

Harvard Business School Negotiation, Organizations and Markets Research Papers
HARVARD BUSINESS SCHOOL NOM UNIT WORKING PAPER NO. 09-038
SIMON SCHOOL OF BUSINESS WORKING PAPER NO. 08-03
BARBADOS GROUP WORKING PAPER NO. 08-02

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

WERNER 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 Worldwide LLC, and CEO, Vanto Group
szaffron@vantogroup.com

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

January 28, 2015

This course was taught at the Zayed University Convention Center, Dubai, UAE
6 - 8 January and 11 - 13 January, 2015

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, JE.

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

FAIR USE: You may redistribute this document freely, but please **do not post** the electronic file on the web. We welcome web links to this document at: <http://ssrn.com/abstract=1263835>. 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 for doing this, W. Erhard, M. Jensen, S. Zaffron, K. Granger, J. Echeverria.

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 twelve years in developing a course of the same title beginning at the University of Rochester Simon School of Business, USA from 2004 – 2008. The course was taught in the curriculum at the US Air Force Academy from 2008 to 2011 and in 2014 and 2015 (a version of the course was taught in 2012 and 2013); at Erasmus Academie Rotterdam, Netherlands, in June 2009 (a version of which was taught at the Erasmus University Law School from 2009 and 2010); at Texas A&M University Mays School of Business, USA, in June 2010; in India under the auspices of the IC Centre for Governance and MW Corporation in November 2010; at the Geisel School of Medicine at Dartmouth College, USA, in June 2012; at the University of British Columbia’s entrepreneurship@UBC, Canada, in June 2013; at Nanyang Technological University, Singapore, in July 2014; and the course was most recently held at the Zayed University Convention Center in Dubai, United Arab Emirates, in January 2015. Courses offered for the benefit of the Erhard-Jensen Ontological / Phenomenological Initiative include: Whistler, B.C. Canada, in October 2012; Cancun, Mexico, in October 2013; and Bermuda in November 2014.

We have also trained 92 faculty members from around the world to teach the course in their universities and colleges, 22 of these currently teach either the full semester course or a version thereof in their respective institutions. 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 5th of five pre-course readings): “Introductory Reading for Being A Leader and the Effective Exercise of Leadership: An Ontological / Phenomenological Model” see: <http://ssrn.com/abstract=1585976>

A directory to all five of the pre-course readings can be found at: <http://ssrn.com/abstract=2296334>

INTRODUCTION TO THE COURSE

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

A Few Words On Ontology

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

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

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

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

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

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

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

The Underlying Theory of the Course: Element I

The Four Foundational Factors of Leadership:

- **Integrity** (in our model a positive phenomenon):
 - Being whole and complete – achieved by “honoring one’s word” (creates workability, develops trust).
- **Authenticity**
 - Being and acting consistent with who you hold yourself out to be for others, and who you hold yourself to be for yourself. When leading, being authentic leaves you grounded, and able to be straight without using force.
- **Being 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.
- **Being Cause in the Matter:**
 - By “Being Cause in the Matter” we mean being cause in the matter of everything in your life as a stand you take for yourself and life – and acting from that stand. This contrasts with it being your fault, or that you failed, or that you are to blame, or even that you did it. It is not true that you are the cause of everything in your life. Rather, that you are the cause of everything in your life is a place to stand from which to view and deal with life.

The Underlying Theory of the Course: Element II

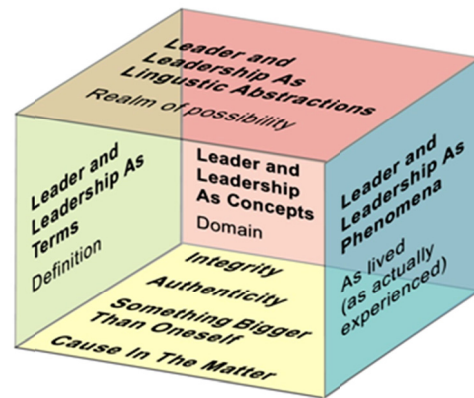
Distinguishing Leader and Leadership: Our Contextual Framework

- Employing our Contextual Framework for leader and leadership, we work with the students to create for themselves what it is to *be* a leader, and what it is to *exercise* leadership effectively as a *context that uses them*. By “a context that uses them”, we mean a context that has the power to leave students in any leadership situation *being* a leader and *exercising* leadership effectively as their *natural self-expression*. (As it has been said: “the context is decisive”.)
- By “a context that has the power to leave students being a leader and exercising leadership effectively as their *natural self-expression*”, we mean the following: a context that has the power in any leadership situation to shape the way in which the circumstances the students are dealing with occur for them such that their naturally correlated way of *being* and *acting* is one of being a leader and exercising leadership effectively. Note: being and action are a natural correlate of the way in which the circumstances on which and in which a person is acting occur (show up) for that person.
- Students begin to create this context for themselves by first freeing themselves from the constraints and shaping imposed by their network of unexamined ideas, beliefs, biases, social and cultural embedded-ness, and taken-for-granted assumptions relative to what it is to be a leader and what it is to exercise leadership effectively. This then allows the students 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)
See: <http://ssrn.com/abstract=920625>
<http://ssrn.com/abstract=932255>
<http://ssrn.com/abstract=1511274>
 - **Authenticity**
 - **Committed to Something Bigger than Oneself**
 - **Being Cause in the Matter**



The Underlying Theory of the Course: Element III

The Ontological Constraints that inhibit leadership:

- Having distinguished what it is to be a leader, and what it is to exercise leadership effectively, as a context that has the power to give students the *being* of a leader and the *actions* of effective leadership as their natural self-expression, we provide students with exercises that allow them to become aware of and remove the ontological perceptual and functional constraints imposed on their natural self-expression.
- **Ontological Perceptual Constraints:** The source of our ontological perceptual constraints is our network of unexamined ideas, beliefs, biases, social and cultural embedded-ness, and taken-for-granted assumptions about the world, others, and ourselves. These ontological perceptual constraints limit and shape what we perceive of what is actually there in the situations with which we are dealing. As a consequence, if we do not remove these perceptual constraints, then in any leadership situation we are left dealing with some distortion of the situation we are actually dealing with.
- **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 Worldwide LLC, as well as from an international, interdisciplinary group of scholars, consultants and practitioners working under the name of The Barbados Group. The ideas and the methodology created by Werner Erhard underlie much of the material.

Note To The Reader

This course was first developed by the authors over a five year period at the University of Rochester Simon School of Business, USA (2004 – 2008) working each year with 70 to 115 undergraduates, graduate students, administrators, alumni, business executives and consultants, and faculty from various academic institutions. We also taught this developmental course in 2009 to 110 participants at Erasmus Academie Rotterdam, NL, in 2010 to 120 participants at Texas A&M University Mays School of Business, USA, in November 2010 to 212 participants in India under the auspices of the IC Centre for Governance and MW Corp, in 2012 to 147 participants at the Geisel School of Medicine at Dartmouth College, USA, in 2012 to 135 participants in Whistler, B.C. Canada, in 2013 to 66 participants at entrepreneurship@UBC, University of British Columbia, Vancouver B.C., Canada,, in 2013 to 195 participants in Cancun, Mexico, in 2014 to 167 participants at Nanyang Technological University, Singapore, in 2014 to 177 participants in Bermuda and in 2015 to 309 participants at the Zayed University Convention Center, Dubai, UAE. This course was also taught as part of the academic curriculum to cadets and faculty at the US Air Force Academy from 2008 to 2011. A version of this course is currently being taught in the curriculum at the US Air Force Academy, a version of this course was taught at the Erasmus University Law School, NL, 2009-2011 and at Texas A&M Health Science Center and Mays Business School, USA 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 1000 pages of PowerPoint slides, Word documents, and exhibits – is a collection of all the slides and assignments used in the course. Parts of the course have not yet been reduced to slides or documents. We will continue to document those parts of the course as we continue our research. While the course is still a work in progress, we, the authors and instructors, are making all the materials available through SSRN (Social Science Research Network) to any faculty member who wishes to teach versions of the course in any university or college setting.

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

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

TABLE OF CONTENTS

Note: The page numbers in this table of contents are the page numbers in the aggregate pdf file, not the page numbers at the bottom of each or any of the documents included in this pdf file. You can see the page numbers of the pdf file in the top of the pdf screen or in the Page Navigator in Acrobat that is accessible from the View Menu.

1.	<u>TITLE PAGE</u>	<u>1</u>
2.	<u>ABSTRACT</u>	<u>2</u>
3.	<u>INTRODUCTION TO THE COURSE</u>	<u>4</u>
4.	<u>NOTE TO THE READER</u>	<u>8</u>
5.	<u>TABLE OF CONTENTS</u>	<u>9</u>
6.	<u>EMAIL WELCOME LETTER</u>	<u>22</u>
7.	<u>INTRODUCTORY INFORMATION, PRE-COURSE READING AND ASSIGNMENTS FOR LEADERSHIP FOR THE COURSE</u>	<u>24</u>
8.	<u>LEADERSHIP PROJECT LAUNCH ASSIGNMENT</u>	<u>31</u>
9.	<u>THE SLIDE-DECK TEXTBOOK TITLE PAGE OF THE COURSE</u>	<u>34</u>
10.	<u>INSTRUCTORS OF THE “BEING A LEADER” COURSE</u>	<u>35</u>
11.	<u>AUTHORS OF THE “BEING A LEADER” COURSE</u>	<u>36</u>
12.	<u>INSTRUCTORS OF THIS COURSE</u>	<u>37</u>
13.	<u>WHERE WE HAVE DELIVERED THIS COURSE</u>	<u>40</u>
14.	<u>TRAINING OF FACULTY IN DELIVERING THE LEADERSHIP COURSE IN HIGHER EDUCATION</u>	<u>41</u>
15.	<u>THE PEOPLE WHO MAKE THIS COURSE POSSIBLE</u>	<u>42</u>
16.	<u>THE TERMS LEADER AND LEADERSHIP</u>	<u>43</u>
17.	<u>REGARDING OUR ONTOLOGICAL CONSTRAINTS</u>	<u>44</u>
18.	<u>HOW WE WILL WORK TOGETHER</u>	<u>45</u>
19.	<u>RIGOROUSLY MEASURING THE IMPACT OF OUR COURSE</u>	<u>55</u>
20.	<u>USE OF SLIDES</u>	<u>56</u>
21.	<u>HOW WE WILL WORK TOGETHER</u>	<u>60</u>

