self-expression that would completely and totally fulfill the reason for the existence of the course.

Remember, our promise to you is that if you complete this course successfully,

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

We will, however, be discussing leader and leadership in this course, but as was noted in your pre-course reading assignments, providing you with “information” about leader and leadership is not our main intention in this transformational course – and in this respect this course differs from other leadership courses.
Reviewing The *Conditions* For Realizing What You Are Promised From Your Participation In This Course

In your registration packet we provided you with a handout of the conditions you must honor in order to realize what you are promised, which conditions you read in the pre-course reading and are contained on this and the next slide.

- Be willing to discover and confront your inauthenticities, and be willing to tell the truth about those inauthenticities.

- Be willing to be open and ruthlessly straight about your ways of being and acting.

- Be open to have your *worldview* examined and questioned. And, be open to have your *frames of reference* relative to leader and leadership, and relative to who you are for yourself, examined and questioned. And, be open to transforming your *worldview* and those *frames of reference*.
Reviewing The Conditions For Realizing What You Are Promised (Cont’d)

- Be willing to take on fully what is presented in this course before determining if it fits for you.

  As an analogy, this is like trying on a jacket in a clothing store. It works best to keep it on for a while looking at it from all angles, before deciding if it fits for you. In this case, if by the end of the course, you find that it does not fit for you, leave it behind. On the other hand if it does fit for you, it belongs to you – you have made it your own, so take it home with you.

- Participate fully and completely in the course, with nothing held back.

- Respect the dignity, thoughts, and confidentiality of your classmates.

- Don’t wait to have it done to you or for you. Be a full partner in producing value for yourself and your classmates.
Maturity & Courage


“Discourse, in the context of Transformation Theory, is that specialized use of dialogue devoted to searching for a common understanding and assessment of the justification of an interpretation or belief. ... Reflective discourse involves a critical assessment of assumptions ... [this] requires emotional maturity.”

We will be critically examining our personal integrity, inauthenticities, perceptual constraints, functional constraints, worldview (model of reality), and critically examining our frames of reference (mindsets) regarding leader, leadership, and who we are for ourselves. As Mezirow says: This requires a certain level of maturity and the courage to be honest with oneself.
Thinking for Yourself

As we said, this course is not about being given answers. It is about you being empowered to think for yourself and in the process expand beyond the way you wound up being – that is, expand your opportunity set of ways of being, thinking, planning, and action. It is about access to your being a leader and the effective exercise of leadership.
Classroom Interactions

If in the process of examining your personal integrity, inauthenticities, perceptual constraints, functional constraints, worldview (model of reality), frames of reference (mindsets), and who you are for yourself, you do not want to be interacted with by the instructors please say that if we start to interact with you.

Because each of your instructors has had to deal with such things for ourselves, know that we have compassion for you in your dealing with these things.

At the same time one must be ruthlessly honest in order to deal effectively with such things. When we interact with you, please don’t confuse our ruthless compassion for anything else, including anger, annoyance, or insensitivity.
Rules Of The Game for this Course

After years of working with Transformative Learning we have found that the “rules of the game” on the following slides, (along with the “conditions for realizing the promise of the course” that we just read), must be honored to allow all participants to realize the maximum value from this course.

In your registration packet we provided a handout of the rules of the game contained on the following slides.

Please do whatever you have to do during your participation in this course to honor these rules of the game, and the conditions for realizing the promise of the course.
Rules Of The Game for this Course (Cont’d)

➤ The course began with your engagement with the six pre-course readings, and will not end until you leave the building at the end of the day on Saturday 27 November.

➤ Be present both mentally and physically for each session of the six days of the course.

➤ Be seated and attentive at the announced start time of each session, that is, actually ready to begin.

➤ If you want to drink water during class time, please bring a bottle of water with you to the course room. Bottles of water will be available outside the course room.

➤ If during class you need to use the restroom, please return as quickly as possible.

➤ At all times, remember to have your name badge visible.
Rules Of The Game for this Course  (Cont’d)

- Please hold any private comments between yourself and another participant until a break. If you have a comment, put your hand up and we will call on you.

- During class sessions, refrain from doing any non-course work. (For example: reading non-course material, or writing anything that isn’t course related.)

- Cell phones, iPhones, PDAs, Blackberries, and the like must be turned off and not even in airplane mode during class time. (If you have one of these open or on, please shut it down now.)
Rules Of The Game for this Course  (Cont’d)

- No open computers during class time. Copies of the slides and any other material shown during the course will be available for download. If you find it necessary, you can make handwritten notes. (If you have an open computer, please close it now.)

  The instructors, and the instructors' assistants will use their computers in the conduct of the course and for making notes regarding the development of the course.

- Do not be an observer, rather participate actively in the course.

- If you simply want something read again, just shout out “Please read again”.
Rules Of The Game for this Course  (Cont’d)

➢ When you have a question, comment, or something you want to share, please raise your hand, and raise it high so that we see you. If we call on you, please stand up immediately and wait for a hand-held microphone to be given to you.

(To manage the progress of the course, from time to time we may ask those with their hands still raised who we haven’t called on if they have a question about the content of the course, or if their hand is raised because they have a comment or something they want to share. Given how much there is to cover in this course, we cannot answer questions that are not germane to the course and sometimes we won’t have time for further comments or sharing.)
Rules Of The Game for this Course (Cont’d)

➢ So that we include everyone in the conversation (a critical aspect of Transformative Learning), from time to time we will call on people who do not have their hand raised. When we call on you, please **stand up immediately** and wait for a handheld microphone to be given to you.
Rules Of The Game for this Course (Cont’d)

What Contributes To The Power Of The Course:

- When you have the microphone, participate in a way that “forwards the action” for everyone in the class and yourself – an expression of leadership.

  Forwarding the action means for example, taking something presented, or something said by another participant, and building on it to expand its usefulness or potency, or making it clearer or more readily accessible.

  Authentic dissent can also forward action. There is obviously a range to “forwarding the action”. On the other end of the range, what is not forwarding the action, would be distracting conversations, or making others wrong, or refusing to allow the discussion or lecture to go on, or refusing to accept something for consideration.

- Be open and be coachable.
Rules Of The Game for this Course  (Cont’d)

What Contributes To The Power Of The Course  (Cont’d):

- Sharing a current example of or a personal experience of what is being presented in the course.

- Sharing an insight, opening or breakthrough that has resulted from dealing with or applying what has been presented in the course.

- A query with the intention to further your understanding of, or to clarify for yourself, something specific being presented in the course.

- Repeating something presented in the course for you to confirm the accuracy of your grasp of what has been presented.
Rules Of The Game for this Course  (Cont’d)

What Contributes To The Power Of The Course:

- An expression of something you are struggling with or cannot resolve presented as an opportunity to be worked with to get it resolved. (This is distinct from an expression of helplessness, which requires you to identify something specific like a word, phrase, or sentence you didn’t understand.)

- Asking how what is being presented might look like in action. (While the difference is subtle, this is distinct from asking for an example.)

- Sharing an example of a personal experience that seems inconsistent with what is being presented in the course as an opportunity to be worked with to get it resolved.
Rules Of The Game for this Course (Cont’d)

What Dilutes the Power and Progress of the Course:

- A comment, opinion, or counter-argument or criticism, disguised as a question.

- Something that comes up for a participant (a “yeah but”, “how ‘bout”, “what if”, or an opinion) that seems to be inconsistent with what is being presented, which the participant presents as an invalidation of what is being presented in the course rather than looking for a resolution (one way or the other).

- A “that’s like …” share triggered by what is presented that muddies the rigor of what is presented, or is in fact not relevant to what is presented.
Rules Of The Game for this Course (Cont’d)

What Dilutes the Power and Progress of the Course:

- A participant attempting during course sessions to lead a different course for the other participants, rather than to contribute to the course as being led.

- A participant attempting to substitute terminology and/or theory from another discipline (no matter how valid) rather than struggling to see how the discipline of this course applies and what it makes available as contrasted with the terminology and/or theory from that other discipline.

- Attempting to validate what one has to say based on its likely being the view of others in the room, or attempting to enlist others in that view.
Rules Of The Game for this Course (Cont’d)

What Dilutes the Power and Progress of the Course:

- A rant (something that comes out in an emotionally-charged string that is triggered by something that happens in the room).

- A participant who rambles on without making any point.
Rules Of The Game for this Course (Cont’d)

- In this course, take the opportunity to demonstrate leadership by empowering and enabling your classmates – especially when things are difficult for them.
- Be open to being empowered and enabled by your classmates. In order to be a leader, you must master being an effective follower.
- During the class when another participant is speaking, do whatever you have to do to be engaged with what they are saying – this is an exercise of leadership, and is a critical aspect of the power of the course.
- Experience has shown that, to the degree that you work to find elements of yourself in what others share about themselves, you will have important insights about yourself, even though you are not speaking. Moreover, you will be learning what leaders need to know about human nature.
Rules Of The Game for this Course  (Cont’d)

➢ Don’t let yourself get “bored” when we are working with others – put yourself in their place and you will realize value for yourself. Or at the very least, you will learn something important about developing leadership in others, a critical aspect of being an effective leader.

By the way, being bored is often an unconscious cover-up (or a conscious ruse) to avoid looking at something about yourself.
Rules Of The Game for this Course  (Cont’d)

- Honor confidentiality regarding what other participants share during the course.

With people who are not in the course you may share what has been shared by participants in the class, **but do not ever mention the name of the person who shared it, or any company or other institution name, or the names of anyone else who was involved in that sharing.**

You are responsible for managing this request; obviously we are not able to guarantee it. You should know that in our years of doing this work, we have not heard of people violating this request.
Rules Of The Game for this Course (Cont’d)

- We invite you to share with others anything about yourself or the material that we cover in this course – and, because of the value you will find for yourself, we encourage you to do so.

- We also encourage you to share the insights that you produce for yourself out of your participation.

- And, you are welcome to share anything that we, the instructors, share about ourselves.

- The following is critically important: Don’t walk out of the course at the end of the day upset or stuck with anything, or upset with any instructor or participant. Get anything that you are stuck with or upset about complete for yourself before you leave for the day. To accomplish this, see one of the instructors any time before you leave the course for the day.
Rules Of The Game for this Course  (Cont’d)

➢ In this course it is vitally important that you come prepared to each class having fully completed the assignments requested of you so that you can effectively engage in the classroom work we will do based on those assignments.

➢ Complete each of the break assignments before the next course session. You will have assignments on every break including meal breaks and overnight. Since completing each of these assignments is required for you to realize the promise of the course, do not schedule personal engagements or obligations for yourself during the breaks, meals, and evenings for the duration of the course.
This course will not be easy, and in order to fulfill on the promise of the course your participation both in the classroom and in having done the preparatory work is required. The course gets done through your participation.

About one-third of this course will involve deep personal introspection on your part and the part of your classmates to identify and relax those personal ontological constraints that must be dealt with for you to be free to be a leader and exercise leadership effectively as your natural self-expression.

Doing this is an exercise in authenticity and authenticity is one of the three factors that comprise the foundation on which leadership is built.
Given the pedagogical method used in this course, some people will choose to share what they have discovered about the way they wound up being and the limits it imposes on their way of being and acting when being a leader or in the exercise of leadership.

If you are personally unwilling to participate in such deep reflection, you should not be in this course.

While you may choose not to share your experience of doing so, if you are unwilling to be present when others share their experience of doing so, you should not be in this course. And, in making this decision, you should be aware that from time to time such sharing may include participants authentically sharing crucible-like deeply personal incidents from their lives, and expressing various emotions in the process.
Captain Granger’s 1st Insight: Knowing About Leadership ≠ Access To Being A Leader

Being in Iraq as the officer in charge of a unit, but for the first time under enemy fire, I realized that the knowledge I gained from studying leadership during six years of being educated as a military officer with a masters degree in Leadership, did not leave me being the leader I needed to be under fire.

For example, *knowing* that in a frightening situation a leader *should* be courageous was very different from *being* courageous in that situation. Success as a leader in that moment depended entirely on authentically and naturally generating a different way of being than my default way of being in this situation (fearful, hunkered down, and scared for my life).
In dealing with this extremely challenging situation, I found myself drawing on some earlier ontological training I had received outside my leadership education. Incidentally at the time of that training I had not associated it as relevant to being a leader. In that ontological training I discovered that a good deal of what we ordinarily would think about a person as, “you are …” is really only a way of being – as in the difference between, “you are stupid” and “you are being stupid”. In terms of being, I discovered that a person has some choice.

In that earlier training, which was drawn on in designing a part of this leadership course, I experienced for myself that I was not stuck with any particular way I wound up being, rather I could authentically be whatever way was required for me to be effective. I trained myself in the difference between pretending to be and being able to authentically be.
In that moment under fire in Iraq, I was able to draw on that training to confront my fear as a way of being, and then to create being authentically courageous in spite of the fear.

Later in Kuwait as the aircraft maintenance officer of a unit, I was able to use the same transformational method that I had used with myself in Iraq to turn the historically low performing unit I inherited into an acceptable unit, and then into an outstanding unit, with 25 medals awarded for outstanding performance.

This kind of freedom and power to be in the exercise of leadership had not been made available to me in my 4 years at a military academy or was it made available while getting my masters degree in Leadership.
Captain Granger’s 2\textsuperscript{nd} Insight: Learning About Leadership ≠ Developing Leaders

A year after returning from Iraq, I was given the opportunity to teach leadership at the US Air Force Academy (partially as a product of the unusual results I was finally able to produce as a leader of my unit). My job as an assistant professor was to teach leadership to Air Force Academy Cadets, which job I saw as developing the next generation of global leaders.

I knew from my own experience in Iraq that if I left my students where I had been left even after six years of leadership education (knowing about leadership and being able to talk and write about it intelligently), when it came time for them to be a leader and to exercise leadership effectively, they were likely to have the same experience I at first had in Iraq.
In the classroom, in teaching from what was traditionally available in the leadership literature (pretty much what I had been taught in *my* six years of leadership education), I was frustrated in being unable to provide my students with the access required to develop themselves as leaders – that is, the being of a leader that I had developed in myself during my time in Iraq.

The leadership I had realized in myself was distinct for me; I knew when I was leading and when I was not, and I was count-on-able to provide that leadership for others. Yet as a professor in the classroom, I was unable to produce or provide access to that kind of being a leader for my students.
Captain Granger’s 2nd Insight: Learning About Leadership ≠ Developing Leaders (Cont’d)

My inability to provide my students access to the kind of being required to be a leader and to exercise leadership effectively forced me to look at what was happening in the classroom as contrasted with what would happen when they were actually faced with a leadership challenge. The challenges leaders face in the field test one for something very different than the tests on leadership that students face in the classroom.

I recognized that there was a big difference between teaching and studying leadership and actually leaving my students being leaders. Describing, explaining, and analyzing the leadership characteristics, styles, and actions of others and yourself does not succeed in the field.

I was left with the question, how do I develop leaders who can create for themselves the being required to be a leader? That quest led me to this course and this technology.
The Pedagogical Method Used In This Course

In this course we primarily employ what is known as *Transformative Learning* rather than the more familiar *Informative Learning*. Informative learning and transformative learning are both valuable; however, transformative learning occurs in a different domain than informative learning.

Informative learning endeavors to increase the sum of what we already know, to add to our available skills, to extend our already established cognitive capacities, and to bring valuable new content to add to or fill in our current everyday common sense *worldview* (model of reality) and our pre-existing *frames of reference* (mindsets).

Transformative learning on the other hand examines the validity of what we already know and in what way that ‘knowing’ may constrain, shape, and distort skills and cognitive capacities that would otherwise be available to us.
Transformative Learning

Transformative learning provides us with the opportunity to examine our everyday common sense *worldview*, and those pre-existing *frames of reference* that are relative to what we are studying.

This allows us to critically reflect on the constraining and shaping nature of our network of unexamined ideas, beliefs, biases, prejudices, social and cultural embedded-ness, and taken-for-granted assumptions that constitute our *worldview*, and our *frames of reference* relative to this subject or that subject.

For example, it is important to identify what I might believe is true as a belief rather than as “the truth”. Because when a belief is held as “the truth”, it imposes limits on my being and acting.
Transformative learning then leaves us with the opportunity to relax the limits on our being and acting imposed by our everyday common sense worldview and the pre-existing frames of reference we wound up with.

As a result, transformative learning provides one with new openings for being and new openings for action that were previously unavailable within the constraints imposed by the worldview and frames of reference that one wound up with.
The Language Used In This Course

The language used in this course has been carefully chosen to open up a new “conversational domain” (linguistic domain) for Leader and Leadership.

By “conversational domain”, we mean for example in the case of a physician, the kind of specialized terms that are networked together in a specific way to form the linguistic domain through which a physician comprehends and interacts with the human body – and that is required for the expert practice of medicine.

The language used in this course has been selected for the same reason. The language used in this course creates a new conversational domain for Leader and Leadership, a linguistic domain that allows for the expert practice of leadership as one’s natural self-expression.
Rhetoricians refer to what we term “conversational domain” as a “terministic screen” (Burke 1966, p. 44). They define terministic screen as a set of terms that are networked together such that they form a distinct cognitive realm through which the world, others, and oneself are perceived and dealt with.

Physicists and attorneys would not be effective in their respective fields without the specialized context created by the conversational domain (terministic screen) required for expertise in their fields. In fact, it is the mastering of these specialized conversational domains that gives outstanding physicists or attorneys the power to produce extraordinary results in their field by creating from and discovering new possibilities in that conversational domain.
In summary, the specialized language used in this course has been selected for its power to generate a linguistic domain for Leader and Leadership that provides powerful access to the world of being a leader and the effective exercise of leadership (which access would otherwise not be available).

This linguistic domain shapes the way the world, others, and we ourselves occur or show up for us in a way that allows us to get our arms around the whole of leader and leadership and our hands on its levers and dials.

These kinds of conversational domains when mastered become the context that uses their practitioners to generate the being and action required for them to be expert in their field.
The terms used in this course, and the ideas created using those terms, may be new for you and therefore at first difficult. You may find yourself being tempted to use terms more familiar to you to express the ideas presented in this course, but if you stick with it and use the terms even though doing so may at first be uncomfortable, you will master the conversational domain these terms and ideas create.

This conversational domain is designed to generate a context that has the power to give you the being of a leader, and the actions of the effective exercise of leadership as your natural self-expression, so do stick with it.
What Is Integrity For A Person?

Integrity for a person is a matter of the person’s word, nothing more and nothing less.

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

The question is, in the matter of integrity what constitutes your word?
Integrity: Your Word Defined

1. **What You Said:** Whatever you said you will do, or will not do (and in the case of do, doing it on time).

   (Note: Requests of you become your word unless you have responded to them in a timely fashion.)

2. **What You Know:** Whatever you know to do, or know not to do, and if it is do, doing it as you know it is meant to be done (and doing it on time), unless you have explicitly said to the contrary.

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

   (Note: What you expect of others is not for you their word – with others, you must make your expectations explicit in the form of a request.)
4. What You Say Is So: Whenever you have given your word to others as to the existence of some thing or some state of the world, your word includes being willing to be held accountable that the others would find your evidence makes what you have asserted valid for themselves.

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

6. Moral, Ethical, And Legal Standards: The moral, ethical, and legal standards which you have not explicitly declined are a part of your word.
Integrity Is Honoring Your Word, and Honoring Your Word Is

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

   OR:

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

   a. that you will not be keeping your word, and

   b. that you will keep that word in the future, and by when, or, that you won’t be keeping that word at all, and

   c. what you will do to deal with the impact on others of the failure to keep your word (or to keep it on time).
Honoring Your Word

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

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

And remember, integrity is one of the three factors of the foundation for leadership.
Cost/Benefit Analysis On Giving Your Word

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

This morning when you are making the choice to continue to be in the course – which will mean you are giving your word to the conditions for realizing the promise of the course and the rules of the game – you should weigh the benefits you will realize from being in the course against what it will cost you to honor those conditions and rules.
Cost/Benefit Analysis On Keeping Your Word And On Honoring Your Word

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

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

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

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

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

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

The answer is: The fact that integrity determines one’s opportunity for performance is concealed by what (paraphrasing Rawls) we term the “veil of invisibility”. There are seven factors that contribute to this veil of invisibility.
The Veil Of Invisibility

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

There will be opportunities during this course for you to see this factor in yourself, as well as the other six factors that make up the veil of invisibility, which you read about in the pre-course reading, but which we will review again later in the course.

Mastering the seven factors contributing to the veil of invisibility will leave you with an authentic opportunity to be a man or woman of integrity.

And as we indicated earlier, without integrity you can forget about being a leader.
In Or Out, Choose
Choosing Includes Giving Your Word

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

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

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

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

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

In fact, to empower and enable yourself as a leader, you will have to do this with all of the things you agree to or promise, so this is an opportunity for you to practice being a leader.
Choosing in the Way a Leader Chooses

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

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

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

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

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

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

Having selected freely leaves you committed to what you selected.
Choosing to Be a Leader or Not

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

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

To choose authentically, you must be as free to say no as you are to say yes. And to give yourself this freedom, you must put your reasons (no matter how valid) aside and simply make your choice between the alternatives of yes or no. Even if the reason is that leadership has been thrust upon you, or you are simply obligated to lead, in order to be effective you must put that aside and choose to lead.
Your Choice As An Expression Of Yourself, Not Your Reasons

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

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

Get your reasons for being here out of the way. Reasons are fine, but now you want to be here just because you choose to be here.
Leaders Are A Stand For What They Have Chosen

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

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

Being a leader starts with being the leader of your own life. You will find opportunities for that between now and the end of the course.
In Summary

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

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

Today you have a choice to be in the course or not. If at the lunch break you choose to not be in the course, you will receive a tuition refund of $1,000 USD. There is no stigma in not being in the course if you choose that option.
Who This Course Is For

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

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

This is the wrong place for anyone who is not authentically committed to dealing with whatever they have to deal with so that they are free to be who they need to be to be a leader.
Making The Choice To Be In The Course Or Not

This break is your opportunity to choose to be in the course or not. If you return to the course after lunch that will mean that you have chosen to complete the course.

In addition, if you return to the course after lunch that will mean that you will have given your word to honor the conditions for realizing the promise of the course and to honor the course rules of the game.

If you have questions, or could use some coaching in making your choice to be in the course or not, you can talk with any one of the four instructors.
Making The Choice To Be In The Course Or Not (Cont’d)

If you choose not to be in the course, then during the lunch break go to the registration table and see one of the representatives who will arrange for the tuition refund of $1,000.

If you are continuing in the course and you didn’t complete your registration this morning, please go to the registration table as soon as we dismiss this session of the course and the representatives will be there to handle registration for you.
**Lunch Break Assignment, Day 1**

**A. Choosing to be in the course or not**

1. Choose to complete this course or choose not to complete this course, and choose in the way you will need the power to choose if you are to be a leader.

Choosing to be in this course means that you have given your word to honor each of these *conditions for realizing the promise of this course*, and to each of the *rules of the game* for this course.
Lunch Break Assignment, Day 1 (Cont’d)

B. Giving yourself the opportunity to experience as your word the conditions and rules of the game

1. Take out the handout you received with the conditions for realizing the promise of this course and the rules of the game for this course.

2. With at least the first three conditions for realizing the promise of this course, start the following sentence out loud to your partner “I give my word to you, the course instructors, the rest of the participants, and myself that I will …” (finish the sentence with one of the conditions for realizing the promise of the course).

Follow each of the sentences with this second sentence also out loud to your partner “I give my word to you, the course instructors, the rest of the participants, and myself that I will honor that word”.
Lunch Break Assignment, Day 1 (Cont’d)

B. Giving yourself the opportunity to experience as your word the conditions and rules of the game (Cont’d)

3. Now check to see whether your experience of any of those three conditions occur for you (show up for you) differently, and share what you see with your partner.

4. For those that do occur for you differently, get in touch with any difference in your way of being with them (any difference in your attitude or state of mind, or your feelings, or your thoughts, about honoring them), and share what you see with your partner.

5. Get yourself clear that nothing has changed in the conditions or rules, only in the context in which you hold them. Also get yourself clear that it was nothing more than a certain use of language that left you with a more powerful relation with those conditions and rules.
Lunch Break Assignment, Day 1 (Cont’d)

C. Choosing your life

1. Identify what there is for you to do in your life that you are obligated to do or that you are doing based on a set of reasons for doing them, and write down three of them. As an experiment, choose each of them as we’ve distinguished what it means to choose, and now write them as what you are choosing to do. (“I choose to …”.)
Lunch Break Assignment, Day 1 (Cont’d)

C. Choosing your life (Cont’d)

2. Now check and see whether your experience of any of those three items occur for you (show up for you) differently.

3. For those that do occur for you differently, get in touch with any difference in your way of being with them (any difference in your attitude or state of mind, or your feelings, or your thoughts, about doing them).

4. Get yourself clear that nothing has changed in the circumstances, only in the context in which you hold those circumstances. Also get yourself clear that it was nothing more than a certain use of language that left you with a more powerful relation with what you are dealing with.
Logistical Announcements
LUNCH BREAK, DAY 1
What You Discovered In Completing The Assignment

A. Choosing to be in the course or not

B. Giving yourself the opportunity to experience as *your* word the conditions and rules of the game

C. Choosing your life
What Will Be Covered In This Session

What you discovered in completing your lunch break assignment

Anything we intended to complete but did not get to in the last session

Discussing your questions, comments, and insights from the Pre-course Readings we didn’t already cover

The current state of leadership

Getting the answers you already have for what leader and leadership are out of the way, or, what leadership is not

What is meant by “a context that uses you”, with three powerful examples

Your assignment
Discussing The Pre-Course Reading

We want to respond to any questions you have about anything that was not clear for you, and to hear any comments you have about what you read in the various documents of the pre-course reading.

However, we also want to find out what opened up for you, what insights you got out of your reading, what struck you, and what bothered you.

We will deal with your reading about crucible events first, and then deal with what you read in the last of the pre-course readings, particularly the terms that were defined and explained. We will deal with what you read regarding integrity last.
Discussing The Pre-Course Reading (Cont’d)

On each of the next few slides we will bring up one of the topics covered in your pre-course reading. After reading each slide that introduces one of these topics, we will want to hear from you about the following:

What do the insights you had from your reading about that topic open up for you regarding your being a leader or regarding your exercising leadership, or regarding the way you “wound up being”?

What questions do you have about what you read regarding that topic?

What struck you or bothered you about what you read regarding that topic?
Review Of Crucible Events

As documented by leadership experts Bennis and Thomas (2002) and others, many extraordinary leaders point to what has been termed a “crucible event” in their lives which produced a transformation in the person they “wound up being”. Many of these crucible events were some tragedy or other event that occurred as a profound threat to who they wound up being. This transformation left them being extraordinary leaders as their natural self-expression.

You will be happy to hear that in this course we do not use “crucible events” to provide you with an opportunity to transform who you wound up being. The ontological perspective on Leader and Leadership provides you with the opportunity to transform who you wound up being without the pain of a crucible event, and yet still leaves you being a leader and exercising leadership as your natural self-expression.
Discussing What You Read About Crucible Events

What do the insights you had from your reading about crucible events open up for you with regard to your being a leader or with regard to your exercising leadership, or with regard to the way you “wound up being”?

What questions do you have about what you read regarding crucible events?

What struck you or bothered you about what you read regarding crucible events?
Review Of The Way You “Wound Up Being”

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

Your particular way you “wound up being” leaves you confined to what Mezirow & Associates called certain “roles”, that is, a limited set of possible ways of being, and a certain set of action formulas or strategies for success, or at least for getting by. In other words, the way you “wound up being” constrains you to a certain range of expression. In this course we call this your “default opportunity set” of possible ways of being, and possible strategies for succeeding (or at least for getting by).

We say “default opportunity set”, because one’s natural opportunity set of being and action is one of complete freedom to be and act in any way that is appropriate to any situation.
Review Of The Way You “Wound Up Being” (Cont’d)

You may be completely happy with the way you “wound up being” – or as Mezirow & Associates termed it, who you are as a product of the beliefs you assimilated concerning yourself and the world, and the socialization and roles you learned.

After all it has gotten you to where you currently are in life. But without a breakthrough in your freedom to be and act – that is, a substantial expansion of your “opportunity set” of possible ways of being and acting – no amount of polishing and fine tuning who you “wound up being” will be sufficient for who you need to be to be a great leader.

Don’t be so pleased or arrogant about the way you wound up as a person that there is no possibility for you beyond that. And don’t get stuck in the other face of arrogance, that you don’t have what it takes to go beyond the way you wound up being.
Review Of The Way You “Wound Up Being” (Cont’d)

We are not talking about changing who you are, or being different than you are, or being better able to explain or understand why you are the way you are. This is not a psychological exercise.

Rather this is an ontological exercise. It is about a transformation in who you “wound up being”. That is, expanding your “opportunity set” of possible ways of being and acting. Or, said in another way, giving yourself a greater range, or repertoire of being and acting.

In fact, this kind of transformative learning leaves you with everything you had in who you “wound up being” still available to you. But now, you are able to employ who you “wound up being” with more power, while at the same time not being limited to just that way of being.
Discussing What You Read About The Way You “Wound Up Being”

What do the insights you had from your reading about the way you “wound up being” open up for you with regard to your being a leader or with regard to your exercising leadership, or with regard to the way you “wound up being”?

What questions do you have about what you read regarding the way you “wound up being”?

What struck you or bothered you about what you read regarding the way you “wound up being”? 
Review Of The Explanation Of Terms

1. What Is Meant by “Ontological”
2. What Is Meant by “Way of Being”
3. The “Nature of Being for Human Beings” in Contrast to One’s “Way of Being”
4. What Is the Importance for Leader and Leadership of Being as the “Clearing You Are”, and Its Impact On Your “Way Of Being”? 
5. What Is Meant by “Ontological Constraint”
6. What Is Meant by “Worldview” (Model of Reality)
7. What Is Meant by “Frame of Reference” (Mindset)
8. What Is Meant by “Perceptual Constraint”
10. What Is Meant by “Action Is a Correlate of the Occurring”
Afternoon Break Assignment, Day 1

1. Did you choose to be the way you wound up being, or did it just happen to you?

2. Identify some of your typical ways of being and acting that the way you wound up being tends to limit you to.

3. Identify some of the ways of being and acting that the way you wound up being tends to make unavailable to you.

4. Is it possible to choose a way of being and have that way of being be who you authentically are?

5. What limits on your way of being and acting would you want to be free of?
Logistical Announcements
AFTERNOON BREAK, DAY 1
What You Discovered In Completing The Assignment

1. Did you choose to be the way you wound up being, or did it just happen to you?

2. Identify some of your typical ways of being and acting that the way you wound up being tends to limit you to.

3. Identify some of the ways of being and acting that the way you wound up being tends to make unavailable to you.

4. Is it possible to choose a way of being and have that way of being be who you authentically are?

5. What limits on your way of being and acting would you want to be free of?
Review Of The Explanation Of Terms

1. What Is Meant by “Ontological”
2. What Is Meant by “Way of Being”
3. The “Nature of Being for Human Beings” in Contrast to One’s “Way of Being”
4. What Is the Importance for Leader and Leadership of Being as the “Clearing You Are”, and Its Impact On Your “Way Of Being”? 
5. What Is Meant by “Ontological Constraint”
6. What Is Meant by “Worldview” (Model of Reality)
7. What Is Meant by “Frame of Reference” (Mindset)
8. What Is Meant by “Perceptual Constraint”
10. What Is Meant by “Action Is a Correlate of the Occurring”
A National Report On The State Of Leadership

Quoting Rosenthal, et al. from their 2007 update in the “Study of Confidence in Leadership”: “The leadership crisis we first identified in our 2005 report continues …”

“A National Study of Confidence in Leadership”, The Center For Public Leadership of the John F. Kennedy School of Government at Harvard University

Quoting from this group’s 2008 report (p. 4): “Eighty percent of Americans now believe that the U.S. faces a leadership crisis, up from 65 percent in 2005…”

In 2009 after the presidential election, the group’s research revealed a possible reversal in the trend (p. 1): “This year’s findings suggest that Americans are entertaining the possibility that in some sectors better leadership may be emerging.”

What do you think the results of the poll would be if taken today?
Leadership And MBA Programs

From “What We Know About Leadership” by Robert Hogan and Robert Kaiser (2005, pp. 169-180): “Estimates of managerial incompetence range from 30% to 75%. 65% to 75% of organization members report that their immediate boss is the worst aspect of their current employment. The failure rate among senior executives is 50%.”

The fact that MBA programs have been graduating record numbers of “leaders” does not seem to have reduced this embarrassing failure rate.

Reflecting this fact Harvard Business School Dean Jay Light notes the need for additional emphasis on leadership development, “I think we need to redouble our efforts,” he said, “to make sure that even those people we send to financial services are first and foremost leaders …”  Kelley Holland (2009). Is It Time to Retrain B-Schools? The New York Times, March 14.
What Is Currently Known About Leadership

Leadership guru Warren Bennis concludes: “It is almost a cliché of the leadership literature that a single definition of leadership is lacking.”


The following quotes on this and the next slide are from Leadership for the Twenty-First Century by Joseph C. Rost (1993)

“The scholars do not know what it is they are studying, and the practitioners do not know what it is they are doing.” (p. 8)

“Most of the research on leadership has emphasized the same two items – the peripheral aspects and the content of leadership – and almost none has been aimed at understanding the essential nature of what leadership is.” (p. 4)
What Is Currently Known About Leadership (Cont’d)

“...If scholars and practitioners have not focused on the nature of leadership, it should not surprise any of us who are interested in the subject that we do not know what leadership is.” Rost (1993. p. 5)

“...it is absolutely crucial that scholars and practitioners interested in leadership studies de-emphasize the peripheral elements and the content of leadership, and concentrate on understanding its essential nature.” Rost (1993. p. 5)

“There is no possibility of framing a new paradigm of leadership for the twenty-first century if scholars and practitioners cannot articulate what it is they are studying and practicing.” Rost (1993. p. 6)
A Contextual Framework For Leadership

“…authors have tended to confuse their readers with contradictory conceptual frameworks, their theories and models have not added up to any meaningful conclusion about the nature of leadership.” Rost (1993. p. 180)

In this course, we have created a **contextual framework** for Leader and Leadership that is specifically designed to reveal, and to **provide access to**, the “nature of leadership” – that is, what leadership actually is.

Later today we will begin to deal with this “contextual framework”. And as we go through the course, we will give you the opportunity to use it to create for yourself a context that has the power to give you the being of a leader, and the actions of the effective exercise of leadership as your natural self-expression. This context will also provide you with access to removing what constrains your natural self-expression.
The “Content” of Leadership

About the following quote from Rost (1993 p. 4), “Most of the research on leadership has emphasized the same two items – the peripheral aspects and the content of leadership – and almost none has been aimed at understanding the essential nature of what leadership is”:

Rost uses the term “content of leadership” to refer to the knowledge leaders must have about a particular area (profession, organization, society, or knowledge-dependent situation or project) in order to be influential or effective in that particular area. In these areas, such specific knowledge would include technical information, critical data, relevant theories, practices in a profession, future trends, and the like.
The “Content” of Leadership (Cont’d)

While in certain leadership situations access to such specific knowledge is required for being an effective leader, such knowledge need not be in one’s personal possession.

Note, as we will see later in this course, holding such specific knowledge in the wrong way can interfere with the effective exercise of leadership.
The “Peripheral Aspects” of Leadership

Rost uses the term “peripheral aspects” to describe those aspects of leadership that are tangible, that is, what observers can see when they are examining leadership, or at least can attribute to leaders. Examples would be the traits, styles, or personality characteristics of leaders, and, what noteworthy leaders have done in this situation or that situation.

These traits, styles, or personality characteristics, and algorithms about what to do when leading, are what is taught in most courses on leadership.
The “Peripheral Aspects” of Leadership Provide No Access To Being A Leader

Focusing on traits, styles, or personality characteristics, or what noteworthy leaders have done in this situation or that situation (the peripheral aspects of leadership) provides no access to the nature of leadership, and no access to actually being a leader.

In fact, looking at leadership from the “content” and “peripheral aspects” of leadership amounts to starting at the wrong end of the process of mastering leadership. Starting from that end, what you learn about the “peripheral aspects” and the “content” of leadership does little to leave you being a leader.

However, if you start by mastering the being of being a leader, then learning about the “content” and the “peripheral aspects” of leadership can enhance your effectiveness as a leader.
This Course Is Not About
Adding To Your Knowledge Of Leadership

If this course was about learning what there is to know about being a leader and the effective exercise of leadership, we would be assigning the reading of important papers and chapters from books. In class, we would be getting clear and conversant with what you had read, and we would work on “cases” so that you could apply what you were learning.

This would leave you knowing a lot about what people have said about leadership, but still leave you where Rost said leadership is as a science, namely, “The scholars do not know what it is they are studying, and the practitioners do not know what it is they are doing.”

This course is not learning about leadership. This course is developing yourself to be a leader and to exercise leadership effectively. It is a foray into developing the science of being a leader.
What IS Leadership?

In this course we want an answer to the question, “What is leadership?” And, we want an answer to that question that leaves us with our arms around the being of being a leader and the effective exercise of leadership, and our hands on the levers and dials of the controls of each.

In a word, we want access; access to the being of being a leader and the actions that constitute the effective exercise of leadership.

Access to the being of a leader and to the actions of the effective exercise of leadership goes beyond the mere understanding of leader and leadership.
Context Is The Access To Leader And Leadership

Access to being a leader and the effective exercise of leadership is accomplished by creating leader and leadership as a context that has the power to give you the being of a leader and the actions of the effective exercise of leadership as your natural self-expression.

This is impossible as long as you are stuck with the answers you already have to the questions: What is it to be a leader? and What is it to exercise leadership effectively?

It is critical that you get the answers you already have to these two questions out of the way so that you are actually dwelling in the questions.

Next we examine some common misconceptions about what makes someone a leader.
Leadership Is Not Title, Position, Or Authority

Most people confuse having a certain title, or being in a leadership position, or having authority (decision rights) with being a leader or with the exercise of leadership.

While it is true that leaders sometimes have titles, or are in a leadership position, or have authority (decision rights), none of these in and of themselves, nor any combination of these, makes anyone a leader nor are they necessarily a part of the exercise of leadership.

To be a leader, you must be able to lead and exercise leadership effectively with no title, no position, and no authority. For example, you will fail as a leader if you cannot lead up – that is, if you cannot exercise leadership in dealing with those you report to. More generally, to be a leader you must be able to exercise leadership with bosses, peers, those in other organizations, and any others over whom you have no authority – not to mention your children.
Leadership Is Not Title, Position, Or Authority (Cont’d)

While leaders must be able to use decision rights effectively when they have them, leadership should not be confused with decision rights.

In fact, there are special requirements for the effective exercise of leadership when holding a title, or being in a leadership position, or having decision rights (authority). We will more fully cover these situations later in the course.
Leadership Is Not Management

Many people also confuse management with leadership. Management is not leadership.

Zaleznik (1977), followed by Kotter (1990), and Rost (1985, 1993) each emphasize the fundamental differences between management and leadership.

While management is as critical to mission success as leadership, this course is not about management; it is about being a leader, and the effective exercise of leadership.

However, this course will leave you able to determine when management is required, and when leadership is required.
The Power Of A Context To Use You

As the second of the three fundamental structural elements of this course, we promised to provide you with a context that when mastered will leave you in any leadership situation being a leader and exercising leadership effectively as your natural self-expression.

Before working to master this context, you must get yourself clear about the power of a context to shape the way a situation occurs for you, and that your way of being and acting in that situation will be naturally correlated with the situation occurring for you in that way.

What we are saying is that being a leader and exercising leadership effectively is an outcome of the way the situation in which you are leading occurs for you. And, that the way a situation occurs for you is shaped by the context you have for that situation.
What Is Meant by “A Context That Uses You”

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

Neither of these definitions defines what is meant by \textit{the kind of context that uses you}. While it is true that both dictionary definitions hint at the fact that a context shapes the way something occurs for you, \textit{the kind of context that uses you} does so such that your whole way of being and acting in that situation is naturally correlated with the situation occurring for you in that way.
“A Context That Uses You” (Cont’d)

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

This is an example of a conversational domain that becomes a context that uses you. Once mastered by a physician, that conversational domain becomes the context that uses that physician. That context shapes the way the human body and its function occur for the physician, and does so in a way that the physician’s whole way of being and acting is naturally correlated with the body and its function occurring for the physician in that way.

The contextual framework presented in this course is the conversational domain that when mastered becomes the context that uses you to generate the being and action of a leader.
The Difference between “Conditions” and “Context”

Please note that while as we said Webster’s defines context as “the interrelated conditions in which something exists or occurs”, we distinguish between “the conditions of a leadership situation (that is, the objective circumstances that make up that situation)”, and “the context the leader creates in which to deal with those conditions (circumstances)”.

It is important for you to create these two distinctions for yourself right now, namely, 1) the objective circumstances of the situation you are dealing with (the conditions with which you are confronted), and 2) the context you create that shapes the way those circumstances occur for you and those you are leading with which your actions will be correlated.

More about this important distinction for being a leader and exercising leadership later.
The Power Of A Context To Use You

In the first session today, we shared two simple examples of the power of context (kite, and grandmother).

We will now demonstrate a few examples the power of a context to shape the way a situation occurs for you, and show that your actions are naturally correlated with the way in which that situation occurs for you.
Playing The Violin In A Subway

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

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

That day, the fiddler made $32.17, or 75 cents a minute.
Playing The Violin In A Subway (Cont’d)

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

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

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

Researchers Darley and Batson (1973) met with a group of seminarians and reviewed the “Good Samaritan” parable from the New Testament. Each seminarian was then asked to prepare a short talk on a biblical theme, and then walk to a nearby building to present their talk at a scheduled time. Along the way, the researchers placed a moaning, slumped-over man.

Would the context in which a given seminarian encountered the troubled man shape the way the man occurred for the seminarians, and would their actions be correlated with that occurring?
Even after having just heard the “Good Samaritan” parable, if they needed to hurry to get to their talk on time, only 10% of the seminarians stopped to help. In contrast, 63% of the seminarians stopped to help when they believed they could do so and still get to their talk by the scheduled time.