22.	<u>COURSE ADMINISTRATIVE MATTERS</u>	61
23.	<u>ADDRESSING WHAT WILL GET IN YOUR WAY OF REALIZING THE PROMISE OF THIS COURSE</u>	74
24.	<u>ALREADY-ALWAYS LISTENING: AN ONTOLOGICAL PERCEPTUAL CONSTRAINT</u>	75
25.	<u>BREAK-TIME ASSIGNMENTS</u>	101
26.	<u>LOGISTICAL ANNOUNCEMENTS</u>	110
27.	<u>MORNING BREAK, DAY 1</u>	111
28.	<u>WHAT WILL BE COVERED IN THIS SESSION</u>	112
29.	<u>WHAT YOU DISCOVERED IN COMPLETING YOUR ASSIGNMENT</u>	113
30.	<u>THE PURPOSE OF THE VARIOUS SEGMENTS PRESENTED IN THIS COURSE</u>	115
31.	<u>THE PROMISE OF THIS COURSE</u>	116
32.	<u>PURPOSE OF SEGMENTS OF THIS COURSE</u>	117
33.	<u>THE THREE FUNDAMENTAL STRUCTURAL ELEMENTS</u>	119
34.	<u>INTEGRITY: A REVIEW</u>	122
35.	<u>BREAK ASSIGNMENT</u>	133
36.	<u>LOGISTICAL ANNOUNCEMENTS</u>	135
37.	<u>LUNCH BREAK, DAY 1</u>	136
38.	<u>WHAT WILL BE COVERED IN THIS SESSION</u>	137
39.	<u>WHAT YOU DISCOVERED IN COMPLETING YOUR ASSIGNMENT</u>	138
40.	<u>WHAT IS THE RESULT OF MASTERING SOMETHING?</u>	139
41.	<u>MASTERY REQUIRES DISCOVERING FOR YOURSELF</u>	148
42.	<u>BREAK ASSIGNMENT</u>	156
43.	<u>LOGISTICAL ANNOUNCEMENTS</u>	158
44.	<u>AFTERNOON BREAK, DAY 1</u>	159
45.	<u>WHAT WILL BE COVERED IN THIS SESSION</u>	160
46.	<u>WHAT YOU DISCOVERED IN COMPLETING YOUR ASSIGNMENT</u>	161

47.	<u>ABOUT THE NATURE AND FUNCTION OF HUMAN BEINGS, TWO DISTINCT REALITIES</u>	162
48.	<u>OBJECTIVE CONTRASTED WITH SUBJECTIVE</u>	164
49.	<u>THE MODEL AND THE METHODOLOGY EMPLOYED IN THIS COURSE</u>	189
50.	<u>THE PEDAGOGICAL METHOD USED IN THIS COURSE</u>	193
51.	<u>IN OR OUT, CHOOSE</u>	196
52.	<u>IN OR OUT, CHOOSE: AUTHENTIC CHOICE</u>	199
53.	<u>BREAK ASSIGNMENT</u>	208
54.	<u>LOGISTICAL ANNOUNCEMENTS</u>	217
55.	<u>END OF DAY 1</u>	218
56.	<u>WHAT WILL BE COVERED IN THIS SESSION</u>	219
57.	<u>WHAT YOU DISCOVERED IN COMPLETING YOUR ASSIGNMENT</u>	220
58.	<u>CREATING A CONTEXT FOR YOUR PARTICIPATION IN THIS COURSE</u>	224
59.	<u>NUMBER OF PEOPLE IN THIS COURSE</u>	225
60.	<u>AN INTRODUCTION TO THE FIRST OF THE THREE FUNDAMENTAL STRUCTURAL ELEMENTS: THE FOUNDATION</u>	226
61.	<u>THE UNDERLYING STRUCTURE OF THIS COURSE – PART I</u>	227
62.	<u>AN INTRODUCTION TO THE SECOND OF THE THREE FUNDAMENTAL STRUCTURAL ELEMENTS: CONTEXTUAL FRAMEWORK</u>	229
63.	<u>THE UNDERLYING STRUCTURE OF THIS COURSE – PART II</u>	230
64.	<u>AN INTRODUCTION TO THE THIRD OF THE THREE FUNDAMENTAL STRUCTURAL ELEMENTS: ONTOLOGICAL CONSTRAINTS</u>	245
65.	<u>THE UNDERLYING STRUCTURE OF THIS COURSE – PART III</u>	246
66.	<u>REALIZING THE PROMISE OF THIS COURSE</u>	253
67.	<u>GROUPS</u>	254
68.	<u>BREAK ASSIGNMENT</u>	257

69.	<u>LOGISTICAL ANNOUNCEMENTS</u>	260
70.	<u>MORNING BREAK, DAY 2</u>	261
71.	<u>WHAT WILL BE COVERED IN THIS SESSION</u>	262
72.	<u>WHAT YOU DISCOVERED IN COMPLETING YOUR ASSIGNMENT</u>	263
73.	<u>THE POWER OF A CONTEXT TO USE YOU – A DEEPER CUT</u>	264
74.	<u>THE POWER OF A CONTEXT AND ITS IMPACT ON WAY OF BEING AND ACTING</u>	265
75.	<u>BREAK ASSIGNMENT</u>	300
76.	<u>LOGISTICAL ANNOUNCEMENTS</u>	302
77.	<u>LUNCH BREAK, DAY 2</u>	303
78.	<u>WHAT WILL BE COVERED IN THIS SESSION</u>	304
79.	<u>WHAT YOU DISCOVERED IN COMPLETING YOUR ASSIGNMENT</u>	305
80.	<u>POWER OF A CONTEXT TO USE YOU: AN EVEN DEEPER CUT</u>	306
81.	<u>THE POWER OF A CONTEXT</u>	307
82.	<u>WAY OF BEING AND ACTING</u>	308
83.	<u>YOUR INTERNAL STATE DOES NOT CAUSE YOUR ACTIONS</u>	323
84.	<u>BREAK ASSIGNMENT</u>	345
85.	<u>LOGISTICAL ANNOUNCEMENTS</u>	348
86.	<u>AFTERNOON BREAK, DAY 2</u>	349
87.	<u>WHAT WILL BE COVERED IN THIS SESSION</u>	350
88.	<u>WHAT YOU DISCOVERED IN COMPLETING YOUR ASSIGNMENT</u>	351
89.	<u>WHAT YOU ARE DEALING WITH</u>	352
90.	<u>WHAT IS MEANT BY THE TERM “OCCUR”</u>	354
91.	<u>WHAT IS MEANT BY THE TERM “CORRELATED”</u>	359
92.	<u>THE SOURCE OF YOUR WAY OF BEING AND ACTING</u>	374
93.	<u>THE POWER OF A CONTEXT TO USE YOU</u>	367
94.	<u>BREAK ASSIGNMENT</u>	377

95.	<u>LOGISTICAL ANNOUNCEMENTS</u>	380
96.	<u>END OF DAY 2</u>	381
97.	<u>WHAT WILL BE COVERED IN THIS SESSION</u>	382
98.	<u>WHAT YOU DISCOVERED IN COMPLETING YOUR ASSIGNMENT</u>	383
99.	<u>THE CURRENT STATE OF LEADERSHIP</u>	385
100.	<u>WHAT IS LEADERSHIP?</u>	395
101.	<u>LEADERSHIP IS NOT...</u>	398
102.	<u>THE FOUR ASPECTS OF THE CONTEXTUAL FRAMEWORK FOR LEADER AND LEADERSHIP</u>	401
103.	<u>BREAK ASSIGNMENT</u>	416
104.	<u>LOGISTICAL ANNOUNCEMENTS</u>	418
105.	<u>MORNING BREAK, DAY 3</u>	419
106.	<u>WHAT WILL BE COVERED IN THIS SESSION</u>	420
107.	<u>THE FOUR ASPECTS OF THE CONTEXTUAL FRAMEWORK</u>	421
108.	<u>MASTERING LEADERSHIP AS A REALM OF POSSIBILITY</u>	423
109.	<u>LEADER AND LEADERSHIP AS LINGUISTIC ABSTRACTIONS</u>	425
110.	<u>LINGUISTIC ABSTRACTION CREATES A REALM OF POSSIBILITY</u>	426
111.	<u>MASTERING LEADERSHIP AS A REALM OF POSSIBILITY</u>	431
112.	<u>FIRST ASPECT: LEADER AND LEADERSHIP AS LINGUISTIC ABSTRACTIONS</u>	436
113.	<u>CREATING THE BOUNDARIES OF LEADER AND LEADERSHIP</u>	437
114.	<u>THE FOUNDATION FOR LEADER AND LEADERSHIP: INTEGRITY</u>	441
115.	<u>THE UNDERLYING STRUCTURE OF THIS COURSE – PART I: THE FOUNDATION</u>	442
116.	<u>INTEGRITY: WHOLE AND COMPLETE</u>	447
117.	<u>THE VEIL OF INVISIBILITY</u>	453
118.	<u>THE GOLDEN RULE VS. INTEGRITY</u>	476
119.	<u>BREAK ASSIGNMENT</u>	478

120.	<u>LOGISTICAL ANNOUNCEMENTS</u>	481
121.	<u>LUNCH BREAK, DAY 3</u>	482
122.	<u>WHAT WILL BE COVERED IN THIS SESSION</u>	483
123.	<u>WHAT YOU DISCOVERED IN COMPLETING YOUR ASSIGNMENT</u>	484
124.	<u>THE FOUNDATION FOR LEADER AND LEADERSHIP: AUTHENTICITY</u>	485
125.	<u>THE UNDERLYING STRUCTURE OF THIS COURSE – PART 1: THE FOUNDATION</u>	486
126.	<u>BEING AUTHENTIC ABOUT OUR INAUTHENTICITIES</u>	487
127.	<u>THE FOUNDATION FOR LEADER AND LEADERSHIP: BEING GIVEN BEING AND ACTION BY SOMETHING BIGGER THAN YOURSELF</u>	497
128.	<u>THE UNDERLYING STRUCTURE OF THIS COURSE – PART I: THE FOUNDATION</u>	498
129.	<u>ALL TRUE LEADERS ARE HEROES</u>	499
130.	<u>ACCESS TO BEING A HERO, TO BEING A LEADER</u>	506
131.	<u>THE FOUNDATION FOR LEADER AND LEADERSHIP: BEING CAUSE IN THE MATTER</u>	510
132.	<u>BEING CAUSE-IN-THE-MATTER</u>	511
133.	<u>ACCESS TO POWER</u>	519
134.	<u>BREAK ASSIGNMENT</u>	523
135.	<u>LOGISTICAL ANNOUNCEMENTS</u>	525
136.	<u>AFTERNOON BREAK, DAY 3</u>	526
137.	<u>WHAT WILL BE COVERED IN THIS SESSION</u>	527
138.	<u>WHAT YOU DISCOVERED IN COMPLETING YOUR ASSIGNMENT</u>	528
139.	<u>A PERSONAL EXPERIMENT: LIVING WITH MASTERY</u>	529
140.	<u>ABSURD</u>	560
141.	<u>A PERSONAL EXPERIMENT</u>	561
142.	<u>WEEKEND ASSIGNMENTS</u>	583
143.	<u>LOGISTICAL ANNOUNCEMENTS</u>	587

144.	<u>END OF DAY 3</u>	588
145.	<u>WHAT WILL BE COVERED IN THIS SESSION</u>	589
146.	<u>WHAT YOU DISCOVERED IN COMPLETING YOUR ASSIGNMENT</u>	590
147.	<u>WHAT WE COVERED IN THE FIRST THREE DAYS</u>	593
148.	<u>BREAK ASSIGNMENT</u>	594
149.	<u>LOGISTICAL ANNOUNCEMENTS</u>	596
150.	<u>MORNING BREAK, DAY 4</u>	597
151.	<u>WHAT WILL BE COVERED IN THIS SESSION</u>	598
152.	<u>THE FOUR ASPECTS OF THE CONTEXTUAL FRAMEWORK FOR LEADER AND LEADERSHIP</u>	599
153.	<u>THE DOMAIN IN WHICH LEADER AND LEADERSHIP EXIST: THE SECOND ASPECT</u>	610
154.	<u>SECOND ASPECT: DOMAIN “THE FUTURE”</u>	612
155.	<u>THE FUTURE: THE DOMAIN IN WHICH LEADER AND LEADERSHIP EXIST</u>	613
156.	<u>THE FUTURE: THE ILLUSION OF CHOICE</u>	620
157.	<u>THE FUTURE AS CONTEXT</u>	624
158.	<u>THE CONTEXT IS DECISIVE</u>	632
159.	<u>SECOND ASPECT: DOMAIN “CLARIFYING CREATED FUTURE”</u>	634
160.	<u>SECOND ASPECT: DOMAIN “THE COSMIC JOKE”</u>	644
161.	<u>SECOND ASPECT: LEADER AND LEADERSHIP AS DOMAINS</u>	649
162.	<u>BREAK ASSIGNMENT</u>	650
163.	<u>LOGISTICAL ANNOUNCEMENTS</u>	652
164.	<u>LUNCH BREAK, DAY 4</u>	653
165.	<u>WHAT WILL BE COVERED IN THIS SESSION</u>	654
166.	<u>WHAT YOU DISCOVERED IN COMPLETING YOUR ASSIGNMENT</u>	655
167.	<u>BREAK ASSIGNMENT</u>	656
168.	<u>LOGISTICAL ANNOUNCEMENTS</u>	660

169.	<u>AFTERNOON BREAK, DAY 4</u>	661
170.	<u>WHAT WILL BE COVERED IN THIS SESSION</u>	662
171.	<u>WHAT YOU DISCOVERED IN COMPLETING YOUR ASSIGNMENT</u>	663
172.	<u>TAKING THE PAST OUT OF THE FUTURE</u>	664
173.	<u>THE FOUR ASPECTS OF THE CONTEXTUAL FRAMEWORK</u>	665
174.	<u>THE FOUR ASPECTS OF THE CONTEXTUAL FRAMEWORK: A FINAL WRAP-UP</u>	666
175.	<u>AUTHENTIC LISTENING</u>	667
176.	<u>AUTHENTIC LISTENING: BEING GOTTEN</u>	673
177.	<u>AUTHENTIC LISTENING: MIRROR NEURONS</u>	678
178.	<u>AUTHENTIC LISTENING: SUMMARY</u>	682
179.	<u>AUTHENTIC LISTENING: AN ADDITIONAL CONTRIBUTION</u>	684
180.	<u>THE ERHARD-JENSEN ONTOLOGICAL/PHENOMENOLOGICAL INITIATIVE</u>	687
181.	<u>BREAK ASSIGNMENT</u>	691
182.	<u>LOGISTICAL ANNOUNCEMENTS</u>	695
183.	<u>END OF DAY 4</u>	696
184.	<u>WHAT WILL BE COVERED IN THIS SESSION</u>	697
185.	<u>WHAT YOU DISCOVERED IN COMPLETING YOUR ASSIGNMENT</u>	698
186.	<u>THIRD ASPECT: PHENOMENON – “ALL LEADING BEGINS WITH LEADING YOURSELF”</u>	699
187.	<u>THIRD ASPECT: PHENOMENON “NOTHING BETWEEN YOU AND WHAT YOU ARE DEALING WITH”</u>	702
188.	<u>SPECIFIC KNOWLEDGE AND LEADERSHIP</u>	708
189.	<u>“WHERE WE ARE AT THIS POINT”</u>	710
190.	<u>COMPLETING LIVING INTO THE ALMOST CERTAIN FUTURE</u>	713
191.	<u>THE CONTEXTUAL FRAMEWORK: WHERE WE ARE SO FAR</u>	716
192.	<u>TOOLS FOR CREATING A CREATED FUTURE: SPEECH ACTS</u>	720

193.	<u>BREAK ASSIGNMENT</u>	732
194.	<u>LOGISTICAL ANNOUNCEMENTS</u>	734
195.	<u>MORNING BREAK, DAY 5</u>	735
196.	<u>WHAT WILL BE COVERED IN THIS SESSION</u>	736
197.	<u>WHAT YOU DISCOVERED IN COMPLETING YOUR ASSIGNMENT</u>	737
198.	<u>THE FOUR ASPECTS OF THE CONTEXTUAL FRAMEWORK FOR LEADER AND LEADERSHIP</u>	738
199.	<u>“CREATING A CREATED FUTURE”</u>	739
200.	<u>A CREATED FUTURE: WHAT HAPPENS IN THE BRAIN</u>	744
201.	<u>SECOND ASPECT: DOMAIN “CREATING A CREATED FUTURE: WHO YOU NEED TO BE”</u>	747
202.	<u>THE CONTEXTUAL FRAMEWORK FOR LEADER AND LEADERSHIP AS A WHOLE</u>	755
203.	<u>THE FOUR ASPECTS OF THE CONTEXTUAL FRAMEWORK</u>	756
204.	<u>A CONTEXT THAT USES YOU</u>	763
205.	<u>YOUR NATURAL SELF-EXPRESSION</u>	764
206.	<u>BREAK ASSIGNMENT</u>	765
207.	<u>LOGISTICAL ANNOUNCEMENTS</u>	767
208.	<u>LUNCH BREAK, DAY 5</u>	768
209.	<u>WHAT WILL BE COVERED IN THIS SESSION</u>	769
210.	<u>WHAT YOU DISCOVERED IN COMPLETING YOUR ASSIGNMENT</u>	770
211.	<u>ONTOLOGICAL CONSTRAINTS OF LEADER AND LEADERSHIP</u>	771
212.	<u>THE UNDERLYING STRUCTURE OF THIS COURSE – PART III:</u>	772
213.	<u>WHAT IS UNDISTINGUISHED RUNS YOU</u>	773
214.	<u>ONTOLOGICAL CONSTRAINTS: PERCEPTUAL CONSTRAINTS</u>	774
215.	<u>PHYSICAL PERCEPTUAL CONSTRAINTS</u>	777
216.	<u>WHAT IS UNDISTINGUISHED RUNS YOU</u>	778
217.	<u>PHYSICAL PERCEPTUAL CONSTRAINTS</u>	779

218.	<u>ONTOLOGICAL PERCEPTUAL CONSTRAINTS</u>	781
219.	<u>ONTOLOGICAL CONSTRAINTS: FUNCTIONAL CONSTRAINTS</u>	785
220.	<u>FUNCTIONAL CONSTRAINTS “THE AMYGDALA HIJACK”</u>	789
221.	<u>REVIEWING THE THREE FUNDAMENTAL STRUCTURAL ELEMENTS THAT MAKE UP THIS COURSE</u>	800
222.	<u>THE UNDERLYING STRUCTURE OF THIS COURSE - PART III</u>	801
223.	<u>FUNCTIONAL CONSTRAINTS “RACKET”</u>	802
224.	<u>BREAK ASSIGNMENT</u>	820
225.	<u>LOGISTICAL ANNOUNCEMENTS</u>	825
226.	<u>AFTERNOON BREAK, DAY 5</u>	826
227.	<u>WHAT WILL BE COVERED IN THIS SESSION</u>	827
228.	<u>WHAT YOU DISCOVERED IN COMPLETING YOUR ASSIGNMENT</u>	828
229.	<u>A FUNCTIONAL CONSTRAINT: RACKET</u>	829
230.	<u>BREAK ASSIGNMENT</u>	830
231.	<u>LOGISTICAL ANNOUNCEMENTS</u>	833
232.	<u>END OF DAY, DAY 5</u>	834
233.	<u>WHAT WILL BE COVERED IN THIS SESSION</u>	835
234.	<u>WHAT YOU DISCOVERED IN COMPLETING YOUR ASSIGNMENT</u>	836
235.	<u>ONTOLOGICAL CONSTRAINTS: FUNCTIONAL CONSTRAINTS</u>	838
236.	<u>“LIFE SENTENCE”</u>	839
237.	<u>THE WAY YOU WOUND UP BEING</u>	854
238.	<u>BREAK ASSIGNMENT</u>	857
239.	<u>LOGISTICAL ANNOUNCEMENTS</u>	859
240.	<u>MORNING BREAK, DAY 6</u>	860
241.	<u>WHAT WILL BE COVERED IN THIS SESSION</u>	861
242.	<u>WHAT YOU DISCOVERED IN COMPLEING YOUR ASSIGNMENT</u>	862
243.	<u>WINNING FORMULA, A TYPE OF LIFE SENTENCE</u>	863