The context *used* the seminarians in that it shaped their way of being and their actions.
From Malcolm Gladwell, commenting on this study in his book “The Tipping Point”:

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

The context is decisive in determining one’s way of being and one’s actions. The context *used* the seminarians in that it shaped their being and actions.
Crime In The New York City Subways

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

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

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

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

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

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

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

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

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

The context through which you perceive a situation, other person, or group of people, can be constituted by your worldview (model of reality).

You will remember from your pre-course reading that your 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 you interpret the world, other people, and yourself.
What Constitutes A Context (Cont’d)

Alternatively, or in combination with your worldview, the context through which you perceive a situation, other person, or group of people, can be constituted by your frame of reference (mindset) for that type of situation, or for a given person, or for a given group of people or given entity.

Again, you will remember from your pre-course reading that frame of reference refers to the network of unexamined ideas, beliefs, biases, prejudices, decisions or conclusions made, social and cultural embedded-ness, and taken-for-granted assumptions through which you interpret a given specific something in your world.
What Constitutes A Context (Cont’d)

Finally, the context through which you perceive a situation, other person, group of people, or entity, can be constituted by one or more situational-specific factors.

For example, if you are going to be tested on what you read, your context for it is almost certainly different than if you are reading simply for the information or for entertainment.
The Power of Context

1. Pick something that is a challenge for you, or something or someone that you are not satisfied with. (We will refer to whatever you picked as your “issue”.)

2. Inquire into and identify what is the default context through which this issue shows up for you (occurs for you).

3. Create a context that would empower you, that is, create a context that would alter the way that issue occurs for you.

4. Get in touch with your experience of the issue when you are being used by the default context and your experience of the issue when you are being used by a created context.

5. In response to the way that issue now occurs for you what would you do (includes what you would say) that is different than what you have been doing (includes what you have been saying)?
2a. **What Must Be Present:** Identify for yourself what cannot be missing when being a leader or when effectively exercising leadership, that is, what must always be present when being a leader or when effectively exercising leadership. To do this authentically, you have to search your beliefs as well as what you know to be true to see what you just can’t let go of as having to be present when being a leader or when effectively exercising leadership.

In other words, for you, what **just has to be** included in being a leader or in the exercise of leadership?

Dig deep in your search until you find something and when you come back from the break, let us know what you found.
2b. **What Must Never Be Present:** Identify for yourself what can never be present when being a leader or when effectively exercising leadership. To do this authentically, you have to search your beliefs as well as what you know to be true to see what you just can’t let go of as what must never be present when being a leader or when effectively exercising leadership.

In other words, for you, the presence of what **just cannot be tolerated** when being a leader or when exercising leadership?

Dig deep in your search until you find something and when you come back from the break, let us know what you found.
Logistical Announcements
END OF DAY 1
What Will Be Covered In This Session

What you discovered in completing your assignment

Anything we intended to complete but did not get to in the last session

Getting clarity about the following statement:

a context has the power to shape the way a situation occurs for you, and that your actions are naturally correlated with the way in which that situation occurs for you.

Your assignment
What You Discovered In Completing The Assignment

The Power of Context

1. Pick something that is a challenge for you, or something or someone that you are not satisfied with. (We will refer to whatever you picked as your “issue”.)

2. Inquire into and identify what is the default context through which this issue shows up for you (occurs for you).

3. Create a context that would empower you, that is, create a context that would alter the way that issue occurs for you.

4. Get in touch with your experience of the issue when you are being used by the default context and your experience of the issue when you are being used by a created context.

5. In response to the way that issue now occurs for you what would you do (includes what you would say) that is different than what you have been doing (includes what you have been saying)?
Revisiting What We Have Covered So Far

Conversational domain

As-lived (first person experience of) as contrasted to theory (third person experience of)

Choosing contrasted with deciding

What constitutes your word in the matter of integrity

Integrity as honoring your word

Choosing being a man or woman of integrity

The way I wound up being

What leadership is not

The difference between conditions and context

The power of a context that uses you
The Power Of A Context To Use You

To master the contextual framework that is the context that gives you the being of a leader and the actions of the effective exercise of leadership as your natural self-expression you must first confirm for yourself that:

- a context has the power to shape the way a situation occurs for you, and that your way of being and acting are naturally correlated with the way in which that situation occurs for you.

We will now explore this statement more fully beginning with what is meant by way of being.
But first, a reminder of “Conversational Domain” (linguistic domain)
What Is Meant By “Conversational Domain”

The world of leader and leadership is constituted by a unique “conversational domain” (linguistic domain), from which a leader lives and interacts with life (that is, the world, others, and himself or herself).

By “conversational domain”, we mean for example in the case of a physician, the kind of specialized terms that are networked together in a specific way to form the linguistic domain through which a physician comprehends and interacts with the human body – and which conversational domain is required to be a master physician and for the expert practice of medicine.
The Conversational Domain of Leading in Life

The conversational domain for leading in life is also made up of specialized terms that are networked together in a specific way to form the linguistic domain through which a master comprehends and interacts with life – that is, with the world, others, and himself or herself.

That is what this course is about. This course is about you creating for yourself the conversational domain for leading in life.
Finding What Is Said In Your Own Experience

We will support you in creating this conversational domain of leading for yourself. We will work together so that you are actually dwelling in this new conversational domain in a way that allows you to see, comprehend, and interact with life as a master.

In order to accomplish that, it is important that each of you be able to actually find what we are speaking about in your own experience. That is to say, don’t just follow and understand what we say, rather find what we say in your own experience so that what is being said actually belongs to you.
“Way Of Being”
What Is Meant by **Way Of Being**

A person’s “Way Of Being” is *what is going on with them internally*. It is made up of *some combination* of that person’s:

1. Mental State (their attitude or state of mind)
2. Emotional State (their feelings or emotions)
3. Bodily State (their body sensations)
4. Thoughts and Thought Processes (and that includes memories that might be present)

In other words, a person’s Way Of Being is what is going on with them internally *in a given moment or in a given situation*. 
What Is Meant by Way Of Being

1. In any moment, or in any situation, you may not be noticing (paying attention to) your attitude or mental state, or to your feelings or emotions, or to your body sensations, or to your thoughts.

2. However, if you do take the time to notice (pay attention to) what is going on with you internally, you will see that in each moment, and in each situation, you do in fact have some combination of an attitude or mental state, and feelings or emotions (the combination of mental and emotional state we sometimes call our mood), and body sensations, and thoughts. One of these aspects of what is going on with you internally may be more present for you than the others, nevertheless they are all there.
What Is Meant by Way Of Being

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

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

While you may have a “typical Way Of Being”, the fact is that your Way Of Being (your mental and emotional state, your bodily state, and your thoughts) changes from moment to moment, or situation to situation.
Morning Break Assignment, Day 2

Check out your way of being in your own experience:

1. In a situation you encounter during the break, see if you can notice your way of being. What is your mental state? Do you have an emotional state? What are your body sensations? Your thoughts and thought processes?

2. During an interaction with someone, see if you can notice your way of being. What is your mental state? Do you have an emotional state? What are your body sensations? Your thoughts and thought processes?
Logistical Announcements
What You Discovered In Completing Your Assignment

Check out your way of being in your own experience:

1. In a situation you encounter during the break, see if you can notice your way of being. What is your mental state? Do you have an emotional state? What are your body sensations? Your thoughts and thought processes?

2. During an interaction with someone, see if you can notice your way of being. What is your mental state? Do you have an emotional state? What are your body sensations? Your thoughts and thought processes?
You Are Not Who You Know Yourself To Be

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

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

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

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

In this course you will have the opportunity to discover the source of the freedom to be, so that you have a choice about who you choose to be.
“Action” or “Acting”
What Is Meant by Actions or Acting

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

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

Remember that acting includes speaking (even speaking to yourself, what we call thinking), and speaking also includes what is said by your actions (as in the saying “actions speak louder than words”).
What Is The Relation Between Your Way Of Being and The Way You Act?

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

Your Actions from moment to moment are consistent with your Way Of Being in those moments.

Said more fully, your actions are consistent with (are appropriate to) some combination of your attitude or state of mind and your feelings or emotions (what we might call your mood), plus your body sensations, and your thoughts.

That is, your actions are consistent with (appropriate to) what is going on with you internally. For example, when you are feeling confident, you are also likely to act confidently. And, when you are feeling unsure, you are likely to act with hesitation.
Neuroscience: Your Way Of Being Does Not Cause Your Actions

While we all think that our Actions are caused by our Way Of Being – our attitude or state of mind, or our emotions or the way we feel, or our body sensations, or our thoughts (what we decide to do) – neuroscience research has shown that our Way Of Being does not cause our actions.

Neuroscience research has shown that the neural patterns in our brain that give rise to our Way Of Being are always networked together with the neural patterns in our brain that give rise to our Actions.

That is, our Way Of Being and our Way Of Acting arise together as though one thing.
A Fallacy: Your Way Of Being Causes Your Actions

The belief that our attitude or state of mind influence or cause the way we act is a fallacy. The belief that our feelings or emotions influence or cause the way we act is also a fallacy. The belief that our body sensations influence or cause the way we act is another fallacy. And finally, the belief that our decisions influence the way we act is a fallacy.

For example, in experiment after experiment neuroscience research has shown that the specific neural pattern in our brain that gives rise to a particular action is formed milliseconds before we make the conscious decision to act in that way.
A Fallacy: Your Way Of Being Causes Your Actions

We think that we act because we decided to act that way. That is, we think that we decide (make up our minds) to act in a particular way, and that causes us to act in that way. Neuroscience research makes it clear that this is simply not true.

Every neural pattern of action stored in and activated by your brain is already networked together with a stored neural pattern of a way of being (mental state, emotional state, bodily state, and thoughts). In other words, your Way Of Being and Your Way Of Acting arise together as though one thing.
The Front Of Your Hand And The Back Of Your Hand Come Together As One Thing

Your Way Of Being and your Way Of Acting are like the front of your hand and the back of your hand.

While you can distinguish the front of your hand from the back of your hand, you cannot separate the front of your hand from the back of your hand – the front of your hand and the back of your hand come together in one package.

Likewise with your way of being and acting. While you can distinguish your way of being from your actions, it is as though a person’s way of being and acting are one thing – they come together as one package, that is they arise together.
Summary of **Way Of Being and Acting**

Your **Actions** from moment to moment are consistent with (appropriate to) your **Way Of Being** in those moments.

Your Way Of Being – your attitude or state of mind, and your emotions or the way you feel, and your body sensations, and your thoughts (including what you decide to do) – **does not** cause your actions.

Rather, your way of being and acting are one thing – they come together as one package, that is they arise together.
The Second Critical Point
For Being A Leader In Life

That your actions are not caused by your way of being is the second critical point required to be a leader in life. You must get yourself clear about this fact.

Get yourself clear that your way of being and acting are one thing – they come together as one package, that is they arise together.

When you are clear about this, the question becomes: Given that your way of being and acting arise together as though one thing, what is the source of your way of being and acting? Before answering this question we need to get clear about three more terms we will use in the answer.
Glossary Of Terms

On the next few slides we will explain what is meant by three more of the terms you will hear in this session.
What You Are Dealing With
What Is Meant By
“What You Are Dealing With”

“What You Are Dealing With” includes:

The circumstances **on** which you are acting

The circumstances **in** which you are acting on whatever you are acting on

The way in which you occur for yourself in acting on whatever you are acting on in the circumstances in which you are acting
Lunch Break Assignment, Day 2

What you are dealing with

Pick a few examples of things that you are dealing with and in your own experience, get yourself clear that “What You Are Dealing With” includes:

1. The circumstances **on** which you are acting

2. The circumstances **in** which you are acting on whatever you are acting on

3. The way in which you occur for yourself in acting on whatever you are acting on in the circumstances in which you are acting
Logistical Announcements
LUNCH BREAK, DAY 2
Occur
What Is Meant By “Occur”

In short, what we mean by “occur” is: The way in which you perceive what you are dealing with.

More fully, what we mean by occur is: The way in which the circumstances you are dealing with (are in the presence of) registers in some way for you – that is, exists in some manner for you.

Be clear that what is meant by “occur” is not what is going on with you internally (your way of being). Rather, what occurs for you is what is going on out in life (the world, others, and the way you show up for yourself being in the world).
What Is Meant By “Occur”

When we speak about “The way in which the circumstances you are dealing with occur for you” we mean the way in which each of the following registers or shows up for you (either consciously or unconsciously):

1. the circumstances you are dealing with
2. the circumstances in which you are dealing with whatever you are dealing with (your environment or surroundings)
3. the way in which you occur for yourself in dealing with whatever you are dealing with in that environment
What Is Meant By “Occur”

To repeat: What is meant by “the way in which what you are dealing with occurs for you” includes not only

1. the circumstances you are dealing with, but also includes

2. the circumstances in which you are dealing with whatever you are dealing with (your environment or surroundings), and

3. also includes the way in which you occur for yourself in dealing with whatever you are dealing with in that environment.
Correlated
What Is Meant By “Correlated”

At the most basic level, “correlated” means connected in some way. That is, if one thing is correlated with another thing, these two things are connected in some way.

However, what we mean by “correlated” is a very specific kind of connection.
What **Is Not** Meant By “Correlated”

First, if you have studied statistics, please note that by “correlated” we do not mean a mere statistical correlation.

Second, the special kind of correlation (connection) that we will be speaking about is **not one of cause and effect**. In short, the connection between the two things we will be speaking about that are correlated is something other than cause and effect.
What **Is** Meant By “Correlated”

By “correlated” we mean a specific kind of connection between two things. It is like two things that are “in-a-dance-with” each other. Or said more rigorously, two things that are interrelated by being naturally, necessarily closely connected.

In summary:

What is meant by “correlated” as we will be using the term is: two things that are interrelated by being naturally, necessarily closely connected. Or in everyday language, two things that are always a match for each other. Or more poetically, two things that are “in-a-dance-with” each other.
Now we are ready to answer the question:

Given that your way of being and acting arise together as though one thing, what is the source of your way of being and acting?
The Beginning Of The Source Of Being A Leader In Life

The answer to the question “What is the source of my way of being and acting in life?” is the beginning of being a leader in life.

That you get yourself clear about the answer to this question is absolutely critical to your being a leader in life. And to get clear about the answer, you yourself must be asking the question, not simply listening to the question or reading the question to yourself.

Do you really want to know the answer to the question “When I am being a leader, what is the source of my way of being and acting?”
Can you see that if you have access to the source of your way of being and acting, that allows you to create ways of being and acting that are effective and at the same time nurturing for you.

Knowing the answer to the question “what is the source of my way of being and acting?” gives you access to the effective exercise of leadership.

So, we request that right now you silently actually ask the question “What is the source of my way of being and acting?”, and ask the question the way you would if you were profoundly interested in the answer and ready to work for the answer.
When I am leading, what is the source of my way of being and acting?
The **Source** Of Your Way Of Being And Acting

The *source* of a person’s *way of being and acting* is that their way of being and acting is *correlated* with the *way in which what they are dealing with occurs* for them.

Using the meaning of correlation that we went over earlier: The relation between your *way of being and acting* and the *way in which what you are dealing with occurs* for you is:

Your *way of being and acting* is naturally, necessarily closely connected (interrelated) with the *way in which what you are dealing with occurs* for you.
The Source Of Your Way Of Being And Acting

Or saying the same thing but in different words: Your way of being and acting is always a match for (in-a-dance-with) the way in which what you are dealing with occurs for you.

To repeat: Your way of being and acting is naturally, necessarily closely connected (interrelated) with the way in which what you are dealing with occurs for you.
For example, if the way a situation you are dealing with occurs for you as threatening, your way of being and acting will be correlated with (responsive to) the situation occurring for you in that way (as threatening). On the other hand, if the way a situation you are dealing with occurs for you as an opportunity to excel, your way of being and acting will be correlated with the situation occurring for you in that way (as an opportunity to excel).

As we said, your way of being and your actions are correlated with (responsive to, in-a-dance-with) the way in which what you are dealing with occurs (shows up) for you.
Putting It All Together

Your way of being and your actions (both arising as one thing) are naturally, necessarily closely connected (interrelated, always a match for, in-a-dance-with) the way in which what you are dealing with occurs or shows up for you.
Putting It All Together

Your way of being and your actions (both arising as one thing) are naturally, necessarily closely connected (interrelated, always a match for, in-a-dance-with) the way in which the circumstances you are dealing with, and the circumstances in which you are dealing with whatever you are dealing with, plus the way in which you occur for yourself in dealing with whatever you are dealing with in that environment occur or show up for you.
The Power Of A Context To Use You

As we said, to master the contextual framework that is the context that gives you the being of a leader and the actions of the effective exercise of leadership as your natural self-expression you must first confirm for yourself that:

a context has the power to shape the way a situation (what you are dealing with) occurs for you, and your way of being and acting are naturally necessarily correlated with the way in which that situation (what you are dealing with) occurs for you.
Mastering The Power Of Context To Use You

The point to the following exercise is for each of you, based on an examination of your own life and your observation of others, to be able to make the following statement your own. Please participate in this exercise with that in mind.

The way a situation occurs for me (shows up for me) is colored and shaped by my context for that situation, and my way of being and acting are naturally necessarily correlated with the way that situation occurs for me.

Note that in the above statement what is meant by the word “situation” includes the circumstances on which you are acting, and in which you are acting, and the way you occur for yourself in those circumstances.
In the following statement, is there any word you are not clear about the meaning of, or any part of the idea being conveyed that you cannot understand (we are not asking if you agree with it):

The way a situation **occurs** for me (shows up for me) is colored and shaped by my **context** for that situation, and my **way of being** and **acting** are naturally necessarily **correlated** with the way that situation **occurs** for me.

If there is any word in the statement you are not clear about the meaning of, or any part of the idea being conveyed that you cannot understand, raise your hand.
Mastering the Power Of Context To Use You (Cont’d)

Now that you understand the statement, in order to master it, you must see it in practice – that is, you must see it functioning in your own life and in your observation of others.

To start the process of seeing this in practice, it will help you to identify one of your biases, prejudices, beliefs, or a decision or conclusion you made, about a given type of situation, or a given person, or a given group of people or given entity. When you’ve identified one of these, raise your hand.

When we call on you, just shout out your name or phrase for the bias, prejudice, belief, decision or conclusion you made. Those of you who don’t have your hand raised, listen and you may hear something that helps you to identify one of your own of these.

Those of you who haven’t yet identified one of these, stand up (as we interact with other participants, if you identify one of these for yourself, sit down).
Mastering the Power Of Context To Use You  (Cont’d)

Now that you have identified a bias, prejudice, belief, decision or conclusion, look at the power of it to act as a context that shapes and colors the way you see the situation or person or group of people or entity with which it is associated.

Raise your hand when you are able to see that your context shapes and colors the way you see the situation or person or group of people or entity with which that bias, prejudice, belief, decision or conclusion is associated.

When we call on you, share with us the way in which your context shapes and colors the way you see the situation or person or group of people or entity with which that bias, prejudice, belief, decision or conclusion is associated. Those of you who are not raising your hand, listen and you may hear something that helps you to see the impact one of your contexts has on your perception.
Mastering the Power Of Context To Use You  (Cont’d)

If you haven’t yet been able to see the power of a context to shape and color the way you see a situation or person or group of people or entity, stand up (as we interact with other participants, if you identify one of these for yourself, sit down).

Now that you can see that the context you bring to a situation, person, group of people or entity, shapes and colors the way that situation, person, group of people or entity occurs for you, look to see that your actions with that situation, person, group of people or entity are correlated with the way in which they occur for you. When you can see this, raise your hand.

When we call on you, share with us in what way your actions are correlated with the way in which that situation, person, group of people or entity occurs for you. Those of you who are not raising your hand, listen and you may hear something that helps you to see this for yourself.
Those of you who haven’t yet seen that your actions are correlated with the way in which that situation, person, group of people or entity occurs for you, stand up (as we interact with other participants, if you identify one of these for yourself, sit down).

Finally, you must make the following statement your statement (not merely something you learned); and when completing your overnight assignment you have confirmed it in your own experience of life, the statement is your statement.

The way a situation occurs for me is colored and shaped by my context for that situation, and my way of being and acting are naturally necessarily correlated with the way that situation occurs for me.
Afternoon Assignment, Day 2

1. Confirm in your own experience “where seeing X happens”.

2. Go outside and look at a tree and see if you can be “out here” with the tree.
Logistical Announcements
AFTERNOON BREAK, DAY 2
What You Discovered In Completing The Assignment

1. Confirm in your own experience “where seeing X happens”.

2. Go outside and look at a tree and see if you can be “out here” with the tree.
Mastering The Power Of Context To Use You

The way a situation **occurs** for me (shows up for me) is colored and shaped by my **context** for that situation, and my **way of being** and **acting** are naturally necessarily **correlated** with (in-a-dance-with) the way that situation **occurs** for me.
The Contextual Framework  
For Leader And Leadership

We promised to start working with you on mastering the Contextual Framework we use to provide you the opportunity to create for yourself a context for Leader and Leadership – that is, a context that has the power in any leadership situation to shape the way in which the circumstances you are dealing with occur for you such that your naturally correlated way of being and acting is one of being a leader and exercising leadership effectively.
The Four Aspects of the Contextual Framework
For Leader and Leadership

In short, Leader and Leadership, each as:

- **Linguistic Abstractions** (leader and leadership as “realms of possibility”)

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

- **Concepts** (the temporal domain in which leader and leadership function)

- **Terms** (leader and leadership as definitions)
If one attempts to grasp what Rost (1993) termed “the essential nature of leadership” rather than getting stuck in what Rost termed the “content and periphery of leadership”, one cannot start with the attempt to comprehend leadership as a phenomenon, or as a concept, or as a definition.

Access to “the essential nature of leadership”, what we term being a leader and the effective exercise of leadership, begins with mastering leader and leadership as linguistic abstractions.

It is only with the freedom from received ideas and current speculations about leadership that one can master the essential nature of leadership as a phenomenon, concept, and definition such that the combination constitutes a context that has the power to leave one being a leader and exercising leadership effectively as one’s natural self-expression.
First Aspect: Leader and Leadership As Linguistic Abstractions

Leader and leadership as *linguistic abstractions*,

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, received ideas, and current speculations and the latest fads, about what it is to be a leader and what it is to exercise leadership effectively.
What Is A Linguistic Abstraction?

What we mean by *linguistic abstraction* is based on the dictionary definitions of these two words: an abstract entity that is created (constructed) in language, and generates a *realm of possibility* that is separate and distinct from, that is, exists apart from, instances or examples of itself, or from concepts or definitions of itself.

Note: We are not using “abstraction” as it is thought of in the Platonic *forms* notion of an abstraction, where *forms* are abstract entities that exist *a priori*. A *linguistic abstraction* is constructed, it does not exist *a priori*.

Leadership per se, that is leadership *as* leadership, is a *linguistic abstraction* – as was “citizen” when the ancient Greeks created “citizen” as a *linguistic abstraction* that brought “citizen” into being as a new *realm of possibility*.


Leader and Leadership as linguistic abstractions create a conversational domain in which leader and leadership can be distinguished as they are actually lived.
What A Linguistic Abstraction Is

While I can see or hear leadership as a phenomenon, that is, some way of being or something said that occurs for me as being a leader, or see some action or intervention that occurs for me as the exercise of leadership, what I see or hear is not leader or leadership per se.

In fact, for someone else, seeing or hearing that exact same thing might not occur for them as someone being a leader or exercising leadership.

What I see or hear is some way of being, or something said, or some action, which I as an observer can ascribe or not ascribe as expressions of leadership (by the way, only because leadership exists as a realm of possibility).

The linguistic abstraction leadership creates a realm of possibility in which specific ways of being and acting are allowed to occur for one as leader or leadership.
The Nature Of A Realm Of Possibility

A realm of possibility once generated by a linguistic abstraction allows phenomena – actual instances or examples perceived through our senses, or possible instances or examples arising in our imagination – to be identified by us as instances or examples of that realm of possibility. A realm of possibility also allows for the creation of possible concepts or models, and possible descriptions or definitions to specify what has now been made possible by that realm of possibility.

A realm of possibility is not this possibility and that possibility and another possibility, that is, is not a mere collection or classification or categorization of possibilities. Rather, a realm of possibility, as the name implies, opens up a space for inventing, exploring, examining, considering, discussing, and aligning on a specification of what the realm of possibility has made possible. However, to be effective in exploiting the power of a realm of possibility, one needs to enter it with no preconceived notions – so to speak, standing on nothing.
What Leadership Is, Is Constrained By The “Periphery” Of Leadership

Most people when thinking about or speaking about leadership have in mind this or that description, or some set of examples or objectively observable instances – that is, they are thinking or speaking about leadership as a *phenomenon* – not leadership per se, but some example or instance of it.

Or they have in mind some set of assumptions or principles (model or theory), or some definition of leadership – that is, they are thinking or speaking about leadership based on some particular concept or definition of leadership – not leadership per se, but a concept or definition of it.

In either of these cases, when they think or speak about leader or leadership, they have in mind something like what Rost referred to as the “periphery” of leadership – not what Rost termed its “essential nature”.
Teaching The “Periphery” Of Leadership Does Not Produce Leaders

Educating or training leaders based on this or that description of leadership (the traits, styles, or personality characteristics of exceptional leaders, plus a set of principles or rules of action for leading) derived from this or that model or theory of leadership does not leave students being leaders and exercising leadership effectively as a natural self-expression.

That is, educating people on the peripheral elements of leadership does not develop leaders.
The Power Of Leadership As A Realm Of Possibility

By contrast, leadership as a realm of possibility opens up a conversational domain, that is, a domain in which the possibilities of what it is to be a leader and what it is to exercise leadership can be invented and explored, examined and discussed, considered and tested, and aligned on.

That is what we will do in this course.

And we will do it in a way that allows you to create Leader and Leadership for yourself as a context that uses you. That is, a context that has the power to give you the being and actions of a leader as your natural self-expression – and with the power to give you access to removing your barriers to that natural self-expression.

That is what we do with our Contextual Framework.
Mastering Leadership As A Realm Of Possibility

Mastering this contextual framework begins with mastering leader and leadership as realms of possibility. To start this process, please share the answers you came up with in your overnight assignment to the following questions:

In order to be a leader, what must be present?

In order to be a leader, what must not be present?

In order to exercise leadership effectively, what must be present?

In order to exercise leadership effectively, what must not be present?
Some Surprising Examples Of Being A Leader That Exist In Leader As A Realm Of Possibility

There are instances in which you can only be effective as a leader by being a follower.

There are instances in which you can only be effective as a leader by being a bystander.

There are frequent instances in which you can only be effective as a leader by saying and doing nothing, just listening in a certain way.
Mastering Leadership
As A Realm Of Possibility (Cont’d)

The process of mastering leadership as a realm of possibility continues by now creating for yourself what it is to be a leader and what it is to exercise leadership as *questions you are dwelling in* rather than as answers you already have.

Dwelling in the question requires that you first get yourself unstuck from any answers you already have. That is, get yourself unstuck from the theories or models of leadership that you walked into this course with – likewise with your ideas, beliefs, and taken for granted assumptions about leadership.

You don’t lose that from which you get unstuck. In fact, you get to keep all of these because you accomplish getting unstuck by getting clear that each of these is simply one of the virtually unlimited possibilities allowed by Leader and Leadership as a *realm of possibility.*
Moreover, what was formerly an answer that limited your expression of leadership is now a possibility that is called forth naturally in any situation in which it is an appropriate action or response.

As contrasted with being limited to leader and leadership as this or that description, or this or that model, or some particular set of examples, with leader and leadership as realms of possibility, you now have an unlimited opportunity set of being when being a leader and an unlimited opportunity set of action when exercising leadership.
The Scope Of A Realm Of Possibility

The population of possibilities in a realm of possibility is unlimited.

We promised that you would leave this course being a leader and being able to exercise leadership effectively, and that this would be accomplished without your having to suffer the pain of a crucible event in your life.

To keep our promise to produce this without a crucible event we must ensure that right now you get yourself absolutely clear that leader and leadership as realms of possibility are unlimited – that no way of being is excluded from being a leader and no act is excluded from the effective exercise of leadership. Saying the same thing in a slightly different way, there are no possible ways of being when being a leader and no possible acts in the exercise of leadership that are excluded from leader and leadership as realms of possibility.
The Scope Of A Realm Of Possibility  (Cont’d)

This does not mean that every way of being is being a leader or that every act is an act of leadership. Rather, it means that no way of being is excluded from being a leader and no act is excluded from the exercise of leadership.

While it is true that leader and leadership as realms of possibility are not examples or instances of leader or leadership, or descriptions or definitions of leader or leadership, given that leader and leadership as realms of possibility are unlimited, there are no examples, or descriptions or definitions that are excluded from leader and leadership as realms of possibility.
Overnight Assignment, Day 2

1. Now that you understand the statement – “The way a situation occurs for me is colored and shaped by my context for that situation, and my way of being and acting are correlated with the way that situation occurs for me” – the overnight assignment is to test the validity of the statement in your own experience and in your observation of others.

You must continue to do this until based on your own experience you can make the following statement your own statement:

“The way a situation occurs for me is colored and shaped by my context for that situation, and my way of being and acting are naturally necessarily correlated with the way that situation occurs for me.”
2. Do whatever you need to do so that when you come back to class you are able to stand up in the group and say the following statement as what you discovered based on your own experience.

This would be in contrast to saying it as something you heard from us. While it may be true that you did hear it from us, you are not saying the statement as something you learned from someone else, rather we want to hear the way you say the statement as something you are able to say based on your own experience.

“The way a situation **occurs** for me is colored and shaped by my **context** for that situation, and my **way of being** and **acting** are naturally necessarily **correlated** with the way that situation **occurs** for me.”
Overnight Assignment, Day 2  (Cont’d)

3. Mastering Leader and Leadership As Realms Of Possibility

Get yourself absolutely clear that leader and leadership as realms of possibility are unlimited:

a. Leader and Leadership as realms of possibility are realms in which no way of being is excluded when being a leader and no way of acting is excluded in the exercise of leadership.

b. Leader and Leadership as realms of possibility are not menus of ways of being or acting.

c. As realms of possibility, the possible expressions of being a leader and exercising leadership are limitless.
Overnight Assignment, Day 2  (Cont’d)

Master Leader and Leadership As Realms Of Possibility

You have to get yourself to the point where when you are being a leader and exercising leadership you are entirely free to be and free to act.

When you have mastered leader and leadership as realms of possibility, you will know that you have, because when you have leader and leadership as limitless realms of possibility, you will experience a sense of freedom when being a leader and exercising leadership effectively.
Logistical Announcements
END OF DAY 2
What Will Be Covered In This Session

Reminder - URL for the “daily” update of the cumulative slide deck:  http://ssrn.com/abstract=1711575

What you discovered by completing your assignment

Begin the work of creating boundaries within leader and leadership as realms of possibility by mastering the three foundational factors on which leader and leadership are built:

- Being Committed To Something Bigger than Yourself: All True Leaders Are Heroes

- Being Authentic

Your break assignment
What You Discovered In Completing The Assignment

1. What happened in your tests in your own experience and in your observation of others of the proposition: “The Context Is Decisive” – specifically that

The way a situation **occurs** for me is colored and shaped by my **context** for that situation, and my **way of being and acting** are naturally necessarily **correlated** with the way that situation **occurs** for me.

As a result of your testing, if you were not able to make the statement your own, stand up and when we call on you, tell us what aspect of the statement you have trouble with or found to be inconsistent with your experience.
What You Discovered In Completing The Assignment

2. Get yourself absolutely clear that leader and leadership as realms of possibility are unlimited.

You have to get yourself to the point where when you are being a leader and exercising leadership you are entirely free to be and free to act.

When you have mastered leader and leadership as realms of possibility, you will know that you have, because when you have leader and leadership as limitless realms of possibility, you will experience a sense of freedom when being a leader and exercising leadership effectively.
Creating The Boundaries Of Leader And Leadership So That They Create A Context That Uses You

When you are coming from (dwelling in) Leader and Leadership as an unlimited realm of possibility, you are able within that realm of possibility to craft a set of boundaries that creates a context for Leader and Leadership that uses you.

That is, a context for being a leader and exercising leadership that leaves you being a leader and exercising leadership effectively as your natural self-expression.
Creating The Boundaries Of Leader And Leadership So That They Create A Context That Uses You (Cont’d)

This is achieved by distinguishing:

1. Within leadership as a limitless *realm of possibility* (first aspect of the contextual framework),

2. The real-time lived experience of being a leader and exercising leadership (leader and leadership as *phenomena* – what one sees, hears, or is impacted by when leadership is present – second aspect),

3. In what domain that will occur (leadership as a *concept* – third aspect), and finally

4. By deriving from these a *definition* of leadership as a *term* (fourth aspect).

All of which such that when taken as a whole creates a context for Leader and Leadership that uses you. That is, a context for being a leader and exercising leadership that leaves you being a leader and exercising leadership effectively as your natural self-expression.
Our Contextual Framework

We have clarified leader and leadership as *linguistic abstractions*. The remaining three aspects of the Contextual Framework are now stated as questions, the answers to which will unfold as we go through the Course.

Leader and Leadership as *linguistic abstractions* create Leader and Leadership as *realms of possibility*.

As *phenomena*, in what *sphere* do leader and leadership exist?

As *concepts*, in what *domain* do leader and leadership exist?

As *terms*, how are leader and leadership *defined*?
Creating Boundaries Within the Realm of Possibility

We will now begin creating boundaries within leader and leadership as a realm of possibility, which boundaries create the context that gives you the being of a leader and the actions of the effective exercise of leadership as your natural self-expression.

Creating these boundaries begins with mastering for yourself the three factors that constitute the foundation on which being a leader and the effective exercise of leadership are built – namely, integrity, authenticity, and being committed to something bigger than oneself.

Yesterday we began the process of choosing to be a man or a woman of integrity. We will complete that process before the end of today. In this session, we will begin working on the other two factors, namely, authenticity and being committed to something bigger than oneself.
The Three Factors That Constitute The Foundation For Leader and Leadership

• **Integrity** (Being whole and complete)

• **Authenticity** (Being and acting consistent with who you hold yourself out to be for others, and who you hold yourself to be for yourself)

• **Being Committed to Something Bigger than Oneself** (Source of the serene passion required to lead and to develop others as leaders, and the source of persistence when the path gets tough)
All True Leaders Are Heroes

Heroes are **ordinary** people who are given being and action by something bigger than themselves.

Does whatever your life is about, and whatever your career or schooling is about, and whatever your relationships are about, need you to be bigger than the way you “wound up being”?

What **is** your life about? And, what **is** your career or schooling about? And, what **are** your relationships about? Really!

Remember, all true leaders are heroes – and heroes are ordinary people who are given **being** and **action** by something bigger than the way they “wound up being”.
Are Great Leaders Extraordinary People?

We learn about great leaders after they have gotten there. And, after they have gotten there they appear to be extraordinary people. However, when the whole story is told, every great leader was an ordinary person who was given being and action by something bigger than themselves.

To assume that great leaders started out extraordinary is to demean what it took for them to go beyond “who they wound up being”. More importantly, it conceals your access to being an extraordinary leader. If you think you need to be extraordinary to be a leader, that gives you no access to being a leader.
Are Great Leaders Extraordinary People? (Cont’d)

The leaders you admire and respect are ordinary people. What makes them worthy of admiration and respect is that their being and action is given by something bigger than themselves – and that is what makes them extraordinary.

The question is: How do you create your life being about something bigger than yourself?
Being A Leader Requires That You Take A Stand For Something Bigger Than Yourself

If you aspire to be a great leader, your life and your career or schooling and your relationships will have to be about something bigger than you, something bigger than your concerns for yourself – even bigger than the hopes, dreams, and grand ideas of the person you “wound up being”.

And that surely includes something bigger than your dreams about your personal fame, position, authority, or money. If that is what is giving you being and action, you can forget about being a leader.

Are you a stand for something beyond yourself – something you are willing to give your life to? Without that, for you there will be no chance of greatness.
Each Person Must Choose For Themselves
Each of us must make the choice to be a hero or not – to be a leader or not. That is, each of us must make the choice for ourselves about going beyond the way we “wound up being”, about having the purpose of our lives and our careers or schooling and our relationships be about something bigger than ourselves.

Note: The people you are leading may well be committed to nothing more than their personal concerns, and you can’t be effective in leading them if you make that way of being wrong. When leading, you must start with the commitments of the people you are leading as they are, not the way you think they should be. Starting there, you can lead them to something greater.

Each of us gets to (has the right to) choose what our lives and our careers or schooling and our relationships are going to be about, and, while each choice has different consequences, no one choice is inherently more righteous than the other.
The Valley Of The Shadow Of Death

By the way, on their way to greatness, every great leader faces times of being so massively thwarted that they are left with a sense of hopelessness – a profound sense that they are inadequate for the task at hand. At these times, the world occurs as immovable, impossible, and they are left with nothing to give, nothing to draw on. No help, no way.

You too will have these times on your way to greatness.

In these “valley of the shadow of death” times (when giving up or quitting seems to be the only viable option), in order to generate the being and action required to get yourself through these tough times, you will need to have in place something bigger than yourself and your circumstances. Don’t wait until you find yourself in the “valley of the shadow of death” to get the purpose of your life and your career or schooling and your relationships to be about something bigger than yourself. That will be too late.
Access To Being A Hero – To Being A Leader

Remember, all true leaders are heroes. And, heroes are ordinary people who are given being and action by something bigger than themselves.

The first step to being a hero, and therefore your access to being a leader, is to answer two questions:

- “Are you satisfied with the effectiveness and power of your current level of being and action?” Or, to ask the question in another way, “Are you committed to being bigger than the way you wound up being?”

- “What is your life about, and what is your career or schooling or relationships currently about – that is, what is your purpose in life, and what is the purpose of your career or schooling or relationships?”
Access To Being A Leader Begins
With Leading Yourself

In order to create your life, and your career or schooling, and your relationships, to be about something bigger than yourself, you will need to begin the process by being ruthlessly honest with yourself regarding what your life, and your career or schooling, and your relationships, are currently about. Really about.

And, you will need to be ruthlessly honest about your willingness to do the work to be bigger than the way you wound up being.

Leadership begins with leading yourself.
You Can’t Get To There
From Any Place Other Than Here

If you want to get to Pune, and you don’t know where you are, that is, you don’t know where you’re starting from, you’ll never get there.

Similarly, you can’t plop something bigger than the way you wound up being on top of the way you “wound up being”. In order to give yourself the possibility of being bigger than the way you wound up being, you need to confront the way you “wound up being” and get complete with it.

That is, not make the way you “wound up being” wrong, like there is something wrong with you. Or even worse, not make the way you “wound up being” right, as if all that was involved for you is “fine tuning” the way you “wound up being”.

The point is: Get yourself clear about the way you “wound up being”, and do it without any evaluations or judgments about it. And don’t kid yourself that this is going to be easy.
You Must Also Be Clear About Your Life, Your Career Or Schooling, And Your Relationships

You will also need to do the same with what your life is about, and what your career or schooling is about, and what your relationships are about – that is the purpose of your life, and the purpose of your career or schooling, and the purpose of your relationships.

Just be honest with yourself about what your life and your career or schooling and your relationships are about, and do it without any evaluations or judgments about it – that is, without making it wrong or right in any way.

Today, we will give you the opportunity to start the process of getting yourself clear about what your life and your career or schooling and your relationships are about, and the opportunity to get clear about the way you wound up being.
Your Access Is Through What You Stand For

Your access to BEING a leader is through creating your life and your career or schooling and your relationships to be about something that for you calls forth being and action from you that would be unrecognizable to you as the person you wound up being.

During the six days of this course you will be provided with opportunities to create for yourself you standing for something bigger than your concerns for yourself – even bigger than the dreams and the grand ideas of the person you “wound up being” – and surely something bigger than your dreams about fame, position, authority, or money – that is, something that calls forth from you the being and action of a leader.
Morning Break Assignment, Day 3

**Being Committed to Something Bigger than Yourself**

1. What it is that you are committed to, or are thinking about (speculating about) being committed to, that is bigger than yourself. By bigger than yourself we mean beyond your personal concerns for yourself (beyond a direct personal payoff).

Whatever it is that you are committed to that is something bigger than yourself in a certain sense defines who you are and characterizes your life. The kind of commitment we are speaking about (a commitment to something bigger than oneself) creates something to which others can also be committed and have the sense that their lives are about something bigger than themselves.
Being committed is evidenced by being:

1) **passionate** about what you are committed to, and

2) **relentless** in your pursuit of realizing it and

3) **undaunted** by breakdowns on the way to realizing it.

This is the standard against which you should be measuring your commitment.
Logistical Announcements
MORNING BREAK, DAY 3
What Will Be Covered In This Session

Continue the work of creating boundaries within leader and leadership as realms of possibility by mastering the three *foundational factors* on which leader and leadership are built:

- Being Authentic
- Integrity: The 7 Factors Contributing to the Veil of Invisibility

Your break assignment
1. What did you discover in completing your assignment regarding being committed to something bigger than yourself?
The Three Factors That Constitute
The Foundation For Leader and Leadership

- **Integrity** (Being whole and complete)

- **Authenticity** (Being and acting consistent with who you hold yourself out to be for others, and who you hold yourself to be for yourself)

- **Being Committed to Something Bigger than Oneself** (Source of the serene passion required to lead and to develop others as leaders, and the source of persistence when the path gets tough)
A Word About Values, And
Why In This Course We Care About Authenticity

This course is about being a leader and exercising leadership effectively. It is not about what is good or bad, or right or wrong, and it is not a discussion of ethics or morality, that is to say, it is not an examination of anything normative.

We are not concerned in this course with authenticity being right or good, or with inauthenticity being wrong or bad. In this course we are only concerned with the fact that being authentic is required for being a leader, and being able to exercise leadership effectively.

It is for that reason we deal with authenticity in this course on being a leader.
What it Means To Be Authentic

Being authentic is being and acting consistent with who you hold yourself out to be for others (including who you allow others to hold you to be), and who you hold yourself to be for yourself.

While this is fairly obvious, what is very much less obvious is the path to authenticity. The path to authenticity is being authentic about your inauthenticities.

You will remember that one of the conditions for realizing what we are promising you from your participation in this course is to be willing to discover and confront your inauthenticities. And, be willing to be authentic about your inauthenticities.
Are You Being Authentic?

Most of us think of ourselves as being authentic; however, each of us in certain situations, and each of us in certain ways, is consistently inauthentic. And, because we avoid at all costs confronting our inauthenticities, we are consistently inauthentic about being inauthentic – not only with others, but with ourselves as well. The point is, you are inauthentic and don’t know that you are inauthentic – that’s called fooling yourself about fooling yourself, and that’s truly foolish.

Quoting Harvard Professor Chris Argyris (1991), who after 40 years of studying us human beings, on the subject of our inauthenticity says:

“Put simply, people consistently act inconsistently, unaware of the contradiction between their espoused theory and their theory-in-use, between the way they think they are acting, and the way they really act.”
Examples Of Our Inauthenticities

We all want to be admired, and almost none of us is willing to confront just how much we want to be admired, and how readily we will fudge on being straightforward and completely honest in a situation where we perceive doing so threatens us with a loss of admiration.

Admiration is the highest coin in the realm. We will do anything to be admired and the loss of authenticity seems a small price to pay, especially when you don’t even notice that you are being inauthentic and even if you did, are unaware that being inauthentic costs you being whole and complete as a person.
Examples Of Our Inauthenticities (Cont’d)

We also all want to be seen by our colleagues as being loyal, protesting that loyalty is a virtue even in situations where the truth is that we are acting “loyal” solely to avoid the loss of admiration. And, in such situations, how ready we are to sacrifice our authenticity to maintain the pretense of being loyal, when the truth is that we are “being loyal” only because we fear losing the admiration of our colleagues.
In addition, most of us have a pathetic need for looking good, and almost none of us is willing to confront just how much we care about looking good — even to the extent of the silliness of pretending to have followed and understood something when we haven’t. And by the way, looking good does not look good.

Just the threat of looking bad (wrong, stupid, irrational, naïve, silly, etc.), for most of us destroys even the possibility of being authentic. The need to avoid the embarrassment or humiliation we imagine to be the result of looking bad leaves us defensive, posturing, or petulant (childishly sulking or bad-tempered). And by the way, being defensive, posturing, or petulant does not look good.
This being inauthentic about being wrong, etc., like any inauthenticity, costs us the power required to be a leader and to exercise leadership effectively. If you’re going to be a leader, you need the courage to be straight when you’re wrong, stupid, irrational, naïve, silly, etc. – and you will be.
Each Of Us Is Inauthentic In Certain Ways

While this may sound like a description of this or that person you know, it actually describes each person in this room, including your instructors. We are all guilty of being small in these ways – it comes with being human. Great leaders are noteworthy in having come to grips with these foibles of being human – not eliminating them, but being the master of these weaknesses when they are leading.

If you don’t recognize being inauthentic when you are and if you are not willing to confront that you are being inauthentic, you have no chance of being authentic.

Quoting former Medtronics CEO and now Harvard Business School Professor of Leadership, Bill George (2003, p. 11):

“After years of studying leaders and their traits, I believe that leadership begins and ends with authenticity.”
Being authentic is critical to being a leader.

Inauthenticity is one of the barriers to being a leader and to the effective exercise of leadership.

However, attempting to be authentic on top of your inauthenticities is like putting cake frosting on cow dung, thinking that that will make the cow dung go down well.

In this course, you will have the opportunity to recognize your inauthenticities. While you won’t like seeing them, by distinguishing these weaknesses in yourself, you will give yourself a powerful opportunity to be authentic about your inauthenticities – the pathway to authenticity.
For example, right in this classroom you may catch yourself being limited in your ability to perform, or even just plain stuck, out of:

- the fear of the loss of admiration,
- the fear of being accused of being disloyal, or
- the fear of looking bad.

Such fear may result in the stuckness of something as silly as stopping you from raising your hand to be called on.

Welcome such insights. You will benefit from them.
The Three Factors That Constitute The Foundation For Leader and Leadership

- **Integrity** (Being whole and complete)
- **Authenticity** (Being and acting consistent with who you hold yourself out to be for others, and who you hold yourself to be for yourself)
- **Being Committed to Something Bigger than Oneself** (Source of the serene passion required to lead and to develop others as leaders, and the source of persistence when the path gets tough)
The Law of Integrity

The Law of Integrity states:

As integrity (whole and complete) declines, workability declines, and as workability declines, value (or more generally, the opportunity for performance) declines.

Thus the maximization of whatever performance measure you choose requires integrity.

Violating the Law of Integrity generates painful consequences just as surely as violating the law of gravity.
The Law of Integrity  (Cont’d)

Put simply (and somewhat overstated):

“Without integrity nothing works”.

Think of this as a heuristic.

If you or your organization operate in life as though this heuristic is true, performance will increase dramatically.

And the impact on performance is huge: 100% to 500%.
What Is It Like To Be Whole and Complete As A Person?

Perhaps the most important aspect of being out of integrity is the loss of yourself.

In a very real sense you are your word.

When you honor your word to yourself and others:

You are at peace with yourself, and therefore act from a place where you are at peace with others and the world, even those who disagree with or might threaten you.

You live without fear for your selfhood, that is who you are as a person.

There is no fear of losing the admiration of others.

You do not have to be right; you act with humility.
What Is It Like To Be Whole and Complete As A Person? (Cont’d)

Everything or anything that someone else might say is ok for consideration, no need to defend or explain yourself, or rationalize yourself, you are able to learn.

Often mistaken as mere self-confidence rather than the true courage that comes from being whole and complete, that is, being a man or woman of integrity.

A critically important element of being a leader.
Costs of Lack of Integrity and The Veil of Invisibility

Almost all people, and organizations fail to see the costs imposed by violations of the Law of Integrity.

The unworkability generated by the lack of integrity occurs to people and organizations as the consequence of something other than violations of the Law of Integrity.

For most of us the breakdowns and confusion, that is the mess in our lives, is just the way life is —Like water to the fish or air to the birds.

Most people “rationalize or explain” the mess in their organizations and in their lives without getting to the out-of-integrity behavior that is the actual source.

This state of affairs is an example of: “You cannot manage what is undistinguished. Therefore it will run you.”
The “Integrity-Performance” Paradox

People and organizations, while committed to performance, systematically sacrifice integrity in the name of increasing performance and thereby reduce performance.

How can this occur?

If operating with integrity is so productive, why do people systematically sacrifice their integrity and suffer the consequences? And, why are they blind to these effects?
Seven Causes of the Veil of Invisibility

1. Integrity is a virtue

For most people and organizations integrity exists as a virtue rather than as a necessary condition for performance.

As a virtue, integrity is easily sacrificed when it appears a person or organization must do so to succeed.

For many people virtue is valued only to the degree that it engenders the admiration of others, and as such it is easily sacrificed especially when it would not be noticed or can be rationalized.

Sacrificing integrity as a virtue seems no different than sacrificing courteousness, or new sinks in the men’s room.
Seven Causes of the Veil of Invisibility-2

2. Self Deception about being out of integrity

People generally do not see when they are out of integrity. In fact they are mostly unaware that they have not kept their word. What they see is the “reason”, rationalization, or excuse for not keeping their word.

In fact, people systematically deceive (lie to) themselves about who they have been and what they have done. As Chris Argyris, after four decades of studying human nature, concludes:

“Put simply, people consistently act inconsistently, unaware of the contradiction between their espoused theory and their theory-in-use, between the way they think they are acting and the way they really act.” (Argyris, 1991)
Seven Causes of the Veil of Invisibility-2  (Cont’d)

2. Self Deception about being out of integrity

And if you think this is not you, you are fooling yourself about fooling yourself.

Because people cannot see their out-of-integrity behavior, it is impossible for them to see the cause of the unworkability in their lives and organizations — the direct result of their own violations of the law of integrity.
Seven Causes of the Veil of Invisibility-3

3. Integrity Is Keeping One’s Word

The belief that integrity is keeping one’s word – period – leaves no way to maintain integrity when it is not possible, or when it is inappropriate, or one simply chooses not to keep one’s word.

And that leads to concealing not keeping one’s word which adds to the veil of invisibility about the impact of violations of the Law of Integrity.
Seven Causes of the Veil of Invisibility-4

4. FEAR of acknowledging you are not going to keep your word

When maintaining your integrity (by acknowledging that you are not going to keep your word and cleaning up the mess that results) occurs for you as a threat to be avoided (like it was when you were a child), rather than simply a challenge to be dealt with, then you will find it difficult to maintain your integrity.

When not keeping their word, most people fear the possibility of looking bad and the consequent loss of power and respect. They choose the apparent short-term gain of avoiding the fear by hiding that they will not keep their word. This conceals the long-term loss caused by violations of the Law of Integrity.
Seven Causes of the Veil of Invisibility-4  (Cont’d)

4. FEAR of acknowledging you are not going to keep your word

Thus out of fear we are blinded to (and therefore mistakenly forfeit) the power and respect that accrues from acknowledging that one will not keep one’s word or that one has not kept one’s word.
Seven Causes of the Veil of Invisibility-5

5. Integrity is not seen as a factor of production.

Leading people to make up false causes and unfounded rationalizations as the source(s) of failure.

Which in turn conceals the violations of the Law of Integrity as the source of the reduction of the opportunity for performance that results in failure.
Seven Causes of the Veil of Invisibility-6

6. NOT Doing Cost/Benefit Analysis on GIVING One’s Word

When giving their word, most people do not consider fully what it will take to keep that word. That is, people do not do a cost/benefit analysis on giving their word.

In effect, when giving their word, most people are merely SINCERE (well-meaning) or placating someone, and don’t even think about what it will take to keep their word. This failure to do a cost/benefit analysis on giving one’s word is IRRESPONSIBLE.

Such irresponsible giving of one’s word is a major source of the mess left in the lives of people and organizations. Indeed people often do not even KNOW they HAVE given their word.
6. NOT Doing Cost/Benefit Analysis on GIVING One’s Word

People generally do not see the giving of their word as:

“I AM going to MAKE this happen”

If you are not doing this you will be out of integrity.

Generally people give their word INTENDING to keep it. That is, they are merely sincere.

If anything makes it difficult or even inconvenient to deliver, then they provide REASONS instead of results.
Seven Causes of the Veil of Invisibility-7

7. DOING Cost/Benefit Analysis on HONORING One’s Word

People almost universally apply cost/benefit analysis to honoring their word.

Treating integrity as a matter of cost/benefit analysis guarantees you will not be a trustworthy person, or with a small exception, a person of integrity.
Integrity, Trust and the Economic Principle of Cost/Benefit Analysis

If I apply cost/benefit analysis to honoring my word, I am either out of integrity to start with because I have not stated the cost/benefit contingency that is in fact part of my word (I lied), or to have integrity when I give my word, I must say something like the following:

“\[\text{I will honor my word when it comes time for me to honor my word if the costs of doing so are less than the benefits.} \]

Such a statement, while leaving me with integrity is unlikely to engender trust.

In effect I just told you that I am an unmitigated opportunist.
Cost/Benefit Analysis and Integrity (Cont’d)

In a sense, I have given you my word that you cannot trust me to honor my word.

At best you are left guessing what costs and benefits I will be facing when it comes time for me to honor my word.

And if the costs are greater than the benefits (as I see them) I will not honor my word.

Therefore I would be for you an untrustworthy person.

The Bottom Line: If you choose to be a person of integrity, you **have no choice** when it comes time to honor your word.

Nevertheless, the economic prediction that as the apparent or immediate costs of being in integrity rise, more people or organizations will be out of integrity (and vice versa) is highly likely to be consistent with observed behavior.
Cost/Benefit Analysis and Integrity (Cont’d)

The problems in education and business thinking arise when we do not hammer home the personal and organizational dangers of applying cost/benefit thinking to honoring one’s word.

We then inadvertently teach or induce students, employees and managers to NOT see the costly consequences of out of integrity behavior.

To Repeat: In order to be in integrity you must apply cost/benefit analysis to giving your word.

If I take on integrity as who I am, then I should and will think carefully before I give my word, and I will recognize I am putting myself at risk when I do so.

And I will never give my word to two or more things that are mutually inconsistent.
In a very real sense being a person of integrity starts with me giving my word to myself: My word to myself that I am a person of integrity.

And when I do that I say to myself: “I am going to make this happen”, not: “I am going to try to make this happen” or “I hope this will happen”.

As Yoda says in “Star Wars”: “There is no TRY. Only DO or NOT DO.”
Lunch Break Assignment, Day 3

Authenticity

1. Get in touch with your experience of your concern for looking good – what does this look like as lived?

2. Get in touch with your experience of your concern for being admired – what does this look like as lived?

3. Identify a specific situation or a specific person with whom you have been inauthentic, and specify the way in which you were inauthentic.

4. In what ways are you consistently inauthentic?

5. In what kinds of situations are you consistently inauthentic?

6. How has being inauthentic constrained and limited your being a leader or your exercising leadership effectively? Or, how would being inauthentic constrain and limit your being a leader and exercising leadership effectively?
The Veil of Invisibility

1. Which of the seven factors contributing to the Veil of Invisibility are you most susceptible to? (your assignment handout will list the seven factors for your reference)

2. Are there certain situations or certain people where one or more of the factors that contribute to making the Veil of Invisibility seem thicker?
Lunch Break Assignment, Day 3  (Cont’d)

Being “Out Here”

1. Walk around the property during this break and see if there is any difference between the way things occur for you when you are “out here” and the way things occur for you when you are “in here”.

2. Are there things you can see when you are “out here” that you can’t see when you are “in here”?
LUNCH BREAK, DAY 3
What Will Be Covered In This Session

What you discovered in completing the assignment

Anything we intended to complete but did not get to in the last session

Ontological Perceptual Constraints, An Introduction and Example

Your break assignment
What You Discovered In Completing The Assignment

Being Authentic

1. How has being inauthentic constrained and limited your being a leader or your exercising leadership effectively?

Integrity: 7 factors that contribute to the veil of invisibility

1. Which of the seven factors contributing to the Veil of Invisibility are you most susceptible to? (your assignment handout will list the seven factors for your reference)

2. Are there certain situations or certain people where the veil seems thicker?

Being Out Here

1. Was there any difference in your experience between the way things occur for you when you are “out here” and the way things occur for you when you are “in here”?

2. Were there things you could see when you were “out here” that you could not see when you were “in here”?
The Golden Rule vs. Integrity

The Golden Rule:

“Do unto others as you would have them do unto you.”

A world in which everyone followed the golden rule would be wonderful. However, this rule for action leaves one with no power. One is left depending on the good will of others to benefit personally.

Moreover, it turns one into a Pollyanna or Patsy that can easily be preyed upon by others.
The Golden Rule vs. Integrity (Cont’d)

In contrast integrity is something one does for oneself. It is actionable and does not require the cooperation of others.

It pays one to behave with integrity even if those around you are not, because those around you will trust you and that is valuable to you.

Integrity is privately optimal and does not make one into a Pollyanna or Patsy that can be preyed upon.

Just because you behave with integrity does not mean that you trust those around you who do not behave with integrity. You are not a Pollyanna or Patsy.

The result is workability, greater performance, greater value and joy; and in the equilibrium that results in something close to the Golden Rule will be realized.
Integrity and One’s Relationship to One’s Self, and Others

It is my word through which I define and express myself, both for myself, and for others.

It is not too much to say that who I am is my word, both who I am for myself and who I am for others.

It follows that, in order to be whole and complete as a person, my word to myself and others must be whole and complete.
Self Disintegration

Violating the law of integrity, that is, not honoring your word to yourself and others, results in Self Disintegration.

And Self Disintegration limits “what you can be”.

Said another way, each out-of-integrity act reduces your opportunity for performance.

Thus reducing “what it is possible for you to be”.

And, each out-of-integrity act also reduces your ability to realize what “it is possible for you to be” in that now-shrunken opportunity set.
A Picture of Integrity

What would your life be like, and what would your performance be, if it were true that:

You have done what you said you would do and you did it on time.

You have done what you know to do, you did it the way it was meant to be done, and you did it on time.

You have done what others would expect you to do, even if you never said you would do it, and you did it on time, or you have informed them that you will not meet their expectations.

And you have informed others of your expectations for them and have made explicit requests to those others.
A Picture of Integrity  (Cont’d)

And, whenever you realized that you were not going to do any of the foregoing, or not going to do it on time:

You have said so to everyone who might be impacted, and you did so as soon as you realized that you wouldn't be doing it, or wouldn't be doing it on time, and

If you were going to do it in the future you have said by when you would do it, and

You have dealt with the consequences of your not doing it on time, or not doing it at all, for all those who are impacted by your not doing it on time, or not doing it at all.
A Picture of Integrity (Cont’d)

In a sentence, you have done what you said you would do, or you have said you are not doing it; you have nothing hidden, you are truthful, forthright, straight and honest. And you have cleaned up any mess you have caused for those depending on your word.

And Almost Unimaginable:

What if others operated in this way with you?
What Gets In The Way of Realizing
A Future That Wasn’t Going to Happen

We are now going to begin to touch on the third of the three fundamental structural elements of this course – that is, to remove from the way you wound up being what limits or distorts your natural self-expression.
An Example Of A **Physical** Perceptual Constraint: What We Don’t See Of What We Are Dealing With

What follows in the next four minute video is an example of a *physical* perceptual constraint, a product of the way our brain functions; what psychologists term “Change Blindness”.

In our terms, this is the study of “what our brain sees”, not what is in front of us, that is, not “what our eyes see”.

For those viewing the pdf file of this document, please go to the following link to view this video:

http://www.youtube.com/watch?v=mAnKvo-fPs0&feature=response_watch
Being Aware That We Don’t Always See What Is In Front Of Us

The “change blindness” demonstrated in the video is but one of the myriad Physical Perceptual Constraints imposed by the way our brain functions.

One important point to get from this example is that we do not perceive the world as it is. Our Physical Perceptual Constraints limit and shape our perception of what we are dealing with.

However, in our perception of the world, others, and ourselves, virtually none of us ever takes into account the constraining and shaping imposed by these various Physical Perceptual Constraints. The erroneous belief that we see the world, others, and ourselves as each of these actually is, is a product of our everyday common sense worldview. This worldview leaves us blind to the fact that we are blind – an unquestionable constraint.
Physical Perceptual Constraints

While we may not be able to alter the way our brain functions in producing these Physical Perceptual Constraints, being aware of them at least reduces their impact on us.

In addition, knowing that you do not see the world, others, and yourself as they are, provides you with a significant advantage as a leader. For example, recognizing this is likely to leave you more appreciative of the fact that others may perceive things that you have missed and therefore that you would otherwise think don’t exist. As a result you will be able to listen to those who disagree with you much more productively.

You may even search out those who see things differently.
Physical Perceptual Constraints  (Cont’d)

The neuroscience research on various Physical Perceptual Constraints makes unavoidably clear that we often don’t see what is there.

As some neuroscientists have explained it, we see “what our brain sees”, not “what our eyes see”.

“If visual sensations were primarily received rather than constructed by the brain, you’d expect that most of the fibres going to the brain’s primary visual cortex would come from the retina. Instead, scientists have found that only twenty per cent do; eighty per cent come downward from regions of the brain governing functions like memory. Richard Gregory [1998], a prominent British neuro-psychologist, estimates that visual perception is more than ninety per cent memory and less than ten per cent sensory nerve signals.” (Gawande, 2008 pp. 58-65)
Awareness Test

What follows in the next 60 second video is a test of your awareness.

Please pay careful attention, you will be graded on your answers.

For those viewing the pdf file of this document, please go to the following link to view this video:

[http://www.youtube.com/watch?v=oSQJP40PcGI](http://www.youtube.com/watch?v=oSQJP40PcGI)
Results Of The Awareness Test

About 90% of the people who take this test (framed as we have framed it) fail.
Ontological Perceptual Constraints

Notice that we and the announcer shifted your *frame of reference* by asking you to count passes (because “you will be graded on your accuracy”) and thereby constrained your perception of what you were dealing with.

The second time through the video, with the context “look for the moon-walking bear”, you missed the number of passes being made.

Missing the moon-walking bear is the result of an ontological perceptual constraint.

Ontological Perceptual Constraints comprised of our everyday common sense *worldview* and our *frames of reference* relative to this subject or that subject – that is, our network of unexamined ideas, beliefs, biases, social and cultural embedded-ness, and taken-for-granted assumptions – constrain and shape our perception of what we are dealing with.
Ontological Perceptual Constraints  (Cont’d)

This distortion of our perception of what we are dealing with constitutes one of the categories of the barriers to our natural self-expression.

While the moon-walking bear video is a clear example of the constraining and shaping of a frame of reference, as a leader you will rarely have to deal with counting passes and moon-walking bears.

So, we are now going to confront and deal with the constraining and shaping of one of your personal frames of reference, which frame of reference if left unhandled will be a serious barrier to the being and actions of a leader being your natural self-expression.
An Ontological Perceptual Constraint:
“Already-Always-Listening”

Most of us are **unaware** that our *listening* is **not** an empty vessel, **not** a blank slate. Rather, we think that as long as our hearing is not somehow impaired, that whatever enters our ears (what we physically hear) registers in our *listening* (lands for us) exactly as it was said.

While we may *hear* what is stated as it was stated, there is something in our *listening* that constrains and shapes our *listening* of what enters our ears.

*Already-always-listening* is a Perceptual Constraint that constrains and shapes our listening. It is *already* in our listening before we hear anything. And, it is *always* there in our listening. Hence the name, *already-always-listening*.

In short, there is a difference between what we *hear* and what we *listen*. 
Examples Of Already-Always-Listening

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

If you think about it, you will be able to find a personal example by identifying someone for whom you have an *already-always-listening* before that person even opens their mouth. That *already-always-listening* is likely to be some favorable or unfavorable judgment, evaluation, or opinion you have about that person. Your *already-always-listening* for that person, whatever it may be, *constrains* and *shapes* your listening of whatever that person says.
The Constraining And Shaping Effect Of Your Already-Always-Listening

Your already-always-listening of what you hear limits in your listening what registers for you of what was said, and shapes in your listening what does register to be consistent with your already-always-listening.

For example, if your already-always-listening for classical music is “I don’t like classical music”, when you hear a piece of classical music, you will actually miss some of the passages (for example, when your attention is on your evaluation). And, your already-always-listening will shape what you do hear in a way that leaves you once again not liking what you hear.
The Constraining Effect Of
Your Already-Always-Listening

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

For example, if you have an opinion about conservative politicians, such as “they don’t empathize with people’s suffering”, and a conservative politician says something consistent with empathy for a group’s suffering, while you will hear what is said, it is unlikely to register for you as empathy.
The *Shaping* Effect Of
Your Already-Always-Listening

In addition to constraining your listening, your *already-always-listening* of the person about whom you have a judgment, evaluation, or opinion will *shape* (distort) your listening of what does register for you to be consistent with your judgment, evaluation, or opinion of them.

For example, again if you have an opinion about conservative politicians such as “they don’t empathize with people’s suffering”, and a conservative politician says that there is a need to do something about a group’s suffering, you are likely to interpret what they say consistent with your opinion. For example, that they are “playing politics” and have no real commitment to actually doing anything about it.
Our National And Cultural Already-Always-Listening

Each nationality and culture has an identifiable already-always-listening shared by most people of that nationality or culture. While some of us are able to identify the already-always-listening of various other nationalities and cultures, most of us are unaware of the already-always-listening of our own nationality or culture. When we are listening, we do not listen keeping present for ourselves the bias of our own national or cultural already-always-listening.

Consider that who you “wound up being” is shaped by your listening – by your listening as for example an American or Indian or Asian, by your listening as either a male or a female, by the listening developed as part of your family as contrasted with other families, by the individual idiosyncratic listening you developed, and so on.
Your Already-Always-Listening *Runs* You

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

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

When your *already-always-listening* remains *undistinguished*, what you hear is distorted (constrained and shaped by your listening), but you go on unaware of the distortion.
Your Already-Always-Listening Runs You In The Following Way

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

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

To be a leader, and to exercise leadership effectively, you must distinguish your already-always-listening, or when you are leading, it will run you.
A Person “Becomes” Their Already-Always-Listening

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

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

With such a listening it is difficult for you to hear anything that might be new for you. Or, if what is said in fact enhances what you know, it is unlikely that it will register for you as a contribution. Rather, with an “I know” already-always-listening, even a contribution is likely to land for you as criticism.
A Simple Example Of “I Know” Already In One’s Listening

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

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

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

And, there's no possibility beyond what you already always are (who you wound up being) until you own what you already always are.
Already-Always-Listening Also *Filters* What We Hear

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

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

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

Most of us have an already-always-listening of “I am right”, or at least, “I am not wrong”.

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

And, if it turns out that we can’t escape the validity of this other view, or that we were actually wrong, this listening often leaves us upset, and with an unexpressed feeling of resentment.

This almost universal listening prompted William James, the father of American psychology, to say, “When a thing is new, people say ‘It is not true’. Later when its truth becomes obvious, they say ‘It’s not important’. Finally, when its importance cannot be denied, they say, ‘Anyway, it’s not new’.” Klingberg (2008, p. 119)
Already-Always-Listening Prevents Re-Creating What Was Said

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

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

This “Do I agree or disagree?” already-always-listening displaces the possibility of simply getting what is being said, exactly as it is said, without adding any judgment or evaluation to it – that is, actually re-creating in our listening what is said – before considering the validity of what is being said.
Already-Always-Listening Gets In The Way Of Being Effective In Correcting Or Adding To What Is Said

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

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

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

The Mess You Are In:
Reasons, justifications, excuses and rationalizations for any misinterpretations, frustrations, ineffectiveness or inefficiencies that are actually a product of a reality distorted by already-always-listening
Identify Your Already-Always-Listening

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

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

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

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

“I am right”, “I am not wrong”

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

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

“I am busy”, “what do you want from me?”, “what’s your point?” or “get to the point”
Identify Your Already-Always-Listening (Cont’d)

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

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

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

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

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

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

“Tell me what to do”, “what's the answer?”, “I want the answer”
Identify Your Already-Always-Listening (Cont’d)

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

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

Individuals and groups about whom you have a judgment, evaluation, opinion, or prejudice.

What is the already-always-listening imposed by your field of expertise, or profession?
You Are Your Already-Always-Listening Waiting To Happen

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

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

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

Distinguishing and owning your already-always-listenings loosens their grip on your listening.

Come back to class ready to share with us a few of your already-always-listenings. And, tell us in what way those listenings are likely to limit your effectiveness in being a leader.

At first, you may not like what you discover in your already-always-listening. Yet, the more looking you do the more you begin to see. To give yourself the power to keep digging, keep in mind that the more of your already-always-listening you distinguish and own, the more freedom you will experience in being a leader and in exercising leadership effectively. As a consequence, you will have the listening required to be a leader who can make things happen with and through others.
Already-Always-Listening Assignment (Cont’d)

Do this assignment by finishing the following sentence for at least a few of your already-always-listenings: “My already-always-listening is ....”

If you construct the statement of each of your already-always-listenings in that way, something gets unconcealed for you that doesn't get unconcealed when you tell your story about it.
Logistical Announcements
AFTERNOON BREAK, DAY 3
What Will Be Covered In This Session

What you discovered in completing your assignment

Anything we intended to complete but did not get to in the last session

Continue to build the Contextual Framework that you will use to create a context for what it is to be a leader and what it is to exercise leadership effectively that gives you the being of a leader, and the actions of effective leadership as your natural self-expression.

Your break assignment
What You Discovered In Completing The Assignment

What got unconcealed for you in identifying a few of your *already-always-listenings*? And in what way do those listenings limit your effectiveness in being a leader?

Begin your sharing with the following: “My already-always-listening is ....”
The Four Aspects of the Contextual Framework
For Leader and Leadership

In short, Leader and Leadership, each as:

- **Linguistic Abstractions** (leader and leadership as “realms of possibility”)
- **Phenomena** (leader and leadership as experienced; that is, as what one observes or is impacted by, or as exercised)
- **Concepts** (the temporal domain in which leader and leadership function)
- **Terms** (leader and leadership as definitions)
The Four Aspects Of Our Contextual Framework
When Taken As A Whole

As we said, our Contextual Framework first looks at leader and leadership separately from each of these four perspectives.

Then, when the four perspectives are taken together, as a whole they provide access to mastering what leader and leadership actually are.

This enables us to get our arms around the being of a leader and the effective exercise of leadership. Having mastered this overall context, we can then get our hands on the levers and dials of being a leader, and the effective exercise of leadership.
A Quick Reminder

To powerfully deal with something that is at first counter-intuitive for you, you take what is new for you, and without comparing or relating it to anything you already know, get yourself clear exactly what it says, and then consider what it says as a realm of possibility.

In other words, take what it says like the lines of a joke, where as with a joke you take what is said at face value as a possibility.
What Is A Phenomenon?

Drawing on the definition of *phenomenon* in Webster’s Dictionary (1995): *an event, circumstance, or experience encountered through the senses*

When leader or leadership is dealt with as a *phenomenon*, one is examining or dealing with leader or leadership as an *actual instance* or *example* of being a leader or exercising leadership.

Put simply, the question is, if I see, or am impacted by, leader or leadership, what is it that I will see or what is it that will impact me? What is leadership as-lived?
What Is A Concept?

Drawing on the definition of concept in Webster’s Dictionary (1995): an idea or thought, especially, a generalized idea of a thing or class of things

When leader or leadership is dealt with as a concept, one is examining or dealing with the domain in which being a leader exists, or, the domain in which leadership is exercised.

“domain” is defined as field of interest or concern

Put simply, the question is, in what domain do leader and leadership exist, or with what are leader and leadership concerned?
What Is A Term?

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

When leader or leadership is dealt with as a term, one is examining or dealing with a definition that limits and makes definite the meaning of leader and leadership.

“definition” is defined as a brief precise statement of what a word or expression means

Put simply, the question is, what are the definitions of leader and leadership?
First Aspect:  Leader And Leadership
As Linguistic Abstractions

Reviewing what we have said about leader and leadership as linguistic abstractions:

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

in which *when you are being a leader* all *possible ways of being* are available to you,
and

*when you are exercising leadership* all *possible actions* are available to you.
Second Aspect: Leader And Leadership As Phenomena

As *phenomena*, leader and leadership exist in the *sphere* of *language*, whether that be literally speaking, or speaking in the form of writing, or speaking and listening to yourself, that is, thinking, or the speaking of your actions, as in “actions speak louder than words”, or in providing a certain kind of listening.

The point is: If you look for yourself you will see that: When you see someone being a leader or exercising leadership, or when you have experienced being led, you see someone functioning in the sphere of language. And, more pointedly when you are being a leader and exercising leadership you will be functioning in the sphere of language. (Remember that sometimes actions speak louder than words.)
Third Aspect: Leader And Leadership
As Concepts

As *concepts*, leader and leadership exist in the 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.

(Later, we will make clear exactly what kind of a future people come to live into, and that gives them being and action in the present.)
Fourth Aspect: Leader and Leadership

As Terms

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. 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.
Fourth Aspect: Leader As A Term

As a term, being a leader is defined as,
committed to realizing a future that wasn’t going to happen anyway
that fulfills the concerns of the relevant parties, and
with the availability of an unlimited opportunity set for being and action,
being the kind of clearing for leader and leadership that
shapes the way the circumstances you are dealing with occur for you
such that your naturally correlated way of being and acting is one of being a leader and exercising leadership effectively.
Fourth Aspect: Leadership As A **Term**

As a *term*,

leadership is defined as

an exercise in language that results in a created future that the leader and those being led come to live into, which future gives them being and action in the present that results in the realization of a future (that wasn’t going to happen anyway)

which future fulfills (or contributes to fulfilling) the concerns of the relevant parties, including critically those who granted the leadership (those who lead you and those you lead).
Clarifying The Words And Phrases In The Definition Of Leadership As A Term

By realization of a future, we mean: bring into being as a reality a future that existed only as a possibility.

By that wasn’t going to happen, we mean: a future, that in the prevailing “context”, does not occur as an authentic possibility – does not call into effective action those required to act in order to realize that future. Or saying the same thing the other way around, a future that requires a new context in order to be experienced as an authentic possibility.

Although a leader has a set of conditions that confronts him or her, be clear that the conditions, that is, what is so about the situation, is different than the context in which those conditions occur for the leader and those being led.
Clarifying The Words And Phrases In The Definition Of Leadership As A Term (Cont’d)

By *concern*, in the phrase “concerns of the relevant parties”, we mean: a matter of fundamental interest or importance to a person, what after all really matters for that person.

A “concern” to be fulfilled is distinct from a “position” one has taken, or an “opinion” one has. The foregoing is true in the sense that one takes a position because one believes that prevailing in that position will fulfill some underlying concern.

By *relevant parties*, we mean: the parties and/or entities whose concerns will be fulfilled by the realization of the future and those who will be impacted by the realization of that future (which future is directing or underlies the exercise of leadership).
Clarifying The Words And Phrases In The Definition Of Leadership As A Term (Cont’d)

By *granted*, in the phrase “those who granted the leadership”, we mean to indicate that leadership is *granted* to a leader, as contrasted with *position* or *authority* which is *assigned*. Leaders must earn the granting (the opportunity to lead).
Clarifying The Words And Phrases In
The Definition Of Leadership As A Term (Cont’d)

Substituting the foregoing clarifications for the words and phrases that we used in our *definition* of leadership as a term, we could now define leadership as a *term* as:

Bring into being as a reality a future that,
    in the prevailing “context” was not going to happen,
    that is, did not occur as an authentic possibility
    (did not call into effective action those required to act
    in order to realize that future),
    which future fulfills (or contributes to fulfilling)
    a matter of fundamental interest or importance
    to the relevant parties
    including those who granted the leadership
    (those who lead you and those you lead).
The Four Aspects of the Contextual Framework
For Leader and Leadership

In short, Leader and Leadership, each as:

- **Linguistic Abstractions** (leader and leadership as “realms of possibility”)
- **Phenomena** (leader and leadership as experienced; that is, as what one observes or is impacted by, or as exercised)
- **Concepts** (the temporal domain in which leader and leadership function)
- **Terms** (leader and leadership as definitions)
Reviewing What We Said About Leader And Leadership As Concepts

Now we will clarify the following words and phrases used in distinguishing leader and leadership as concepts.

As concepts, leader and leadership exist in the 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.
Clarifying The Words And Phrases In Leader And Leadership As **Concepts**

As it says on the foregoing slide, “future” is the domain of leader and leadership. Dealing with the future is central, and is in a sense, as you will see, what being a leader and the effective exercise of leadership are fundamentally about.

Consequently, we will spend a good deal of time on getting clear about the actual nature of “future”, and the effect that different kinds of futures have on people’s being and action in the present.
Overnight Break Assignment, Day 3

Leadership As a Term

1. Look at the statement you wrote where you identified where in your life your leadership would make a difference.

2. Who are the relevant parties?

3. What are their fundamental concerns?  
   (You will likely have to start by identifying their position and then drill up to find their fundamental concern)

4. What is the future that you are creating that wasn’t going to happen anyway and fulfills the fundamental concerns of the relevant parties?
Logistical Announcements
END OF DAY 3
What Will Be Covered In This Session

What you discovered in completing your assignment

Anything we intended to complete but did not get to in the last session

Continue to build the Contextual Framework that you will use to create a context for what it is to be a leader and what it is to exercise leadership effectively that gives you the being of a leader, and the actions of effective leadership as your natural self-expression.

Your break assignment
What You Discovered In Completing The Assignment

What did you discover that surprised you in completing the following assignment?

Leadership As a Term

1. Look at the statement you wrote where you identified where in your life your leadership would make a difference.

2. Who are the relevant parties?

3. What are their fundamental concerns?
   (You will likely have to start by identifying their position and then drill up to find their fundamental concern)

4. What is the future that you are creating that wasn’t going to happen anyway and fulfills the fundamental concerns of the relevant parties?
Transforming Your Frame Of Reference For “Future”

In order to be effective in dealing with this central issue in being a leader and the effective exercise of leadership, you will have to deconstruct your existing frame of reference for “future”. And then, create a new frame of reference for “future”, one that provides you with the kind of access to “future” that leaves you with power in dealing with the future.

Take “future” exactly as we will present it, and without comparing or relating it to anything you already know about the future, get yourself clear exactly what it says, and then consider what it says as a realm of possibility.

Treat anything we say about “future” that is at first counter-intuitive for you like the first line in a joke. Even if it isn’t allowed by your wall of bricks and therefore makes no sense to you, take what is stated exactly as it is stated. That is, create it for yourself as a possibility, like you do with the first lines in a joke.
The “Future”

Given people’s ordinary frame of reference for “future”, they don’t often think about the fact that there are different kinds of futures. In fact, there are many different kinds of futures.

For example, there is future as “goal”, that is, a future toward which one is working or striving. There is also future as “hoped-for” or “pipe dream”, and future as “feared” or “worried-about”, and future as “to be avoided”.

One kind of future that does not exist is future as “certain”. The future is never certain; the future always exists only as a possibility.

But, the future that exerts the most force on the present is future as “given by the past”. That is, a future that is extrapolated or projected from the past – a future that is based on an extension of the trajectory established by the way the past has unfolded up to the present.
The “Future” (Cont’d)

While people do have various kinds of possible futures they think about, or worry about, or hope for, or work towards or strive for, the one that shapes them and their actions in the present is the “future into which they are living”.

The reason the future given by the past usually has the most force in people’s lives, rather than the other possible futures, is because that is the future that they are most likely to actually be living into.
The “Future” (Cont’d)

While people may consciously have hopes and dreams, and worries and doubts, and goals and strivings regarding the future, the brain, below the level of consciousness, only has patterns from the past from which to predict the future.

And, the brain shapes a person’s way of being and action in the present to be consistent with realizing the brain’s predicted future.

In fact, neuroscience studies confirm that brain activity selects an action even before the person experiences consciously choosing that action. Hawkins (2004); Libet (2004)
This explains why, for the most part, life for most people is “business as usual”.

They may do more of what they have done, but that is just more of the past.

Or, they may do what they have done in the past, but better. However, “better than the past” is still more of the past; “better than the past” is only a reshaping of what they have done in the past.

And from time to time people even do something different from what they have done in the past. When people talk about doing something “different”, they have to have in mind something from which it is different, and that something from which it is different is the past. So even “different from the past” is an extension of the past, that is, different is some variation of the past, and therefore still connected to the past.
The “Future” (Cont’d)

While life is sometimes better than the past, and sometimes worse than the past, it is virtually always connected to the past. When people talk about having “changed”, they have in mind some past from which they have changed. In fact, to “change”, you have to have something from which you changed, and the something from which you changed is the past. So even when you “change” that is still connected to the past.
In fact, neuroscientists consider that the evolutionary survival value of the brain’s storing memories of the past is purely their value in predicting the future. And, the brain initiates those ways of being and acting in the present that are most likely to ensure success, which for the brain is the realization of that past-derived predicted future. This is the way our brains evolved to best ensure survival.

Consistent with this, MRI studies show that virtually the same regions of the brain are active both when we think about the past and when we think about the future. Szpunar, et al. (2007 pp. 642-647) Proceedings of the National Academy of Science
The Future: The Illusion Of Choice

Most people think that they have lots of choices about their lives, that is, what they can do in the present to realize the future they want. Some even think they have a virtually unlimited opportunity set of these choices.

This, however, is a delusion.

The more we learn about how the brain evolved and the way it functions, the clearer it becomes that our opportunity set of choices for being, thinking, planning, and action in the present is limited to the choices that are consistent with realizing the past-derived future that we live into.
The Future: The Illusion Of Choice (Cont’d)

The illusion that we humans have a good deal of freedom to be, think, plan, and act leaves most people without an incentive to discover a way to transform the grip on the present of the past-derived future we by default live into.

Most people go blissfully on, living in the illusion of choice, attributing the unworkability in life to “just the way life is”. This is why the old French proverb says, ‘the more things change, the more they stay the same’.
Nevertheless, the consequences of the brain by default constraining the future to one derived from the past have made the yearning for leadership as old as humanity.

However, as long as for those being led, the freedom to be, think, plan, and act is in the grip of the past-based future they by default live into, they will be looking for a kind of leadership that isn’t really leadership at all. To quote Ron Heifetz (1988 p. 182):

“Constituents expect them [leaders] to provide solutions, security, and meaning. Constituents also demand many variations on these themes: answers, vision, inspiration, hope, consistency, order, direction, and ‘just tell me what to do’.”
It may surprise you that depending on a leader to provide something in the range from “vision” and “inspiration” to “just tell me what to do” is not really leadership. If giving in to what Heifetz lists as what is often expected by followers is leadership, it would be on the lowest rung of leadership.

What is important here is to recognize that followers have these expectations of their leaders because they are limited to the possibilities present in the past-derived almost certain future into which they are living, and this leaves them believing that the only way out is for someone to give them the answer.
The “Future”

Summarizing the essential points we have made so far:

1. People have various kinds of possible futures they think about, or worry about, or hope for, or strive for.

2. However, given the way the brain functions, the “future into which people are living” is a future that is given by the past.

3. And, the brain generates being and action in the present to be consistent with realizing the future it predicts, that is, a past-derived future.

What we know so far about the nature of future, and more importantly, its impact on your and others’ being, emotions, thinking, planning, and action in the present, is pretty dismal. By the same token, you can probably start to guess what leadership is about, and why in certain conditions or in certain situations leadership is essential for a successful outcome (fulfilling the concerns of the relevant parties).
Morning Break Assignment

“The Future You Are Living Into”

1. See how many different futures you have that you can identify for yourself, that is, future as goal or strived for, future as worried about, future as dreamt of, hoped-for future, etc…

2. Confirm in your own experience that the future being lived into is the context in which the present occurs.
Logistical Announcements
MORNING BREAK, DAY 4
Reviewing What Will Be Covered In This Session

What you discovered in completing your break assignment

Whatever we intended to complete but did not get to in the last session

Continue to build the Contextual Framework that you will use to create a context for what it is to be a leader and what it is to exercise leadership effectively that gives you the being of a leader, and the actions of effective leadership as your natural self-expression.