244.	<u>FUNCTIONAL CONSTRAINTS: OTHER TYPES OF LIFE SENTENCES</u>	870
245.	<u>THE WAY OUT</u>	883
246.	<u>BREAK ASSIGNMENT</u>	884
247.	<u>LOGISTICAL ANNOUNCEMENTS</u>	886
248.	<u>LUNCH BREAK, DAY 6</u>	887
249.	<u>WHAT WILL BE COVERED IN THIS SESSION</u>	888
250.	<u>WHAT YOU DISCOVERED IN COMPLETING THE ASSIGNMENT</u>	889
251.	<u>BREAK ASSIGNMENT</u>	890
252.	<u>LOGISTICAL ANNOUNCEMENTS</u>	892
253.	<u>AFTERNOON BREAK, DAY 6</u>	893
254.	<u>WHAT WILL BE COVERED IN THIS SESSION</u>	894
255.	<u>WHAT YOU DISCOVERED IN COMPLETING YOUR ASSIGNMENT</u>	895
256.	<u>WHERE IS YOUR WORD WHEN IT COMES TIME FOR YOU TO KEEP YOUR WORD?</u>	896
257.	<u>LEADING THE REALIZATION OF THE CREATED FUTURE</u>	897
258.	<u>LEADING THE REALIZATION OF THE CREATED FUTURE: WHERE IS YOUR WORD?</u>	898
259.	<u>BEING A LEADER AND EXERCISING LEADERSHIP EFFECTIVELY AS YOUR NATURAL SELF-EXPRESSION</u>	902
260.	<u>THE UNDERLYING STRUCTURE OF THIS COURSE</u>	903
261.	<u>THE FOUR ASPECTS OF THE CONTEXTUAL FRAMEWORK: A FINAL WRAP UP</u>	904
262.	<u>DECLARING A CREATED FUTURE</u>	913
263.	<u>HOW WILL YOU SPEAK ABOUT THIS COURSE?</u>	914
264.	<u>THE PROMISE OF THIS COURSE</u>	918
265.	<u>THANK YOU TO ALL THE PEOPLE WHO MADE THIS COURSE WORK</u>	919
266.	<u>COMPLETING YOUR PARTICIPATION IN THIS COURSE</u>	920
267.	<u>THE NEXT LEADERSHIP COURSE LOCATION AND DATES</u>	921

268.	<u>COMMENCEMENT</u>	922
269.	<u>REFERENCES</u>	923
270.	<u>GLOSSARY, PRODUCED BY AMY SHARP, TEXAS A&M U., USA</u>	928
271.	<u>LEADERSHIP COURSE EVALUATIONS FOR DUBAI COURSE, JANUARY 2015 – TO COME</u>	938
272.	<u>LEADERSHIP COURSE EVALUATIONS FOR BERMUDA COURSE, NOVEMBER 2014</u>	939
273.	<u>LEADERSHIP COURSE EVALUATIONS FOR SINGAPORE COURSE, JULY 2014</u>	945
274.	<u>LEADERSHIP COURSE EVALUATIONS FOR CANCUN, MEXICO COURSE, OCTOBER 2013</u>	950
275.	<u>LEADERSHIP COURSE EVALUATIONS FOR UNIVERSITY OF BRITISH COLUMBIA, CA, JUNE 2013</u>	955
276.	<u>LEADERSHIP COURSE EVALUATIONS FOR WHISTLER, CA, OCTOBER 2012</u>	959
277.	<u>LEADERSHIP COURSE EVALUATIONS FOR THE GEISEL SCHOOL OF MEDICINE AT DARTMOUTH, USA, JUNE 2012</u>	963
278.	<u>LEADERSHIP COURSE EVALUATIONS FOR PANCHGANI, INDIA COURSE, NOVEMBER 2010</u>	966
279.	<u>LEADERSHIP COURSE EVALUATIONS FOR TEXAS A&M MAYS SCHOOL, USA, JUNE 2010</u>	970
280.	<u>LEADERSHIP COURSE EVALUATIONS FOR ERASMUS ACADEMIE, NL, JUNE 2009</u>	974
281.	<u>LEADERSHIP COURSE EVALUATIONS FOR KARI GRANGER’S U. S. AIR FORCE ACADEMY COURSE, APRIL 2008</u>	988

THIS PAGE INTENTIONALLY LEFT BLANK

Being A Leader And The Effective Exercise Of Leadership:
An Ontological / Phenomenological Model

Dubai 2015

Being A Leader - Dubai 2015

Welcome [Participant Name],

We look forward to your attendance at the 2015 course, "***Being a Leader and The Effective Exercise of Leadership: An Ontological/Phenomenological Model***", in Dubai.

Over the coming weeks, you will be receiving various notifications and information pertaining to your participation in the course. These will also include logistical information that will assist you with your travel to Dubai.

The following are some initial items to note for your travel to Dubai and your Pre-Course Material & Assignments.

Before you travel to Dubai - Please check your visa requirements and make sure you have a valid passport. The passport you will traveling with should be valid for at least six months from your date of travel to Dubai.

[Click here](#) for United Arab Emirates (UAE) Visa Requirements

Airport Transfers - Please plan to make your own arrangements for travel to and from the airport.

Transportation to Zayed from Hotel - If you selected hotel accommodation when registering, transportation is included between Zayed University Convention Center and the hotel on course days. Specific information about this transportation will be emailed to you prior to the first day of the course.

PRE-COURSE READING MATERIAL & ASSIGNMENTS (Mandatory)

While we will all be meeting in person on January 6th, 2015, this course actually begins when you start the Pre-Course Reading. These Readings serve as the foundation for what happens in the classroom beginning Day One.

CRITICAL INFORMATION

Please immediately download and read the PDF file [attached here](#). This file contains a letter from the Instructors with instructions for, 1) Dealing with the Pre-Course Reading material, 2) A link to download the four documents that contain the five Pre-Course Readings and, 3) Conditions for your Participation in the Course. You will need to schedule time to both thoroughly read and complete the Pre-Course Reading Assignments so that you can engage and live with the material for as long as possible prior to the course. *(This link is for participants of the 2015*

Dubai Course only and not to be shared with others.)

Leadership Project Assignment (Mandatory)

In addition to the Pre-Course reading and assignments is a **Leadership Project assignment** also to be completed before your arrival at the course, January 6th, 2015. Please [Click here](#) to download this assignment.

Pre-Course Survey (Requested)

The Instructor group appreciates your participation and the difference that it makes in the development of this work. They are requesting your participation with a Professional Researcher in a four-part, year-long survey measuring the effectiveness of the leadership course. If you would like to participate in this survey, please click leadershipsurvey@ohsu.edu to request a survey link.

If at any point, you have a question, please do not hesitate to email us at info@innovativeepm.com or call
1-888-200-3599 US/Canada
1-972-360-3196 Outside US/Canada

Again, welcome to your Leadership Course!

Anne Peterson & Maureen Martin
& the IEM Team

Lanyon

**Introductory Information,
Pre-Course Readings and Assignments
For
“Being a Leader and The Effective Exercise Of Leadership:
An Ontological / Phenomenological Model”**

Instructors:

Werner Erhard, Michael Jensen, Steve Zaffron, Kari Granger and Jeri Echeverria

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 a leader and exercising leadership effectively as your natural self-expression.

Pre-Course Readings and Assignments

There are four parts to the Pre-Course Readings and Assignments.

1. Read the five Pre-Course Readings contained in the four documents listed below beginning on page 4. 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.
2. Engage with and live with the material you have read, take on for yourself what is said like an experiment, and be ready to discuss the ideas and the impact of the ideas on your life beginning with the first classroom session on Tuesday, January 6, 2015, the first day of the course.

3. Complete each Assignment fully as you come across them in your Pre-Course Readings. They are designed to be dealt with in the order in which you find them in the Readings.
4. By Thursday, November 20, 2014 you will receive a Leadership Project Assignment via email. You will be asked to begin working on this Assignment before the course begins and to engage with it during the course.

For those who intend to receive the maximum value from participation in the course, the earlier you complete the Pre-Course Readings and Assignments (hereafter named the “Readings and Assignments”) before the first course session, the more value you will have realized from what you’ve read.

Should you choose not to do the Readings and Assignments as they are designed, you will have missed the critical foundation for the work we will do together shortly after convening the first classroom session.

To be able to participate in the course, you must have carefully read and completed each of the Readings and Assignments well before arriving for the morning registration on Tuesday, January 6, 2015. **If you have not completed these in their entirety prior to the first class you may not be allowed to continue in the course.**

Given the above unusual and probably somewhat surprising requirement for being in the course we now discuss the reasons and the background for this requirement more completely.

Many of us have historically been able to succeed in classes without completing all of the readings and assignments, or by simply skimming such reading or perfunctorily doing the assignments. That will not work for this course. And, you will not be able to make up the assignments, as they are designed, once the course starts.

Unlike most courses where pre-course readings and assignments are merely introductory or background, this course is designed to begin the moment you start this work.

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 readings and out of your completing the 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 Readings and 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 Readings and Assignments.

If you were to arrive at our first class session without having grounded yourself in the Readings and 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 Readings and 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 Readings and Assignments stand out in the sessions as ill-prepared, and also as a stop for others.

Moreover, having actually engaged deeply with the material in the Readings and Assignments is critical for you 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 Readings and 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 completed the Readings and Assignments before the first class session of the course. It will be a waste of your time and that of your classmates if you attempt to do so, and as we said above, you will not be allowed to continue in the course.

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 the tuition portion of the course cost 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 Readings and Assignments.

As there are approximately 139 pages of reading, some of which will be quite counter-intuitive for you, we strongly suggest that you start the reading right away. Experience has shown that those who complete their Readings and Assignments early (versus completing this work at the last minute) have provided themselves with a distinct advantage.

All of the Pre-Course Readings and Assignments are to be downloaded from the Social Science Research Network (SSRN). The URL for the assignments is given 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 “**Download This Paper**” found directly above the title of the paper or at the bottom of the abstract. 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: <http://ssrn.com/abstract=2489724> which contains the SSRN Directory of the 5 Pre-Course Readings and Assignments for the Course. Click on the button called “Download This Paper”. This will download the pdf file that contains the first and second of the five Pre-Course Readings. Please read and follow the instructions in the Abstract on this SSRN webpage (after which you will have downloaded a total of four documents which together contain the five Pre-Course Readings and all of the Assignments embedded within). Please read them in the following order:

1. **1st and 2nd Pre-Course Readings: Crucibles, & Worldview and Frames of Reference:** This document is 7 pages of single spaced reading and contains the first and second of the pre-course reading, “The Transformational Experiences That Leave Ordinary People Being Leaders” (about crucibles), 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 Pre-Course Readings and Assignments webpage.)

2. **3rd Pre-Course Reading: “Integrity: Without It Nothing Works” Jensen Integrity Interview:** This reading contains 6 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 Pre-Course Readings and Assignments webpage.)
3. **4th Pre-Course Reading: Integrity: A Positive Model That Incorporates The Normative Phenomena Of Morality, Ethics, And Legality - Abridged:** This reading contains 36 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 Pre-Course Readings and Assignments webpage.)
4. **5th Pre-Course Reading: Introductory Reading for the Course ‘Being a Leader and The Effective Exercise of Leadership: An Ontological/Phenomenological Model’:** This reading contains 90 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 Pre-Course Readings and Assignments webpage.)