Your assignment
What You Discovered In Completing Your Assignment

1. Confirm in your own experience that the future being lived into is the context in which the present occurs.

2. Get in touch with your experience of living into the past derived default future as contrasted with living to a created future.
An Aside

As the philosopher Jacques Derrida said: “I never give in to the temptation to be difficult just for the sake of being difficult. That would be too ridiculous.”

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

We are not making “future” (or anything else in this course) difficult for the sake of being difficult. It is just that our prevailing worldview (model of reality) and our prevailing frame of reference (mindset) regarding future make what we are saying about future seem difficult. What we are saying about future is actually simple. By the same token, the actual nature of the future is not simple-minded. And so you will have to exercise your intellectual muscle to master the true nature of the simple facts about future.

And, you do need to master “future” in order to be a leader.
Future As Context

As should now be somewhat obvious, the future is the context for the present. Or said more precisely, the future a person is living into is for that person the context for life in the present. That is, both what is so in the present, and the possibilities for dealing with what is so, occur for that person in the context of the future that person is living into.

As we said earlier, the world and the way it works, and others and we ourselves and the way they and we work, all occur for us in some context that limits and shapes both what we can see of them and the way what we see of them occurs for us.

And, putting this together with what we said in the first paragraph on this slide, the future you and the people you are leading are living into limits and shapes what you and they can see of what is so in the situation being dealt with, and limits and shapes what you and they can see as possibilities for dealing with what is so in that situation.
Future As Context  (Cont’d)

One never knows what of the *conditions* in the situation being dealt with (including what possibilities for dealing with those conditions) do not show up for one at all in the prevailing *context*. And, with what does show up, what distortions occur for you and the people you are leading in the way it actually is. This is called being “blind-sided”. And being blind-sided is one of the most prevalent destroyers of the effective exercise of leadership.
Future As Context  (Cont’d)

If you have been following so far, it should be clear that one way or another the future that is going to be realized is some variation of the future that you and the people you are leading are living into. The future being lived into is the context in which the present occurs. If that context is the past-derived future from which the brain selects the way of being and acting in the present that will realize that past-derived future, you may have some successful battles, but you will lose the war.

In short, no matter what:

The context IS decisive!
Future As Context (Cont’d)

You will remember that in the definition of leadership as a term we said that leadership is defined as “the realization of a future that wasn’t going to happen”, and in clarifying “wasn’t going to happen” we said, “a future that in the prevailing context did not occur as an authentic possibility – did not call into effective action those required to act in order to realize that future”.

If the mission can be realized in the context of the future given by the past, that is, can be realized by drawing on the past, even if for success it needs something more, or better, or different, leadership is not required to realize that mission. It will certainly require effective management, but it does not require leadership.
Future As Context (Cont’d)

If a new context is required, that is, if a future beyond what is possible given by the past is required, that is, if doing more or better or different, or even changing, is insufficient to realizing success (fulfilling the concerns of the relevant parties), then without leadership, whatever gets done will result in something less than success.

Without a new context, that is without a “transformation” of the future into which you and the people you are leading are living, the future when realized will be more of the same. It may be better, different, or even a change, but no matter what the variation, it will still be more of the past.

Remember, the context is decisive.
As we noted earlier, many people confuse “the conditions” in a situation and “the context” for that situation to mean virtually the same thing.

Now that we are clear about the future as context and its impact on the present, the distinction between conditions and context can be made clearer.
The Conditions Are Not The Same As The Context (Cont’d)

What exists in the present in the situation with which one is dealing, is some set of *conditions*, that is, what is so about that situation – the so-called “facts” of that situation. A part of what is so about the situation is the way of being and acting of the people who are involved in the situation and the people who are dealing with the situation.

What is so about that situation (the conditions) includes not only what is ordinarily thought of as the facts, *but just as importantly* includes what outcomes are seen as possible, and, what show up as possible options and actions for realizing those possible outcomes.

However, all of the foregoing (all of what constitutes the conditions in a situation with which one is dealing) occur for one in the *context* of the future into which one is living.
Recall that we’ve established that one’s way of being and acting in the present is limited and shaped by the future into which one is living. Now we see that not only one’s way of being and acting, but all of what constitutes the conditions of a situation are limited and shaped by the context of the future into which one is living.
The Conditions Are Not The Same As The Context (Cont’d)

In summary:

The *context* limits and shapes what one can see of what is so about the situation with which one is dealing. And, the *context* limits and shapes one’s way of being, including one’s thinking, planning, and action in dealing with that situation. The *context* even limits the outcomes that are seen as being possible in the situation.

One can always hope for the lucky break of an un-planned-for surprising outcome, but surprising outcomes, if they come, come in both varieties, good and bad. Other than a lucky break, the outcomes that can actually be achieved are limited to those that are seen as possible in the prevailing context. Moreover, the actions that are seen as possible for fulfilling those possibilities are limited to those actions available in the prevailing context. A double whammy.
Saying All The Foregoing In A More Rigorous Way

In any situation, *what you can see of what is so* about the situation with which you are dealing is limited by the prevailing *context*, and *the way you see what you do see* is shaped by that *context*.

In any situation, the *opportunity set of outcomes seen by you as possible* is limited to what is allowed to show up for you by the prevailing *context*. And, your *opportunity set of being, thinking, planning, and action for achieving any of the allowed outcomes* is limited and shaped by the prevailing *context*.

And finally, as a consequence, the *opportunity set of outcomes that* (without a lucky break) *can actually be achieved* is limited to those allowed by the prevailing *context*.

**The context is decisive!**
An Aside About Different Kinds of Contexts

Earlier in the course, we spoke about and provided you with an opportunity to deal with some of your idiosyncratic contexts – for example, your personal already-always-listening. It is these idiosyncratic contexts constituted by aspects of your everyday common sense worldview and frames of reference, and your ontological constraints, which act as barriers to your natural self-expression.

By contrast, the conversation we are currently in the process of unfolding regarding **the future as a context for the present**, rather than being about your idiosyncratic contexts, is about the kind of context you must master in order to be a leader and exercise leadership effectively as your natural self-expression. It is a part of the contextual framework for leader and leadership.
What Makes This All So Dismal

What makes this all so dismal is the fact that the prevailing context is the future people are living into, and the future that people are living into is by default derived from and shaped by the past.

Remember, the context is decisive. That means that, in the default context, people’s being and action in the present will result in more of the same. It may be more, better, different, or a change, but it will still be some variation of the past.

And this is why leadership matters.
Clarifying “Created Future”

Obviously, a future derived from the past is anything but a “created future” (a future that is invented). And, leader and leadership exist in the domain of a “created future”. A future derived from the past can be, as we said, different in various ways from the past, but it will not be created. Rather, it will be an extension of the past, or at least in some way extrapolated from the past. And, extensions and extrapolations are changes, not creations.

While the past-derived future is the almost certain future that serves as the context for the present, remember, there is no certain future.

And, that’s the good news, that is, even that almost certain future is not certain, it’s only almost certain.
Clarifying “Created Future” (Cont’d)

As we said earlier, we can create contexts that leave us empowered and enabled. And here, the context we are speaking about that leaves us empowered and enabled is a “created future”, a future that people come to live into that gives them being and action in the present that realizes that “created future”. That future that “wasn’t going to happen”.
A Review Of Where We Have Gotten So Far In Clarifying The Statements In Our Contextual Framework

You will notice that our clarification of the definition of leadership as a term will now be more pointed for you:

Bring into being as a reality a future that,
in the prevailing “context” was not going to happen,
that is, did not occur as an authentic possibility
(did not call into effective action those required to act in order to realize that future), …

You will also notice that the domain in which leader and leadership exist as concepts is now more pointed for you.

As concepts, leader and leadership exist in the domain of a created future,
that the leader and those being led come to live into, and which future gives them being and action in the present.
Back To Clarifying “Created Future”

The future is not like some object that exists out there to be represented more or less accurately. Remember, there is no certain future.

All futures exist only as a possibility, and as such are constituted in language. Even if they occur as an image, for that image to have meaning requires a substrate of language, otherwise you have a picture without meaning.

There is no future as such in the brain. Although as we said neuroscientists sometimes talk about the brain making predictions about the future, they do so (and we did so) to be more easily understood and to avoid the complex technical language required to say what is in fact going on in the brain.
Clarifying “Created Future” (Cont’d)

The brain is composed of neurons that are connected together in patterns. In the brain, there is a pattern of prediction derived from past patterns of perception and action (which derived pattern could loosely be called a predicted future), which derived pattern generates patterns of ways of being and acting in the present. But in the brain that’s all there is, just patterns, no future as such.
Clarifying “Created Future” (Cont’d)

The human animal and some other animals can become aware of an image of “what comes next” that is triggered by and is actually an extension of the image of the present. No language is involved so far if all that is happening is just an image. In fact, this image of the present and the extension of what’s next can trigger a response, and even an image of what’s next after it. And so on in a like manner, all with no language being involved.

While at first blush such images of “what comes next” might be considered as images of the future devoid of language, they are simply a string of triggered stimulus/response phenomena.

These images of “what comes next” are not the future, rather they are extensions of the present, they merely extend the present. They are given by the present, they are not given by the future.
Clarifying “Created Future” (Cont’d)

In order for images of what comes next that are simply an extension of the present to have the impact that the future has on the present, one would have to do some thinking about what comes next.

For example, one could think about whether what comes next is good or bad. If it’s good decide to do nothing and let it come, or if it’s bad, think about what to do to avoid what was in the image of what comes next.
Clarifying “Created Future” (Cont’d)

Saying the same thing in another way, in order for such images of an extension of the present to be considered as a possible future rather than simply what’s next, language needs to be involved.

Thinking back to our example: There is no good or bad “out there”; good or bad only exist in language.

As we said, images require a substrate of language to have meaning beyond being a pretty picture. (Note: virtually all meaningfulness requires a substrate of language.)
Clarifying “Created Future” (Cont’d)

Future exists only in language.

And, as you will see, it is exactly the fact that the future is constituted in language that can transform the future and its impact on the present from something dismal into an opportunity for a future that wasn’t going to happen.

You will remember that the sphere in which leader and leadership exist as *phenomena* is *language*. While we will later fully clarify what we said in our Contextual Framework about leader and leadership as phenomena, you might begin to see how the four aspects of our Contextual Framework taken together fully distinguish leader and leadership. And, as such actually provide you with access to the range of being required to be a leader, and for the effective exercise of leadership, as contrasted with a mere understanding of leader and the effective exercise of leadership.
The Cosmic Joke

This joke is a “cosmic” joke because it reflects a universal truth about human nature. It’s a “joke”, because like any joke, in order to get the punch line, the truth about human nature, you can’t reject the first few lines because they don’t fit your reality. Like with any joke, in order to get the punch line, you have to accept what is said in the first few lines as though they were possible.

First line of the joke: The past has nothing to do with who you are or the way you act in the present! (This first line says that the present is not shaped by or even influenced by the past. Remember, this is a joke.)

Second line: The present is given by the future into which you are living! (“given” means, determines your view of yourself and life, impacts your thoughts and feelings, and shapes your actions.)
The Cosmic Joke (Cont’d)

First: The past has nothing to do with who you are or the way you act in the present!

Second: The present is given by the future into which you are living!

The third line of the joke is a question: If it is true that the past does not impact the present, rather that the present is given by the future into which you are living, how come it seems so clear, and everyone including the experts believe, that the present is shaped by the past?

Punch line: If it is true that 1) the present is given by the future, and 2) you put the past into the future, it will seem to you that the past is shaping the present! (It is as though there is a two-drawer file cabinet, one labeled “past” and one labeled “future”, and you unwittingly file your past in the future drawer! All the evidence will leave you and others believing that the present is unquestionably given by the past.)
The Cosmic Joke (Cont’d)

Conclusion: If you leave the past in the past, that is to say, if you do what you need to do to complete the past for yourself, while being informed by the past, you can create a future to live into. Remember, the way you see life in the present, what you think and feel, and the way you act, are given by the future into which you are living.

“Those who cannot remember the past are condemned to repeat it.” George Santayana, philosopher, “Reason In Common Sense” (1905 p. 284)

“Those who envision the future based on the past, are also condemned to repeat it.” Werner Erhard, cosmic comic

For you and the people you are leading to be able to create a “created future”, and certainly for you and them to come to live into that created future rather than the past-derived default future, you and they will need to make some space in the “future drawer”.

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Lunch Break Assignment

“The Future You Are Living Into”

1. Get in touch with your experience of living into the past derived default future as contrasted with living into a created future.

2. With respect to the area you said your exercise of leadership would make a difference, what are the different futures the relevant parties (including yourself) are living into?

3. How is your and their ways of being and acting correlated with the future you and they are living into?

4. What past have you mistakenly filed in the future drawer?
Logistical Announcements
LUNCH BREAK, DAY 4
What Will Be Covered In This Session

What you discovered in completing your break assignment

Whatever we intended to complete but did not get to in the last session

Continue to build the Contextual Framework that you will use to create a context for what it is to be a leader and what it is to exercise leadership effectively that gives you the being of a leader, and the actions of effective leadership as your natural self-expression.

Your break assignment
What You Discovered In Completing Your Assignment

1. What is the area you are committed to making a difference with?

2. Anything open up for you in your examination of the future you and the people you are leading are living into?
Taking The Past Out Of The Future

There is no sense in attempting to create a “created future” until there is room for it in the “future drawer”. You and the people you are leading can only create a new future to live into if you first do what you need to do to complete the past for yourselves.

In order to support yourself and the people you are leading in making room for a created future, we need once again to draw on the *phenomenon* aspect of our Contextual Framework. We said that as phenomena leader and leadership exist in the sphere of *language* and that included providing “a certain kind of listening”.

With regard to making room for a created future, this “certain kind of listening” is a listening that takes the past that is stored in the future *out of the future*, leaving that past stored in the past.
Before You Can Take The Past Out Of The Future

The listening you provide must “get up on the mat” the almost certain future, that is, the future actually being lived into. That’s the one that has to be taken out of the future for there to be room for a “created future”.

However, in order to do that you will probably first have to get up on the mat some or all of what the people you are leading have to say about: the way things are, why they are that way, what’s wrong with all that, the solutions that they have had, and the hoped-for or dreamt-of future, the resigned-to or worried-about or feared future, the future that they’ve been given by authority, and the we-will-work-hard-for-it future.
Before You Can Take The Past Out Of The Future (Cont’d)

That is, you have to get up on the mat the strongly held positions, views, opinions, rationalizations, justifications, judgments, significant history, and anything else that they are stuck with that could get in the way of being able to realistically confront the future that they are actually living into, the almost certain future – the future that gets in the way of creating a “created future”.

The kind of listening you are going to provide for each of the foregoing is a listening that leaves the speaker “complete” about each of the foregoing.
Before You Can Take The Past Out Of The Future (Cont’d)

By leaving the speaker “complete”, in part we mean that the speaker has said everything they have to say, and has nothing else to say about what they said. But this is an incomplete and shallow understanding of what is meant by leaving the speaker “complete”.

The “certain kind of listening” that leaves the speaker “complete” is a listening that leaves the speaker with the experience that he or she has actually been “gotten”, not just listened to, or even understood.

That is, a listening that leaves the speaker with the experience that where you the listener are, there is an exact duplication of what exists where the speaker is.
The “Certain Kind Of Listening”

By leaving the speaker “complete”, we mean that whatever was there in the speaker that required the speaker to say what they said has now been satisfied. The grip it had on them is gone, along with the force behind it. And while it hasn’t necessarily ceased to exist altogether, it is no longer a factor, they are complete with it. This leaves an emptiness, an empty space, in which they can engage in a new conversation.

This kind of listening includes no evaluations or judgments about what the speaker is saying, or the way the speaker is saying it, and that includes that you are neither agreeing nor disagreeing, rather you are recreating where you are, what is so where the speaker is.
The “Certain Kind Of Listening” (Cont’d)

This kind of listening requires you to be authentically committed to recreating another’s reality as the reality, not a reality, but the reality. To do so you can’t be listening from what’s real “for them”. You have to leave the “for them” out of your listening. Remember you are neither agreeing nor disagreeing, rather you are recreating another.

Abraham Zaleznik (2009) (Konosuke Matsushita Professor of Leadership, Emeritus, Harvard Business School) comments about a leadership state of mind, “Leadership cannot be taught. But would-be leaders can develop a state of mind that enhances leadership capacities. The particular state of mind that interests me ... begins with the capacity to listen and deepen one's understanding of another person's point of view. The impulse to argue is contrary to the state of mind that encourages listening.”
“Being Gotten”

What gets people stuck with their strongly held positions, views, opinions, rationalizations, justifications, judgments, significant history, and anything else that they are stuck with is the experience of “not being gotten”.

And, you will just add to their experience of “not being gotten” if your listening includes any even subtle sense of resistance to what they are expressing, like some opinion in your listening that you have about the person speaking, or your being “I already know what you are saying”, or adding anything in your listening to what they are saying.
“Being Gotten” (Cont’d)

By adding anything in your listening to what they are saying, we mean things like: assuming meanings to what they say beyond just what they say, drawing conclusions about what they are saying, extrapolating beyond what they are saying, worrying about or disapproving or judging or listening for whether you agree or disagree with something they say, or making something out of the way they say what they say.
In short, you have to get what is being said without adding or subtracting anything from what is being said.

You may leave the speaker with the experience of being heard and even of being understood, but that has a different impact on the speaker than the experience of actually “being gotten”. The point is to leave the speaker with the experience of having “been gotten”. This is distinct from leaving the speaker with the experience of being agreed with. Until they are gotten you are likely to find them repeating what they have said, even if they have to say it under their breath.

In fact, this is often a good way to tell whether you have accomplished this “certain kind of listening” – the person you are listening to will stop repeating themselves.
Authentic Listening

The point is to listen with, so to say, nothing between you and the speaker, so that what comes from the speaker, when it gets to where you are, hasn’t been distorted by anything between you and the speaker. And, to complete the point, to listen so that when it does get to you, that it does not have to go through any labyrinth of your evaluations or judgments before it lands for you.

This is the way masters listen, and we call this kind of listening “authentic listening”.

If you are authentically committed to recreating where you are what exists where the speaker is, you will find that the speaker is left with the experience of “having been gotten”. And, that will leave some emptiness where the speaker is.
You Can’t Fake Authentic Listening

The kind of listening that leaves the speaker with the experience of having been gotten requires that you be completely authentic. No matter how clever you are, you can’t get away with pretending to listen in this way.

Recent neuroscience research has uncovered what neuroscientists call “mirror neurons”.

As an example of the way mirror neurons function, let’s say I am watching you ski. The patterns in the region of my brain where the mirror neurons are, specifically mirror the actual patterns of activity that are in your brain that generate your skiing – albeit in my brain at a lower energy level than that pattern of activity in the neurons of your brain. If I also have some experience skiing, the energy level of the mirror neuron pattern in my brain will be much higher than if I have never been on skis.
Mirror Neurons

Like when observing a skier, as the person speaking observes you, the mirror neurons in their brain mirror your actual patterns of activity as a listener – your facial expressions and your posture, and your patterns of movement, and what you say in the dialogue with them – that is, who you are being as a listener. Mirror neurons record way more detail than what we’ve said, and way more than anyone could pay conscious attention to.

The pattern in the speaker’s mirror neurons of who you are being as a listener is compared with the speaker’s various stored patterns of being when they have been a listener. It is the result of this comparison that leaves the speaker with the experience of who you are being as a listener.

This means that you can’t get away with pretending the kind of listening that leaves people with the experience of being gotten. You have to be authentic in your listening.
Mirror Neurons (Cont’d)

The speaker has also pretended to listen authentically in the past. No matter how clever you are, the mirror neurons in the speaker’s brain are recording details of the way you are being as you listen that will be a match for the details of the speaker’s stored patterns of pretended authenticity, and this will leave the speaker with the experience of being listened to but “not gotten”. They may not consciously figure out that you are not recreating them, but their brain will leave them with that experience.
Mirror Neurons (Cont’d)

By contrast, the person you are listening to also has stored patterns of the kind of authentic listening we have been speaking about.

For example, if in the past someone they care very much about expressed their love for them, you can bet that they as the listener recreated what was there for the person who expressed their love for them. Even if they haven’t had that experience since they were a child, the pattern still exists in their brain to be compared with what shows up from a listener in their mirror neurons.
Ready To Create A “Created Future”

The point is that when you are listening authentically, everything about you that the speaker picks up through their senses, whether any of it is noticed consciously by them or not, forms a pattern in their brain’s mirror neurons.

When in the speaker’s brain that pattern is compared to the stored patterns of their own authentic listening, it leaves them with the experience of having been gotten.

When the people you are leading have the experience that their strongly held positions, views, opinions, rationalizations, justifications, judgments, significant history, and anything else that they are stuck with, plus the past-derived default future that they have been living into, have all been recreated, they are ready to participate in creating a “created future”.

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Summarizing What It Is To Listen Authentically

To listen authentically is to listen with no evaluations or judgments about what the speaker is saying, letting the speaker say everything they have to say until they have nothing else to say about what they were saying. And, listening without even any subtle resistance to what they are expressing – like some opinion in your listening that you have about the person speaking, or adding anything in your listening to what they are saying, or your being “I already know what you are saying”, and with no listening from it’s merely what’s real “for them”.
Summarizing What It Is To Listen Authentically (Cont’d)

In short, listening so as to leave the speaker not only heard and understood, but with the experience that he or she has actually been “gotten” and is complete.

Remember that you are neither agreeing nor disagreeing, rather you are recreating where you are, what is so where the speaker is.

By the way, you have to be open to the possibility that the speaker will repeat something they’ve said without having “you already said that” in your listening. When in your attempt to listen authentically, someone repeats themselves, it is an indication that you haven’t yet left them with the experience that what is there where they are is now over where you are.
An Additional Critical Contribution
Of Authentic Listening

The power of this “certain kind of listening” that we have been discussing is not limited to being able to leave the people you are leading complete and with some emptiness where something was stuck.

Listening to recreate also leaves you the leader with a perspective to add to your own that may well give you a better grasp of the situation with which you are dealing – and in addition, probably with some useful, if not critical, information that would not have been available to you employing our usual default listening.

People who would otherwise be good leaders fail as leaders when they lack access to the wisdom of the people they are leading.
An Additional Critical Contribution
Of Authentic Listening (Cont’d)

At the very least you have some access to what causes the people you are leading to have the positions, views, opinions, rationalizations, justifications, judgments, and significant history, that they have had.

What you gain from others with this kind of listening leaves you more aware of the reality with which you will need to deal.

Drawing from Kouzes & Posner, “As counterintuitive as it might seem, then, the best way to lead people into the future is to connect with them deeply in the present. The only visions that take hold are shared visions – and you will create them only when you listen very, very closely to others, appreciate their hopes, and attend to their needs. The best leaders are able to bring their people into the future because they engage in the oldest form of research: They observe the human condition.” (2009, p. 21)
Back To Taking The Past Out Of The Future

In the last paragraph of the cosmic joke we said, “For you and the people you are leading to be able to create a ‘created future’, and certainly for you and them to come to live into that created future rather than the past-derived default future, you and they will need to make some space in the ‘future drawer’”.

So far we have only spoken about you providing that “certain kind of listening” for the people you are leading in order for them to be left with some space in their “future drawer”. We have not yet spoken about who you need to be as a leader in order to provide that “certain kind of listening”, nor have we spoken about your leading yourself, that is, what you need to do for you to be left with some space in your “future drawer”.
All Leading Begins With Leading Yourself

We’ll start off with the most straightforward aspect of developing yourself to listen authentically. When you are intending to listen authentically, be alert to any inauthenticity that creeps in. For example, any listening from a concern for your looking good, or with any evaluation or judgment about the person speaking or what they are saying.

When you notice you have listened inauthentically, what there is to do is to be authentic about having listened inauthentically. Noticing that you have listened inauthentically is an opportunity to train yourself to listen without that inauthenticity.

Remember you only have access to that which you distinguish, and to distinguish that you have listened inauthentically is the opportunity to develop yourself to listen authentically.
If you can’t lead yourself, you can’t lead others. Leading begins with an effective exercise of leadership in leading yourself. You develop yourself as a leader and to exercise leadership effectively, by an effective exercise of leadership with yourself in terms of leading yourself into the personal transformations that leave you being a leader. Start with you leading you, then you will be equipped to lead others.

It is far easier for us to see the strongly held positions, views, opinions, rationalizations, justifications, judgments, and significant history, that others are stuck with, than it is for us to see our own. And, as with the people we are leading, our inability to see what we are stuck with makes it difficult for us to see and realistically confront the past-derived default future that we ourselves are actually living into, the almost certain future – the future that gets in the way of our creating and supporting others in creating a “created future”.
Nothing Between You And What You Are Dealing With

In order for you to provide authentic listening, and provide yourself with access to realistically confront the past-derived default future that gets in the way of creating a “created future”, you will have to get your own positions, views, opinions, rationalizations, justifications, judgments, and significant history, out from between you and the situation with which you are dealing. This includes getting what you know and what your past experience tells you out from between you and the situation with which you are dealing.

In other words you want to get yourself to the place where there is nothing between you and the situation with which you are dealing.

You can, so to speak, hold what you know and what your past experience tells you, up and behind you so that they shine some light on the situation with which you are dealing, but none of them can be between you and that situation.
Nothing Between You And What You Are Dealing With

As an analogy: When your positions, views, opinions, rationalizations, justifications, judgments, significant history, and what you know and what your past experience tells you, are between you and what you are dealing with, they act as a lens.

These constituents of the lens take certain elements of the condition of the situation you are dealing with and distort them to fit your positions, views, opinions, rationalizations, justifications, judgments, significant history, and what you know and what your past experience tells you. Moreover, as constituents of the lens they also create blind spots that block out other elements of the condition, and magnify or highlight still others. And finally, through this lens some things seem possible and others impossible, and some possibilities are not seen at all.
Nothing Between You And What You Are Dealing With

As we said, you don’t have to get rid of your knowledge and experience, you just have to get it out of the way so that there is no content between you and what you are dealing with.

It has been said that we human beings can only see things from one perspective (our own perspective). Extraordinary leaders and other masters seem to defy this “adage”.

What settles us into one perspective (and makes this adage seem to be true) is that when things are viewed through our positions, views, opinions, rationalizations, justifications, judgments, and significant history, that is, through what we think we know, that view establishes our perspective. And, because for us what we see in that perspective seems to be “the way it is”, we are stuck in that perspective (giving rise to the adage). We can entertain things from other perspectives, but for the most part are unable to actually see from those other perspectives.
Nothing Between You And What You Are Dealing With

When there is nothing between you and what you are dealing with, you will have the experience of seeing what you are dealing with from a number of perspectives. It is this that makes what masters do look like some kind of magic.

To be masterful as a leader, you will have to transform your positions, views, opinions, rationalizations, justifications, judgments, significant history, and what you know and what your past experience tells you, from “the way it actually is” (the “truth”) to simply what it looks like from one way of looking at it – that is, from one perspective.

Get yourself clear that the way you see it is only the way it is from one perspective, and from other perspectives you will see things about it that you can’t see from that perspective.
Nothing Between You And What You Are Dealing With

The point is to free yourself from the grip of your perspective, so that you are able to see what is revealed about what you are dealing with from multiple perspectives. And, this is what happens when there’s nothing between you and what you are dealing with. Your knowledge and experience shed light on what you are dealing with, but only when you, so to speak, hold them above and behind yourself, not between you and what you are dealing with.
Holding Knowledge in the Wrong Way

It will now be clear to you what may have been unclear when early in the course we said that holding knowledge in the wrong way can actually interfere with the effective exercise of leadership.

By the same token, if we have left you with the impression that knowledge (what Rost termed the “content of leadership”) is unimportant, that would be a disservice.

What can be seen about the conditions I am dealing with from the perspective of knowledge about those conditions that I as a leader may not possess – technical information, critical data, relevant theories, practices in a profession, future trends, and the like – is in many leadership situations a critical perspective. And, so is such knowledge simply for the information it can provide. However, as we promised early in the course “even when you personally lack certain experience or knowledge, you will know what to do to be an effective leader”.

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What To Do When You Lack “Specific Knowledge”

When there is nothing between you and what you are dealing with, and as a result you are able to see what is revealed about what you are dealing with from multiple perspectives, you will notice when any perspective lacks clarity for you, or is missing some information. This will inform you that there is a need for knowledge you don’t have and you may not be able to learn quickly enough to meet the challenge you face.

That is when you as a leader call on those with that specific knowledge to fill in that perspective.

However, when you have nothing between you and what you are dealing with, and therefore have a multi-perspective view of the situation, you are able to stand in the perspective of those with that knowledge. Instead of being merely dependent on what they tell you, you will find that what they tell you clarifies what you see from that perspective, and this leaves you able to effectively utilize their specific knowledge.
Afternoon Break Assignment

“Authentic Listening”

1. Get in touch with your experience of when you are listening with your already-always-listening as contrasted with when you are authentically listening to a person.

2. Practice authentic listening. We recommend you select a person who does not have the same ideas or positions as you do. Get where you the listener are, an exact duplication of what exists where the speaker is so that you leave the person speaking with the experience that what was there is now where you are.
Logistical Announcements
AFTERNON BREAK, DAY 4
What Will Be Covered In This Session

What you discovered in completing your break assignment

Whatever we intended to complete but did not get to in the last session

Continue to build the Contextual Framework that you will use to create a context for what it is to be a leader and what it is to exercise leadership effectively that gives you the being of a leader, and the actions of effective leadership as your natural self-expression.

Your break assignment
What You Discovered In Completing Your Assignment

1. Get in touch with your experience of when you are listening with your already-always-listening as contrasted with when you are authentically listening to a person.
Where We Are At This Point

We clarified the words and phrases in our Contextual Framework regarding the definition of leader and leadership as terms as follows: “Bring into being as a reality a future that, in the prevailing “context” was not going to happen, that is, did not occur as an authentic possibility (did not call into effective action those required to act in order to realize that future) …”

We covered that the future that people are living into is the context that gives people being and action in the present.

In the cosmic joke we covered that we humans unwittingly file the past in the “future drawer”, and as a consequence, by default, the future people are living into is a past-derived future.
Where We Are At This Point (Cont’d)

We covered that the default past-derived future people are living into limits and shapes their ways of being and acting in the present to be consistent with realizing that past-derived future. As a result, the future that is going to happen may be better, different, or even a change, but no matter what the variation, it will still be more of the past.

We covered that in order to create a “created future” that gives people being and action in the present consistent with that created future, it is first necessary to take the almost certain default past-derived future out of the “future drawer” to make room for that “created future”.

Where We Are At This Point (Cont’d)

We have just covered what it takes for you and the people you are leading to get a clarity on what is so regarding the situation with which you are dealing to the point where you and they can now confront the almost certain future.

And what is next, is doing just that.
Completing Living Into The Almost Certain Future

Given the clarity that you and the people you are leading will now have regarding the situation with which you are dealing, you should be able to align on what is the almost certain future that will be realized from the conditions of the situation you are dealing with as they occur for you in the context of the past-derived future into which you and they are living.

You do need to get yourselves clear that, without a new context, the past-derived default future really is the future that will almost certainly be realized.

Bill George shares an experience of confronting his almost certain future that then allowed him to create for himself a created future: “On a beautiful fall afternoon when the maple trees were blazing red, I had a daydream while driving around the lake near my home. But this dream was not pretty. I saw myself staying at Honeywell for a few more years, becoming increasingly frustrated . . .” (2003, p. 33)
Completing Living Into The Almost Certain Future (Cont’d)

To take the significance out of that almost certain future, and thereby its force to shape ways of being and acting in the present, you and the people you are leading need to get clear that you will somehow survive if that default past-derived future is the future that is realized. The evidence is that you are surviving now, and it is just more of the same.

The point is that to the degree one is resisting, including arguing over, or trying to avoid or even just being worried about, the almost certain future, it remains the future into which you are living. Resisting the almost certain future also certainly includes trying to ignore it or downplay it in any way. By removing any emotion, feeling, and attitude about the almost certain future, that is, by removing all significance from it, it becomes just another possible future, rather than the almost certain future.
Completing Living Into The Almost Certain Future (Cont’d)

Removing the significance from the past-derived default future that you and the people you are leading have been living into, takes that past-derived future out of the future drawer. You and they are now complete with that future as the future.

Sure, because anything is possible, it’s still a possible future. But the grip that that future has had on the ways of being and acting in the present for you and the people you are leading is gone.
Where We Are At So Far

In our expanded definition of leadership as a term, we said, “Bring into being as a reality a future that in the prevailing context was not going to happen …” (That future is not going to happen because in the prevailing context the way that future occurs does not call into effective action those required to act in order to realize that future.)

It should now be clear that what calls for leadership is when in the prevailing context the future that is not going to happen is a future that “fulfills matters of fundamental interest or importance to the relevant parties”.

It should also now be clear that the exercise of leadership called for in this situation is replacing the prevailing context (the default past-derived future that is being lived into), with a created context (a created future that the leader and those being led come to live into).
Where We Are At So Far  (Cont’d)

What we said in our Contextual Framework about leader and leadership as *phenomena* should now be a great deal clearer for you.

We said that leader and leadership as *phenomena*, “exist in the sphere of language, whether that be literally speaking, or speaking in the form of writing, or speaking and listening to yourself, that is, thinking, or the speaking of your actions, as in ‘actions speak louder than words’, or in providing a certain kind of listening.”
Where We Are At So Far  (Cont’d)

What we said in our Contextual Framework about leader and leadership as *concepts* should also now be a great deal clearer for you.

We said that “as *concepts*, leader and leadership exist in the domain of a ‘created future’, that the leader and those being led, come to live into, and which future gives them being and action in the present”.

Creating A Created Future

When you and your people are 1) complete with your strongly held positions, views, opinions, rationalizations, justifications, judgments, and significant history, and 2) complete with the default past-derived future that was your almost certain future, you and they will find that you have the freedom, and even a natural inclination, to create a “created future” for you and them to live into.

In your and the people you are leading creating a “created future” to live into, you will want to be guided by the definition of leadership as a term from our Contextual Framework, especially the following excerpt:

“… fulfills matters of fundamental interest or importance to the relevant parties including those who granted the leadership (those who lead you and those you lead).” The point is to create a created future in which the foregoing is realized.
Standing In The Future To Create A Created Future

To create a “created future” you do so standing in the future looking from the future back to the present, not standing in the present looking from the present toward the future.

Remember, you created an empty space in the “future drawer”, so now standing in the future, the future has no constraints, no limits, and nothing to shape the “created future” you are going to create in that empty space.

In other words, you are free to create a future, a future that fulfills the matters of fundamental interest or importance to the relevant parties including those who granted the leadership (those who lead you and those you lead).

By the same token, as we said, you do so looking from the future you are creating back to the present. In other words, the future you are creating has to be allowed by what is so in the present. It can’t be a fantasy.
Creating A Created Future

What we have said so far about the design context in which the “created future” is created:

1. A future the realization of which fulfills matters of fundamental interest or importance to the relevant parties, including those who granted the leadership (those who lead you and those you lead).

2. You create the “created future” looking from the future you are creating back to the present, so that the future you are creating is allowed rather than constrained by what is so in the present.

Now we will complete the design elements of this context.
Creating A Created Future  (Cont’d)

1. A future the realization of which fulfills matters of fundamental interest or importance to the relevant parties, including those who granted the leadership (those who lead you and those you lead).

2. You create the “created future” looking from the future you are creating back to the present, so that the future you are creating is allowed rather than constrained by what is so in the present.

3. In the realizing of that “created future”, the people you are leading (those who must act to realize that “created future”) must see an opportunity to fulfill their concerns.

4. In the realizing of that future, the people you are leading must see an opportunity for self-expression.

5. In the realizing of that future, the people you are leading must see an opportunity for them to personally make a noteworthy contribution to the realization of that future.
Overnight Break Assignment

1. Review the Five Design Elements of Creating a Created Future:

   – A future the realization of which fulfills matters of fundamental interest or importance to the relevant parties, including those who granted the leadership (those who lead you and those you lead).

   – You create the “created future” looking from the future you are creating back to the present, so that the future you are creating is allowed by what is so in the present.

   – In the realizing of that “created future”, the people you are leading (those who must act to realize that “created future”) must see an opportunity to fulfill their concerns.

   – In the realizing of that future, the people you are leading must see an opportunity for self-expression.

   – In the realizing of that future, the people you are leading must see an opportunity for them to personally make a noteworthy contribution to the realization of that future.

2. In the future you are committed to, what can you see as an opportunity for the people who must act to realize that future to fulfill their own concerns in the realizing of that future?
Overnight Break Assignment  (Cont’d)

Speaking into the listening

Most people speak because they have something to say, that is, something comes to mind to say or they have something on their mind they want to say. Effective leaders don’t get the way they say what needs to be said for effective leadership from ‘in here’.

The speaking of an effective leader comes from two sources:

1. what they intend to happen over where the listener is, and
2. from the listening of that listener.

Notice when you are speaking because you have something to say as contrasted with when you are speaking because you want something to happen over where the listener is.
END OF DAY 4
What You Discovered In Completing Your Assignment

1. What’s happening for you as a result of your participation in this course? (And if the answer is “nothing”, we want to know that too.)

2. In the future you are committed to, what can you see as an opportunity for the people who must act to realize that future to fulfill their own concerns in the realizing of that future?

3. Notice when you are speaking because you have something to say as contrasted with when you are speaking because you want something to happen over where the listener is.
Creating A Created Future

1. A future the realization of which fulfills matters of fundamental interest or importance to the relevant parties, including those who granted the leadership (those who lead you and those you lead).

2. You create the “created future” looking from the future you are creating back to the present, so that the future you are creating is allowed rather than constrained by what is so in the present.

3. In the realizing of that “created future”, the people you are leading (those who must act to realize that “created future”) must see an opportunity to fulfill their concerns.

4. In the realizing of that future, the people you are leading must see an opportunity for self-expression.

5. In the realizing of that future, the people you are leading must see an opportunity for them to personally make a noteworthy contribution to the realization of that future.
The Future Is Now

When the future you are creating is true to the five elements of the design context for creating a created future, it will be a future that leaves you and the people you are leading moved, touched, and inspired.

For it to become the future into which you and the people you are leading are actually living into, it is critical that there be a significant level of emotion, feeling, and attitude associated with that future.

For the brain that means that future is significant.

It is critical that you understand that the created future must belong to those who must act to realize that created future. While it must powerfully belong to the leader, it must also powerfully belong to those who must act to realize that created future. We will say more about this in the section on “Who You Need To Be When Creating A Created Future.”
What Happens In The Brain
With Such A “Created Future”

If the future you are creating is true to the five elements of the design context for a created future, and you and the people you are leading are moved, touched, and inspired by that future, you will have created a pattern in the brain that operates like a “predicted future”. However, it will have even more energy than the pattern of a past-derived predicted future (especially the default past-derived future from which you have removed all significance).
What Happens In The Brain
With Such A “Created Future” (Cont’d)

As a consequence, the neural patterns that generate your and the people you are leading’s way of being (attitude or state of mind, feelings and emotions, bodily state, and thoughts and thought processes including creative imagination and planning), and the associated neural patterns that generate your and the people you are leading’s actions, will be consistent with realizing this created future. In other words, the way of being and acting for you and the people you are leading will naturally be consistent with realizing that created future.

Give the brain a created future that matches the five elements of the design context for a “created future”, and it will make way of being and acting in the present consistent with realizing that created future.
Morning Break Assignment, Day 5

Stand in the future and create the space of wonderment for yourself.
MORNING BREAK, DAY 5
When Leading, Who You Need To Be
When Creating A Created Future

You have had the following examples of the kind of being required to be a leader: Being authentic is required to be a leader, and being free to be is required to be a leader.

So, by now, the phrase “the being of being a leader” probably no longer leaves you wondering just what is meant by the being part of being a leader. You may not yet have the whole picture, but by now you at least have a sense that there is a way of being when being a leader.

In any case, without whatever that being is, you can’t be a leader or exercise leadership effectively.

Now we are going to look at who you need to be to lead the creating of a created future.
To effectively lead the creation of a created future that fulfills the five elements of the design context for creating a created future, requires that you **be** that future.

This does not mean that you personally create the future, rather, that you **are** the future to be created. You are the future in the sense that you constitute yourself as the place where the created future comes together, and then, when it has come together, you constitute yourself **as** that future.

Who you are and your life become about the creation and realization of that future.
Who You Need To Be
When Creating A Created Future  (Cont’d)

Bill George shares his experience of the choice of being required of a leader to live as the future of his enterprise, “There was rarely a time when I could put aside thoughts about my work and focus entirely on other things.” (2003, p. 35)

Bill George constituted himself as the future of Medtronics. When he was the CEO of Medtronics, Bill George led Medtronics from the created future of Medtronics, and that is what his life was about – the creation and realization of Medtronics’ future.

Leading the creation and realization of a created future involves some sacrifice of other ways of being that are either put on the back burner, or if they are “obligations”, need to be effectively managed in order to fulfill those ways of being.

As economists will tell you, there is no such thing as a free lunch.
Who You Need To Be
When Creating A Created Future (Cont’d)

We said that leaders being the created future does not mean that the leader personally creates that future. To quote Kouzes & Posner about creating a shared vision, “… through all the talk over the years about the importance of vision, many leaders have reached the unfortunate conclusion that they as individuals must be visionaries. With leadership development experts urging them along, they’ve taken to posing as emissaries from the future …” (2009, p. 21)

In fact, it is extremely rare for the leader to personally create the created future. Most often what comes together as the created future is a combination of what others contribute directly and what is prompted by others. And in many situations, it is critical that the created future be created exclusively by those who must act to realize that future.
As we mentioned earlier, it is critical that those who must act to realize the created future experience that future as belonging to them.

The more of these people who participate in contributing to the future that comes together, and the more fully that they do so, the greater will be their experience that that future belongs to them.

In fact, the more fully the people you are leading participate, the less direct participation from you as a leader is required, or even desirable.
Who You Need To Be
When Creating A Created Future  (Cont’d)

The leader’s contribution, that is, the act of leading in creating a created future, is to guide and shape the conversation that develops the future being created.

Because leaders have constituted themselves as the created future – as the place where the created future lives and therefore appropriately comes together – such leaders can rely with confidence on what of the contributions of others belong in the created future.

As such, you will be able to trust what you hear and see as belonging to that created future or not. You have constituted yourself as a future that fulfills the five elements of the design context for a created future.
The Context Of The Created Future

1. This future fulfills matters of fundamental interest or importance to the relevant parties, including those who granted the leadership (those who lead you and those you lead).

2. This future comes from the future looking back to the present, so that this future is allowed by (not derived from, but allowed by) what is so in the present – this is not a pipe dream future.

3. In the realizing of this “created future”, the people you are leading (those who must act to realize that “created future”) see an opportunity to fulfill their concerns.

4. In the realizing of this future, the people you are leading see an opportunity for their self-expression.

5. In the realizing of this future, the people you are leading see an opportunity to personally make a noteworthy contribution to the realization of this future.
When Leading, Who You Need To Be
When Creating A Created Future

When the future has come together, as leader, it is your job to now articulate and communicate that future in a way that those who must act to realize that future see, in the realizing of that future, 1) an opportunity to fulfill their own concerns, 2) an opportunity for self-expression, and 3) an opportunity to personally make a noteworthy contribution to the realization of that future.

Each time there is a breakdown in the process of realizing that future, as leader, it is your job to constitute that breakdown such that for those who must act to successfully deal with that breakdown, in doing so they see 1) an opportunity to fulfill their own concerns, 2) an opportunity for self-expression, and 3) an opportunity to personally make a noteworthy contribution to successfully dealing with that breakdown.
As phenomena,
leader and leadership exist in the sphere of language,
whether that be literally speaking, or speaking in the form of writing, or
speaking and listening to yourself, that is, thinking, or the speaking of your actions, as in “actions speak louder than words”, or in providing a certain kind of listening.

The point is: If you look for yourself you will see that: When you see someone being a leader or exercising leadership, or when you have experienced being led, you see someone functioning in the sphere of language. And, more pointedly when you are being a leader and exercising leadership you will be functioning in the sphere of language. (Remember that sometimes actions speak louder than words.)
Speech Acts

It is inaccurate to think that the only function of language is descriptive (representational). That is to say, it is an illusion that with language there is only words fitting the world accurately or not. (Searle 1969).

For a simple example of a speech act, when you say the words, “I promise”, you are not representing a promise, you are not talking about a promise – your word brings forth a promise into the world. It is a way of speaking that creates something in the world rather than describes something already in the world.

When you say, “I promise”, what falls out of your mouth IS a promise. It is as though you say the word “chair”, and a physical chair falls out of your mouth. A promise suddenly exists where no promise existed before. And, you can’t dismiss that by saying, “That’s just semantics”.

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The Vocabulary of
Committed Speaking and Listening

Given that leadership is an exercise in language, a certain mastery of language (speaking and listening) is required.

First we go through the fundamental terms of this vocabulary and then show how they are networked together to create a rigorous conversational domain that allows leaders to bring forth and realize futures that weren’t going to happen anyway.

This language works powerfully when this vocabulary is used precisely and without shortcuts.

To repeat what we said earlier in this course, integrity is a necessary condition for workability. In this case, integrity is a condition that must be present for this conversational domain to produce anything with power.

You are giving your word to honor your word as your declarations, stands, commitments, and promises, as we are about to define them.
The Speech Act: Declaring

The future is brought into existence as a realm of possibility by the speech act called declaring.

The condition required to create a future as a realm of possibility is an empty space. When leaders are exercising leadership effectively and creating a future with others, they do so after having had the conversations necessary to take the default past-derived future out of the future, leaving empty space.

A declaration creates a realm of possibility through the very act of declaring.

Declarations bring forth the possibility for something to be.
The Speech Act: Declaring (Cont’d)

With declarations, human beings can open up an entirely new way for the world, or any aspect of the world, to manifest itself.

When Naismith invented the game of basketball, rubber balls and peach baskets already existed. Animals could see the rubber ball and jump through the baskets (if the bottoms of the baskets were cut out). Dogs can even fetch rubber balls and “play” games, to a limited extent.

Only human beings can both play basketball and be aware of the fact that they are playing a game that someone invented, out of nothing, as it were. The game called basketball allows the rubber ball to manifest possibilities that were simply not there prior to Naismith having declared-into-being the game of basketball.
What we mean by declaration is not mere positive thinking and it certainly isn’t describing what’s already so, as illustrated by the power of the declaration made by the signers of the Declaration of Independence.

Another demonstration of the power of a declaration is when someone with the authority for doing so says, “I now pronounce you husband and wife.” And if you think a declaration is just semantics, try telling that to the judge in a divorce proceeding.

And by the way, the person who performed your marriage ceremony got the authority to do so by virtue of nothing more than a declaration conferring that authority.
The Speech Act: Standing For

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

Once a new realm of possibility is brought into being by declaration, one puts oneself into that realm of possibility by standing for some aspect of that realm of possibility and letting people know that you are available and can be counted on.
The Speech Act: Committing

Once you have taken a stand for something, and let people know you can be counted on, the next act is the act of committing.

Saying “I commit to …” is investing yourself in and putting yourself at risk for realizing the possibility you committed to.

Your commitment organizes you and gives you a direction in which to move in your life that allows you to experience fulfilling on what you are standing for and what you declared as a possibility.
The Speech Act: Promising

Once you have brought forth a realm of possibility through declaration, and generated what you are standing for and the commitments you have invested yourself in and put yourself at risk for, the question is: What are the promises which if delivered on make real this new future (the realm of possibility you declared)?

A promise is your word given to a person or to an entity for a specific action or a specific result by a specific time. In other words, there is always a “what”, “to whom” and “by when”.

Be clear that promising is a creative act that puts you at risk, and if you don’t experience being creative and at risk you have not promised.
The Speech Act: Requesting

A request is the asking of another (or others) for a promise, that is, a request for another (or others) to promise to take some specific action or to produce some specific result by some specific time.

A request is only a request if the person to whom one is making the request has the opportunity to decline, accept, counteroffer, or to promise to respond at a timely later time.

A request is not a casual act. If a request is declined (or counteroffered) one should be prepared to provide the basis on which one is declining (or counteroffering).

In the use of the vocabulary of committed speaking and listening “I decline” does not necessarily end the conversation.
The Speech Act: Offering

People can offer to make promises. Why would anybody do this? That is to say, why would anybody put themselves at risk for doing something they were not asked to do?

They do so because they are committed, that is they have invested themselves in the realization of a future that wasn’t going to happen anyway.
The Speech Act: Commanding or Demanding

With authority comes the right to make certain commands or demands on others.

While we tend to think of a command or a demand as undeclinable, one can decline if one is willing to suffer the consequences of that decline.
The Speech Act: Inviting

An invitation is distinct from a request. Unlike a request, with an invitation there is no commitment for you to do something, only an opportunity.

You can decline an invitation without explaining yourself or providing a basis upon which you are declining (if this is a true invitation).

In the domain of committed speaking and listening, leaders use invitation to have others engage in the possibility as a possibility. When people get present to a possibility they may not take it on for themselves, but it does live for them as possible.

A critical conversation to master in fulfilling on your leadership project and in fulfilling on what you are up to in life that is bigger than you are, is enrollment. And the phenomenon of enrollment lives in inviting.
The Speech Act: Revoking

Revoking your word is taking back your word to keep your word.

As we said in the discussion of integrity, whenever you will not be keeping your word, just as soon as you become aware that you will not be keeping your word (including not keeping your word on time) saying to everyone impacted:

a. that you will not be keeping your word, and

b. that you will keep that word in the future, and by when, or, that you won’t be keeping that word at all, and

c. what you will do to deal with the impact on others of the failure to keep your word (or to keep it on time).
The Speech Act: Asserting

Again, from our discussion of integrity: whenever you have given your word to others as to the existence of some thing or some state of the world, your word includes being willing to be held accountable that the others would find your evidence makes what you have asserted valid for themselves.
The Dance of Committed Speaking And Listening

To arrive at promises that make a difference, there is an interaction/dialog/dance that involves the following moves:

When you make a request, possible responses are:

- Accepting the request which leads to a promise specified by the request

- Declining a request which leads to no promise (although there may be a conversation around the basis of the decline that may shift an aspect of the decline, or the decline itself).

- Counteroffering a request which, if accepted, creates a new promise

As with a request, offering a promise can be declined, accepted, or counteroffered.
The Pitfalls: What Masquerades as Committed Speaking and Listening

An invitation that is really a request (your mother inviting you to Thanksgiving Day dinner)

A request that is really a demand ("you can't decline that")

Sincerity masquerading as a promise

A lack of specificity in the "what", "to whom" or "by when" associated with a promise

Not putting a promise into existence (having a promise exist only in your head)

Not learning the consequences of declining a command prior to declining
Constituting Yourself Inside What You Are Creating As Bigger Than Yourself

You exercise leadership effectively through using and being used by committed speaking and listening.

A possible template that is totally explicit:

I declare the possibility of being….

Or:

We declare the possibility of being a group, company, organization … that …

I (we) stand for…

I (we) commit to …

I (we) promise, or request, or offer…
Lunch Break Assignment

Constituting Yourself as the Future

• Constituting yourself as the future of an enterprise or project means that who you are is that future as a space of possibility in which the boundaries (or specifics) can show up, be recognized, and coalesce (come together as a whole).

Can you say (declare) “I am the future of …” having constituted yourself as the future as a space of possibility in which the details can coalesce?
Committed Speaking and Listening

• With a partner, practice the following: with respect to the area you said your leadership would make a difference, what declarations or commitments will you make about the future you are living into? (practice using the vocabulary of committed speaking and listening, i.e. “I declare the possibility of being” or “I stand for …” or “I commit to …”)

2. Listen for declarations or commitments that when they land on you,
   
a. Transforms (alters) the way you occur for yourself in a way that you were touched, moved, and inspired by who you are now for yourself.

   b. Transforms (alters, opens up) the way the future you are living into occurs for you.
3. Should you arrive at a powerful future that starts to emerge, what would be the promises, requests, invitations, or offers consistent with you realizing that future and to whom? ("I promise, invite, request, offer …")

Note: Throughout this assignment, as you are listening to your partner sharing, listen as a clearing for what touches, moves and inspires you beyond what either of you said.
LUNCH BREAK, DAY 5
What You Discovered In Completing Your Assignment

1. Can you say (declare) “I am the future of …” having constituted yourself as the future as a space of possibility in which the details can coalesce?

2. What did you discover out of your practicing the vocabulary of committed speaking and listening?
First Aspect: Leader And Leadership As Linguistic Abstractions

Reviewing what we have said about leader and leadership as linguistic abstractions:

As *linguistic abstractions*, leader and leadership *create* leader and leadership as *realms of possibility* in which *when you are being a leader* all *possible ways of being* are available to you, and

*when you are exercising leadership* all *possible actions* are available to you.
Second Aspect: Leader And Leadership As Phenomena

As *phenomena*, leader and leadership exist in the *sphere of language*, whether that be literally speaking, or speaking in the form of writing, or speaking and listening to yourself, that is, thinking, or the speaking of your actions, as in “actions speak louder than words”, or in providing a certain kind of listening.

The point is: If you look for yourself you will see that: When you see someone being a leader or exercising leadership, or when you have experienced being led, you see someone functioning in the sphere of language. And, more pointedly when you are being a leader and exercising leadership you will be functioning in the sphere of language. (Remember that sometimes actions speak louder than words.)
Third Aspect: Leader And Leadership
As Concepts

As concepts, leader and leadership exist in the 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.
Fourth Aspect: Leader and Leadership

As Terms

Leader and leadership as terms are based on the previous three aspects of leader and leadership. What you will see when you see someone actually being a leader and exercising leadership effectively will be as defined.
Fourth Aspect: Leader As A Term

As a term, being a leader is defined as, committed to realizing a future that wasn’t going to happen anyway that fulfills the concerns of the relevant parties, and with the availability of an unlimited opportunity set for being and action, being the kind of clearing for leader and leadership that shapes the way the circumstances you are dealing with occur for you such that your naturally correlated way of being and acting is one of being a leader and exercising leadership effectively.
Fourth Aspect: Leadership As A Term

As a term, leadership is defined as an exercise in language that results in a created future that the leader and those being led come to live into, which future gives them being and action in the present that results in the realization of a future (that wasn’t going to happen anyway) which future fulfills (or contributes to fulfilling) the concerns of the relevant parties, including critically those who granted the leadership (those who lead you and those you lead).
The Three Fundamental Structural Elements of this Course

The first of the three fundamental structural elements of this course is mastering the factors (integrity, authenticity, and being committed to something bigger than yourself) that form the foundation for being a leader and the effective exercise of leadership.

The second of the three fundamental structural elements of this course is a contextual framework for leader and leadership that when mastered becomes a context that in any leadership situation has the power to leave you being a leader and exercising leadership effectively as your natural self-expression.

The last of the three fundamental structural elements of this course is removing from the way you wound up being what limits or distorts your natural self-expression.
The Third of the Three Fundamental Structural Elements of this Course

Having mastered a context with the power to give you the being and actions of a leader and the effective exercise of leadership as your natural self-expression, what is left is to **remove from the way you wound up being what limits or distorts** your natural self-expression.

Most of us think that the way we are being and acting *is* our natural self-expression. However, our natural self-expression is an unconstrained freedom to be, and that freedom is limited and distorted by certain ontological constraints that have become a fixed part of the way we wound up being. As a result of these constraints on our freedom to be, each of us gets left with idiosyncratic fixed personal ways of being and acting that allow us to succeed in some situations, but which leave us at best getting by in others, and unfortunately failing in yet others.
What Is Undistinguished Runs You

As has been said, if there is anything in life, or about you yourself, that is undistinguished by you (is invisible for you), you have no access to it, and therefore you cannot do anything about it.

That which is undistinguished is out of your control (functions without your permission) and as a result when it is triggered it constrains and shapes your way of being and your actions. And, because it is undistinguished, you don’t even know that your way of being and your actions are being constrained and shaped. Because you have no access to those ways of being and acting, you can do nothing about them.

When what is undistinguished is triggered, you are on automatic and don’t even know that you are on automatic, that is, you have no choice about the way you are being or acting.

In short, what is undistinguished runs you.
Functional Constraints, An Introduction

One’s Perceptual Constraints distort one’s perceptions of what one is dealing with and oneself in dealing with it.

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 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.
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.)
The Amygdala Hijack

All human beings are endowed with a powerful mechanism that protects us from danger. The source of this “flight or fight” mechanism is the amygdala, a small organ in the reptilian brain.

Feedback from the outside world such as sight, sound, etc., enters the brain and takes two paths, one path leads to the amygdala (several synapses away) and the other much longer path leads to the cerebral cortex, the thinking, reasoning, conscious part of the brain (hundreds of synapses away). Thus, the amygdala gets these signals before the conscious, reasoning part of the brain gets them. It is too important for survival for a person to wait for the conscious brain to react to danger.

The following graphic characterizes the process that forms the basis of the fight or flight response.
Fear Without Knowing

1. **WHEN FRIGHTENING STIMULI**—sights or sounds are encountered, nerve circuits fire directly from the brain’s auditory or visual control centers up toward the brain’s cortex, the outer layer where sensory information is made understandable, and down into the amygdala, a dense nugget of nerve fibers near the base of the brain.

2. **THE AMYGDALA WAS ABLE TO EVOKE** a fearful response without the involvement of the cortex in experiments conducted on rats. Nerve conduits leading downward from the amygdala trigger the adrenal gland to kick out the hormone epinephrine, which ignites faster heart rate and quick muscle reaction.

3. **WHEN CONNECTIONS BETWEEN THE AMYGDALA** and a structure in the cortex were severed, rats were unable to unlearn an induced fright response, suggesting that the cortex can help tone down the brain’s fear response.
The Functioning of the Amygdala

To put it simply, the amygdala monitors the signals entering the brain (1), sight, sound, etc. saying at each instant “Does it eat me or do I eat it?” And it does this long before the cortex gets the signal.

If the answer is “It eats me”, the amygdala rings the alarm bells and triggers the adrenal gland which floods the body with hormones that stimulate faster heart rate and quick muscle reactions. At the same time (3) the amygdala is flooding the cerebral cortex (the conscious part of the brain) with neurochemicals that change its functioning. All of this has the effect of making us more efficient killing or running machines. (Sometimes the response is to freeze.)
The Functioning of the Amygdala (Cont’d)

In its flooded state the cortex does not receive, process or store information in its normal way. Thus when the signal finally reaches the cortex, the cortex is no longer capable of processing it in the normal fashion. All this is triggered in a heart beat. Survival cannot wait for the conscious brain to react.
The Problem

The difficulty here is that the amygdala can be triggered not only by the threat of physical pain, but also by the threat of psychological or emotional pain (social threats). When this system was put in place thousands of years ago the environment was a much simpler place than it is now and in such an environment psychological threats played a much smaller role. We now have to contend with environments involving huge numbers of people and highly interdependent interactions.

Thus in this new environment the amygdala regularly hijacks the conscious brain in the face of the mere threat of psychological, not physical pain. And the result can be highly counter-productive. We have all seen people “lose it” in reaction to some perceived insult or lack of respect. In the presence of an amygdala hijack there is almost no chance to have a productive set of interactions in such situations.
We All Do It

If at this time you are thinking that you do not do this, we suggest you ask your spouse, lover, partner, parent or child. They will probably be able to help you see that “we all do it”.

For example, we have all seen amygdala hijacks happen when we are giving “negative feedback” to an employee, direct report, student, partner, lover, etc. Frequently such conversations start with a complement followed by a “but”. However, as soon as the “but” occurs, the other person is in an amygdala hijack. And once that occurs it takes from 20 to 30 minutes of absence from the stimulus for the neurochemicals in the flooded brain to dissipate and thereby enable the possibility of a reasoned, rationale interaction to occur.
Amygdala Hijacks Limit Choice

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.
Amygdala Hijacks Limit Learning

One major way we learn is to see the mistakes we make and therefore create the opportunity to change those actions to achieve superior outcomes. However, the amygdala hijack limits our ability to learn.

Human beings generally are averse to being informed about their mistakes. Indeed, we go to great lengths to protect ourselves from the psychological and emotional pain associated with confronting our errors.

The result of this is that we continue to take actions that harm ourselves, our partners, our businesses, our loved ones and so on. This behavior, while irrational, becomes understandable once we see the role of the amygdala hijack. And seeing how it works gives us some leverage to limit such behavior.
The Possibility For Limiting Amygdala Hijacks

Look again at the neural connections between the amygdala and the cortex at point (3) in the schematic diagram of the brain.

We see there that the neural connection runs not only up from the amygdala to the cortex, but also from the cortex down to the amygdala. This downward link comes from an area in the pre-frontal cortex (sometimes inelegantly called the “unlearning center”) to the amygdala; it allows the pre-frontal cortex to take some control of the amygdala.

You can think of this link at (3) as something like a neurological “muscle” that can be strengthened similarly to how one can strengthen a physical muscle. Unfortunately, the rule here is much like the physical conditioning rule; no pain, no gain.
The Possibility Of Controlling The Amygdala

Individuals can learn to control the amygdala. The rule is that to strengthen this neurological “muscle” one has to learn to move toward the source of the psychological or emotional pain. You do this by overcoming your resistance to negative feedback by willing yourself to overcome the highly ingrained sense to “run” from or avoid situations in which you can discover your errors.

Just like any rigorous physical conditioning campaign this is not easy but it can be done. And it starts with recognizing the costs you impose on yourself from allowing yourself to be controlled by your own amygdala hijacks.

We will support you in doing this in this course. And we will give you more structure to see the way in which these hijacks are correlated with some of your functional constraints. And we will begin that process now.
What Is Unwanted And Yet Persists in Your Life?

1. Look in your own life. Can you identify aspects of your life that are unwanted and yet persist?

By “unwanted and yet persists”, we mean whatever is unwanted by you and yet is present in your life either from time to time, or usually present in certain situations, or always present for you (even if in the background).

2. Can you identify a persistent complaint associated with each of these unwanted aspects of your life?
AFTERNOON BREAK, DAY 5
What Is Unwanted And Yet Persists in Your Life?

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Reviewing The Three Fundamental Structural Elements of this Course

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The Pathway into Dealing with the Third Fundamental Structural Element of this Course

Having mastered a context with the power to give you the being and actions of a leader and the effective exercise of leadership as your natural self-expression, what is left is to remove from the way you wound up being what limits or distorts your natural self-expression.

Most of us think that the way we are being and acting is our natural self-expression. However, our natural self-expression is an unconstrained freedom to be, and that freedom is limited and distorted by certain ontological constraints that have become a fixed part of the way we wound up being. As a result of these constraints on our freedom to be, each of us gets left with idiosyncratic fixed personal ways of being and acting that allow us to succeed in some situations, but which leave us at best getting by in others, and unfortunately failing in yet others.
A Functional Constraint: “Racket”

One of the flawed mechanisms that constrains the being and action of any human being is what we call rackets.

Gangsters run rackets by setting up a front (like a money-losing business) that makes the actual enterprise appear to be legitimate and justifiable, but which front is *kept in place only to conceal a payoff* happening behind that front. The Functional Constraint we call a *racket* run by human beings functions somewhat like the rackets run by gangsters.

By *racket* for a human being, we mean something happening in a person’s life that is some sort of a loss or struggle for that person, which loss or struggle looks unavoidable, and in that sense legitimate and justifiable, but which loss or struggle is actually *kept in place only to conceal a payoff* for that person. This of course makes the loss or struggle happening in the foreground in that person’s life actually inauthentic.
The Nature Of Rackets For Human Beings

Whatever is in your life that is unwanted and yet persists is almost certainly part of a racket. By “unwanted and yet persists” we mean whatever is unwanted by you and yet is present in your life either from time to time, or usually present in certain situations, or always present for you (even if in the background).

With a racket, the persistence of what is unwanted and yet persists appears legitimate and justifiable, especially in the face of your repeated complaints about it, and your seemingly genuine attempts to fix it that have somehow always failed.

The other two aspects of a racket are the payoff for you (not evident to others) from what is unwanted and yet persists (and which keeps it persisting), and, the cost to you (or to your effectiveness in life, or to the quality of your life) of getting that payoff.
What Is Unwanted And Yet Persists Gives Rise to
Persistent Complaints

With what is unwanted and yet persists there is almost always
an associated persistent complaint about being some way, or
about doing something, or having something that is also
present from time to time, or usually present in certain
situations, or always present for you (even if in the
background).

While a complaint is actually an interpretation, judgment, or
opinion of life in which you say life should be some other way
than it is, or that something is wrong the way that is, when you
are running a racket, these persistent complaints don’t occur
as interpretations, they occur for you as statements of “fact”
and the “truth”.

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What Is Unwanted And Yet Persists Gives Rise to Persistent Complaints (Cont’d)

For example, if you are persistently complaining – to yourself or out loud – about your team not being as motivated as they should be and not performing against the standards that you set, that complaint will be for you the *truth* and you will continually gather evidence to validate your complaint.

If you think about it, you will be able to find a personal example by looking at the people, issues and situations in your work and your life that appear to you to be repeatedly difficult, problematic, and which thwart or frustrate your intentions. In those areas, see if you can identify a persistent complaint that you have taken to be *the truth*. 
Persistent Complaints Can Come From You Or At You

Sometimes *persistent complaints* originate *with* us, other times they come *at* us from someone else. It’s harder to see that we’re in “racket mode” with complaints that come *at* us, because it looks like somebody *else* is the persistent complainer, and we just an innocent bystander. But under closer scrutiny, it turns out we too have complaints—complaints about their complaints.
Fixed Ways Of Being And Persistent Complaints
Arise Together As Though One Thing

With what is unwanted and yet persists there is also almost always a fixed way of being and persistent complaint that arise together as though one thing. This fixed way of being always arises in the background when the complaint is in the foreground.

It is not that the complaint causes the fixed way of being. And it is not that the fixed way of being causes the complaint. Rather than a product of cause and effect, the relationship of the fixed way of being and the persistent complaint is that they arise together as though one thing.

The way of being and the persistent complaint arise together like the front of my hand and the back of my hand. You never get the front of my hand without the back of my hand. And, the front of my hand doesn’t cause the back of my hand.
Running “Rackets” Leaves You Being And Acting Predictably And Repetitively

Running a *racket* has you acting in a predictable and repetitive manner (like always being frustrated, annoyed, suspicious, nice, or accommodating, etc.).

Your fixed way of being and persisting complaint are correlated with (“triggered by”) the situation you are dealing with occurring as threatening.

In other words, when you are running a *racket* (i.e., when your racket is triggered) your opportunity set of ways of being is limited to one *way of being*. As a consequence of one’s way of being, being fixed, one’s perception, thinking, planning, and acting are constrained and shaped by that fixed way of being. For example, if you have been running a *racket* about your team being unmotivated on and off for years and looked back, you would see that you were being the same way every time you were complaining.
Running “Rackets” Leaves You Without A Choice In Who You Are Being

Whatever your fixed way of being is, it is not something that you have a choice over. It is just there – it shows up automatically when the complaint shows up.

For example, if you hear yourself saying – to yourself or out loud – “How many times do I have to tell them…”, or, “We already tried this and it didn’t work…”, or “I’m going to have to do this myself again, …” that litany automatically arises with a fixed way of being.

The loss and struggle associated with the fixed way of being and persistent complaint that make up the foreground of a racket are fundamentally inauthentic because it is kept in place only to conceal a payoff.
The Payoffs Of A “Racket”

There are four fundamental payoffs to a racket.

One big payoff of running a *racket* is that a *racket* makes you right, and something or someone wrong.

Another payoff is that a *racket* allows you to dominate or avoid domination.

Or you can use a *racket* to justify yourself or your behavior and, moreover, invalidate someone else.

Running a *racket*, in some situations allows you to win and avoid losing.

Ultimately, we are paid off by *avoiding being responsible* for whatever situation or person we are dealing with.
The Costs Of A “Racket”

The payoffs of a racket are only half the picture. With rackets, as in life, there is no free lunch. With every racket, along with the payoffs, there are always costs.

One significant cost of running rackets is in your relationship with people and with groups you are running your racket on. To run rackets, people will forfeit affinity with others (affinity is the scale from liking to loving).

Running rackets are also “expensive” when it comes to one’s vitality, and passion. And, if you run a racket long enough and hard enough it will cost you your health and well-being.

Another area of life in which we pay a significant cost when we run a racket is in our self-expression; in being free to express ourselves in conversation, behavior, and to give ourselves fully to whatever we are dealing with.

Lastly, running rackets can cost us our satisfaction and fulfillment.
Rackets Cost You The Ability To Be A Leader

Ultimately, the costs of running your rackets are directly related to your freedom to be. As a consequence one’s perception, thinking, planning, and acting are constrained and shaped.

Being a leader and the effective exercise of leadership require a mastery of rackets – one’s own rackets and the rackets run by others.
Rackets Are Triggered By Threats Real Or Imagined

*Rackets* are triggered by real or perceived (imagined) threats to something you identify with. It may be a threat to “looking good” or at least avoiding “looking bad” with which one identifies and can therefore be threatened. Or a *racket* can be triggered by a threat to something one identifies with being right about or at least not being wrong about. Rackets may also be triggered by threats to being right or at least not being wrong about the way one is, or a threat to being dominating or at least not being dominated, with which one identifies and therefore can be threatened.

Again, *rackets* are not bad. When life occurs as threatening, you've got your racket to handle it. And when your racket is undistinguished it runs you.
Racket = Fixed Way of Being + Persistent Complaint

Constant State of Readiness

Payoff

- Be Right/
  Avoid Being Wrong
- Dominate/
  Avoid Domination
- Win/Avoid Losing
- Justify Yourself/
  Invalidate Others

Cost

- Affinity/Love
- Vitality/
  Well-Being
- Self-Expression
- Satisfaction/
  Fulfillment

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Racket, a Functional Constraint

1. Review your life as if it were a movie, and look at yourself as if you were the main character in this movie and find some rackets. (The more rackets you find the merrier.)

2. Write a “practice” letter to someone in your life with whom you have been running a racket and with whom you are willing to create a new relationship. Do not write this letter to someone with whom you are not willing to create a new possibility in the relationship. Remember that in this letter you are practicing.

The point of this communication is to give up the payoff you get from running this racket in exchange for regaining what that payoff is costing you. That is, give up the payoff (being right/avoiding being wrong, dominating/avoiding domination, winning/avoiding losing, self-justification/invalidating others) to regain the cost to the quality of your life (affinity/love, vitality/health, happiness/joy, and full self-expression).
The format of the letter is:

“Dear [Name],

“Currently I am engaged in a leadership course. During the course I came to realize that I have been running, what in this course is called, a “racket” with you. I have come to see this is not a productive way of being and it has actually cost our relationship something I am no longer willing for you or me to continue paying.

“While it is probably obvious for you, what has not been working for me and maybe not for you is…” [articulate here what is unwanted and yet persists (what you have been complaining about to yourself and sometimes maybe even the person you are writing this letter to) in the exact way in which you have been saying to yourself and maybe even that person].
“What I now realize is that the persistent complaint identified above has persisted because there has been a payoff for me in running this racket.

“The payoff that I now see is…” [articulate here which one of the four payoffs is most prominent in this racket].

“What I also have come to realize is that running this racket on our relationship has cost me, and probably you …” [articulate here which one of the four costs is most prominent for you in this racket].
Racket, a Functional Constraint (Cont’d)

[In writing this letter, there will be a space that gets created for you, the writer. See if you are willing, in this space, to create or make a commitment to, or take a stand for some new possibility in the relationship. If so, state it here.]

“I leave you with my…” [if you created a commitment or stand, put it here, or, if you have not created a commitment or a stand, put something you can create here].

[Your Name]
END OF DAY 5
Racket = Fixed Way of Being + Persistent Complaint

Constant State of Readiness

**Payoff**
- Be Right/
  Avoid Being Wrong
- Dominate/
  Avoid Domination
- Win/Avoid Losing
- Justify Yourself/
  Invalidate Others

**Cost**
- Affinity/Love
- Vitality/
  Well-Being
- Self-Expression
- Satisfaction/
  Fulfillment

AVOID RESPONSIBILITY

ALIVENESS
What You Discovered In Completing The Assignment

1. Share with us some of the rackets you found when you reviewed your life as a movie.

2. Who is willing to read the practice letter you wrote to someone in your life with whom you have been running a racket and with whom you are willing to create a new relationship?

3. Who took the bonus opportunity to communicate to someone what you wrote in your practice letter and is willing to tell us what happened when you did so?
Logistical Announcements
The Way You Wound Up Being

As you will remember from the pre-course reading, the particular way you “wound up being” constrains you to a certain range of expression, and leaves you confined to a limited set of possible ways of being, and a certain fixed set of formulas or strategies for winning, or for at least getting by.

There is nothing wrong with the way you “wound up being”. In fact, the way you “wound up being” has gotten you to where you currently are in life. Of course, you can polish and hone the way you “wound up being” and make it better. You might even achieve being the best of the bunch. However, based on your own experience you will know just how rare true leadership actually is, even amongst those who get to be the best of the bunch.
The Way You Wound Up Being  (Cont’d)

If you are committed to actually being a leader, and committed to having the power to exercise leadership effectively, you will have to break through the way you “wound up being”.

This is accomplished by distinguishing those aspects of the way you “wound up being” that limit your opportunity set of being and action. (Remember, what is undistinguished runs you; you only have access to what you do distinguish.)

Or to say the same thing in other words, if you are committed to experiencing the freedom of being and action required to be a leader and to exercise leadership effectively in any leadership situation as your natural self-expression, you have to be willing to go beyond the way you “wound up being”, rather than simply polishing and honing the way you “wound up being”.

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Getting Beyond “Wound Up Being”

We must discover what it is about the way we “wound up being” that constrains our range of expression, and confines us to a given set of ways of being and acting, and limits us to a fixed set of formulas or strategies for winning, or at least for getting by.

To put it in personal terms and more specifically, to break through the way you “wound up being” you must 1) identify and be willing to deal with the personal constraints on being and acting that are embedded in the way you “wound up being”, and 2) discover the fixed ways in which you compensate for those constraints, and the ways in which they confine your opportunity set for being and acting.

If being a leader and the effective exercise of leadership is going to be your natural self-expression, you will need to liberate yourself from those constraints.
“Winning Formula”, A Functional Constraint

The genesis of the functional constraint we call a winning formula always starts with a decision, a decision about what you could never be.

In the moment of making that decision, it seems that there is some way of being that wins in life, or that in certain kinds of situations in which you are involved there are certain ways of being that win in those situations – which way of being you decided that you can never be.

Such decisions are usually made in the period from early adolescence through the mid-twenties, the period during which people are completing the development of, or honing, their identity.
“Winning Formula”, A Functional Constraint (Cont’d)

One access into your winning formulas:

There is someone in your life (a friend or a parent or even just someone the person knows of) who seems to win in life, or seems to win in certain kinds of situations, by being a certain way – a way of being that you decide that you can never be.

This is usually someone whom we admire (or has status) or is admired by others, or someone who succeeds in an endeavor we are involved in but are not winning at, and the not winning in that endeavor to you or I occurs for you or I as a threat.

A point not to be missed is that the genesis of a winning formula is always a comparison with some other person, and young people invariably compare themselves with others.
An Example of a “Winning Formula”

An example of the genesis of a winning formula could be the following:

Kenny is a natural athlete and is an easy going guy who is the most admired (popular) guy in school, that is, he is winning in life (he is admired, which is winning in life), and Ralph decides he can never be like Kenny, that is, win in life by being a natural athlete and being easy going.

Or for another example, Tom always has the answers in class and gets good grades in school and the teachers admire him and he wins awards, that is, he is winning in the situation “school”, and Bill decides he can never be like Tom, that is, Bill decides he can never be smart enough to win at school or situations like school.
Who You Could Never Be Starts A Winning Formula

If you think back in your own life to the period of your life when *winning formulas* are started, you will undoubtedly be able to pick out someone in your life you thought won in life, or won in situations in which you were not winning. This someone in your life is a person you determined you could never be like, that is, a person whose way of being you could never be.
A Winning Formula Compensates For Who You Could Never Be

If a person decides that there is a way of being that wins in life, or a way of being that wins in a certain kind of situation, which way of being they decide that they can never be, and if as a result of that decision, they then decide on a compensating way of being that will win in life, or will win in situations of that kind, then as it is honed that way of being becomes their winning formula in life, or their winning formula for that kind of situation.

A winning formula becomes for a person what Abraham Maslow called a “golden hammer”, and led him to say, “If the only tool you have is a hammer, you tend to see every problem as a nail.”
Winning Formulas Compensate
For Who You Could Never Be (Cont’d)

Once honed, these winning formulas become part of a person’s identity, that is, their fixed way of being for winning in life, and their fixed ways of being for winning in those certain kinds of situations. (A person may have more than one winning formula for winning in life.)

However, because winning formulas are generated as a compensation for what one could never be, one’s fixed way of being for winning in life, and fixed ways of being for winning in certain kinds of situations, are always tied to – that is, are always only the other half of and therefore at least an unconscious reminder of – those ways of being the person decided that they could never be.

As a result of being a compensation, there is little real self-expression or joy in the exercise of those winning formula fixed ways of being, even when they actually win.
Winning Formulas Get Triggered

When there is a problem, breakdown, opportunity, challenge, or any other situation to be dealt with, your *winning formula* will be triggered if:

- It looks like the situation poses a threat to your winning in life,
- It looks like in order to be dealt with successfully, the situation threatens to need a way of being that you decided you could never be,
- Someone suggests a plan of action that looks to you like in the situation it will fail, and you will lose as a result of that failure,
- The situation appears to be similar to any situation in which you decided that you could never be the way you needed to be to win, and in which you came up with a compensating way to win in such situations.
Winning Formulas Are Oriented Around Winning

It is critical to be clear that winning formulas are not oriented around succeeding; rather, winning formulas are oriented around winning. Once triggered, the plan generated by one’s winning formula trumps any creative-thinking planning about what might best produce success. This is also true in a discussion with others, because once triggered the plan generated by one’s winning formula is for one the only way – it only allows for tweaking with that plan.

Once a winning formula is triggered, any resistance to it only increases the force (fixation) of that winning formula.

A winning formula once triggered leaves one on rails fixed on that winning formula, with virtually no ability to study the given situation, to question any step in the formula, and no ability to discern any weaknesses.
What Is A “Life Sentence”? 

The Winning Formulas we have been speaking of belong to a larger class of ontological functional constraints, which are called Life Sentences. These Life Sentences become idiosyncratic contexts that shape and limit your life. They constitute aspects of your everyday common sense worldview and frames of reference, and your ontological constraints, which act as barriers to your natural self-expression.

A Life Sentence is a judgment you make, or another makes, about you, or about life, that is made in a moment of stress or vulnerability and with some degree of unconsciousness for you, which judgment becomes an already/always part of your worldview about yourself, or about life.
What Is A “Life Sentence”? (Cont’d)

It is called a Life Sentence because such judgments become life-long limiting contexts in which you, and/or life itself, show up for you, and these judgments are issued in one sentence. It is as though you have been in a trial, and based on the evidence, the supreme judge (you) has sentenced you to life in a jail constituted by a life-long limiting context in which you, and/or life itself, show up for you.

In this jail, depending upon the actual sentence handed down by the judge (you), either your being (selfhood) is confined to existing within a certain limiting context, or life itself is confined to a certain limiting context, or both.

Remember that such sentences are for life, and as such they are the already present, always present, contexts in which you show up for yourself, and in which life shows up for you.
What Is A “Life Sentence”? (Cont’d)

We are now going to more rigorously distinguish this type of functional constraint.

This functional constraint is composed of two things, namely, 1) the component we term a “Life Sentence”, and 2) the patterns of being and acting you developed to survive (win, or at least get by) within the boundaries of the constraints imposed by that particular Life Sentence.

A Life Sentence is a judgment, really a *decision*, a person makes early in life (most are made as a child) about the fundamental nature of life – about the way life really is. A Life Sentence decision becomes the filter through which life is thereafter always experienced and dealt with.
What Is A “Life Sentence”? (Cont’d)

For a decision to be a Life Sentence – become for a person the filter through which life is thereafter always experienced and dealt with – certain conditions must be present.

For a decision to become a Life Sentence for you, the moment in time when you make the decision (virtually always while still immature) must have been a highly emotional one for you.

Specifically, the incident in which the decision is made must include threat, shock, or stress, plus confusion, doubt, or bewilderment (that is, some degree of unconsciousness). A common occurrence for children.
What Is A “Life Sentence”? (Cont’d)

The decision itself is an actual sentence you said (probably to yourself) in that highly charged mental/emotional state. Because this sentence is uttered in a highly charged mental/emotional state, it becomes for the brain the pattern through which life is then filtered – and therefore became for you, the “truth” about the way life actually is.

Being the “truth” for you, these decisions about “the way life is” constrain your opportunity set for life and living, that is, they limit the possibility that life and living are for you.

A decision that becomes a Life Sentence consists of something you said that literally sentenced you to living within the confines of whatever you said. Thereafter, your life was lived under that sentence. And, because thereafter such decisions lived for you as the “truth” about the way life is (rather than as a decision you made), they also became “self-fulfilling prophecies” in your life.
What Is A “Life Sentence”? (Cont’d)

The decisions that become Life Sentences include not only the decisions you made about how life is, but also decisions you made about the way the world is, and about the way you are, and about the way others are (or a judgment made by another about these that you internalize in a moment of vulnerability). These decisions, like the decision about the way life is, also became for you the “truth” about the way the world is, the “truth” about the way others are, and the “truth” about yourself.

Being the “truth” for you, these decisions constrain your opportunity set for perceiving and interacting with the world and others – that is, they constrain your view of the world, and who others are for you and what you can see about their possibilities for being and acting. And finally, these decisions, when made about yourself, dramatically constrain your personal opportunity set of possible ways of being and acting.
What Is A “Life Sentence”? (Cont’d)

What follows on the next slide are some examples of typical Life Sentences. Remember, such decisions are made by a child when highly emotional and experiencing life or others as a threat.

Because they are uttered by a child, they may be stated in different words but will have the same meaning. Also remember that while they remain ever present after they are uttered, they become present like air to the bird or water to the fish, that is just the way life, the world, others, and the person themselves underneath it all, really are.

Therefore, you are unlikely to recognize these statements as currently present in your life, but with a little effort you will remember having made such decisions as a child, or having made decisions like them.
Examples of Life Sentences

“I am not popular” or “I don’t belong”

“I am not good looking” or “I’m ugly”

“I am not smart” or “I am not smart enough”

“I am no good” or “I am not good enough”

“I’ll never be like him or her or them”

“You can’t trust people” or “You can’t count on people”

“They don’t understand me” or “They don’t know what it’s like for me”

“They treat me like a kid”

“It’s no use” or “It’s hopeless”

“Life’s not fair” or “Life is hard”
What Is A “Life Sentence”? (Cont’d)

With a little compassion for what life is like for a child – starting out completely vulnerable and impressionable, and going on to virtually always comparing themselves to others during a period when such things as belonging and being admired are so excruciatingly sensitive a matter – it is easy to imagine that these decisions that become Life Sentences do happen.

Even positive statements made by others can get twisted into Life Sentences. For example, there is a good deal of evidence that children for whom the source of admiration, and therefore their identity, becomes being smart wind up not wanting “their intelligence too stringently tested”, and find that “their high confidence is also too quickly shaken when they are confronted with difficulty.” (Dweck, 2000. pp. 2)
Why We Use The Analogy Life Sentence

As an analogy for a Life Sentence, it is as though you were the prosecuting attorney, and the jury and judge all rolled into one (with a threatened immature kid as the defense attorney) in a trial that passed judgment on the nature of life, and sentenced you to a life that was stated in the sentence you uttered.

Because the decision uttered by the judge (you) is stated in one sentence, and because it forever after shapes life (unless you identify it and intervene), we call this sentence a “Life Sentence”. It is as though you sentenced yourself to live out your life in a cell – the walls, ceiling and floor of which are composed of some set of these constraining Life Sentences.
It is important for you to get yourself clear that even inmates in prison, living in actual cells, find a way to survive (win when they can, and for the rest of the time at least get by).