As each of these documents serves as something of a context for the next one, it is important that you read the Readings in the order listed above and that you completely deal with each Assignment as you come across it in the Readings.

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 in the lobby as you arrive at the hotel on Monday, January 5, 2015, the day before the course starts, or outside the course room the morning the course begins. You will receive materials for your course which we ask you to review completely before the class begins. On the first morning of the course, Tuesday, January 6, please pick up your name badge outside the course room

between 8:15am and 8:50am. Please find the front-most, center-most seat 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 picked up your name badge and entered 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, evening and weekend assignments.
3. **Assignments and Group Breakout Sessions:** You will be assigned exercises and other assignments during the breaks, mealtimes, in the evenings after the last course session each day, and over the intervening two days that are critical to your realizing the promise of the course. Therefore, for each of the six course days – Tuesday, January 6 through Thursday, January 8 and Sunday, January 11 through Tuesday, January 13 – you should not schedule yourself for any meetings or other obligations during the session breaks or the lunch break or in the evenings until 8:30pm. You will also be assigned between 3 to 15 hours of work to do, some with your group, over the intervening two days, Friday, January 9 and Saturday, January 10.

There will be group meetings from 8:00am to 8:45am every morning except the first morning and 7:15pm to 8:00pm (approximately, depending on the course ending time) every evening except the last evening. All class sessions begin at 9:00am and end at approximately 7:00pm. On the last evening there is a completion reception for all participants. The formal part of the completion reception, which is a part of the course, concludes at 8:30pm.

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 fifth of the five 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.

[End]

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

Dubai Leadership Course
January 6-13, 2015

Leadership Project Assignment

By engaging with what is presented in the course in light of (seeing its fit with) a Leadership Project of your own, you will make an important difference in what you get out of participating in the course. (Remember that the course starts with the Pre-Course Reading Assignments.)

For use in the course, the Leadership Project you select or create should not be a long-term, or highly involved or demanding project. The project you select or create will be one you can without a lot of time and effort get your arms around and your hands on the levers and dials of, and make some real progress with or even complete during the eight days of the course. While your project will be relatively simple, it is important that you select a project with a future to be realized that is worthy of yourself.

There are two parts to the Leadership Project assignment that you will be asked to complete before the first day of the course, Tuesday, 6 January, 2015. In Part I of the assignment you select or create a Leadership Project (see Part I below). In Part II of the assignment, after having read all five Pre-Course Reading Assignments, you respond to a series of questions (see Part II below). (You will receive further assignments related to your Leadership Project during the classroom part of the course.)

For the purpose of this assignment, please use the following definition for leadership: *the realization of a future that wasn't going to happen anyhow, which future fulfills or contributes to fulfilling the concerns* of the relevant parties.*

*Concern: A matter of fundamental interest or importance. As it is used here, *concern* does not mean something you are worried about or troubled by.

Part I: Selecting or Creating a Leadership Project

Right now look around you and in your life for near at-hand situations in which a concern of yours, or a concern of others, or a concern that you and others share is not being fulfilled, and is unlikely to be fulfilled without an exercise of leadership. For this exercise select or create a project that requires you to exercise leadership not only with yourself but with at least one other person. An acceptable Leadership Project could be the fulfillment of (or a contribution to the fulfillment of) a concern that involves your family or friends, or that involves this or that area of life, or a concern to be fulfilled related to your professional or business life.

Remember, for your Leadership Project the definition of *leadership* is: the realization of a future that wasn't going to happen anyhow, which future fulfills or contributes to fulfilling the concerns of the relevant parties. (A *concern* is a matter of fundamental interest or importance to someone or some group of people.)

Criteria for selecting your Leadership Project:

- Your Leadership Project must be a future to be fulfilled that you have some sense is fulfillable but you don't already know how to fulfill. (If you already know how to fulfill it, it would only require competent management.)
- Your Leadership Project must be something bigger than yourself – something beyond your personal concerns for yourself. In choosing your project don't be limited or constrained by the current *conditions* (the so-called 'facts of the matter', or 'the way things are'). In fact, it is likely that your Leadership Project will intervene in the current *conditions*.
- Your Leadership Project must involve at least one other person – it will require your leadership but not necessarily you taking all the actions.
- Each course participant will have their own Leadership Project.
- Finally, you will have a lot more fun with this if to some degree the realization of the future to be realized with your project moves, touches and inspires you.

Crafting your Leadership Project:

Please respond to the following items below and bring your responses with you to Day 1 of the Course:

1. Identify a fundamental concern.
2. Name your project – give it a handle (something that will call your project to mind).
3. What is the future that your project will create? (A future *that wasn't going to happen anyhow, which future fulfills or contributes to fulfilling the concerns of the relevant parties.*)
4. Identify the *relevant parties* in the future your project will create.

The relevant parties include:

- (1). *those whose concerns will be fulfilled or contributed to being fulfilled by your project,*
 - (2). *those whose concerns will be damaged or limited by your project, and*
 - (3). *those who will have to act to realize the future your project will create.*
5. Look to see if the future your project will create fulfills, or contributes to fulfilling, a concern* of the relevant parties.

*Concern: A matter of fundamental interest or importance. As it is used here, *concern* does not mean something you are worried about or troubled by.

Part II: Developing Your Leadership Project

Reminder: Do not answer these questions until after you have completed all five Pre-Course Reading Assignments.

Please respond to the following items below and bring your responses with you to Day 1 of the Course:

1. What is the current *set of conditions* that you see in relation to your Leadership Project?

By “set of conditions” we mean the objective circumstances that make up a situation, or the current facts of the matter (the way things are) with which you are or will be dealing.

2. What is your current *frame of reference* (mindset) relative to that set of conditions (the current facts of the matter)? (What is the context or lens through which you view that set of conditions?)

In answering this question and the next, you may want to reread sections 1.C.5. and 1.C.8. of Pre-Course Reading Assignment #5 “Introductory Reading for Being A Leader and the Effective Exercise of Leadership”.

3. For each of the relevant parties, what might be each of their current frames of reference relative to the set of conditions (the current facts of the matter) that you see in relation to your Leadership Project?
4. Please make note of anything else that you noticed regarding your Leadership Project when reading the five Pre-Course Reading Assignments.

Continue working on your Leadership Project throughout the course whether you receive a specific assignment or not.



IEM

Innovative Event Management *presents...*

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

6 January – 13 January 2015

**Zayed University Convention Center
Dubai**

Instructors

WERNER ERHARD

Independent
werhard@ssrn.com

MICHAEL C. JENSEN

Jesse Isidor Straus Professor of Business Administration
Emeritus, Harvard Business School
Co-Founder & Chairman, Social Science Research Network
mjensen@hbs.edu

JERI ECHEVERRIA

Executive Vice Chancellor and Chief Academic Officer,
California State University System (ret.)
Professor and Provost Emerita,
California State University, Fresno
jeronima@comcast.net

KARI L. GRANGER

Fellow, Center For Character and
Leadership Development
kgranger02@gmail.com

STEVE ZAFFRON

CEO, Vanto Group
Senior Program Leader, Landmark Worldwide
szaffron@vantogroup.com

Slide Reader

Pamela B. Paresky

Adjunct Researcher, Center for Character
and Leadership Development
pamela@aspingleadership.org

Being a Leader and the Effective Exercise of Leadership: An Ontological / Phenomenological Model The Slide-Deck Textbook

Dubai, 6 January – 13 January 2015

AUTHORS:

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

CEO, Vanto Group
Senior Program Leader, Landmark Worldwide,
szaffron@vantogroup.com

KARI L. GRANGER

Fellow, Center For Character & Leadership Development
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 Worldwide LLC, as well as from an international, interdisciplinary group of scholars, consultants and practitioners working under the name of The Barbados Group. The ideas and the methodology created by Werner Erhard underlie much of the material.

Instructors of this Course

Jeri Echeverria, Executive Vice Chancellor and Chief Academic Officer (ret.), California State University system, and Provost and Professor of History Emeritus at California State University, Fresno.

Jeri is the author of several acclaimed American history textbooks and leads our faculty training program for faculty leading the leadership course in higher education.

Werner Erhard, Independent

Werner is an original thinker whose ideas have transformed the effectiveness and quality of life for millions of people and thousands of organizations. The ideas and the methodology created by Werner Erhard underlie the material in this course. While best known by the general public for the *est* Training and the Forum, his work over the last 20 years has been primarily in the academic world.

Instructors of this Course

Kari Granger, Fellow of the Center for Character and Leadership Development at United States Air Force Academy

A decorated former military officer, Kari brings extensive field experience from leading complex logistical operations in military combat to supporting organizations to develop high-performing leaders. Granger combines this field experience with a Master's degree in Organizational Leadership to partner with global leaders and their teams.

Michael C. Jensen, Jesse Isidor Straus Professor of Business Administration Emeritus, Harvard Business School

One of the most highly quoted economists in the world, Michael is the Co-Founder of the Social Science Research Network (SSRN), a Fellow and Past President of the American Finance Association and Past President of the Western Economics Association International.

Instructors of this Course

Steve Zaffron, CEO of Vanto Group (Landmark Worldwide's consulting arm)

Steve is co-author of a best-selling management book, "The Three Laws of Performance". Steve has consulted for Apple, NASA, Mercedes Benz, Reebok, and many others. Steve was previously the head of R&D for Landmark Worldwide, and has been involved in the delivery and development of this ontological work for over 35 years.

Where We Have Delivered this Course

- University of Rochester, Simon School of Business, USA (2004 - 2008)
- United States Air Force Academy, USA (2008 - 11, 2014)
- Erasmus Academie, Rotterdam, NL (2009)
- Texas A&M, Mays School of Business, USA (2010)
- IC Centre for Governance & MW Corp, Panchgani, India (2010)
- Dartmouth College, Geisel School of Medicine, USA (2012)
- University of British Columbia, Canada entrepreneurship@UBC, (2013)
- Whistler, B.C., Canada (2012), Cancun, Mexico (2013), and Bermuda (2014) for the benefit of the Erhard-Jensen Ontological / Phenomenological Initiative
- Nanyang Technological University, Singapore (2014)
- Zayed University Convention Center, Dubai, United Arab Emirates (2015)

Training Faculty to Deliver the Leadership Course in Higher Education

- Toronto, Canada, Creating Course Leaders Workshops, (2013 & 2014), sponsored by the Erhard-Jensen Ontological / Phenomenological Initiative.
- Center for Character and Leadership Development (USAFA), Train the Trainers Workshop (2010), sponsored by the Kaufmann Foundation and the Gruter Institute.