For these men and women, winning is being seen as the “leader” of their group or, if not the leader, at least getting higher in the pecking order, or getting more money so as to be seen as “top dog” and make life more enjoyable for themselves, or buttering up their superiors or colleagues so as to win favor with people who might support them in gaining an advantage, or winning more cigarettes in the poker games than their colleagues, or earning more perks (like television or yard time), and if such “winning” fails, at least getting by (avoiding being put down or hurt by anyone else).
The difference between inmates in prison and you and me is that the bars that confine their life are ever present (up in their face), and the bars of the Life Sentences that confine our lives are invisible to us. While inmates want to get out of the cells of their prison, we are resigned to the confines of our cells because our cells are for us just the way life is and just the way we and others are. It does not occur to us there are even any confines to ‘get out’ of.

Yet, like inmates living in prison cells, you and I, living within the constraints of our Life Sentences, have also found a way to survive in life (win when we can, and for the rest of the time at least get by). Of course, what each of us defines as “winning” is limited to what fits within the confines of our cell – that is, what is allowed by the constraints imposed by our Life Sentences. And within that reality, day after day, like men and women in prison we still have to survive within our constrained opportunity set for life and living.
The point is that, no matter what confines human beings find themselves in, no matter how constrained their opportunity set for life and living may be, they always find a way to somehow win when they can, and for the rest of the time at least get by.

By the same token, when you have identified and dealt with your personal Life Sentences, and discovered the ways in which you compensate for them, and the ways in which they confine your opportunity set for being and acting you will be astonished by your expanded freedom to be and expanded freedom of action.

And, the freedom to be and act is critical if you are to be a real leader and exercise leadership effectively. With such an expanded freedom to be and act, you will see new possibilities for yourself and your life, and new possibilities for dealing with the situations with which you are confronted, and you will see new possibilities in others – also critical in being an effective leader.
Why We Use The Analogy Life Sentence  (Cont’d)

We will support you in identifying for yourself the decisions you made that became for you your Life Sentences.

And, we will support you in discovering for yourself in what way these Life Sentences have constrained and shaped the possibilities that life and living are for you.

And, we will support you in discovering for yourself in what ways these Life Sentences have constrained your expression, and your opportunity set of possible ways of being and acting.

And, we will support you in discovering for yourself the formulas or strategies that you generated to compensate for, or to win or at least get by, within the constraints imposed by your Life Sentences.
Identifying our Life Sentences is not for the purpose of explaining how you got to be the way you are. Rather, the purpose is to identify them so that you can free yourself, or at least relax the grip of the constraining and shaping your Life Sentences impose on you and your life.

The point is to provide yourself with access to what confines you to the person you “wound up being”, or at least confines you to no more than polishing and honing the person you “wound up being”.
Life Sentences and the Genesis of Identity: the Foundation of the Way You “Wound Up Being”

There is a special set of three Life Sentences that we all have in common that become for each of us the Genesis Of Identity.

We call these three Life Sentences the Genesis Of Identity because it is within the confines imposed by these three Life Sentences that each of us forms our individual identity.

By “identity” we mean how you identify yourself, who you think you are or the person you know yourself to be – what you are referring to when you say the word “I”, or in a phrase, who you “wound up being”.
The First Of The Three
Genesis Of Identity Life Sentences

The first to be put in place and most fundamental of these Life Sentence decisions that become the Genesis Of Identity is the Life Sentence:

“There is something wrong here!”

And when you decided “there is something wrong here”, by “here” you meant where you are. You may have uttered this decision in somewhat different words, but whatever way you said it, it will have had the same meaning.

The likelihood of a child making such a decision is so huge as to be unavoidable. Children make plenty of mistakes every day; after all they are only children. Children even make deliberate choices to do things that they know will be seen as wrong by the people on whom their survival depends. Being wrong is the most consistent happening in a young child’s life.
There Is Something Wrong Here

During the very early innocence period of a young child’s life, being wrong is a small matter, quickly left behind with the next thing that captures their attention. Nothing seems to be dangerous in this period of innocence.

However, at some point in all this being wrong, in an incident containing threat, shock, or stress, plus confusion, doubt, or bewilderment (that is, some degree of unconsciousness) a child decides that “There is something wrong here!”.

This decision becomes the fundamental Life Sentence. Thereafter, “wrong” in any form becomes a threat to that child.
There Is Something Wrong Here (Cont’d)

The existence of this decision being a Life Sentence is evidenced by children saying they didn’t do it (even when that is the only possibility), or, when they can’t avoid that they did it, coming up with reasons why it happened that mean that they were not to blame – in other words, trying to avoid the now dreaded “wrong”.

And, somehow “getting away with it” (often by lying or covering up) becomes a common strategy for dealing with “there is something wrong here”.

By the way, as evidence for your own “there is something wrong here” Life Sentence, you might notice this “getting away with it” strategy still present in your life.
There Is Something Wrong Here (Cont’d)

By the way, as evidence for your own “there is something wrong here” Life Sentence, you might notice this “getting away with it” strategy still present in your life.

After the decision that becomes the Life Sentence “there is something wrong here”, “wrong” in any form becomes a threat, and a primary function of your brain is to identify, and avoid or defend against, anything threatening.

To give yourself the best chance of surviving “wrong”, your brain now scans life, others, and you yourself for “wrong” in any form. Everything occurs for you within the condition of “there is something wrong here”. Forever after you are overly sensitive to what is or might be wrong about you or anything you encounter in life. In effect, you become the self-fulfilling prophecy “there is something wrong here” waiting to happen.
For example, if later in your childhood your parents announce that they are going to be divorced (obviously for a child something is “wrong” here), it is common for the child to think that this “wrong” (the divorce) is somehow their fault. The logic of the facts don’t determine, rather the Life Sentence “There is something wrong here!” determines. So in spite of the facts, the child concludes that the child is somehow at fault in the divorce.

It is not as though you are always consciously thinking about “there is something wrong here”. That “there is something wrong here” has become like air to the bird water to the fish – the scan for it is so present that it is unnoticed until something lights up as wrong. And then, you are no longer dealing with things as they are, rather you are dealing with things through the filter of “wrong”, with its attendant upsets, both mental and emotional. In short, you are reacting to what is “wrong”, rather than dealing with just the facts of the situation.
We compensate for this fundamental Life Sentence with various strategies, such as: by avoiding those things in which there is some risk of being wrong, or if we are wrong, hiding being wrong if we can, or when we can’t hide it, by vigorously defending against being wrong, and always by putting a lot of effort into being right.

This Life Sentence constrains our being and action to ones of almost being unable to accept that we are wrong, virtually always looking for a justification when we can’t escape having been wrong, or acquiescing so as to preserve our image, or by applying a quick fix as to alleviate the discomfort of “wrong”.

There Is Something Wrong Here (Cont’d)
Once this Life Sentence is in place, thereafter you develop an identity (persona) – ways of expressing yourself, ways of being and acting, and formulas or strategies – for surviving (compensating) in a world and in a life where “there is something wrong here”.

Rather than having a full range of being and acting available to you, and an unlimited set of possibilities for you and your life, you have a set of formulas and strategies that you generate to compensate for “there is something wrong here”.

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There Is Something Wrong Here  (Cont’d)

When in the grips of this fundamental Life Sentence, our creative imagination, thinking, planning, and acting when being a leader are all constrained to at most, surviving being wrong. Being wrong becomes excruciating – embarrassing, or shameful, and certainly defended against.

After that decision, every single one of us has learned to survive in the world where there is always something wrong here. Ultimately we are all the same – surviving and adapting to a world where there is something wrong here.

You are always “something is wrong here” even with nothing is threatening you – you will have developed that Life Sentence in the presence of a threatening situation, but once you have, you don’t need to be threatened to be being “something is wrong here” or “is there something wrong here”.
Moreover, the other Life Sentences you create are all produced from within the Life Sentence that is the fundamental Life Sentence, “There is something wrong here!” They are different aspects of what’s wrong (I’m no good, I’m ugly). Being this smart rather than that smart is ‘wrong’ and it shouldn’t be that way. There is something wrong here and it shouldn’t be that way.
The Second Of The Three
Genesis Of Identity Life Sentences

The second of the Life-Sentence decisions that constitutes the Genesis of Identity is associated with a break in belonging.

The decision is, “I don’t belong”.

For all adolescents, belonging is a hyper-critical issue. Not belonging is definitely wrong.

Before adolescence, this need to belong is naturally satisfied by belonging to one’s family – you didn’t even think about belonging, you just belonged. However, for virtually all adolescents there is a shift from identifying themselves and their being okay in the world as a matter of belonging to their family to it becoming a matter of intense importance to belong in other relationships. In fact, with the few individuals for whom this does not happen, their identity remains wrapped up in their family, and this leaves them crippled as a consequence of never establishing an independent identity.
The Second Of The Three
Genesis Of Identity Life Sentences (Cont’d)

For the rest of us this break in belonging with our family sometimes goes so far as a break in our relationship with one or both of our parents, or even with one or more siblings.

The break in belonging may have happened by discovering that our family didn’t belong or fit with the “right” families in our community, or in a knock down, drag out argument with a parent or sibling or just a state of consistent argument, or by deciding we were not understood by a parent or sibling, or by resisting the control of a parent or sibling. In any case, a break in belonging to our family.

Even without these more dramatic incidents, as an adolescent develops, while they may remain close to their family, their identity is no longer tied up with their family in the same way that it was.
In the process of an adolescent’s natural and normal development, the hyper-critical need to belong is more and more focused on certain friends, or certain groups of contemporaries (this clique or that clique), or to an athletic team or interest or activity group, or the like.

Almost certainly you can remember to which entity you failed to belong – losing or even just being ignored by a friend, or by being an outsider from a given group or being ousted by a group, or by not making the team, or by nothing more than not being as popular as someone else. And, for sure you can remember whether or not you belonged to the “popular” group.

In any case, given the over-sensitivity with belonging experienced in early adolescence, there will be some place you failed to belong.
Either in an incident with your family, or with a friend or group, or just as a matter of not being as popular as others, in a moment of stress or vulnerability that included threat, shock, or stress, plus confusion, doubt, or bewilderment (that is some degree of unconsciousness) and where you experienced a sudden and devastating “break in belonging”, you will have made the decision that became the Life Sentence:

“I don’t belong”.
I Don’t Belong

As with the first Life Sentence decision, you may have uttered this decision in somewhat different words, but whatever way you said it, it will have had the same meaning. The likelihood of a teenager making such a conclusion and therefore passing a Life Sentence decision is again so huge as to be unavoidable. The primary happening in a teenager’s life is ‘belonging’ or ‘not belonging’.

This is evidenced by the forming of cliques, gangs, groups, popularity games, being in the in-crowd or being in the out-crowd, declarations of loyalty, and the like.
I Don’t Belong  (Cont’d)

After the decision that becomes the Life Sentence “I don’t belong”, not belonging becomes a threat, and a primary function of your brain is now to scan life, others, and you yourself to identify this specified “something wrong” (not belonging), and avoid or defend against it. Everything occurs for you within the additional condition of “I don’t belong”. Forever after you are overly sensitive to belonging or not belonging.

The incident of not belonging transforms from some event that happened to a part of your identity. As you begin to know and identify yourself with “I don’t belong”, a whole lot of life becomes about being uncomfortable, separate, and somehow outside. “I don’t belong” becomes another wall of your cell whereby everything within your cell exists in the constraint of, “I don’t belong.” Sure, you know people who “belong”; however, “belonging” is only available outside the walls of your cell.
Once this Life Sentence is in place, thereafter you add to your identity (persona) – ways of expressing yourself, ways of being and acting, and formulas or strategies – for surviving (compensating) in a world that you are fundamentally not part of. Rather than having a full range of being and acting available to you, and an unlimited set of possibilities for you and your life, you have a set of formulas and strategies that you generated to compensate for “I don’t belong”.

Even when you do belong and feel comfortable, and have certain places or with certain people with whom you feel at home, it’s just another way of surviving in the world where you don’t belong. In effect, you become the second self-fulfilling prophecy “I don’t belong” waiting to happen.
The Third Of The Three
Genesis Of Identity Life Sentences

The first of the cell walls to be constructed and most fundamental Life Sentence decisions that become the Genesis Of Identity is the decision that “there is something wrong here”.

Within this general condition of being human, the Genesis Of Identity includes a second Life Sentence decision – “I don’t belong”.

For every human being, their Genesis Of Identity includes a third sentence passed on themselves in early adulthood:

“l’m on my own”.

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I’m On My Own

For every one of us, somewhere in early adulthood something happens in which we have a shocking and sudden realization that, unquestionably and forever, we are on our own.

The sentence “I’m on my own” is almost always passed in moments of stress and vulnerability when we realize that there is no one we can rely on and no one is coming to save us. It is like, “from here on, when it comes to having enough money to survive and to be successful, I am on my own”.

Up until that moment we always had someone (family or whomever) to fall back on. We now know with certainty that whatever safety net we may have had from our family (or whomever) is permanently gone.
I’m On My Own (Cont’d)

Given your certainty of no longer having someone to rely on, you know without question, that if you are going to survive within these cell walls, you are going to have to make it on your own.

If you look back in your life you are likely to recall a time in early adulthood when something happened that was a moment of stress or vulnerability for you, where you sentenced yourself and life to “I’m on my own”.

Thereafter you add to your identity (persona) – ways of expressing yourself, ways of being and acting, and formulas or strategies – for surviving (compensating) in a world in which you are on your own.
Lunch Break Assignment, Day 6

Winning Formula

1. Take a look back in your childhood and identify who you could never be. What did you decide you would be instead as a compensation for that which you could never be?

Genesis of Identity Life Sentence

2. Look at how you operate in your life as lived and see your Life Sentences at play. How much of your life is colored, shaped and limited by:

   a. “something is wrong here”
   b. “I don’t belong”
   c. “I’m on my own”

3. How did you decide to be in each of the above?
Logistical Announcements
LUNCH BREAK, DAY 6
What You Discovered In Completing The Assignment

Winning Formula

1. Take a look back in your childhood and identify who you could never be. What did you decide you would be instead as a compensation for that which you could never be?

Genesis of Identity Life Sentence

2. Look at how you operate in your life as lived and see your Life Sentences at play. How much of your life is colored, shaped and limited by:
   a. “something is wrong here”
   b. “I don’t belong”
   c. “I’m on my own”

3. How did you decide to be in each of the above?
Leading The Realization Of A Created Future

Commitment alone is not going to realize the created future. Once the created future is articulated, what it takes to realize that future is action. Without action, nothing happens. The source of performance is action. Nothing more, nothing less.

For action to take place, you need 1) an opportunity for action and 2) a method for managing with integrity the execution of the required actions.

Yesterday we looked at the kind of language leaders use to create openings for action such as making requests and making promises for action.

In order to realize the created future, what is now required is managing with integrity the opportunity for and the execution of the accepted requests for action and the promises for action. To do so, you need a powerful answer to the question, Where Is Your Word When It Comes Time For You To Keep Your Word?
Where Is Your Word When It Comes Time For You To Keep Your Word?

“We all know that when we give our word, our word is so to speak in our mouths (and if we are awake, then also in our ears in being aware that we have just given our word). When one is giving one’s word, one’s word exists in one’s mouth, but exists there only for the duration one is speaking.

“The question is where does your word go – where does your word exist – after you have closed your mouth? More critically, the question is where is your word when it comes time for you to keep your word?” (Erhard, Jensen and Zaffron, 2008)
“A major source of people saying, ‘Talk is cheap’, is that when it comes time for most people to keep their word, their word exists in a place that does not give them a reliable opportunity for keeping their word and on time.

“Most people have never given any thought to where their word went after they closed their mouth, that is to say, where their word is when it comes time for them to keep their word. This is a major source of out-of-integrity behavior for individuals, groups and organizations”. (Erhard, Jensen and Zaffron, 2008)
If you don’t have an extraordinarily powerful answer to the question, “Where Is My Word When It Comes Time For Me To Keep My Word?”, you can forget about being a person of integrity, much less a leader and realizing a created future.

In order to realize the created future, you will need a way to keep the word you gave regarding the created future in existence.
SIDE BAR: Where Does Your Word Exist?

If we asked you to reach for your wallet, where would you reach? You would likely go to the place where you left it last. You would look for your wallet where you last left it because, through your experience, you have come to realize a fundamental aspect of the nature of objects. That is, unless acted upon by some outside force, objects stay put.

Now, if we asked you to reach for the word you gave, where would you reach? Where does the word you gave exist?

When you give your word, your word exists in your mouth, more specifically in language, and even more specifically, your word exists in conversation.

If the nature of objects is they stick around, what is the nature of conversations? Once you have already given your word, where does it go?
The nature of conversations including conversations in which you give your word is that they disappear.

Conversations aren’t like objects. Unlike your wallet, conversations don’t just stay where you left them. Conversations disappear, especially new conversations.

Your word, including your word regarding the created future, is a new conversation and therefore, its nature is to disappear.

Most people attempt to deal with this by using their memory as the existence structure for their word. They erroneously believe they will remember whatever is required of them to honor their word when they give their word. And, if you are like most people, your memory is a bad existence system, completely unreliable for honoring your word.
SIDE BAR: Where Does Your Word Exist? (Cont’d)

Being reliable in honoring your word and having a foundation of integrity necessary for the realization of the created future requires an existence system beyond your memory. To have such an existence system, one that provides a powerful answer to the question, Where Is Your Word When It Comes Time For You To Keep Your Word, you must confront when things actually get done.
The Nature Of What Actually Gets Done

With each and every thing that you in fact do or in fact handle in life, there is an attribute that is always and unfailingly present.

The question is,

What is always unfailingly present when something actually gets done?
A “NOW” IN WHICH TO DO IT
The Time Called Now

What is always unfailingly present when something actually gets done, is the kind of time called now. If something got done, there was a time called now to do it in.

While people talk about doing something “someday”, you cannot do something “someday”; “someday” has no now in which to do it.

If there is no now, there is no accountability for completing something. When you actually do something, you will be doing it now.
The Time Called Now  (Cont’d)

How long is now? There are two kinds of now. Now can exist as an instant of time or as a period of time. The kind of now required for doing something is a period of time on a specific date, starting at an exact beginning time, and ending at an exact ending time.

Any time anything got done, there was a duration of time – a now – in which it got done. Whether you planned that now in advance or not, there was a duration of time when that thing got done.
The Time Called Now (Cont’d)

Specific Beginning Times

On A Specific Date

Specific Ending Times

A Duration of time

A Now

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The World Of Someday

People talk about what they are going to do someday, but someday never comes. It is not possible to do something someday. If you listen to what people say is going to happen someday, you know that amazing stuff is going to happen someday.

The truth is that it’s never going to be someday. Someday will never come. And as for the stuff that you are going to make happen later, or tomorrow, or next week, none of those kinds of somedays, actually ever happen. When you are actually doing or handling something, it is never actually later, or tomorrow, or next week.
The Truth About Each And Every Thing There Is For You To Do And Handle

If I have a now in which to do something, it is What I Am Doing Now. Once you are clear what a now is, you will see that with each and every thing there is for you to do and handle, there is only ever

1) What I Am Doing Now for which you have a now in which to do it, OR

2) What I Am Not Doing Now for which I do not have a now in which to do it.

3) What I Am Never Doing Now
You Won’t Get It All Done: Making The Choice

If you start to confront the time reality of getting it all done you will realize you won’t get it all done, including the things you think must get done - they are not all going to get done.

The lack of conscious choice about what you will and what you will not get done will likely cost you the created future.

Without a conscious choice of what you will get done, what will fill up your calendar is what is already there, that is, an extrapolation of what has filled up your time in the past up through the present.

Introducing a new conversation, the created future, requires that you make a conscious choice about what you will and what you will not get done.
You Won’t Get It All Done: Making The Choice  (Cont’d)

This choice is not an easy choice. There is a great pull for what is already filling up your nows and there is a great pull for trying to get it all done.

What has filled up your calendar is what has by default been extrapolated from past-based commitments and conversations.

You haven’t made choices about what you are doing now and what you are not doing now consistent with the created future.

Given the mountain of all there is for you to do and handle in life, we will soon explore more fully how to powerfully manage What I Am Not Doing Now.
The Application Of What I Am Doing Now

A created future is realized in time. More specifically, a created future is realized in time that is committed for fulfilling on your created future.

If we talk about the created future without putting in the necessary structure to fulfill on that created future – commitments for the actions required to realize that future and the occasions for executing those actions – we have had what is called a social conversation. That is, if we don’t create sufficient *nows* for the action required to realize the created future when we give our word, we have only had a social conversation, not a promise with the integrity required to bring that promise into existence.
Organizing For The Created Future: What I Am Doing Now

Creating occasions in which to complete what you choose to do or handle is the first step in organizing yourself for the created future.

To create an occasion, schedule a now of sufficient duration with a specific starting and ending time to complete something there is for you to do or handle.

You take what there is to do or handle or produce and transform it into an accomplishment for yourself.

State that something as an accomplishment, a result completed connecting to a fundamental concern or commitment that moves you into action. Occasions act as a compelling opening for action that reliably powerfully calls you into action.

Remember, context is decisive.
Creating Occasions: An Example

A university research team has declared a Created Future “By 2015, we are the Premier Center for Leadership – internationally recognized for our cutting edge research and program development in the leadership discipline.”

Consistent with the second design element of creating a created future, they are standing in the future looking back toward the present. They have cleared out what is not consistent with that future from their calendars. They are now intentionally creating occasions that pull them forward in realizing that Created Future.

On Friday, 3 July, starting at 12:30 and ending at 13:30:

“We are on the cutting edge of leadership research – Joe and I synthesized research on Authenticity.”
Bringing Integrity To Your Calendar Of Occasions

You now have an answer to the question, “Where Is Your Word When It Comes Time To Keep Your Word.” Your Calendar of Occasions will only work as long as you relate to what you put in your calendar as your word. In other words, occasions are not something you “try’ to do. Rather, the Calendar of Occasions requires a powerful relationship to your word. As you now know, “Without integrity, nothing works”.

So you have scheduled a now (or series of nows) to do what you have given your word to, what about the items that you can’t schedule or aren’t willing to schedule?

As we said earlier, to realize a created future, you will need to expand your foundation of integrity, you will need a powerful way of dealing with not only what actually gets done, but given you will never get it all done, you will need a powerful way of dealing with what you are not doing now.
You must have a way to deal with the fact that you will not get it all done.

What I Am Not Doing Now exists in a list that consists of those items that you do not have a now, but the totality of which you can confront without any sense of overwhelm. What you can see being able to create a now for in the foreseeable future. Until these items are scheduled into the Calendar of Occasions, they are not being done. Essentially, What I Am Not Doing Now is a holding tank for the existence system to transfer into the Calendar of Occasions.

Lastly, is the category What I Am Never Doing Now and consists of everything else. These are all the things that you will get to ‘someday’. To be in integrity, you will need to notify each person who cares that you are never doing that now.
Managing What Comes At You

To be able to focus on what you are doing now versus being distracted by all the things you are not doing now, you require a system to keep track of all the things that come up in a day that you will need to handle but do not yet exist in your Calendar of Occasions or in What You Are Not Doing Now or even in What You Are Never Doing Now.

The way what you are not getting done currently exists is likely as new e-mail messages, voice mail, piles of things, memos, letters, interruptions, in your memory, post-it notes, scraps of paper and so on.

This is not a powerful system with the integrity required for your expanded capacity as a leader.
Capture Tool

Throughout the day, things to do, relevant information, requests, demands, etc., is coming at us from a variety of sources, for example from voice mails, meetings, e-mails, comments from co-workers, or thoughts that cross our minds.

A Capture Tool is what we use to capture the things that come along to do or handle and any information that comes in.

In a fragmented or unconscious existence structure, we would note that information on the nearest flat surface (maybe a post-it note, the back of an envelope, etc.). With the Capture Tool, we deliberately track all our incoming information in the same place.
Practices For Your Capture Tool

Your Capture Tool is:

1. Ready-to-Hand at all times
   Most critical practice for eliminating stress
   Make this an absolute habit
   Stop the world when it is not ready-to-hand

2. Recommended agreement with yourself:
   No entering – you aren’t doing it
   No entering – it doesn’t exist
Nothing To Remember

Once you have created an existence system to manage the created future, you will have given your word with the sufficient integrity to realize the created future.

Because everything you have given your word to exists in this system (What I Am Doing Now, What I Am Not Doing Now, What I Am Never Doing Now, and Capture Tool), you are left able to give your full self to whatever you are dealing with from moment to moment as a leader.

You are now Organized for a Created Future.
For Further Training In Creating An Existence Structure, See Mission Control Productivity, LLC

The previous section was created in collaboration with Mission Control Productivity, LLC. For more information on their programs, see:

Website:  www.missioncontrol.com

Contact:  questions@missioncontrol.com

1-888-793-8323 or 1-707-554-2773

The following terms are protected by Mission Control Productivity, LLC:

- Now
- What I Am Doing Now
- What I Am Not Doing Now
- What I Am Never Doing Now
- Occasion
- Capture Tool
Organizing For A Created Future

1. Take a look at your current ways of operating, your method for managing with integrity the execution of required actions. Is it sufficient for the realization of the created future?

2. What do you need to put into existence to deal with What I’m Doing Now, What I’m Not Doing Now and What I’m Never Doing Now?

3. Standing in your created future, look back to see what actions you took that had you realize your created future. What did you accomplish? What actions did you take?
4. Suggested Post-Course Assignment: Take what you created in #2 above and turn them into occasions in your calendar for what you are doing now.

5. Elements of an Occasion:
   a. It has a specific starting and ending time.
   b. It is of sufficient duration (if something takes you five hours, you may have five hours blocked off, or you may have five 1-hour sessions).
   c. It is stated as something accomplished connected to your created future.
   d. It includes the specific action you are taking.
Logistical Announcements
AFTERNOON BREAK, DAY 6
What You Discovered In Completing The Assignment

1. What did you see with respect to what is required to realize the created future?
Breakdowns

In life there are breakdowns. Only the dead do not have breakdowns. As long as you are alive you will have breakdowns. For the living, having breakdowns is unavoidable. And, therefore your resistance to breakdowns is nutty, a kind of neurosis.

When a person has any resistance to breakdowns, that resistance undermines their integrity. And, without integrity nothing works. You cannot deal with what you do not distinguish. When you resist breakdowns it undermines your productivity. Your brain must find a reason for the work that doesn’t get done as a result of this low productivity and comes up with that you have too much to do and “I can’t get it all done”. This is a false cause that hides that you are less productive than you could be, as well as being an out integrity disempowering conversation.
Breakdowns (Cont’d)

Your resistance to breakdowns: 1) keeps you small, 2) keeps you from being effective in dealing with all of what there is for you to do and handle in life, 3) reduces your effectiveness, 4) keeps unworkable circumstances in your life recurring, and 5) reduces the quality of your life. Your resistance to declaring and dealing with breakdowns is truly nutty.
The Difference Between A Breakdown and A Problem

A problem is a problem, and a breakdown is a breakdown. They are not two words for the same thing. The word breakdown is not just another name for a problem.

While it is true that both problems and breakdowns arise when something intended is thwarted, breakdowns are different than problems. What makes them different is the context in which one holds something intended being thwarted.

When anything intended is thwarted, AND, for you That Shouldn’t Be, that is to say, it shouldn’t be that the intention was thwarted, what you have is a Problem.

When anything intended is thwarted, AND, for you that is ALL that is so, you have a Breakdown.
The Difference Between A Breakdown and A Problem

Saying the same thing in another way, when something intended is thwarted, and all you have to deal with is the fact that something intended is thwarted, and have no resistance or upset of any kind about the fact that something intended is thwarted, and have no resistance or upset of any kind about effectively dealing with the fact that something intended is thwarted, you have a Breakdown.

When the context for a thwarted intention is simply, “What is so?” – “What was the intention that got thwarted?”, and “What happened to thwart that intention?” – then you have turned “what happened” into a Breakdown. There is no psychological response; rather the response is simple and empowering.
The Nature of a Breakdown

When the context for a thwarted intention is simply, “What is so?” – “What was the intention that got thwarted?”, and “What happened to thwart that intention?” – then you have turned “what happened” into a Breakdown. There is no psychological response; rather the response is simple and empowering.

A problem is held in a psychological context. A breakdown is held in an ontological context; that is to say, a context of simply “what’s so”.

The context for a breakdown is neither "This shouldn’t be", nor the almost equally psychological, "This should be" in the form of some rationalization about problems being good in some way. Unless you are playing tiddlywinks, small potatoes, there will be breakdowns on the way to any accomplishment. Thwarted intentions are neither good, nor bad, they just are. As it says on the T-shirts, “Shit Happens”.
The Nature of a Breakdown (Cont’d)

When an intention is thwarted and one declares a Breakdown, it moves what happened that probably already exists as a Problem into a different context and structure, from a psychological context and structure to a context and structure of nothing more and nothing less than “what’s so” – i.e., “What is the intention that was thwarted?” and “What happened to thwart that intention?” This is an ontological context and structure. Since what happened exists in a different context and structure, it occurs for one differently, and therefore one sees and relates to what happened differently, responds to what happened differently, and acts on what happened differently.
The Nature of a Breakdown (Cont’d)

When there is a problem and one declares a breakdown, instead of the context being "This should not be", “It’s wrong and bad”, and “There must be something wrong with me”, or “There must be something wrong with someone else”, or “There must be something wrong with this thing”, or “There must be something wrong with the whole damn thing”, the context is simply, "This happened”.

In summary: It is not true that “thwarted intentions shouldn’t be”, it isn’t “wrong” or “bad” that there are thwarted intentions. What is true is that thwarted intentions are. In any worthwhile endeavor there will be thwarted intentions. When there is a thwarted intention, do not honor any thoughts that you were wrong, or that anyone else was wrong, or that the thing itself was wrong. When there is a thwarted intention that shows up for you as a problem, step back from the “problem”, and immediately declare a Breakdown.
Declaring A Breakdown

In the statement, “declare a breakdown”, the word “declare” is used in its Speech Acts sense.

That is to say, to declare means to state a place to stand, from which to deal with something. A declaration is not a commitment that something is a fact, a declaration is a commitment to take a stand, and with regard to an intention being thwarted, when you declare a breakdown you have taken a stand to deal with the thwarted intention.

Also be clear that you cannot make a declaration at effect, in order for a declaration to be a declaration you must be cause in the matter (in this case, cause in the matter of declaring an intention being thwarted as a breakdown). If someone else declares a breakdown for you, if you don’t do your own declaring, it will be a problem for you – you can’t just accept someone else’s declaration, you must make it your own.
Dealing With A Breakdown

What intention was thwarted, and what happened to thwart that intention:

As soon as possible once the breakdown is declared, do whatever you need to do to get yourself clear on, what actual intention was thwarted, and what actually happened to thwart that intention.

What happened is always either an action that didn’t happen, or an action that did happen:

What happened is always either an action that didn’t happen, or an action that did happen. Don’t get complex. Someone either did something that thwarted the intention, or someone didn’t do something the not doing of which thwarted the intention.
No story, explanation, justification, or reason: “What happened” is not asking for a story, explanation, justification, or reason for what happened, it’s asking for the action that didn’t occur or the action that did occur, that thwarted some intention in the background.

Drilling down to get to the source of the breakdown: You now need to drill down underneath the inaction that happened to thwart the intention, or the action that happened to thwart the intention, in the direction of the source of what happened.

WHAT happened that that happened (remember what “what” means): Ask yourself the question, “About what I reported happened to thwart the intention, what happened that that happened?” You keep on drilling down toward the source of what happened.
The Quality of Your Breakdowns

There will be breakdowns in the future. Only someone committed to a future can have breakdowns and the bigger your commitment is, the bigger you can expect your breakdowns to be.

The quality of your commitment is correlated to the quality of your breakdowns. Over time your ability and strength to bring authenticity to your stand without invalidating others will grow.
Breakdowns

1. Get in touch with your experience of dealing with a thwarted intention from the context of a problem as contrasted with dealing with a thwarted intention from the context of a breakdown.
What Happens When You Leave?

You are filled with good intentions and for your intentions to turn into reality is a function of how soon you act on them.
The Four Aspects of the Contextual Framework For Leader and Leadership Taken As A Whole
First Aspect: Leader And Leadership As Linguistic Abstractions

As *linguistic abstractions*, leader and leadership *create* leader and leadership as *realms of possibility* in which *when you are being a leader* all *possible ways of being* are available to you, and

*when you are exercising leadership* all *possible actions* are available to you.

Mastering leader and leadership as realms of possibility leaves you *free to be* and *free to act*. If in a leadership situation you are thinking about the way you are supposed to be or what you are supposed to do, you are unlikely to be effective. Likewise, with having any focus on the way you shouldn’t be or what you shouldn’t do.
Second Aspect: Leader And Leadership As Phenomena

As *phenomena*, leader and leadership exist in the *sphere* of *language*, whether that be literally speaking, or speaking in the form of writing, or speaking and listening to yourself, that is, thinking, or the speaking of your actions, as in “actions speak louder than words”, or in providing a certain kind of listening.

The point is: If you look for yourself you will see that: When you see someone being a leader or exercising leadership, or when you have experienced being led, you see someone functioning in the sphere of language. And, more pointedly when you are being a leader and exercising leadership you will be functioning in the sphere of language. (Remember that sometimes actions speak louder than words.)
Third Aspect: Leader And Leadership As Concepts

As *concepts*,
leader and leadership exist in the 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.
Fourth Aspect: Leader As A Term

Leader and leadership as terms are based on the previous three aspects of leader and leadership.

As a term,

being a leader is defined as,

being committed to realizing a future that wasn’t going to happen anyway

that fulfills the concerns of the relevant parties, and

with the availability of an unlimited opportunity set for being and action,

being the kind of clearing for leader and leadership

that shapes the way the circumstances you are dealing with occur for you

such that your naturally correlated way of being and acting is one of being a leader and exercising leadership effectively.
Fourth Aspect: Leadership As A Term

As a term, leadership is defined as an exercise in language that results in a created future that the leader and those being led come to live into, which future gives them being and action in the present that results in the realization of a future (that wasn’t going to happen anyway) which future fulfills (or contributes to fulfilling) the concerns of the relevant parties, including critically those who granted the leadership (those who lead you and those you lead).
Declaring A Created Future

What are the declarations (stands) or promises that you are leaving the course with that are for you your natural self-expression for being a leader and for exercising leadership effectively?

What have you gotten out of the way of what limits or distorts your natural self-expression?
A Context That Uses You
What Emerges: The Being and Action of Leadership
What We Promised You
From Your Full Participation In This Course

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

In other words, we promise that when you leave this course, you will be a leader, and you will have what it takes to exercise leadership effectively.
Thank You to
All the People Who Made This Course Work!
Commencement

If your last name (as you said you wanted it on your certificate) begins with

A – J: your graduation is outside the front door of the building

K – N: your graduation is in the foyer outside the auditorium

O – Z: your graduation is in the auditorium
END OF DAY 6
References

References


References


Exercises and Handouts for:
“Being A Leader And The Effective Exercise Of Leadership – An Ontological Model”

WERNER H. ERHARD
Independent
werhard@ssrn.com

MICHAEL C. JENSEN
Jesse Isidor Straus Professor of Business Administration Emeritus, Harvard Business School
mjensen@hbs.edu

KARI L. GRANGER
Performance Consultant, Sunergos LLC
Fellow, Center for Character and Leadership Development, United States Air Force Academy
kgranger02@gmail.com

STEVE ZAFFRON
Senior Program Leader, Landmark Education LLC, and CEO, Vanto Group
szaffron@vantogroup.com

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NOTE TO OUR READERS: Our apologies. These course materials are somewhat incomplete. There are places where material is missing or not fully developed. We are distributing this material to make it available to the course participants and to facilitate discussion in the academy. We will post future versions of this material on SSRN, so check back at this URL (given below) to get the latest edition. WHE, MCJ, SZ, KLG.

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

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We revise our papers regularly, and providing a link to the original at the above URL ensures that readers will receive the most recent version. Thank you, Werner Erhard, Michael Jensen, S. Zaffron, K. Granger.
1. **What You Are Promised From Your Full Participation**

2. **The Conditions For Realizing What Is Promised**

3. **Course Rules Of The Game**

After years of working with Transformative Learning we have found that the “conditions for realizing the promise of the course”, and the “rules of the game”, that you read in preparation for this course, must be honored to allow all participants to realize the maximum value from this course.

Please do whatever you have to do to honor these *conditions for realizing the promise of the course*, and the *rules of the game*, during your participation in this course.

### 1. What You Are Promised From Your Full Participation In This Course

You will have experienced whatever personal transformation is required for you to leave the seminar *being who you need to be to be a leader*, and with *what it takes to exercise leadership effectively*.

In other words, we promise that when you leave this seminar, **you will be a leader, and you will have what it takes to exercise leadership effectively.**
2. The Conditions For Realizing What You Are Promised From Your Participation In This Course

- Be willing to discover and confront your inauthenticities, and be willing to tell the truth about those inauthenticities.
- Be willing to be open and ruthlessly straight about your ways of being and acting.
- Be open to have your worldview examined and questioned. And, be open to have your frames of reference relative to leader and leadership, and relative to who you are for yourself, examined and questioned. And, be open to transforming your worldview and those frames of reference.
- Be willing to take on fully what is presented in this course before determining if it fits for you.

As an analogy, this is like trying on a jacket in a clothing store. It works best to keep it on for a while looking at it from all angles, before deciding if it fits for you. In this case, if by the end of the course, you find that it does not fit for you, leave it behind. On the other hand if it does fit for you, it belongs to you – you have made it your own, so take it home with you.

**Maturity & Courage**


“Discourse, in the context of Transformation Theory, is that specialized use of dialogue devoted to searching for a common understanding and assessment of the justification of an interpretation or belief. ... Reflective discourse involves a critical assessment of assumptions ... [this] requires emotional maturity.”

We will be critically examining our personal integrity, inauthenticities, perceptual constraints, functional constraints, worldview (model of reality), and critically examining our frames of reference (mindsets) regarding leader, leadership, and who we are for ourselves. As Mezirow says: This requires a certain level of maturity and the courage to be honest with oneself.


**Thinking for Yourself**

This course is not about being given answers. It is about you being empowered to think for yourself and in the process to expand beyond the way you wound up being – that is, to expand your opportunity set of ways of being, thinking, planning, and action. That is, it is about access to your being a leader and the effective exercise of leadership.
Course Interactions

If in the process of examining your personal integrity, inauthenticities, perceptual constraints, functional constraints, worldview (model of reality), frames of reference (mindsets), and who you are for yourself, you do not want to be interacted with by the instructors please say that if we start to interact with you.

Because each of your instructors has had to deal with such things for ourselves, know that we have compassion for you in your dealing with these things.

At the same time one must be ruthlessly honest in order to deal effectively with such things. When we interact with you, please don’t confuse our ruthless compassion for anything else, including anger, annoyance, or insensitivity.

3. Course Rules Of The Game

- The course began with your engagement with the six pre-course readings, and will not end until you leave the building at the end of the day on Saturday, 27 November.

- Be present both mentally and physically for each session of the six days of the course.

- Be seated and attentive at the announced start time of each session, that is, actually ready to begin.

- If you want to drink water during class time, please bring a bottle of water with you to the course room. Bottles of water will be available outside the course room.

- If during class you need to use the restroom, please return as quickly as possible.

- At all times, remember to have your name badge visible.

- Please hold any private comments between yourself and another participant until a break. If you have a comment, put your hand up and we will call on you.

- During class sessions, refrain from doing any non-course work. (For example: reading non-course material, or writing anything that isn’t course related.)

- Cell phones, iPhones, PDAs, Blackberries, and the like must be turned off and not even in airplane mode during class time. (If you have one of these open or on, please shut it down now.)

- No open computers during class time. Copies of the slides and any other material shown during the course will be available for download. If you find it
necessary, you can make handwritten notes. (If you have an open computer, please close it now.)

The instructors, and the instructors’ assistants will use their computers in the conduct of the course and for making notes regarding the development of the course.

- Do not be an observer, rather participate actively in the course.
- When you have a question or comment, please raise your hand, and raise it high so that we see you as soon as possible.
- If you simply want something read again, just shout out “Please read again”.
- When you have a question, comment, or something you want to share, please raise your hand, and raise it high so that we see you. If we call on you, please stand up immediately and wait for a hand-held microphone to be given to you.

(To manage the progress of the course, from time to time we may ask those with their hands still raised who we haven’t called on if they have a question about the content of the course, or if their hand is raised because they have a comment or something they want to share. Given how much there is to cover in this course, we cannot answer questions that are not germane to the course and sometimes we won’t have time for further comments or sharing.)

- So that we include everyone in the conversation (a critical aspect of Transformative Learning), from time to time we will call on people who do not have their hand raised. When we call on you, please stand up immediately and wait for a hand-held microphone to be given to you.
- Please stand up as soon as you have been called on and wait for a hand-held microphone to be given to you.

What Contributes to The Power of the Course:

- When you have the microphone, participate in a way that “forwards the action” for everyone in the class and yourself – an expression of leadership.

  Forwarding the action means for example, taking something presented, or something said by another participant, and building on it to expand its usefulness or potency, or making it clearer or more readily accessible.

  Authentic dissent can also forward action. There is obviously a range to “forwarding the action”. On the other end of the range, what is not forwarding the action, would be distracting conversations, or making others wrong, or refusing to allow the discussion or lecture to go on, or refusing to accept something for consideration.

- Be open and be coachable.
• Sharing a current example of or a personal experience of what is being presented in the course.

• Sharing an insight, opening or breakthrough that has resulted from dealing with or applying what has been presented in the course.

• A query with the intention to further your understanding of, or to clarify for yourself, something specific being presented in the course.

• Repeating something presented in the course for you to confirm the accuracy of your grasp of what has been presented.

• An expression of something you are struggling with or cannot resolve presented as an opportunity to be worked with to get it resolved. (This is distinct from an expression of helplessness, which requires you to identify something specific like a word, phrase, or sentence you didn’t understand.)

• Asking how what is being presented might look like in action. (While the difference is subtle, this is distinct from asking for an example.)