The People Who Make this Course Possible

IEM Executive Team: Anne Peterson, Dave Peterson

IEM Leadership Team: Austin Atendido, Gavin Bains, Kyle Carr, Tien Neo Eamas, Lynn Falconer, Jane Grandbouche, Neil Hundevad, Nadia Katrangi, Janet Lester, Maureen Martin, Carolyn Marvel, Rob McConachie, Jim McDonough, Nasim Meshkaty, Shokoofeh Meshkaty, Shane Mitchell, Laurence Newton, Judi Price, Jill Rickards, Daniel Rogerson, Molly Stillwell, Saeed Sayed, John Severson, Anuj Singhal, Michelle Zenger

Administrative & Logistical Support: Natalie Brundred, Fiona Hannon, Andrej Klokner, Jane Pritchard, Cheryl Ulrich, Ivan Vrhnjak

Current Creative Support for the Author / Instructor Team: Sandra Carr, Haley McNamara Cohn, Miriam Diesendruck, Nicholas Merton, Pamela Paresky

The Terms Leader and Leadership

“Leader” in some cultures refers to a particular person or to a particular position in society or in the culture. That is not what is meant as the term “leader” is used in this course.

What we specifically mean by the terms leader and leadership will be fully presented and developed throughout this course.

This course deals with leader and leadership in organizations, for example, in business management, or academia. You will also find that what is presented in this course has application in your personal and family life.

Regarding Our Ontological Constraints

As you have read in your Pre-Course reading, part of being a leader has to do with dealing with certain of the ontological constraints we all have. For many of us these constraints are likely to occur for us as a personal matter. While we will expect everyone to deal with these personal ontological constraints, if you object to sharing or discussing some issue, we respect that. Just say when you do not want to speak about a particular issue. In addition, if you want to decline an invitation to speak about or deal with something that might offend or violate your culture, simply say that you decline.

At the same time you should be aware that this course provides you with a unique opportunity and a safe environment in which to complete and leave behind anything you wound up with that leaves you less than fully effective or lessens your quality of life.

The Way We Will Work Together: Opening Up A New Conversational Domain

The Way We Will Work Together

As extraordinary as it may sound, in this course you will find yourself actually being in a new world. You will accomplish this by being introduced to and then fully engaging in a new conversational domain.

Conversational domain is a *term of art* in that, even though the individual words are familiar, the term as it is used here has a special meaning.

Conversational domains are crafted conversations about a specific area of interest, which conversations provide unique ways of seeing things, and provide new possibilities and openings for action in that area of interest that allow for competence and ultimately expertise.

The Way We Will Work Together

If you had the time to look for yourself, you would see that the various worlds in which human beings are engaged that require at least competence are constituted as *conversational domains*. For example, the *world* of medicine, and the *world* of plumbing, and the *world* of physics are each constituted as a specific *conversational domain*.

If *you* have a world in which you have achieved some degree of competence, you will see that to some significant degree you have mastered the *conversational domain* that constitutes that world.

The Way We Will Work Together

More specifically, *conversational domains* are made up of specialized terms (terms with a special, precise, and sometimes technical meaning), and carefully crafted statements (that is, sentences, paragraphs, and even discrete sections of discourse) that use those terms in a way that opens up unique ways of seeing things and new openings for effective action in a specific area of interest.

In short, a *conversational domain* is made up of *specialized terms* and *carefully crafted statements* to open up a *new world* for us. As Kuhn says in *The Structure of Scientific Revolutions*, “... **though the world does not change with a change of paradigm, the scientist afterward works in a different world.**” (p. 121, emphasis added)

The Way We Will Work Together

Once mastered, what is said in a *conversational domain* reveals and makes available new possibilities – that is, perceiving things in new ways, the availability of new ways of being, and new openings for action.

Specifically, the *conversational domain* you are introduced to and given the opportunity to engage with in this course is designed to allow you to see what it is to be a leader and what it is to exercise leadership in ways that will be new for you, and sometimes even startling.

The Way We Will Work Together

The results you are promised out of your participation in this course are a product of your fully engaging in a new *conversational domain*.

Consequently, it is critical that the *specialized terms* of the *conversational domain* be worded in the exact way they are worded and not using some other, more familiar words. And, it is critical that the sentences and paragraphs of the *carefully crafted statements* used in the *conversational domain* be stated in the exact way that they are stated and not in some other, more comfortable or familiar way.

The Way We Will Work Together

In short, in order to deliver on what you will be promised, what gets said in this course must be said with the rigor demanded by the need to master a new *conversational domain*.

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

We will read aloud each word you see on the screen. The reader is familiar and competent with what is stated and can therefore support you by conveying the meaning right from the beginning of a sentence and, for a paragraph, right from the beginning of the paragraph, and for a section, right from the beginning of the section.

The Way We Will Work Together

As we read the slide out loud, please read along with us silently, word for word.

If there is a word you do not know the meaning of, or if you have a question or comment about anything stated on the screen, please raise your hand and wait to be called on. If you simply want something re-read, just shout out “please re-read [indicate what you want re-read – for example, ‘the last sentence’, or ‘the first paragraph’, or whatever]”.

We will, during the reading of the slide or after the slide is read, often comment and discuss what has been read.

Contributing to a New Science of Leadership

We intend what is in the course to contribute to research on and the development of a new science of leadership. We discuss this in some detail in our chapter:

“Creating Leaders: An Ontological/Phenomenological Model” in *The Handbook for Teaching Leadership*, (Chapter 16, Scott Snook, Nitin Noria, Rakesh Khurana, eds., Sage Publications 2012, Harvard Business School NOM Working Paper 11-037, <http://ssrn.com/abstract=1681682>)

So, in addition to the contribution it makes for our students, 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.

Survey Ratings of Our Presentation Method from 986 Participants from Previous Leadership Courses

Question 1:

The use of fully written out slides that are read word for word with the instructor commenting, discussing and answering questions is effective in presenting this material.

Question 2:

This presentation method made the material accessible and useful to me.

Question 3:

This presentation method must be used in future versions of this program.

Rating

5 (Highest)	648	667	572
4	283	278	253
3	82	83	167
2	29	21	41
1	18	9	23
Average	4.44	4.48	4.22
Median	5	5	5

Rigorously Measuring the Impact of Our Course

Many of you generously agreed to participate in a new survey for this course. Thank you.

Dr. Nancy Carney from Oregon Health & Science University, and her colleagues, are collaborating with us to develop a rigorous methodology to measure the impact of the course on participants. We are pleased that Dr. Carney and her colleagues are working to provide critical feedback and information about this Leadership Course.

If you have chosen to participate in these anonymous surveys, we request that you fully and completely participate. If you have not yet chosen to participate, you will have the opportunity to do so after the course.

We use blue slides with yellow font as Section Headers to indicate the topic we are about to present

**We use gray slides with white font
as Sub-Section Headers to indicate
sub-topics that fall under the
general section (blue slide)**

Title of Slide

White slides with black font contain the text of the course.

Title of Slide

White slides with black font contain the text of the course.

Sometimes the Title of the Slide or text on the slide will be in gray font instead of black font. This indicates that we have already read what is in gray font and will not read it again; what is in gray font is simply there for your reference.

A Critical Aspect of How We Will Work Together: Yeah But, How 'Bout, What If?

It is important to get up on the mat your own “yeah buts”, “how 'bouts” and “what ifs” about anything being presented in this course.

Offering your own “yeah buts”, “how 'bouts” and “what ifs” allows you to get clarity on what is being presented and in so doing, discover for yourself the conversational domain.

Course Administrative Matters

Where to Sit in this Room

Each morning and after each break, when you come into the room take the front-most available seat, and the center-most seat available in that row. Please follow this instruction even if you prefer not to sit close to the front.

In addition, please sit next to someone you have not sat next to before. Do this after each break throughout the course.

Who is in the Room Today

There are 316 people registered in this course this morning. Among us is a wide range of participants, including chief executive officers, managers, directors, university faculty and academics, professional consultants and coaches, financial advisers, business men and women, sales managers, homemakers, teachers, students, and medical professionals. In addition, you represent a wide range of backgrounds, nationalities and cultures, educational levels and professional skills.

Many of you here today are affiliated with corporations, businesses, board memberships, organizations, including for-profits and non-profits, as well as academic institutions and other institutions.

Who is in the Room Today

There are several different nationalities represented in the room, including participants from Afghanistan, Australia, Belgium, Brunei, Canada, China, Denmark, Egypt, France, Germany, Hong Kong, India, Iran, Japan, Jordan, Kenya, Kuwait, Netherlands, New Zealand, Oman, Republic of Korea, South Korea, Spain, Thailand, Turkey, United Arab Emirates, United Kingdom, United States and Zambia.

Who is in the Room Today

As a result of the various kinds of diversity we have in this room, from time to time you may be surprised, curious, or even taken aback by a phrase, expression or gesture that in your culture is not commonly used or means something different than the way it is being used by the person speaking.

Given the likelihood of hearing such a phrase or expression or seeing such a gesture, we request you allow for our differences by giving others the space to communicate in the ways that they do.

In addition, all of your Instructors are North Americans or at least grew up there. We may from time to time use such phrases, expressions, or gestures. Please let us know if you do not understand something or you think that you have misunderstood something that we have expressed.

Who is in the Room Today

Adding to the diversity in this course, many of you have participated in the programs conducted by “Landmark” and/or earlier, “*est*, an educational corporation”.

For those of you unfamiliar with these organizations, Landmark is (and *est* was) a global company that provides personal development programs. More than three million people have participated in the programs offered by these organizations and associated management consulting firms. Vanto Group (the management consulting division of Landmark) has consulted for Apple, NASA, a Tata Group company, SEHA – Abu Dhabi Health Services, Reebok, and many others.

For Those Who Have Taken Landmark's Programs

For those of you who have participated in the programs of Landmark (and this is also 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 in this course you find familiar with a fresh mind.

For Those Who Have Taken Landmark's Programs

The purpose of this course is creating leaders, rather than personal transformation. In realizing the promise of this course, Landmark graduates will have a certain edge and at the same time a very substantial barrier to overcome.

If you are a Landmark graduate, for you to realize the promise of this course, you must in fact deal newly with any terms, ideas, or concepts (what in Landmark are sometimes referred to as “distinctions”) that you hear and think you already know.