• Sharing an example of a personal experience that seems inconsistent with what is being presented in the course as an opportunity to be worked with to get it resolved.

What Dilutes the Power and Progress of the Course:

• A comment, opinion, or counter-argument or criticism, disguised as a question.

• Something that comes up for a participant (a “yeah but”, “how ‘bout”, “what if”, or an opinion) that seems to be inconsistent with what is being presented, which the participant presents as an invalidation of what is being presented in the course rather than looking for a resolution (one way or the other).

• A “that’s like …” share triggered by what is presented that muddies the rigor of what is presented, or is in fact not relevant to what is presented.

• A participant attempting during course sessions to lead a different course for the other participants, rather than to contribute to the course as being led.

• A participant attempting to substitute terminology and/or theory from another discipline (no matter how valid) rather than struggling to see how the discipline of this course applies and what it makes available as contrasted with the terminology and/or theory from that other discipline.

• Attempting to validate what one has to say based on its likely being the view of others in the room, or attempting to enlist others in that view.
- A rant (something that comes out in an emotionally-charged string that is triggered by something that happens in the room).

- A participant who rambles on without making any point.

- In this course, take the opportunity to demonstrate leadership by empowering and enabling your classmates – especially when things are difficult for them.

- Be open to being empowered and enabled by your classmates. In order to be a leader, you must master being an effective follower.

- During the class when another participant is speaking, do whatever you have to do to be engaged with what they are saying – this is an exercise of leadership, and is a critical aspect of the power of the course.

- Experience has shown that, to the degree that you work to find elements of yourself in what others share about themselves, you will have important insights about yourself, even though you are not speaking. Moreover, you will be learning what leaders need to know about human nature.

- Don’t let yourself get “bored” when we are working with others – put yourself in their place and you will realize value for yourself. Or at the very least, you will learn something important about developing leadership in others, a critical aspect of being an effective leader.

  By the way, being bored is often an unconscious cover-up (or a conscious ruse) to avoid looking at something about yourself.

- Honor confidentiality regarding what other participants share during the course.

  With people who are not in the course you may share what has been shared by participants in the class, but do not ever mention the name of the person who shared it, or any company or other institution name, or the names of anyone else who was involved in that sharing.

  You are responsible for managing this request; obviously we are not able to guarantee it. You should know that in our years of doing this work, we have not heard of people violating this request.

- We invite you to share with others anything about yourself or the material that we cover in this course – and, because of the value you will find for yourself, we encourage you to do so.

- We also encourage you to share the insights that you produce for yourself out of your participation.
And, you are welcome to share anything that we, the instructors, share about ourselves.

The following is critically important: Don’t walk out of the course at the end of the day upset or stuck with anything, or upset with any instructor or participant. Get anything that you are stuck with or upset about complete for yourself before you leave for the day. To accomplish this, see one of the instructors any time before you leave the course for the day.

In this course it is vitally important that you come prepared to each class having fully completed the assignments requested of you so that you can effectively engage in the classroom work we will do based on those assignments.

- Complete each of the break assignments before the next class session. You will have assignments on every break including meal breaks and overnight. Since completing each of these assignments is required for you to realize the promise of the course, do not schedule personal engagements or obligations for yourself during the breaks, meals, and evenings for the duration of the course.

- This course will not be easy, and in order to fulfill on the promise of the course your participation both in the classroom and in having done the preparatory work is required. The course gets done through your participation.

- About one-third of this course will involve deep personal introspection on your part and the part of your classmates to identify and relax those personal ontological constraints that must be dealt with for you to be free to be a leader and exercise leadership effectively as your natural self-expression. Doing this is an exercise in authenticity and authenticity is one of the three factors that comprise the foundation on which leadership is built.

Given the pedagogical method used in this course, some people will choose to share what they have discovered about the way they wound up being and the limits it imposes on their way of being and acting when being a leader or in the exercise of leadership.

If you are personally unwilling to participate in such deep reflection, you should not be in this course.

While you may choose not to share your experience of doing so, if you are unwilling to be present when others share their experience of doing so, you should not be in this course. And, in making this decision, you should be aware that from time to time such sharing may include participants authentically sharing crucible-like deeply personal incidents from their lives, and expressing various emotions in the process.
Day: 1  Break: Morning

1. Begin to get yourself in touch with your experience of “the way you wound up being” (the way you are, or who you know yourself to be, or who you think you are).

Describe (specify) by writing down some of the different ways you wound up being by beginning your sentences with “I am …” or “I am not …”

For example, “I am smart”, or “I am not smart”, or “I am funny”, or “I am clumsy”, or “I am uncomfortable with strangers”, or “I am resentful towards authority”, or “I am not good enough”.

It might help if you look for the aspects of the way you wound up being that you are proud of, and while more difficult, perhaps more useful for being a leader, the aspects of the way you wound up being that you tend to hide or avoid.

After you complete a sentence with “I am …” or “I am not …”, write the same thing beginning with “I wound up being …” or “I wound up not being …”.

Notice if there is any difference in your experience of yourself when you say “I am …” as contrasted with your experience of yourself when you say about the same way of being “I wound up being …”. Do the same process for any “I am not …” statements.

2. Where in your life or in what situation would the effective exercise of leadership make a difference to you, to someone else, or to a group you are a member of, or otherwise care about?

3. Write down the area of your life or the situation in which the effective exercise of leadership would make a difference for future use in this course.
A. Choosing to be in the course or not

1. Choose to complete this course or choose not to complete this course, and choose in the way you will need the power to choose if you are to be a leader.

2. Choosing to be in this course means that you have given your word to honor each of these conditions for realizing the promise of this course, and to each of the rules of the game for this course.

B. Giving yourself the opportunity to experience as your word the conditions and rules of the game

1. Take out the handout you received with the conditions for realizing the promise of this course and the rules of the game for this course.

2. With at least the first three conditions for realizing the promise of this course, start the following sentence out loud to your partner “I give my word to you, the course instructors, the rest of the participants, and myself that I will …” (finish the sentence with one of the conditions for realizing the promise of the course).

   Follow each of the sentences with this second sentence also out loud to your partner “I give my word to you, the course instructors, the rest of the participants, and myself that I will honor that word”.

3. Now check to see whether your experience of any of those three conditions occur for you (show up for you) differently, and share what you see with your partner.

4. For those that do occur for you differently, get in touch with any difference in your way of being with them (any difference in your attitude or state of mind, or your feelings, or your thoughts, about honoring them), and share what you see with your partner.

5. Get yourself clear that nothing has changed in the conditions or rules, only in the context in which you hold them. Also get yourself clear that it was nothing more than a certain use of language that left you with a more powerful relation with those conditions and rules.
C. Choosing your life

1. Identify what there is for you to do in your life that you are obligated to do or that you are doing based on a set of reasons for doing them, and write down three of them. As an experiment, choose each of them as we’ve distinguished what it means to choose, and now write them as what you are choosing to do. (‘I choose to …’.)

2. Now check and see whether your experience of any of those three items occur for you (show up for you) differently.

3. For those that do occur for you differently, get in touch with any difference in your way of being with them (any difference in your attitude or state of mind, or your feelings, or your thoughts, about doing them).

4. Get yourself clear that nothing has changed in the circumstances, only in the context in which you hold those circumstances. Also get yourself clear that it was nothing more than a certain use of language that left you with a more powerful relation with what you are dealing with.
Day: 1

1. Did you choose to be the way you wound up being, or did it just happen to you?

2. Identify some of your typical ways of being and acting that the way you wound up being tends to limit you to.

3. Identify some of the ways of being and acting that the way you wound up being tends to make unavailable to you.

4. Is it possible to choose a way of being and have that way of being be who you authentically are?

5. What limits on your way of being and acting would you want to be free of?
Being A Leader, And
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An Ontological Model

Asia Plateau, Panchgani, India
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| Day: 1 | Break: Overnight |

What Must (Not) Be Present When Being A Leader and Exercising Leadership

A. What Must Be Present: Identify for yourself what cannot be missing when being a leader or when effectively exercising leadership, that is, what must always be present when being a leader or when effectively exercising leadership. To do this authentically, you have to search your beliefs as well as what you know to be true to see what you just can’t let go of as having to be present when being a leader or when effectively exercising leadership.

In other words, for you, what **just has to be** included in being a leader or in the exercise of leadership?

Dig deep in your search until you find something and when you come back from the break, let us know what you found.

B. What Must Never Be Present: Identify for yourself what can never be present when being a leader or when effectively exercising leadership. To do this authentically, you have to search your beliefs as well as what you know to be true to see what you just can’t let go of as what must never be present when being a leader or when effectively exercising leadership.

In other words, for you, the presence of what **just cannot be tolerated** when being a leader or when exercising leadership?

Dig deep in your search until you find something and when you come back from the break, let us know what you found.
The Power of Context

1. Pick something that is a challenge for you, or something or someone that you are not satisfied with. (We will refer to whatever you picked as your “issue”.)

2. Inquire into and identify what is the default context through which this issue shows up for you (occurs for you).

3. Create a context that would empower you, that is, create a context that would alter the way that issue occurs for you.

4. Get in touch with your experience of the issue when you are being used by the default context and your experience of the issue when you are being used by a created context.

5. In response to the way that issue now occurs for you what would you do (includes what you would say) that is different than what you have been doing (includes what you have been saying)?
Day:  2  Break: Afternoon

Check out your Way of Being in your own experience:

1. In a situation you encounter during the break, see if you can notice your way of being. What is your mental state? Do you have an emotional state? What are your body sensations? Your thoughts and thought processes?

2. During an interaction with someone, see if you can notice your way of being. What is your mental state? Do you have an emotional state? What are your body sensations? Your thoughts and thought processes?
What you are dealing with

Pick a few examples of things that you are dealing with and in your own experience, get yourself clear that “What You Are Dealing With” includes:

1. The circumstances on which you are acting
2. The circumstances in which you are acting on whatever you are acting on
3. The way in which you occur for yourself in acting on whatever you are acting on in the circumstances in which you are acting
The Source of Your Way of Being and Acting

Said simply,

Your way of being and your actions (both arising as one thing)
are naturally, necessarily closely connected
(interrelated, always a match for, in-a-dance-with)
the way in which what you are dealing with
occurs or shows up for you.

Said rigorously,

Your way of being and your actions (both arising as one thing)
are naturally, necessarily closely connected
(interrelated, always a match for, in-a-dance-with)
the way in which the circumstances you are
dealing with, and the circumstances in which you
are dealing with whatever you are dealing with,
plus the way in which you occur for yourself in
dealing with whatever you are dealing with in that
environment
occur or show up for you.
The Power of Context

A. Now that you understand the statement – “The way a situation occurs for me is colored and shaped by my context for that situation, and my way of being and acting are correlated with the way that situation occurs for me” – the overnight assignment is to test the validity of the statement in your own experience and in your observation of others.

You must continue to do this until based on your own experience you can make the following statement your own statement:

“The way a situation **occurs** for me is colored and shaped by my **context** for that situation, and my way of being and acting are **correlated** with the way that situation **occurs** for me.”

B. Do whatever you need to do so that when you come back to class you are able to stand up in the group and say the following statement as what you discovered based on your own experience.

This would be in contrast to saying it as something you heard from us. While it may be true that you did hear it from us, you are not saying the statement as something you learned from someone else, rather we want to hear the way you say the statement as something you are able to say based on your own experience.

“The way a situation **occurs** for me is colored and shaped by my **context** for that situation, and my way of being and acting are **correlated** with the way that situation **occurs** for me.”
If you are not already clear, finally get clear that:

**THE CONTEXT IS DECISIVE**
1. Find and list 10 examples of Linguistic Abstractions

2. Mastering Leadership As A Realm of Possibility

Leader and leadership as linguistic abstractions, 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, received ideas, and current speculations and the latest fads, about what it is to be a leader and what it is to exercise leadership effectively.

Get yourself absolutely clear that leader and leadership as realms of possibility are unlimited – there are no possible ways of being when being a leader and no possible acts in the exercise of leadership that are excluded from leader and leadership as realms of possibility.

a. Leader and Leadership as realms of possibility are realms in which no way of being is excluded when being a leader and no way of acting is excluded in the exercise of leadership.

b. Leader and Leadership as realms of possibility are not menus of ways of being or acting.

c. As realms of possibility, the possible expressions of being a leader and exercising leadership are limitless.

You have to get yourself to the point where when you are being a leader and exercising leadership you are entirely free to be and free to act.

When you have mastered leadership as a realm of possibility, you will know that you have, because when you have leadership as a limitless realm of possibility, you will experience a sense of freedom in the effective exercise of leadership.
Being Committed to Something Bigger than Yourself

What it is that you are committed to, or are thinking about (speculating about) being committed to, that is bigger than yourself?

By bigger than yourself we mean beyond your personal concerns for yourself (beyond a direct personal payoff).

Whatever it is that you are committed to that is something bigger than yourself in a certain sense defines who you are and characterizes your life. The kind of commitment we are speaking about (a commitment to something bigger than oneself) creates something to which others can also be committed and have the sense that their lives are about something bigger than themselves.

Being committed is evidenced by being:

1) **passionate** about what you are committed to, and
2) **relentless** in your pursuit of realizing it, and
3) **undaunted** by breakdowns on the way to realizing it.

This is the standard against which you should be measuring your commitment.
Seven Factors Contributing to the Veil of Invisibility

1. Which of the seven factors contributing to the Veil of Invisibility are you most susceptible to? (your assignment handout will list the seven factors for your reference)

2. Are there certain situations or certain people where the veil seems thicker?

A Summary of the Seven Factors Contributing to the Veil of Invisibility:

1 - Integrity is a virtue: For most people and organizations, integrity exists as a virtue rather than as a necessary condition for performance. When held as a virtue rather than as a factor of production, integrity is easily sacrificed when it appears that a person or organization must do so to succeed.

2 - Self deception about being out-of-integrity: People are mostly unaware that they have not kept their word. All they see is the 'reason', rationalization or excuse for not keeping their word. In fact, people systematically deceive themselves about who they have been and what they have done.

3 - The belief that integrity is keeping one's word: The belief that integrity is keeping one's word – period – leaves no way to maintain integrity when this is not possible, or when it is inappropriate, or when one simply chooses not to keep one's word. This leads to concealing not keeping one's word.

4 - Fear of acknowledging that you will not be keeping your word or have not kept your word: When maintaining your integrity (i.e., acknowledging that you are not going to keep your word and cleaning up the mess that results) appears to you as a threat to be avoided (like it was when you were a child) rather than simply a challenge to be dealt with, you will find it difficult to maintain your integrity.

5 - Integrity is not seen as a factor of production: This leads people to make up false causes and unfounded rationalizations as the source(s) of failure.

6 - Not doing a cost/benefit analysis on giving one's word: When giving their word, most people do not consider fully what it will take to keep that word. That is, people do not do a cost/benefit analysis on giving their word. In effect, when giving their word, most people are merely sincere (well-meaning) or placating someone, and don't even think about what it will take to keep their word.

7 - Doing a cost/benefit analysis on honouring one's word: Conversely, people almost universally apply cost/benefit analysis to honouring their word.
Authenticity

1. Get in touch with your experience of your concern for looking good - What does this look like as lived?

2. Get in touch with your experience of your concern for being admired - What does this look like as lived?

3. Identify a specific situation or a specific person with whom you have been inauthentic, and specify the way in which you were inauthentic.

4. In what ways are you consistently inauthentic?

5. In what kinds of situations are you consistently inauthentic?

6. How has being inauthentic constrained and limited your being a leader or your exercising leadership effectively? Or, how would being inauthentic constrain and limit your being a leader and exercising leadership effectively?
Being “Out Here”

1. Walk around the property during this break and see if there is any difference between the way things occur for you when you are “out here” and the way things occur for you when you are “in here”.

2. Are there things you can see when you are “out here” that you can’t see when you are “in here”? 
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| Day:          | 3 | Break: Afternoon |

Distinguishing and owning your already-always-listenings loosens their grip on your listening.

Come back to class ready to share with us a few of your *already-always-listenings*. And, tell us in what way those listenings are likely to limit your effectiveness in being a leader.

At first, you may not like what you discover in your already-always-listening. Yet, the more looking you do the more you begin to see. To give yourself the power to keep digging, keep in mind that the more of your *already-always-listening* you distinguish and own, the more freedom you will experience in being a leader and in exercising leadership effectively. As a consequence, you will have the listening required to be a leader who can make things happen with and through others.

Do this assignment by finishing the following sentence for at least a few of your *already-always-listenings*: “My already-always-listening is ....”

If you construct the statement of each of your *already-always-listenings* in that way, something gets unconcealed for you that doesn't get unconcealed when you tell your story about it.
Leadership as a Term

1. Look at the statement you wrote where you identified where in your life your leadership would make a difference.

2. Who are the relevant parties?

3. What are their fundamental concerns? (You will likely have to start by identifying their position and then drill up to find their fundamental concern)

4. What is the future that you are creating that wasn’t going to happen anyway and fulfills the fundamental concerns of the relevant parties?
“The Future You Are Living Into”

1. See how many different futures you have that you can identify for yourself, that is, future as goal or strived for, future as worried about, future as dreamt of, hoped-for future, etc…

2. Confirm in your own experience that the future being lived into is the context in which the present occurs.
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Day: 4            Break: Lunch

“The Future You Are Living Into”

1. Get in touch with your experience of living into the past derived default future as contrasted with living into a created future.

2. With respect to the area you said your exercise of leadership would make a difference, what are the different futures the relevant parties (including yourself) are living into?

3. How are your and their (the relevant parties) ways of being and acting correlated with the future you and they are living into?

4. What past have you mistakenly filed in the future drawer?
“Authentic Listening”

1. Get in touch with your experience of when you are listening with your already-always-listening as contrasted when you are authentically listening to a person.

2. Practice authentic listening. We recommend you select a person who does not have the same ideas or positions as you do. Get where you the listener are, an exact duplication of what exists where the speaker is so that you leave the person speaking with the experience that what was there is now where you are.
Speaking Into the Listening

Most people speak because they have something to say, that is, something comes to mind to say or they have something on their mind they want to say.

Effective leaders don’t get the way they say what needs to be said for effective leadership from ‘in here’.

The speaking of an effective leader comes from two sources:

1. what they intend to happen over where the listener is, and
2. from the listening of that listener.

Notice when you are speaking because you have something to say as contrasted with when you are speaking because you want something to happen over where the listener is.
Creating a Created Future

1. Review the Five Design Elements of Creating a Created Future:

   a. A future the realization of which fulfills matters of fundamental interest or importance to the relevant parties, including those who granted the leadership (those who lead you and those you lead).

   b. You create the “created future” looking from the future you are creating back to the present, so that the future you are creating is allowed by what is so in the present.

   c. In the realizing of that “created future”, the people you are leading (those who must act to realize that “created future”) must see an opportunity to fulfill their concerns.

   d. In the realizing of that future, the people you are leading must see an opportunity for self-expression.

   e. In the realizing of that future, the people you are leading must see an opportunity for them to personally make a noteworthy contribution to the realization of that future.

2. In the future you are committed to, what can you see as an opportunity for the people who must act to realize that future to fulfill their own concerns in the realizing of that future?
Constituting Yourself as the Future

Constituting yourself as the future of an enterprise or project means that who you are is that future as a space of possibility in which the boundaries (or specifics) can show up, be recognized, and coalesce (come together as a whole).

Can you say (declare) “I am the future of …” having constituted yourself as the future? As the space of possibility in which the details can coalesce?
Committed Speaking and Listening

1. With a partner, practice the following: with respect to the area you said your leadership would make a difference, what declarations or commitments will you make about the future you are living into? (practice using the vocabulary of committed speaking and listening, i.e. “I declare the possibility of being” or “I stand for …” or “I commit to …”)

2. Listen for declarations or commitments that when they land on you,
   a. Transforms (alters) the way you occur for yourself in a way that you were touched, moved, and inspired by who you are now for yourself.
   b. Transforms (alters, opens up) the way the future you are living into occurs for you.

3. Should you arrive at a powerful future that starts to emerge, what would be the promises, requests, invitations, or offers consistent with you realizing that future and to whom? (“I promise, invite, request, offer …”)

   Note: As you are listening to your partner sharing, listen as a clearing for what touches, moves and inspires you beyond what either of you said.
1. Look in your own life. Can you identify aspects of your life that are unwanted and yet persist?

   By “unwanted and yet persists”, we mean whatever is unwanted by you and yet is present in your life either from time to time, or usually present in certain situations, or always present for you (even if in the background).

2. Can you identify a persistent complaint associated each of these unwanted aspects of your life?
Discover a racket you have been running.

1. What is unwanted and yet persists?
2. What is the persistent complaint? What is the associated fixed way of being?
3. What are the payoffs you are gaining from running this racket?
4. What is running this racket costing you?
5. What do you see out of distinguishing the racket? What is now possible?

\[ \text{Racket} = \text{Fixed Way of Being} + \text{Persistent Complaint} \]

\[ \text{Constant State of Readiness} \]

**Payoff**
- Be Right/ Avoid Being Wrong
- Dominate/ Avoid Domination
- Win/Avoid Losing
- Justify Yourself/ Invalidate Others

**Cost**
- Affinity/Love
- Vitality/ Well-Being
- Self-Expression
- Satisfaction/ Fulfillment

**Avoid Responsibility**
Rackets

1. Review your life as if it were a movie, and look at yourself as if you were the main character in this movie and find some rackets. (The more rackets you find the merrier.)

2. Write a practice letter to someone in your life with whom you have been running a racket and with whom you are willing to create a new relationship. Do not write this letter to someone with whom you are not willing to create a new possibility in the relationship. Remember that in this letter you are practicing.

The point of this communication is to give up the payoff you get from running this racket in exchange for regaining what that payoff is costing you. That is, give up the payoff (being right/avoiding being wrong, dominating/avoiding domination, winning/avoiding losing, self-justification/invalidating others) to regain the cost to the quality of your life (affinity/love, vitality/health, happiness/joy, and full self-expression).

The format of the letter is on the next page.
“Dear [Name],

“Currently I am engaged in a leadership seminar. During the seminar I came to realize that I have been running, what in this seminar is called, a “racket” with you. I have come to see this is not a productive way of being and it has actually cost our relationship something I am no longer willing for you or me to continue paying.

“What it is probably obvious for you, what has not been working for me and maybe not for you is…”

[articulate here what is unwanted and yet persists (what you have been complaining about to yourself and sometimes maybe even the person you are writing this letter to) in the exact way in which you have been saying to yourself and maybe even that person].

“What I now realize is that what is unwanted has persisted because there has been a payoff for me in running this racket.

“The payoff that I now see is…”

[articulate here which one of the four payoffs is most prominent in this racket].

“What I also have come to realize is that running this racket on our relationship has cost me, and probably you…”

[articulate here which one of the four costs is most prominent for you in this racket].

[In writing this letter, there will be a space that gets created for you, the writer. See if you are willing, in this space, to create or make a commitment to, or take a stand for some new possibility in the relationship. If so, state it here.]

“I leave you with my…”

[if you created a commitment or stand, put it here, or, if you have not created a commitment or a stand, put something you can create here].

[Name]
Winning Formula

1. Take a look back in your childhood and identify who you could never be. What did you decide you would be instead as a compensation for that which you could never be?

Genesis of Identity Life Sentence

2. Look at how you operate in your life as lived and see your Life Sentences at play. How much of your life is colored, shaped and limited by:

   a. “something is wrong here”
   b. “I don’t belong”
   c. “I’m on my own”

3. How did you decide to be in each of the above?
1. Take a look at your current ways of operating, your method for managing with integrity the execution of required actions. Is it sufficient for the realization of the created future?

2. What do you need to put into existence to deal with What I’m Doing Now, What I’m Not Doing Now and What I’m Never Doing Now?

3. Standing in your created future, look back to see what actions you took that had you realize your created future. What did you accomplish? What actions did you take?

4. Suggested Post-Course Assignment: Take what you created in #3 above and turn them into occasions in your calendar for what you are doing now.

   a. Elements of an Occasion:

      a. It has a specific starting and ending time.

      b. It is of sufficient duration (if something takes you five hours, you may have five hours blocked off, or you may have five 1-hour sessions).

      c. It is stated as something accomplished connected to your created future.

      d. It includes the specific action you are taking.
Breakdowns

1. Get in touch with your experience of dealing with a thwarted intention from the context of a problem as contrasted with dealing with a thwarted intention from the context of a breakdown.
Glossary for:
“Being A Leader And The Effective Exercise Of Leadership – An Ontological Model”

Compiled by:

AMY SHARP
Amy N. Sharp, Ph.D. Associate Director
Center on Disability and Development Texas A&M University
sharp@tamu.edu

August 16, 2010
This course was taught at Asia Plateau, Panchgani India under the auspices of the IC Centre for Governance and MW Corp, November 22 – 27, 2010
<table>
<thead>
<tr>
<th>Word/Phrase</th>
<th>Definition</th>
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<tbody>
<tr>
<td>Action is a correlate of the occurring</td>
<td>Being a leader and exercising leadership effectively is an outcome of the way the situation in which you are leading occurs for you. And, that the way a situation occurs for you is shaped by the context you have for that situation.</td>
</tr>
<tr>
<td>Actionable access</td>
<td>An 'as lived' perspective that provides a rare opening to see the mechanics of a phenomenon in plain view. Allows a natural self expression of what is accessed.</td>
</tr>
<tr>
<td>Already-always-listening</td>
<td>A Perceptual Constraint that constrains and shapes our listening. It is already in our listening before we hear anything. And, it is always there in our listening. Hence the name, already-always-listening.</td>
</tr>
<tr>
<td>Amygdala hijack</td>
<td>The amygdala monitors the signals entering the brain (1), sight, sound, etc. saying at each instant “Does it eat me or do I eat it?” And it does this long before the cortex gets the signal. Feedback from the outside world such as sight, sound, etc, enters the brain and takes two paths, one path leads to the amygdala (several synapses away) and the other much longer path leads to the cerebral cortex, the thinking, reasoning, conscious part of the brain (hundreds of synapses away). Thus, the amygdala gets these signals before the conscious, reasoning part of the brain gets them. It is too important for survival for a person to wait for the conscious brain to react to danger.</td>
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<tr>
<td>Authentic listening</td>
<td>The point is to listen with, so to say, nothing between you and the speaker, so that what comes from the speaker, when it gets to where you are, hasn’t been distorted by anything between you and the speaker. And, to complete the point, to listen so that when it does get to you, that it does not have to go through any labyrinth of your evaluations or judgments before it lands for you. recreating where you are what exists where the speaker is, also leaves the listener with a new perspective...</td>
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<tr>
<td>Authenticity</td>
<td>Being and acting consistently with who you hold yourself out to be for others, and who you hold yourself to be for yourself</td>
</tr>
<tr>
<td>Being gotten</td>
<td>To get what is being said without adding or subtracting anything from what is being said leaves the speaker 'being gotten'.</td>
</tr>
<tr>
<td>Breakdown</td>
<td>When something intended is thwarted. What makes a breakdown different from a problem is the context in which one holds something intended being thwarted. When anything intended is thwarted, AND, for you That Shouldn’t Be, that is to say, it shouldn’t be that the intention was thwarted, what you have is a Problem. When anything intended is thwarted, AND, for you that is ALL that is so, you have a Breakdown.</td>
</tr>
<tr>
<td>Broken window theory</td>
<td>if a window is broken and left unrepaired, people will conclude that no one cares and no one is in charge. When the windows are repaired conclusions shift to the interpretation that someone cares which prompts other to care as well.</td>
</tr>
<tr>
<td>Certain kind of listening</td>
<td>A kind of listening that requires you to be authentically committed to recreating another's reality as the reality, not a reality, but the reality. To do so you can't be listening from what’s real &quot;for them&quot;. You have to leave the &quot;for them&quot; out of your listening. Remember you are neither agreeing nor disagreeing, rather you are recreating another.</td>
</tr>
<tr>
<td>Choose (to choose)</td>
<td>To select freely after consideration. Having selected freely leaves you committed to what you selected. Commitment stems from choosing based on an expression of yourself as opposed to an expression of your reasons.</td>
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<td>Word/Phrase</td>
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<tr>
<td>Choose authentically (leadership)</td>
<td>You are as free to say yes and to say no. Put your reasons aside and make a choice to lead authentically. What it means to choose authentically is different than what it means to rationalize to a conclusion. Webster’s Dictionary defines choose as: “to select freely and after consideration”. Note that the words are “after consideration”, not “based on or as a result of consideration”.</td>
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<tr>
<td>Circumstances</td>
<td>The context the leader creates in which to deal with those conditions</td>
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<tr>
<td>Clearing you are</td>
<td>The space in which things occur for you.</td>
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<tr>
<td>Commitment</td>
<td>Evidenced by 1) passion, 2) relentless, 3) undaunted (p. 116) Your commitment organizes you and gives you a direction in which to move in your life that allows you to experience fulfilling on what you are standing for and what you declared as a possibility.</td>
</tr>
<tr>
<td>Committed to something bigger than yourself</td>
<td>Source of the serene passion required to lead and to develop others as leaders, and the source of persistence when the path gets tough. It is beyond your personal concerns for yourself (beyond a direct personal payoff). Whatever it is that you are committed to that is something bigger than yourself in a certain sense defines who you are and characterizes your life. The kind of commitment we are speaking about (a commitment to something bigger than oneself) creates something to which others can also be committed and have the sense that their lives are about something bigger than themselves. Remember that being committed means being passionate and relentless about the realization of, and undaunted by breakdowns experienced on the way to realizing it.</td>
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<tr>
<td>Complete (being complete when speaking)</td>
<td>Whatever was there in the speaker that required the speaker to say what they said has now been satisfied. The grip it had on them is gone, along with the force behind it. And while it hasn’t necessarily ceased to exist altogether, it is no longer a factor, they are complete with it. This leaves an emptiness, an empty space, in which they can engage in a new conversation.</td>
</tr>
<tr>
<td>Concepts</td>
<td>Part of the Contextual Framework: the temporal (time) domain in which leader and leadership is experienced</td>
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<tr>
<td>Condition v context</td>
<td>What constitutes the conditions of a situation are limited and shaped by the context of the future into which one is living. Conditions are ‘what is so’ - the context will affect conditions.... In any situation, what you can see of what is so about the situation with which you are dealing is limited by the prevailing context, and the way you see what you do see is shaped by that context.</td>
</tr>
<tr>
<td>Conditions</td>
<td>The conditions of a leadership situation - or the objective circumstances which make up that situation. Condition is limited and shaped by the context into which one is living.</td>
</tr>
<tr>
<td>Content of leadership</td>
<td>The knowledge leaders must have about a particular area in order to be influential or effective in that particular area (tech info, critical data, relevant theories, future trends, etc). Access is necessary, personal possession is not.</td>
</tr>
<tr>
<td>Context</td>
<td>Has the power to shape the way a situation occurs for you, and that your way of being and acting in that situation will be naturally correlated with the situation and how it occurs for you. The way a situation occurs for you in shaped by the context you have for that situation. the interrelated conditions in which something occurs (p. 143) EX: kite &amp; grandmother. Context is constituted by a worldview/model of reality, The context is decisive.</td>
</tr>
<tr>
<td>Context that uses you</td>
<td>A context that has the power to leave you being a leader and exercising leadership as your natural self expression (p. 21) A context that uses you does so such that your whole way of being and acting in that situation is naturally correlated with the situation occurring for you in that way. (p. 141)</td>
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<tr>
<td>Contextual frame</td>
<td>The contextual framework presented in this course is the conversational domain that, when mastered, becomes the context that uses you to generate the being and action of a leader.</td>
</tr>
<tr>
<td>Conversational</td>
<td>The kind of specialized terms that are networked together in a specific way to form the linguistic domain through which a [professional] comprehends and interacts, required for [higher level] communication in specific contexts. A linguistic domain. (p. 77) aka a terministic screen</td>
</tr>
<tr>
<td>Correlate</td>
<td>Not a statistical correlation. The way of being is correlated to the persistent complaint like the front of my hand is correlated to the back of my hand. You never get the front of my hand without the back of my hand. And, the front of my hand doesn’t cause the back of my hand.</td>
</tr>
<tr>
<td>Cost benefit</td>
<td>Do this prior to GIVING your word, not what it will cost/benefit you to HONORING your word (once given). It may be appropriate to do a C/B on keeping your word at times, but always honor it.</td>
</tr>
<tr>
<td>Costs (racket)</td>
<td>Affinity, health/vitality, satisfaction, fulfillment</td>
</tr>
<tr>
<td>Created future</td>
<td>1. A future the realization of which fulfills matters of fundamental interest or importance to the relevant parties, including those who granted the leadership (those who lead you and those you lead). 2. You create the “created future” looking from the future you are creating back to the present, so that the future you are creating is allowed rather than constrained by what is so in the present. 3. In the realizing of that “created future”, the people you are leading (those who must act to realize that “created future”) must see an opportunity to fulfill their concerns. 4. In the realizing of that future, the people you are leading must see an opportunity for self-expression. 5. In the realizing of that future, the people you are leading must see an opportunity for them to personally make a noteworthy contribution to the realization of that future. A future that leaves you and the people you are leading moved, touched, and inspired.</td>
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<tr>
<td>Declaration</td>
<td>A declaration creates a realm of possibility through the very act of declaring. Declarations bring forth the possibility for something to be.</td>
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<tr>
<td>Fixed way of</td>
<td>What is unwanted and yet persists there is also almost always a fixed way of being that is correlated with the persistent complaint, the relationship of the fixed way of being and the persistent complaint is a matter of correlation. The way of being is correlated to the persistent complaint like the front of my hand is correlated to the back of my hand. You never get the front of my hand without the back of my hand. And, the front of my hand doesn’t cause the back of my hand.</td>
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<tr>
<td>being</td>
<td></td>
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<tr>
<td>Forward the</td>
<td>Build on statements or presented material, dissent w/statements/presented info, it is not distractions, making others wrong or refusal of ideas.</td>
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<tr>
<td>action</td>
<td></td>
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<tr>
<td>Frames of</td>
<td>Mindsets. A network of unexamined ideas, beliefs, biases, prejudices, decisions, or conclusions made, social and cultural embeddedness, and taken for granted assumptions through which a specific something is interpreted</td>
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<tr>
<td>reference</td>
<td></td>
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<tr>
<td>constraint</td>
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<tr>
<td>Future</td>
<td>People have various kinds of possible futures they think about, or worry about, or hope for, or strive for. However, given the way the brain functions, the “future into which people are living” is a future that is given by the past. And, the brain generates being and action in the present to be consistent with realizing the future it predicts, that is, a past-derived future. The future a person is living into is for that person the context for life in the present. putting this together with what we said in the first paragraph on this slide, the future you and the people you are leading are living into limits and shapes what you and they can see of what is so in the situation being dealt with, and limits and shapes what you and they can see as possibilities for dealing with what is so in that situation. The future being lived into is the context in which the present occurs. If that context is the past-derived future from which the brain selects the way of being and acting in the present that will realize that past-derived future, you may have some successful battles, but you will lose the war. In short, no matter what: The context IS decisive!</td>
</tr>
<tr>
<td>Honoring your word</td>
<td>when you know you will not be keeping your word you let the person know that 1) you will not be keeping your word, 2) if and when you will keep your word, and 3) what you will do about the impact on others of the failure to keep your word.</td>
</tr>
<tr>
<td>Inauthenticities</td>
<td>Inauthenticity is one of the barriers to being a leader and to the effective exercise of leadership. It is painful to identify and acknowledge our inauthenticities but necessary so that we can be authentic, an integral pathway to becoming a leader. (AS)</td>
</tr>
<tr>
<td>Informative learning</td>
<td>Endeavors to increase the sum of what we already know, to add to our available skills, to extend our already established cognitive capacities, and to bring valuable new content to add to or fill in our current everyday common sense worldview.</td>
</tr>
<tr>
<td>Integrity</td>
<td>A matter of the person’s word. To have integrity the word of that person must be whole, complete, unbroken, unimpaired, sound, perfect condition. (keeping and Honoring your word. The Law of Integrity states: As integrity (whole and complete) declines, workability declines, and as workability declines, value (or more generally, the opportunity for performance) declines. Thus the maximization of whatever performance measure you choose requires integrity. Violating the Law of Integrity generates painful consequences just as surely as violating the law of gravity.</td>
</tr>
<tr>
<td>Law of Integrity</td>
<td>The Law of Integrity states: As integrity (whole and complete) declines, workability declines, and as workability declines, value (or more generally, the opportunity for performance) declines. Thus the maximization of whatever performance measure you choose requires integrity. Violating the Law of Integrity generates painful consequences just as surely as violating the law of gravity.</td>
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<tr>
<td>Leader - who you need to be</td>
<td>That you are the future to be created. You are the future in the sense that you constitute yourself as the place where the created future comes together, and then, when it has come together, you constitute yourself as that future. Who you are and your life become about the creation and realization of that future. Leadership is the place where the created future lives and therefore appropriately comes together when breakdowns occur there is a breakdown in the process of realizing that future, as leader, it is your job to constitute that breakdown such that for those who must act to successfully deal with that breakdown, in doing so they see the above three investments</td>
</tr>
<tr>
<td>Leader (term)</td>
<td>As a term, being a leader is defined as, committed to realizing a future that wasn’t going to happen anyway that fulfills the concerns of the relevant parties, and with the availability of an unlimited opportunity set for being and action, being the kind of clearing for leader and leadership that shapes the way the circumstances you are dealing with occur for you such that your naturally correlated way of being and acting is one of being a leader and exercising leadership effectively.</td>
</tr>
<tr>
<td>leaders (actions)</td>
<td>can lead, follow, bystand, listen.</td>
</tr>
<tr>
<td>Leadership</td>
<td>is not a title or position.</td>
</tr>
<tr>
<td>Leadership (term)</td>
<td>As a term, leadership is defined as an exercise in language that results in a created future that the leader and those being led come to live into, which future gives them being and action in the present that results in the realization of a future (that wasn’t going to happen anyway) which future fulfills (or contributes to fulfilling) the concerns of the relevant parties, including critically those who granted the leadership (those who lead you and those you lead).</td>
</tr>
<tr>
<td>Life sentence</td>
<td>A judgment you make, or another makes, about you, or about life, that is made in a moment of stress or vulnerability and with some degree of unconsciousness for you, which judgment becomes an already/always part of your worldview about yourself, or about life. Not only the decisions you made about how life is, but also decisions you made about the way the world is, and about the way you are, and about the way others are (or a judgment made by another about these that you internalize in a moment of vulnerability). These decisions, like the decision about the way life is, also became for you the “truth” about the way the world is, the “truth” about the way others are, and the “truth” about yourself. The big three: there is something wrong here, I don’t belong, I am on my own.</td>
</tr>
<tr>
<td>Linguistic abstractions</td>
<td>Part of the Contextual Framework: realms of possibilities allows a user of the CF to free themselves of the preconceived ideas about an idea... *Create leader and leadership as realms of possibility in which when you are being a leader all possible ways of being are available to you, and when you are exercising leadership all possible actions are available to you. Mastering leader and leadership as realms of possibility leaves you free to be and free to act, rather than being constrained by common notions, received ideas, and current speculations and the latest fads, about what it is to be a leader and what it is to exercise leadership effectively.</td>
</tr>
<tr>
<td>Linguistic domain</td>
<td>shapes the way the world, others, and we ourselves occur or show up for us in a way that allows us to get our arms around the whole of leader and leadership and our hands on it levers and dials.</td>
</tr>
<tr>
<td>Model of reality</td>
<td>Network of unexamined ideas, beliefs, biases, prejudices, social and cultural embeddedness, and taken-for-granted assumptions.</td>
</tr>
<tr>
<td>Nothing between you</td>
<td>When your positions, views, opinions, rationalizations, justifications, judgments, significant history, and what you know and what your past experience tells you, are between you and what you are dealing with, they act as a lens. Put all of that aside and, then, there is nothing between you...</td>
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<tr>
<td><strong>Ontological</strong></td>
<td>Deals with human nature and the way it functions from the perspective of the way it is actually experienced.</td>
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<tr>
<td><strong>Ontological constraints</strong></td>
<td>Constraints perceived.</td>
</tr>
<tr>
<td><strong>Ontology</strong></td>
<td>the investigation of the nature and function of being.</td>
</tr>
<tr>
<td><strong>Payoffs (racket)</strong></td>
<td>Being right, being dominate, justify behavior, win, avoid responsibility</td>
</tr>
<tr>
<td><strong>Perceptual constraint</strong></td>
<td>Perceived obstacles that may limit you in some way of being a leader (p. 32) Distort one’s perceptions of what one is dealing with and oneself in dealing with it. (338) Comprised of our everyday common sense worldview and our frames of reference relative to this subject or that subject – that is, our network of unexamined ideas, beliefs, biases, social and cultural embedded-ness, and taken-for-granted assumptions – constrain and shape our perception of what we are dealing with. Includes already-always listening, we don't see what we aren't looking for, seeing is largely based on past experiences. (AS) Ontological perceptual constraints (your everyday common sense worldview and frames of reference, your network of unexamined ideas, beliefs, biases, social and cultural embedded-ness, and taken-for-granted assumptions that constrain and shape [distort] your perception of what you are dealing with)</td>
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<tr>
<td><strong>Performance</strong></td>
<td>A state of integrity os necessary for workability, workability is a necessary condition for performance.</td>
</tr>
<tr>
<td><strong>Peripheral aspects of leadership</strong></td>
<td>what observers can see when they are examining leadership, or attribute to leaders. Tangible. (traits, styles, personality characteristics)</td>
</tr>
<tr>
<td><strong>Phenomena</strong></td>
<td>Part of the Contextual Framework: as experienced; that is, what one observes or is impacted by, or as exercised. What one sees, hears, or is impacted by when leadership is present</td>
</tr>
<tr>
<td><strong>Racket</strong></td>
<td>Flawed mechanisms that constrain the being and action of any human being, something happening in a person’s life that is some sort of a loss or struggle for that person, which loss or struggle looks unavoidable, and in that sense legitimate and justifiable, but which loss or struggle is actually kept in place only to conceal a payoff for that person. With a racket, the persistence of what is unwanted and yet persists appears legitimate and justifiable, especially in the face of your repeated complaints about it, and your seemingly genuine attempts to fix it that have somehow always failed. The other two aspects of a racket are the payoff for you (not evident to others) from what is unwanted and yet persists (and which keeps it persisting), and, the cost to you (or to your effectiveness in life, or to the quality of your life) of getting that payoff.</td>
</tr>
<tr>
<td><strong>Realize a created future</strong></td>
<td>The future that wasn't going to happen anyway. For action to take place, you need 1) an opportunity for action and 2) a method for managing with integrity the execution of the required actions. You will need to expand your foundation of integrity, you will need a powerful way of dealing with not only what actually gets done, but given you will never get it all done, you will need a powerful way of dealing with what you are not doing now.</td>
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<tr>
<td>Realm of possibility</td>
<td>Opens up a space for inventing, exploring, examining, considering, discussing, and aligning on a specification of what the realm of possibility has made possible. However, to be effective in exploiting the power of a realm of possibility, one needs to enter it with no preconceived notions – so to speak, standing on nothing. That no way of being is excluded from being a leader and no act is excluded from the effective exercise of leadership. A realm of possibility once generated by a linguistic abstraction allows phenomena – actual instances or examples perceived through our senses, or possible instances or examples arising in our imagination – to be identified by us as instances or examples of that realm of possibility. A realm of possibility also allows for the creation of possible concepts or models, and possible descriptions or definitions to specify what has now been made possible by that realm of possibility. A realm of possibility is not this possibility and that possibility and another possibility, that is, is not a mere collection or classification or categorization of possibilities. Rather, a realm of possibility, as the name implies, opens up a space for inventing, exploring, examining, considering, discussing, and aligning on a specification of what the realm of possibility has made possible. However, to be effective in exploiting the power of a realm of possibility, one needs to enter it with no preconceived notions – so to speak, standing on nothing.</td>
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<tr>
<td>Speech act - invite</td>
<td>An invitation is distinct from a request. Unlike a request, with an invitation there is no commitment for you to do something, only an opportunity. You can decline an invitation without explaining yourself or providing a basis upon which you are declining (if this is a true invitation). In the domain of committed speaking and listening, leaders use invitation to have others engage in the possibility as a possibility. When people get present to a possibility they may not take it on for themselves, but it does live for them as possible.</td>
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<tr>
<td>Speech act - offer</td>
<td>People can offer to make promises. Why would anybody do this? That is to say, why would anybody put themselves at risk for doing something they were not asked to do? They do so because they are committed, that is they have invested themselves in the realization of a future that wasn’t going to happen anyway.</td>
</tr>
<tr>
<td>Speech act - promising</td>
<td>Once you have brought forth a realm of possibility through declaration, and generated what you are standing for and the commitments you have invested yourself in and put yourself at risk for, the question is: What are the promises which if delivered on make real this new future (the realm of possibility you declared)? A promise is your word given to a person or to an entity for a specific action or a specific result by a specific time. In other words, there is always a &quot;what&quot;, &quot;to whom&quot; and &quot;by when&quot;. Be clear that promising is a creative act that puts you at risk, and if you don't experience being creative and at risk you have not promised.</td>
</tr>
<tr>
<td>Speech act - request</td>
<td>A request is the asking of another (or others) for a promise, that is, a request for another (or others) to promise to take some specific action or to produce some specific result by some specific time. A request is only a request if the person to whom one is making the request has the opportunity to decline, accept, counteroffer, or to promise to respond at a timely later time.</td>
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<tr>
<td>Speech act - revoke</td>
<td>Revoking your word is taking back your word to keep your word.</td>
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<tr>
<td>Terministic screen</td>
<td>A set of terms that are networked together such that they form a distinct cognitive realm through which the world, others, and oneself are perceived and dealt with.</td>
</tr>
<tr>
<td>Terms</td>
<td>Part of the Contextual Framework: leader and leaderships as definitions</td>
</tr>
<tr>
<td>Transformative learning</td>
<td>Examines the validity of what we already know and in what way 'knowing' may constrain, shape, and distort skills and cognitive capacities that would otherwise be available to us. It provides us with the opportunity to examine our everyday worldview and those pre-existing frames of reference that are relative to what we are studying. Provides one with new openings for being and new openings for action that were previously unavailable within the constraints imposed by worldview and frames of reference that one wound up with.</td>
</tr>
<tr>
<td>Unwanted yet persists</td>
<td>Whatever is unwanted by you and yet is present in your life either from time to time, or usually present in certain situations, or always present for you (even if in the background).</td>
</tr>
</tbody>
</table>