That is, to be effective in this course you must deal with any familiar terms, ideas, or concepts (distinctions) clear that what those terms refer to, or what those ideas or concepts are speaking about is significantly different than what those terms meant or distinctions were speaking about in a Landmark program.

For Those Who Have Taken Landmark's Programs

On the previous slide, we said that what you already knew from Landmark would be “a very substantial barrier to overcome”. This is in part because one’s brain uses what is already known in its scramble to deal with what is encountered. Moreover, given our human addiction to “being right” and attempting to “dominate” a discussion, we’re thrown to “I already know this”.

For you to actually master what is presented in this course, you must be willing to treat anything that sounds familiar like you don’t know what it’s all about – that is, you must treat it like you would treat anything that was entirely new for you. In other words, watch out for anything you think you already know about, or even think is like something you already know.

This is also true for terms, ideas, and concepts (specialized terms) from any other disciplines you might be familiar with.

For Those Who Have Taken Landmark's Programs

In fact, for those of you who are Landmark graduates, you will find that what you get out of this course will make an important contribution to the value you received from your participation in the programs of Landmark. But counterintuitively, that only happens when you don't let the terms and distinctions you learned in Landmark's programs get in the way of mastering what is presented in this course, no matter how much anything in this course at first sounds like something you already know.

It may be helpful to know that what underlies a good deal of what is provided in the programs of Landmark was created from an underlying model (paradigm) that is dealt with explicitly in this course.

For Those Who Have Taken Landmark's Programs

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 human function.

Our experience has shown us that no particular background or culture has been required to realize the promise of this course.

This course has been conducted successfully in three continents in a number of academic and training institutions including business, military, and medical schools. Like this course here in Dubai, there has been a similar degree of national and ethnic, and education and training background diversity in each of those courses.

The Benefit of Greater Diversity and a Larger Number of Participants in the Course

Surprisingly, we have found that the impact of the course on the lives of the participants increases as the diversity of the participants grows. In addition, and surprisingly, we also observe that the more participants there are in the room, the more impact the course has.

As a result of the various kinds of diversity we have been speaking about, from time to time some participants may use specialized terms (terms of art), or speak about ideas that are unfamiliar (or highly technical or even at least initially counterintuitive) for others of us in the room. For some people this can be a bit annoying or even upsetting.

The Benefit of Greater Diversity and a Larger Number of Participants in the Course

The point is that rather than being annoyed or upset, 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, be sure to ask for a clarification of the meaning.

Addressing What Will Get in Your Way of Realizing the Promise of this Course

Addressing What Will Get in Your Way of Realizing the Promise of this Course

You may remember from your pre-course reading assignment that one of the structural elements of this course is about removing the distortions, the limits, and the constraints that get in the way of your being a leader and exercising leadership effectively as your natural self-expression. In this course we deal with perceptual and functional constraints.

By addressing your constraints, you give yourself the opportunity to get out of your own way so that you can be effective. To support you in doing so, we will start by addressing one of the most prevalent and limiting perceptual constraints that for most of us is rarely distinguished.

This constraint, if not dealt with powerfully, will surely get in the way of you realizing the promise of this course.

Already-Always Listening: An Ontological Perceptual Constraint

“Already-Always-Listening”: an Ontological Perceptual Constraint

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

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

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

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

A Simple Example of Already-Always-Listening

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

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

“Already-Always-Listening”: an Ontological Perceptual Constraint

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

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

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

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

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

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

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

Your *already-always-listening* of what you hear constrains (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, that *already-always-listening* constrains your listening so that you actually miss some of the passages (for sure at least when your attention is on your evaluation of what you are hearing). And, your *already-always-listening* will shape the way you listen to what you do hear in a way that leaves you once again not liking what you hear.

This constraining and shaping (filtering) is there before you hear anything and it is always there.

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

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

For example, if you have an opinion about your boss, such as “my boss does not empathize with people’s suffering”, and your boss 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.

Group Already-Always-Listening

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

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

Group Already-Always-Listening

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

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

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

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

Your Already-Always-Listening *Runs* You

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

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

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

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

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

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

When Undistinguished Your Already-Always-Listening Runs You

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

A Person “Becomes” Their Already-Always-Listening

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

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

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

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

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

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

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

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

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

Already-Always-Listening Also *Filters* What We Hear

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

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

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

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

And, if it turns out that we 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 geneticist J.B.S. Haldane to say, “New ideas have four stages of acceptance: i) this is worthless nonsense; ii) this is an interesting, but perverse, point of view; iii) this is true, but quite unimportant; iv) I always said so.” Haldane (1963, p. 464)

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

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

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

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

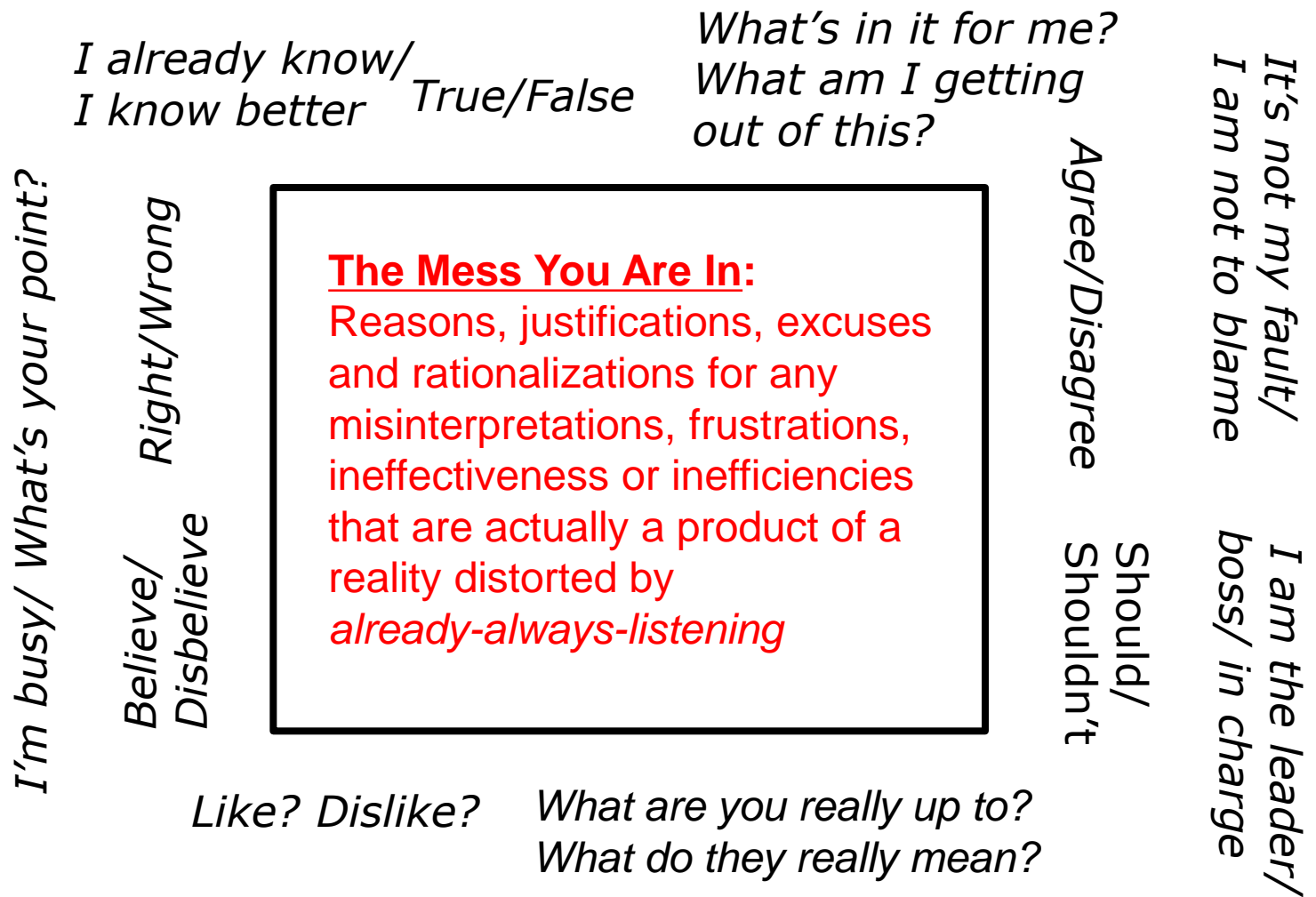
Already-Always-Listening Gets in the Way of Being Effective in Correcting or Adding to What is Said

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

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

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

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



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

Identify Your Already-Always-Listening

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

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

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

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

“I am right”, “I am not wrong”

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

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

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

Identify Your Already-Always-Listening

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

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

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

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

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

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

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

Identify Your Already-Always-Listening

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

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.

Break-Time Assignments

About Break-Time Assignments

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

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

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

What is Meant by “Discover For Yourself?”

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

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

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

About Break-Time Assignments

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

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

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

About Break-Time Assignments

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

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 Dave Peterson 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.

Break Assignment

What are you here for?

1. What will you accomplish through your participation in this course?

Create for yourself something so extraordinary that it is worth your being in this conversation for eight days. In other words, what are you putting at stake? *(Interact with your partner to arrive at a statement of what you could get out of being in the course until you are inspired, touched, and impacted by the possibility of getting what you created.)*

Already-Always-Listening Assignment

1. Come back after break ready to share with us a few of your *already-always-listenings*. Look for those *already-always-listenings* that are either there at all times or always there in certain situations.

And, tell us in what way those listenings are likely to limit your effectiveness in being a leader.

Do this assignment by finishing the following sentence for at least a few of your *already-always-listenings*:
“My already-always-listening is”

Already-Always-Listening Assignment

If you construct the statement of each of your *already-always-listenings* in that way, something gets unconcealed for you that doesn't get unconcealed when you tell your story about it.

At first, you may not like what you discover in your already-always-listening. Yet, the more looking you do the more you begin to see. To give yourself the power to keep digging, keep in mind that the more of your *already-always-listening* you distinguish and own, the more freedom you will experience in being a leader and in exercising leadership effectively. As a consequence, you will have the listening required to be a leader who can make things happen with and through others.

Logistical Announcements

MORNING BREAK, DAY 1

What Will Be Covered in this Session

What you discovered in completing your break assignment

An introduction to the three fundamental structural elements

Integrity: a review

Choosing the way a leader chooses

Your break assignment

What You Discovered in Completing Your Assignment

What are you here for?