Amy Sharp, Glossary Version 2010-07-29
<table>
<thead>
<tr>
<th>Word/Phrase</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Veil of Invisibility</td>
<td>7 factors that conceal the opportunity for performance 1) Integrity is a virtue; 2) self deception, 3) Integrity is keeping one’s word; 4) fear @ acknowledging not being able to keep word; 5) Integrity is not seen as a factor of production; 6) NOT Doing Cost/Benefit Analysis on GIVING One’s Word; 7) DOING Cost/Benefit Analysis on HONORING One’s Word</td>
</tr>
<tr>
<td>Way you wound up being</td>
<td>Our repertoire for being and acting. A limited set of possible ways of being, and a certain set of formulas or strategies for success, or at least for getting by. It constrains you to a certain range of expression, your defauly opportunity set of possible ways of being.</td>
</tr>
<tr>
<td>Winning formula</td>
<td>In the moment of making that decision, it seems that there is some way of being that wins in life, or that in certain kinds of situations in which you are involved there are certain ways of being that win in those situations – which way of being you decided that you can never be. [so, the formula we adopt becomes our way just because we ‘thought (erroneously, probably) that we couldn’t be one way…. EX: not athletic, smart, popular] As a result of being a compensation, there is little real self-expression or joy in the exercise of those winning formula fixed ways of being, even when they actually win.</td>
</tr>
<tr>
<td>Word (your word)</td>
<td>Six components of your word: 1) what you said, 2) what you know, 3) what is expected, 4) what you say is so, 5) standing for something, and 6) moral, ethical and legal standards.</td>
</tr>
<tr>
<td>Worldview</td>
<td>Model of reality constitutes by a network of unexamine ideas, beliefs, biases, prejudices, social and cultural embeddedness, and taken-for-granted assumptions</td>
</tr>
</tbody>
</table>
# India Leadership Course Evaluation November 2010

All answers on a 5 point scale, unless otherwise noted:

1 = disagree  
2 =  
3 = neither agree nor disagree  
4 =  
5 = agree

## 1. PROMISES OF THE COURSE

*Obviously, you cannot know yet the full extent of the impact this course will have on you. Please answer the following to the best of your present knowledge.*

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Av</th>
<th>Med</th>
<th>NR</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>2</td>
<td>7</td>
<td>71</td>
<td>136</td>
<td>4.58</td>
<td>5.00</td>
<td>3</td>
</tr>
</tbody>
</table>

This course delivered on its promise:  
“You will have experienced whatever personal transformation is required for you to leave the course **being who you need to be to be a leader**, and with **what it takes to exercise leadership effectively**.

In other words, **you will be a leader.**”

## 2. OVERALL PROGRAM

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Av</th>
<th>Med</th>
<th>NR</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>1</td>
<td>10</td>
<td>25</td>
<td>154</td>
<td>4.69</td>
<td>5.00</td>
<td>26</td>
</tr>
</tbody>
</table>

My overall rating of the course is that it was **one of the three best courses I’ve ever taken**

The course **effectively** addressed concerns, questions, and issues important to leadership and my practice of it.

The overall contents of the course lived up to my expectations.

The overall contents of the course were in line with the course descriptions as mentioned on the website.

I will be able to use the teachings of the course in my personal and professional development.

There was a lively interaction between theory and practice.

The course was well structured.
I award this course an overall grade of X where X is a number from 1 (lowest) to 10 (highest)

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>7.5</th>
<th>8</th>
<th>8.5</th>
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<td>0</td>
<td>3</td>
<td>4</td>
<td>16</td>
<td>4</td>
<td>55</td>
<td>3</td>
<td>65</td>
<td>3</td>
<td>55</td>
<td>8.64</td>
<td>9.00</td>
<td>9</td>
</tr>
</tbody>
</table>

All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 = neutral
3 = agree

3. THE METHOD OF PRESENTING THE CONTEXTUAL FRAMEWORK FOR LEADERSHIP

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Av</th>
<th>Med</th>
<th>NR</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>5</td>
<td>7</td>
<td>19</td>
<td>47</td>
<td>138</td>
<td>4.42</td>
<td>5.00</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>3</td>
<td>17</td>
<td>43</td>
<td>152</td>
<td>4.57</td>
<td>5.00</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>3</td>
<td>29</td>
<td>41</td>
<td>137</td>
<td>4.69</td>
<td>5.00</td>
<td>3</td>
</tr>
</tbody>
</table>

Write-in comments:

______________________________________________________________________
______________________________________________________________________
______________________________________________________________________

4. BREAKS AND OVERNIGHT ASSIGNMENTS

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
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<th>Med</th>
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<tbody>
<tr>
<td></td>
<td>0</td>
<td>1</td>
<td>9</td>
<td>47</td>
<td>159</td>
<td>4.69</td>
<td>5.00</td>
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<tr>
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<td>159</td>
<td>4.69</td>
<td>5.00</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>1</td>
<td>1</td>
<td>6</td>
<td>29</td>
<td>178</td>
<td>4.78</td>
<td>5.00</td>
<td>4</td>
</tr>
</tbody>
</table>

Write-in comments:
## 5. SHARING

| Having participants share their personal experiences with the material was an important and useful design element. | 2 2 8 28 179 | 4.74 | 5.00 | 0 |
| Sharing must be included in future versions of this program. | 2 1 8 17 183 | 4.79 | 5.00 | 8 |

Write-in comments:

______________________________________________________________________
______________________________________________________________________
______________________________________________________________________
______________________________________________________________________

## 6. GROUPS

| Being in groups was an important and useful course design element. | 1 0 7 16 84 | 4.69 | 5.00 | 111 |
| Groups must be included in future versions of this program. | 1 0 2 11 90 | 4.82 | 5.00 | 115 |

Write-in comments:

______________________________________________________________________
______________________________________________________________________
______________________________________________________________________
______________________________________________________________________
7. RATE THE EFFECTIVENESS OF THE INSTRUCTORS

<table>
<thead>
<tr>
<th>Instructor</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Av</th>
<th>Med</th>
<th>NR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Werner Erhard</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>9</td>
<td>205</td>
<td>4.94</td>
<td>5.00</td>
<td>3</td>
</tr>
<tr>
<td>Mike Jensen</td>
<td>0</td>
<td>0</td>
<td>22</td>
<td>69</td>
<td>125</td>
<td>4.48</td>
<td>5.00</td>
<td>3</td>
</tr>
<tr>
<td>Steve Zaffron</td>
<td>0</td>
<td>5</td>
<td>24</td>
<td>74</td>
<td>113</td>
<td>4.37</td>
<td>5.00</td>
<td>3</td>
</tr>
<tr>
<td>Kari Granger</td>
<td>2</td>
<td>5</td>
<td>18</td>
<td>67</td>
<td>124</td>
<td>4.42</td>
<td>5.00</td>
<td>3</td>
</tr>
</tbody>
</table>

The instructors were competent in their field of expertise and were able to transfer the course contents in a clear and understandable manner

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Av</th>
<th>Med</th>
<th>NR</th>
</tr>
</thead>
<tbody>
<tr>
<td>The instructors communicated well with the participants</td>
<td>0</td>
<td>0</td>
<td>5</td>
<td>42</td>
<td>170</td>
<td>4.76</td>
<td>5.00</td>
</tr>
<tr>
<td>The instructors were open to questions and remarks of the participants</td>
<td>2</td>
<td>2</td>
<td>12</td>
<td>44</td>
<td>157</td>
<td>4.62</td>
<td>5.00</td>
</tr>
<tr>
<td>The instructors presented the course in a captivating manner</td>
<td>2</td>
<td>0</td>
<td>10</td>
<td>51</td>
<td>153</td>
<td>4.63</td>
<td>5.00</td>
</tr>
</tbody>
</table>

Write-in comments:
____________________________________________________________________
____________________________________________________________________
____________________________________________________________________

IS THERE ANYTHING ELSE?
____________________________________________________________________
____________________________________________________________________
____________________________________________________________________

Circle one: Asia Plateau IC Center for Governance MW Corporation
Business Government Academic Student Academic Faculty

OPTIONAL

NAME
This page intentionally left blank
Mays School Leadership Course Evaluation June 2010

All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = neither agree nor disagree
4 =
5 = agree

### 1. PROMISES OF THE COURSE

Obviously, you cannot know yet the full extent of the impact this course will have on you. Please answer the following to the best of your present knowledge.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Av</th>
<th>Med</th>
<th>NR</th>
</tr>
</thead>
<tbody>
<tr>
<td>This course delivered on its promise:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot;You will have experienced whatever personal transformation is required for you to leave the course being who you need to be to be a leader, and with what it takes to exercise leadership effectively. In other words, you will be a leader.&quot;</td>
<td>1</td>
<td>1</td>
<td>10</td>
<td>29</td>
<td>61</td>
<td>4.46</td>
<td>5</td>
<td>1</td>
</tr>
</tbody>
</table>

### 2. OVERALL PROGRAM

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Av</th>
<th>Med</th>
<th>NR</th>
</tr>
</thead>
<tbody>
<tr>
<td>My overall rating of the course is that it was one of the three best courses I’ve ever taken</td>
<td>8</td>
<td>1</td>
<td>13</td>
<td>10</td>
<td>67</td>
<td>4.29</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>The course effectively addressed concerns, questions, and issues important to leadership and my practice of it.</td>
<td>2</td>
<td>2</td>
<td>4</td>
<td>34</td>
<td>60</td>
<td>4.45</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>The overall contents of the course lived up to my expectations</td>
<td>2</td>
<td>4</td>
<td>15</td>
<td>19</td>
<td>60</td>
<td>4.31</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>The overall contents of the course were in line with the course descriptions as mentioned on the website</td>
<td>1</td>
<td>1</td>
<td>8</td>
<td>22</td>
<td>65</td>
<td>4.54</td>
<td>5</td>
<td>7</td>
</tr>
<tr>
<td>The academic level of the course lived up to my expectations</td>
<td>3</td>
<td>9</td>
<td>14</td>
<td>17.5</td>
<td>56</td>
<td>4.15</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>I will be able to use the teachings of the course in my personal and professional development</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>14</td>
<td>85</td>
<td>4.77</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>There was a lively interaction between theory and practice</td>
<td>1</td>
<td>1</td>
<td>8</td>
<td>28</td>
<td>65</td>
<td>4.5</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>The course was well structured</td>
<td>3</td>
<td>2</td>
<td>6</td>
<td>32</td>
<td>59</td>
<td>4.39</td>
<td>5</td>
<td>2</td>
</tr>
</tbody>
</table>

I award this course an overall grade of X where X is a number from 1 to 10, where X=1 is lowest and X=10 is highest

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>7.5</th>
<th>8</th>
<th>8.5</th>
<th>9</th>
<th>9.5</th>
<th>10</th>
<th>Av</th>
<th>Med</th>
<th>NR</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>7</td>
<td>1</td>
<td>17</td>
<td>3</td>
<td>21</td>
<td>3</td>
<td>41</td>
<td>8.72</td>
<td>9</td>
<td>3</td>
</tr>
</tbody>
</table>
All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = neutral
4 =
5 = agree

### 3. THE METHOD OF PRESENTING THE CONTEXTUAL FRAMEWORK FOR LEADERSHIP

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Av</th>
<th>Med</th>
<th>NR</th>
</tr>
</thead>
<tbody>
<tr>
<td>The use of fully written out slides that are read word for word with the instructor commenting is effective in presenting this particular material.</td>
<td>1</td>
<td>3</td>
<td>13</td>
<td>28</td>
<td>58</td>
<td>4.35</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>This presentation method made the material accessible and useful to me.</td>
<td>0</td>
<td>5</td>
<td>8</td>
<td>30</td>
<td>58</td>
<td>4.40</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>This presentation method must be used in future versions of this program.</td>
<td>3</td>
<td>8</td>
<td>25</td>
<td>27</td>
<td>39</td>
<td>3.89</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>The instructors’ judgment on the amount of time spent with this presentation method was just right.</td>
<td>3</td>
<td>9</td>
<td>17</td>
<td>37</td>
<td>36</td>
<td>3.93</td>
<td>4</td>
<td>2</td>
</tr>
</tbody>
</table>

Write-in comments:

_____________________________________________________________________
_____________________________________________________________________
_____________________________________________________________________
_____________________________________________________________________
_____________________________________________________________________

### 4. BREAKS AND OVERNIGHT ASSIGNMENTS

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Av</th>
<th>Med</th>
<th>NR</th>
</tr>
</thead>
<tbody>
<tr>
<td>The assignment exercises were important and useful in developing myself to be a leader and exercise leadership effectively.</td>
<td>1</td>
<td>3</td>
<td>10</td>
<td>26</td>
<td>63</td>
<td>4.43</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>The assignments were constructed in a way that was accessible and useful to me.</td>
<td>0</td>
<td>2</td>
<td>13</td>
<td>31</td>
<td>55</td>
<td>4.38</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>The assignments must be included in future versions of this program.</td>
<td>0</td>
<td>2</td>
<td>12</td>
<td>21</td>
<td>66</td>
<td>4.5</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>The instructors’ judgment on the amount of time spent on the assignments was just right.</td>
<td>5</td>
<td>10</td>
<td>17</td>
<td>26</td>
<td>43</td>
<td>3.91</td>
<td>4</td>
<td>3</td>
</tr>
</tbody>
</table>

Write-in comments:

_____________________________________________________________________
_____________________________________________________________________
_____________________________________________________________________

2
## 5. SHARING

<table>
<thead>
<tr>
<th>Having participants share their personal experiences with the material was an important and useful design element.</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Av</th>
<th>Med</th>
<th>NR</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>0</td>
<td>7</td>
<td>14</td>
<td>82</td>
<td>4.69</td>
<td>5</td>
<td>0</td>
</tr>
</tbody>
</table>

Sharing must be included in future versions of this program.

| 0 | 0 | 4 | 14 | 82 | 4.78 | 5 | 4 |

Write-in comments:

______________________________________________________________________
______________________________________________________________________
______________________________________________________________________
______________________________________________________________________
______________________________________________________________________

## 6. COACHING TRIADS

<table>
<thead>
<tr>
<th>Being in groups was an important and useful course design element.</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Av</th>
<th>Med</th>
<th>NR</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>3</td>
<td>10</td>
<td>18</td>
<td>71</td>
<td>4.50</td>
<td>5</td>
<td>1</td>
</tr>
</tbody>
</table>

Groups must be included in future versions of this program.

| 2 | 1 | 11 | 13 | 75 | 4.55 | 5 | 2 |

Write-in comments:

______________________________________________________________________
______________________________________________________________________
______________________________________________________________________
______________________________________________________________________
______________________________________________________________________
7. RATE THE EFFECTIVENESS OF THE INSTRUCTORS

<table>
<thead>
<tr>
<th>Instructor</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Av</th>
<th>Med</th>
<th>NR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Werner Erhard</td>
<td>0</td>
<td>3</td>
<td>1</td>
<td>16</td>
<td>82</td>
<td>4.74</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>Mike Jensen</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>25</td>
<td>76</td>
<td>4.70</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>Steve Zaffron</td>
<td>2</td>
<td>3</td>
<td>5</td>
<td>23</td>
<td>68</td>
<td>4.50</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>Kari Granger</td>
<td>0</td>
<td>4</td>
<td>5</td>
<td>28</td>
<td>65</td>
<td>4.51</td>
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Write-in comments:
____________________________________________________________________
____________________________________________________________________
____________________________________________________________________
____________________________________________________________________

IS THERE ANYTHING ELSE?
____________________________________________________________________
____________________________________________________________________
____________________________________________________________________
____________________________________________________________________

OPTIONAL

NAME______________________________________________________

E-MAIL ADDRESS______________________________________________________

Circle one: Student TAMU Faculty Faculty at Other University Other
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Erasmus Course Evaluations June 2009

Number of Participant Responses To Each Question For Each Point on the 5-Point Scale (NR=No Response)

All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = neither agree nor disagree
4 =
5 = agree

1. PROMISES OF THE COURSE
Obviously, you cannot know yet the full extent of the impact this course will have on you. Please answer the following to the best of your present knowledge.

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This course delivered on its promise:

“You will have experienced whatever personal transformation is required for you to leave the course being who you need to be to be a leader, and with what it takes to exercise leadership effectively.

In other words, you will be a leader.”

2. OVERALL PROGRAM

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</table>

© Copyright 2010-2011. Werner Erhard, Michael C. Jensen. All rights reserved
I award this course an overall grade of (1 to 10)       8.85 9 3

3. PRE-COURSE READING: INTRODUCTION TO THE COURSE DOCUMENT
   (WORLDVIEW AND FRAMES OF REFERENCE)

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4. PRE-COURSE READING: BILL GEORGE ON LEADERSHIP AND CRUCIBLE EVENTS

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**6. SEMINAR TOPIC: CONTEXTUAL FRAMEWORK – LEADERSHIP AS A REALM OF POSSIBILITY**

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**7. SEMINAR TOPIC: PERCEPTUAL CONSTRAINT – ALREADY ALWAYS LISTENING**

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**8. SEMINAR TOPIC: CONTEXTUAL FRAMEWORK – LEADERSHIP AS A TERM**

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### 9. SEMINAR TOPIC: BEING AND ACTION ARE A CORRELATE OF THE OCCURRING

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### 12. SEMINAR TOPIC: CONTEXTUAL FRAMEWORK – LEADERSHIP AS A CONCEPT (FUTURE)

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### 14. SEMINAR TOPIC: FUNCTIONAL CONSTRAINT - RACKETS

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### 15. SEMINAR TOPIC: FUNCTIONAL CONSTRAINT – LIFE SENTENCE

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### 16. SEMINAR TOPIC: FUNCTIONAL CONSTRAINT – GENESIS OF IDENTITY

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**17. SEMINAR TOPIC: CONTEXTUAL FRAMEWORK – LEADERSHIP AS A PHENOMENON (AUTHENTIC LISTENING)**

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**18. SEMINAR TOPIC: CONTEXTUAL FRAMEWORK – LEADERSHIP AS A PHENOMENON (WORD TO WORLD FIT AND WORLD TO WORD FIT)**

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**19. SEMINAR TOPIC: CONTEXTUAL FRAMEWORK – CREATING A CREATED FUTURE**

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20. **SEMINAR TOPIC: ORGANIZING FOR A CREATED FUTURE (EFFECTIVE MANAGEMENT)**

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21. **THE METHOD OF PRESENTING THE CONTEXTUAL FRAMEWORK FOR LEADERSHIP**

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22. **BREAKS AND OVERNIGHT ASSIGNMENTS**

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### 23. SHARING

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Having participants share their personal experiences with the material was an important and useful design element.

Sharing must be included in future versions of this program.

### 24. GROUPS

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Being in groups was an important and useful course design element.

Groups must be included in future versions of this program.

### 25. RATE THE EFFECTIVENESS OF THE INSTRUCTORS

<table>
<thead>
<tr>
<th>Werner Erhard</th>
<th>Mike Jensen</th>
<th>Kari Granger</th>
<th>Steve Zaffron</th>
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<tr>
<td>0 1 3 10 91</td>
<td>0 0 2 29 74</td>
<td>0 0 4 28 73</td>
<td>1 1 6 31 66</td>
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The instructors were competent in their field of expertise and were able to transfer the course contents in a clear and understandable manner.

The instructors communicated well with the participants.

The instructors were open to questions and remarks of the participants.

The instructors presented the course in a captivating manner.

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1. WHAT WE ARE DOING WHEN LEADING THIS COURSE

a. SHIFTING CONTEXT

(1). Context versus Content

(a). Context shapes the content (what you say and what you do).

i. Behind a slow driver (grandma)
ii. Blue lights & yellow car
iii. Example – Ben

(2). Name of the game is delivering context: if you deliver context, people will naturally produce different behavior.

(3). Given the fundamental theorem of the course begins with our actions are a correlate of the way in which the circumstances show up for us,

(a). We are enabling the students to be different observers.

(b). What that looks like in the classroom:

i. Start with how they observe the situation now.
ii. Take a look at how their actions are perfectly correlated with the way the world shows up for them.
iii. Take a look at the results those actions are going to produce.
iv. Then engage them with questions that have them think about new ways of observing the situation.
v. Ask them which way of observing the situation has the most power given their commitment and then give them the opportunity to choose.

b. EXPANDING ONE’S OPPORTUNITY SET FOR BEING AND ACTING: LEADERSHIP AS A REALM OF POSSIBILITY

(1). If you think about the way we in the leadership discipline have been teaching leadership, we have actually been narrowing one’s opportunity set of being and acting.

(a). Our students start out with a large opportunity set and bit by bit it is narrowed by prescribed traits and styles
(b). Be these 5 ways, act this way in this situation, don’t do “a”, always do “b”

(2). Expanding one’s Frame of Reference (Perceptual Constraint): provide an environment for the students to explore what is limiting their exercise of leadership and where they are confined to being x or y way, but not z way.

c. TAKING AWAY WHAT IS IN THE WAY

(1). People naturally respond to situations in the world in a way that is completely appropriate to that situation except when something comes between the person and the situation that limits his or her perception of the situation and/or his or her ability to respond to that situation.

(a). Wag Dodge
(b). Example - Trevor White

(2). The specific knowledge about the content of leadership or even about leadership comes back in as a light shining on what it is you are dealing with versus between you and what you are dealing with.

2. WHAT IT LOOKS LIKE WHEN LEADING THIS COURSE

a. METHODOLOGY

(1). Reading slides: there is a difference between the student reading the course slides on their own and having someone who has mastered the course reading the slides aloud.

(2). Repetition: repetition is a part of our teaching methodology. This course uses repetition intentionally. We will say some things more than once and even more frequently say the same thing in different words.

(3). Distinguishing Distinctions: what is undistinguished runs you.

(4). Interactions and coaching

b. ASSIGNMENTS

(1). Purpose: Shift Responsibility & Provide access, leaving students able to empower themselves

(2). Intellectual learning vs. experiential learning: homework is designed to have the course distinctions come alive for them. To understand a declaration is very different than declaring something.
**3. THE COURSE IS A MANUAL FOR LEADING THE COURSE: WHAT IT TAKES TO DELIVER THIS COURSE**

**a. Delivering the Course**

1. The course is a manual for leading the course.
2. What is required from the instructor in transformative learning is different than what is required from the instructor in informative learning and that is an important part of making this available to academic institutions.
   b. Teachers are often thrown to make it understandable as if they were writing a book, instead of training people to lead.
   c. You want them committed to walking out altered as human beings and leaders, leaving them with ways of being that they did not walk in with.
   d. How you relate to them: a set ‘thing’ versus someone ‘becoming’.
3. Exercise Leadership
   a. It is vitally important that the instructor exercise leadership in the way we have distinguished—that their leadership brings into realization a possibility that wasn’t going to happen anyway. This allows the course to live as a reality for the instructor and not as an abstraction. The instructors must be on the court being a leader themselves.
   b. Stand for student’s bigness, not their smallness.

**b. Your Development – What You Get Out of Leading This Course**

1. You will master the course: you being a leader and exercising leadership effectively.
   a. Be a demonstration of the course distinctions, of someone taking the course on – be a great student.
      i. ‘Knowing’ how to be as a leader versus being a leader.
      ii. You are not coming from ‘I’ve arrived’ – as soon as you are that you have made it; there is no growth and development or learning.
      iii. You get to learn from the students and with the students.
   b. Taking the course with the students: you are leading an expedition.
2. You develop the capacity to be with the room being confused, angry, upset, not understanding, etc...
everyday actions thrived off of them checking a box

In this course, the graded events provided the opportunity for me to demonstrate my accomplishment of the course learning goals.

I gave my best possible effort to learning in this course.

The course addressed concerns, questions, and issues important to leadership and to my exercise of leadership.

This course challenged me to consider new perspectives.

This course provided me an opportunity to reflect on my personal role as a leader.

Through this course I recognized aspects about myself that I was previously unaware of

I was challenged to critically examine my interpretations, beliefs, assumptions and worldview in a way that resulted in growth and development as a leader.

I have witnessed my leadership shift to a new level in my personal and professional life here at USAFA in this term as a direct result of my participation in the course

I can see how I will apply the concepts presented in this course in my role as a leader.

I feel it is my responsibility to enact positive change within the organizations I belong to.

This course gave me the ability to reframe problems to find new solutions.

In this course, the USAFA outcome "Commission leaders of character/leadership/integrity/etc. seen by this course rely on the fact that you as a student chose to "

In this course, the USAFA outcome "Commission leaders of character committed to societal, professional and individual responsibilities" was addressed.

In this course, the USAFA outcome "Commission leaders of character who engage in ethical reasoning and action" was addressed.

In this course, the USAFA outcome "Commission leaders of character who have a respect for human dignity" was addressed.

In this course, the USAFA outcome "Commission leaders of character who engage in lifelong development and contributions" was addressed.

In this course, the USAFA outcome "Commission leaders of character who are competent to interact and be involved with different cultures" was addressed.

This is one of the three most important courses I have taken in my life.

Write-in comments:

Fri, Apr 3, 2009

-- The graded events helped me to demonstrate my learning from the course and to figure out where I need to learn more/make progress
-- I tried to apply it in my every day activities and put myself on the court with the principles we learned in class
-- This course addressed issues I didn't realize were issues or of importance to leadership until we uncovered their power
-- Everyday I was hit with how my interpretations, beliefs, assumptions and worldview play out in my life and how they limit me
-- I feel it is my responsibility to enact positive change within the organizations I belong to, otherwise we're encouraging the predictable future and not being a leader with a new realm of possibilities
-- This course gave me the ability to reframe problems to find new solutions, because it forced me to listen authentically to the issues at hand and break down my wall of bricks to see new possibilities
-- Our project was centered on keeping ourselves committed to our own development and that of society and the AF
-- By examining our worldviews and frames of reference we are able to see when we are not being respectful of ourselves and others
-- We are all more committed to at least one way of serving the nation than we could ever imagine! (project)
-- I think we are all more capable of interacting with others from the lessons we have learned from our class discussions and the numerous viewpoints individuals have
-- Hands down the best to date and I'm not expecting to encounter a better one
-- My project has helped me to realize the shortcomings I've had in the past and why I need to get complete with them before I can lead myself and others
-- The course experiments helped me to build the lessons of the course to give me the overall understanding that I've gained from it
-- Course activities helped me grow in my ability to respect human dignity (both of myself and others). Graded Events were wonderful and I received excellent feedback. This is an excellent course with an excellent instructor, and I nearly always gave my best effort.
-- This course is extremely useful and relevant, and improved my ability to handle problems that lack clear solutions.
-- This course is probably one of the most important courses I have ever taken. It has challenged me to be the person that I am committed to being, to take proactive stands for my commitments, to learn new things about myself, to uncover the best way of being a leader for me, and to become a leader at a whole new level
-- BS 480 was instrumental in my development as a leader. These breakthroughs in character/leadership/integrity/etc. seen by this course rely on the fact that you as a student chose to put yourself through the transformation. The bottom line is that this information NEEDS to be taught at a greater level here at the Air Force Academy, but to force it upon people who do not want it would detract from the power presented by the course.

Faculty Auditor Comments:

-- If everyone at USAFA had BS480 concepts, we’d rock! It belongs in the curriculum!
-- BS480 concepts are, by far, the most powerful, get-to-the-core concepts I have ever learned. You would be proud to know that there were light bulbs going on all the time; both in and out of class. I am absolutely convinced that we have been given the tools (as promised by the course) to be truly extraordinary leaders. The concepts “forced” us to look at ourselves and our actions like no other course and “forced” us to put those tools into practice at a very deep level. Seeing/experiencing the cadets (and me!) metamorphosis in class was amazing. Transformative learning was absolutely taking place--no doubt. The eyebrows would knit, the eyes would look inward, the “oh my gods” would rear their heads. Talk about a tie to Human Dignity and Respect! Self-respect and respect for others was
everywhere! And talk about giving USAFA the tools to make that cultural shift from “it’s all about me” to “it’s all about you.” These concepts would do it.

**Big Rocks:**

- **Authentic Leadership.** The class was an oasis because it was real. We all slowly stripped away our layers of inauthenticities which created a safe space for an amazing dialogue each class period. We learned that no “way of being” is excluded from being a leader. The course gave “powerful access to the ‘range of being’ required to be a leader.” Being “authentic about our inauthenticities” and how that applied to leadership was huge.

- **True leaders create the future.** Just this idea – that the leader creates the future that wasn’t going to happen anyway – was huge. Now, add the idea that I, as a leader, need to align my actions with the future I’m trying to create – this quadrupled the value of this concept for me. We all walked away from the class learning the technique of discovering breakdowns and breakthroughs. It goes sort of like this: when we have breakdowns, we just need to look at where our actions are not aligned with what we said we were committed to. And viola – breakthrough! Oh, it’s not that easy, but that’s how the process goes.

- **How to create a created future.** Once again, the concepts here were huge. In a created future, people “must see an opportunity for them to personally make a noteworthy contribution, must see an opportunity to fulfill their concerns, and must see an opportunity for self-expression.” And leaders must recognize and act on these (as we called them in class) “design elements” of creating a created future.

- **Integrity as a Positive Model.** The model of integrity -> workability -> performance is a great way to look at integrity. It takes the whole “I’m wrong” or “it’s bad” out of the equation. Now add the whole idea of “honoring ones word” and the concept once again quadrupled in value for me. If everyone at USAFA just knew this golden nugget, what a superior work environment we would have. This model of integrity gives cadets access to a tangible definition—a working definition, if you will—WRT to integrity versus “nicely words on a wall.”

- **Winning Strategies & Rackets.** Winning Strategies are designed to defend against getting a “no.” Rackets are “judgments, justifications and reasons.” The course taught us that “what is indistinguishable runs us.” Identifying our own Winning Strategies and/or Rackets was a big deal (should I dare say the word “huge” at this point?!) from “them” to “I.” Being responsible and making our work align with our values was a powerful learning experience. And what a world it would be if we all felt that way.

- **Being responsible.** Imagine that?! Being responsible for our “way of being.” The issues are not “out there”…they are “in here.” And what a world it would be if we all felt that way. The focus shifts the “blame” from “them” to “I.” It mellows the emotion. Oh, you mean, I’m responsible for how I act and what I say? Ohhh…I get it now. I shouldn’t be pissed off at so-o-so…I am responsible for that.

- **Background/Foreground.** The course dug deep and brought forward those things that are indistinguishable to us. As mentioned earlier, “what is indistinguishable runs us.” These subtle and often unknown “ways of being” inhibit being awesome. Bringing the background to the foreground so it can be dealt with was a big concept.

- **Context and Conditions.** “Context is decisive.” Discussing and discovering the difference between context and conditions and where these play out in our daily lives catapulted the class to a higher level of understanding on “the way things are around here.”

- **Have a strong relationship with failure.** Now this was an interesting twist. We had an course experiment to “get 10 no’s.” “Forcing” us outside our comfort zone (once again) to go talk to folks that we most likely knew would say “no” to our leadership project. Attempting enrollment that we were pretty sure would fail. Very revealing exercise. We also learned that conflict is not only ok, but unavoidable for great things to happen.

- **Enrollment.** Huge. We all assume by just communicating a request, that folks are automatically enrolled…automatically bought in…not so! (You might be thinking: well, duh!). But it was personally, a big breakthrough for me. I assumed everyone was enrolled after the Character Weekend. Not so! I didn’t understand why we weren’t moving out! Why is this taking so long?! Let’s go! Gen Regni said so! Now, I know one of the reasons why. Folks weren’t enrolled. We weren’t articulating the big picture. Now, I can come at that situation (or any future one) much more effectively.

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**Fri, Apr 3, 2009**

- **The illusion of choice/The Cosmic Joke** – these are concepts around the discussion on past-derived futures. Understanding this and understanding that this is why leadership matters was a big deal. To paraphrase from class: we’re all about being truly effective leaders; not just managers of what was going to happen anyway. But learning the importance of “true leadership is to alter the context people are living into causing action in the present.”

- **Time for reflection.** This class is a case in point for how valuable reflection is. Stretching the content over 40 lessons is, in my opinion, much better than a 4-day course. There’s time to reflect. And, the reflection paper topics were spot on. Also, several times Kari would assign us “just be aware” homework. Just be aware of how you’re listening. Just be aware of what you’re saying. Then we’d write a half-page reflection and talk about it next class. Perfect.

- **And lastly, just the tone of the classroom.** Kari set the bar high from day #1 by setting expectations and having us sign a “contract” to be mentally and physically prepared for and engaged in every single class. About 4 weeks in, we faltered. She called us on it (including me!) and the reaction was way cool. Comments like: I didn’t think you really meant it… I didn’t even think to email you and tell you I didn’t get the reading done…Boy, that would be amazing if all my teachers did that. We were all brought back “in integrity.” Then mid-Oct, she declared a “breakdown” on turning in assignments. Once again, she held the class accountable and everyone got back “in integrity.” A perfect, living example of getting back “in integrity.” Another aspect was “putting us on the court.” We were not allowed to be observers. We had to put skin in the game. I loved the day when she told one of the cadets who was obviously running their racket: “I’m not going to let you getting your winning strategy work in here. The message was: “Dude, you’re so much better than this. Cut the BS.” And another golden nugget: deliberately picking projects that were so big that there would be no way we could do it alone. Therefore, we all had to discover that we actually needed to LEAD, not just be the worker (…we’re all very familiar with the worker-bee winning strategy and had greatly succeeded at it in the past…but more is required for great things to happen). We were “forced” out of our comfort zone (again). And, lastly, and perhaps the most telling: Cadets wanted T40. Where else would that happen – cadets wanting another class period?!! Because of Kari’s TDY in Dec, several months ago she asked if the class would like to hold T40 or just wrap up at T39. They wanted T40! And as the end drew near I could see everyone going “darn it, I just want this to end!” Kari created such a super classroom environment; the tone was very much “in integrity.”

Small rocks:

- The course concepts take the emotion out of things. So, you screwed up in the past…so what? So you failed…so what? What does that get you? Let’s move on.

- Humility. This was an unlooked for consequence of the class—gaining humility. There are so many “oh, my gods” for me that it was unavoidable.

- Rhombuses and Triangles.

- Authentic listening/Already Always Listening.

- Realms of possibilities. Big concept. Big distinction. Knowing that all futures are possible and being ok with that was a big deal.

- Conversations disappear. Where is our word? Being organized for our created future. Where is “now”? Everything gets done in “the now.”

- Who’s in your circle? Who’s not? The flow of the class concepts was perfect.

Realm of Possibilities for the future:

- Teach these principles to staff and faculty. Part of CLCD’s curriculum. Part of this summer’s New Faculty and Staff Development/Orientation.

- Teach these principles again to cadets next fall

- If we need to “dry run” it with new instructor(s) at the helm, perhaps we could hold a course during summer school

- Have a follow-on course with BS480 as a prerequisite. BS480 – as is; Follow-on – now that we are good coach-ees, let’s now become good coaches.

- The concepts moved us past the surface, normal way of learning/discovering tools and techniques for the “P” and “I” in PITO. It dug so much deeper. I am absolutely convinced we just armed 22 humans with amazing access to be as the course promised, inspired and ready to do truly extraordinary things.
Preposterous Claim: By mastering four, and only four communicative acts – what we call Action Modes – you can break communication’s genetic code.

In all interactions between people, there are four and only four types of utterances that can be made in conversation. Many communication problems occur when individuals become stuck in repeating certain action modes over and over again, or when certain sequences of roles become entrenched and occur repetitively undermining group learning and effective decision making.

<table>
<thead>
<tr>
<th>Action Mode</th>
<th>Examples</th>
<th>Positive Impacts on Group (when used prudently)</th>
<th>Negative Impacts on Group (when overused)</th>
</tr>
</thead>
</table>
| Move        | • Opening a new branch is the best solution  
             • Let’s take a break now | • Introduces new ideas and directions       
             • Invites reaction                       
             • Moves the group forward                | • No opportunity for dissent, support or buy-in  
             • Others’ views go underground          
             • Can be Intimidation or Control Tactic |
| Oppose      | • A new branch will only exacerbate our issues  
             • Let’s finish item 4 before we break | • Adds other data or perspectives          
             • Signals more steps may be needed      
             • Helps clarify and improve             | • Can be negative, whining, +/- or unsupportive   
             • Stops group from closure              
             • Unchecked escalation can disable and stress group |
| Follow      | • That makes the best sense to me as well.  
             • I agree, Let’s break now.              | • Helps others develop conclusions         
             • Accelerates group towards closure     
             • Builds coalitions & bridges           | • Can be wishy washy or overly compliant  
             • May mask other propensities           |
| Bystand     | • We need to reconcile J & A’s different goals…  
             • This discussion has gone one before with the same result… | • Enables reflection, bigger perspective, fairness  
             • Observation mode allows time to get “unhooked” | • Individual may hide & not commit personally  
             • May be perceived as uninterested, withdrawn or judgmental |

Kantor’s Four Player Model
from Structural Dynamics Theory of Face to Face Communications

➢ Great conversations and great teams include all four action modes over time.
➢ Outstanding Leaders know how to employ each of the four action modes to fit the situation at hand.

A simple, but powerful intervention

1. Describe the four player actions modes to the group. Help them identify* their own preferred and dominant action modes.
2. Engage the group or individuals in finding stuck, overused, or underused actions and to identify problematic sequences that reoccur.
3. Invite individuals to change their preferred or dominant mode – do something different.
4. Observe and reflect on the effects that the simple change of action mode can make on others’ behaviors and on the entire system.
5. Work with the group to identify situations and settings where they may be able to expand their behavioral repertoire and experience more productive interactions and results.

* Tools for coding four player action and ascertaining individual’s dominant propensity are available through Monitor Group; The Kantor Behavioral Profile Instrument Suite and Observation Deck (ODeck™).