1. What will you accomplish through your participation in this course?

Create for yourself something so extraordinary that it is worth your being in this conversation for eight days. In other words, what are you putting at stake? *(Interact with your partner to arrive at a statement of what you could get out of being in the course until you are inspired, touched, and impacted by the possibility of getting what you created.)*

What You Discovered in Completing Your Assignment

Already-Always-Listening

What did you discover is already there in your listening before anyone speaks to you, and is always there (at all times or in certain situations)?

And in what way would such already-always listening limit your effectiveness in being a leader?

Begin your sharing with the following: “One aspect of my already-always-listening is”

The Purpose of the Various Segments Presented in this Course

What You Are Promised From Your Full Participation in this Course

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

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

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

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

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

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

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

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

The Three Fundamental Structural Elements

1. The Foundation
2. Contextual Framework
3. Ontological Constraints

The Three Fundamental Structural Elements That Make Up this Course

The first of the three structural elements that make up this course is mastering the **foundation** on which being a leader and the effective exercise of leadership is built.

This foundation is made up of four factors:

1. Being a Man or Woman of Integrity
2. Being Authentic
3. Being Given Being and Action by Something Bigger Than Oneself
4. Being Cause-in-the-Matter

When **mastered**, these four factors form the foundation for being a leader and the effective exercise of leadership.

The Three Fundamental Structural Elements That Make Up this Course

The second of the three fundamental structural elements that make up this course is a Contextual Framework for being a leader and exercising leadership effectively that rests on the foundation introduced on the previous slide.

In short, the Contextual Framework is a unique context for leader and leadership. When mastered, this unique context leaves you in any leadership situation being a leader and exercising leadership effectively as your natural self-expression.

The third and last of the three fundamental structural elements that make up this course is **removing** the constraints that limit or distort your natural self-expression.

Integrity: A Review

What is Integrity for a Person?

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

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

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

Integrity: Your Word Defined

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

Integrity: Your Word Defined

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

Integrity: Your Word Defined

- 4. What You Say Is So:** Whenever you have given your word to others as to the existence of some thing or some state of the world, your word includes being willing to be held accountable that the others would find your evidence makes what you have asserted valid for themselves.
- 5. Standing For Something:** What you stand for – that is, what you say that your life is about and for what you can unquestionably be counted on – whether expressed in the form of a declaration made to one or more people, or even to yourself, as well as what you allow people to believe that you stand for, is a part of your word.
- 6. Moral, Ethical, And Legal Standards:** The moral, ethical, and legal standards which you have not explicitly declined are a part of your word.

Integrity is Honoring Your Word, and Honoring Your Word Is

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

OR:

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

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

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

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

Honoring Your Word

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

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

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

Cost/Benefit Analysis on Giving Your Word

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

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

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

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

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

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

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

Integrity and Performance

As this new model of integrity points out, integrity is the state or condition of being whole, complete, unbroken, unimpaired, sound, 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 eleven factors that contribute to this veil of invisibility.

The Veil of Invisibility

For example, one of the factors contributing to this veil of invisibility is self-deception – a self-deception that leads almost all of us to *believe* that we are 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 ten factors that make up the veil of invisibility. You read about most of these factors in the pre-course reading, and we will review them again later in this course.

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

Break Assignment

Break Assignment

- A. What have you discovered for yourself about integrity in this course so far.
- B. Where in your life or organization are you not honoring your word?

Logistical Announcements

LUNCH BREAK, DAY 1

What Will Be Covered in this Session

What you discovered in completing your break assignment

What is the result of mastering something?

Mastery requires discovering for yourself

Your Assignment

What You Discovered in Completing Your Assignment

- A. What have you discovered for yourself about integrity in this course so far.
- B. Where in your life or organization are you not honoring your word?

What Is the Result of Mastering Something?

What Is the Result of Mastering Something?

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

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

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

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

About Altering the World In Which You Function – Creating a New Paradigm for Yourself

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

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

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

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

Thomas S. Kuhn (cont'd)

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

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

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

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

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

Kuhn continues

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

About Opening Up a New World for Yourself

Kuhn continues

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

Kuhn summed up his entire argument as follows:

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

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

About Opening Up a New World for Yourself

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

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

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

As Thomas Kuhn Said

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

Mastery Requires Discovering for Yourself

Mastery Requires Discovering for Yourself

We have made a very bold promise. Nobody promises that 316 people are going to walk out of a six day course being leaders and exercising leadership effectively as their natural self-expression.

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

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

Mastery Requires Discovering for Yourself

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

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

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

Mastery Requires Discovering for Yourself

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

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

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

Mastery Requires Discovering for Yourself

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

What we don't see is that their success is more likely a product of what they *discovered for themselves* and therefore if we are to be successful on the basis on which they were successful, we would have to discover for ourselves what they discovered for themselves.

When you discover for yourself what there is to discover, as contrasted with when you take someone else's discovery and learn and apply it like knowledge, the results in your life will be surprising.

What is Meant by Discovering for Yourself

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

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

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

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

Mastery Requires Discovering for Yourself

The only way to be effective in mastering for yourself what it is to be on the court is to discover for yourself what it is to be on the court.

For most of us, what we have mastered has been mastered from the stands. That is, we have mastered concepts and accurate descriptions of what is going on down on the court.

You can have a powerful conceptual grasp of *what it is* to be a leader and *what it is* to exercise leadership effectively as these show up from the stands. Or you can master *being* a leader and *exercising* leadership effectively as these exist on the court.

The only access to *being* a leader and to the *actions* of the effective exercise of leadership as they exist on the court is to **discover for yourself** leader and leadership as they exist on the court. This will be challenging and will require intellectual effort and emotional courage.

Mastery Requires Discovering for Yourself

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

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

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

Break Assignment

Break Assignment

Mastery Requires Discovering For Yourself

1. What does it look like to master something? If you have mastered something in your life, say what that is, and share what it looked like to be a master.
2. What is it to understand (to grasp conceptually)? What is it to discover for yourself what you have already understood?
3. What does it look like to engage with this course from the perspective of what you already know? What does it look like to engage with this course from the perspective of discovery and wonder?

Logistical Announcements

AFTERNOON BREAK, DAY 1

What Will Be Covered in this Session

What you discovered in completing your break assignment

Anything we didn't cover in the previous session that we intended to cover

About the Nature and Function of Human Beings, Two Distinct Realities: First-Person Subjective Reality, Third-Person Objective Reality

In Or Out, Choose

Your Assignment

What You Discovered in Completing Your Assignment

Mastery Requires Discovering For Yourself

1. What does it look like to master something? If you have mastered something in your life, say what that is, and share what it looked like to be a master.
2. What is it to understand (to grasp conceptually)? What is it to discover for yourself what you have already understood?
3. What does it look like to engage with this course from the perspective of what you already know? What does it look like to engage with this course from the perspective of discovery and wonder?

About the *Nature and Function* of Human Beings

There Are Two Distinct *Realities*

First-Person Subjective Reality

Third-Person Objective Reality

Regarding the *Nature* and *Function* of Human Beings:

Defining What Is Meant By *Nature*

Defining What Is Meant By *Function*

What Is Meant Here by “Nature” of Human Beings

In this course we will deal with the **nature** of human beings.

What is meant here by the word “nature” as reflected in Webster’s Dictionary (accessed 2014) is: the inherent character or basic constitution of something; the fundamental or essential characteristics or quality or qualities that make something what it is.

Saying the definition of “nature” more rigorously and more pointedly: the *essential elements* that *constitute* something; *what* makes something what it is.

(Note that the *internal workings* of the essential elements that constitute something are usually treated as part of its *function* rather than as part of its *nature*, but there are occasions when it is more appropriate (works better) to include in the *nature* of something the internal workings of that something.)

What Is Meant Here by “Function” of Human Beings

In this course we will also deal with the function of human beings.

What is meant here by the word “function” is:

- 1) the *internal workings* of the essential elements that constitute something (that is, the internal workings of the essential elements that constitute the *nature* of that something); the way that something works internally; and
- 2) given its nature and the way it works internally, the *actions* or *behaviors* that arise (or could arise) from that something

What Is Meant Here by “Function” of Human Beings

What is meant here by the word “function” is:

- 1) the *internal workings* of the essential elements that constitute something (that is, the internal workings of the essential elements that constitute the *nature* of that something), that is, the way that something works; and
- 2) given its nature and the way it works, the *actions* or *behaviors* that arise (or could arise) from that something

Note that what is above points to the:

- 1) *Internal workings* of the essential elements that constitute the *nature* of something – although as we have said, there are occasions when it is more appropriate (works better) to include the *internal workings*, along with the essential elements, in describing the *nature* of something
- 2) *Actions* or *behaviors* of something intended to impact the environment external to that something (or even to impact the nature and/or function of that something).

**Two Distinct *Perspectives* on
the Nature and Function of Human Beings,
and on the Reality
in which Human Beings Live and Act**

Two Distinct Perspectives

Anything about the *nature* of human beings and the *function* of human beings, and about the *reality* in which they *live* and *act*, can be dealt with either from a *third-person* perspective (*objective realm*) or from a *first-person* perspective (*subjective realm*).

While most of us are familiar with the term “third-person” and its more-or-less synonym “objective”, and the term “first-person” and its more-or-less synonym “subjective”, few of us have an in-depth grasp of each as a distinct phenomenon. Shortly, we will clearly define each of these terms.

Beyond a mere definition, you will come to see that an in-depth grasp makes an important contribution to your access to and mastery of being a leader and the effective exercise of leadership, not to mention the impact it will have on the quality of your life.

Two Distinct *Perspectives*:
What Is Meant by *Third Person*
What Is Meant by *First Person*

Distinguishing Third-Person and First-Person Perspectives

To say it very simply:

“Third-Person” means: verifiable by the direct observations of others.

“First-Person” means: directly available only to oneself, and not verifiable by the direct observations of others.

For example, using various kinds of scanning equipment, your brain and its function is verifiable by the direct observation of others. Your brain and its function is a *third-person* phenomenon.

By contrast, the content of your consciousness is only directly available to you – it is not verifiable by the direct observations of others. Your consciousness is a *first-person* phenomenon.

Defining “First-Person”

In the field of grammar, “first-person” (singular) refers to the pronouns “I” and “me”.

However, in the way it is used here *first-person* refers to an individual’s personal experience and what shows up in an individual’s personal perspective that is directly available only as an experience or perception for that individual and not directly available to anyone else.

Even when the individual communicates about their first-person experience or perception, they retain an epistemological (knowing) authority regarding that experience or perception that they cannot share with others.

Defining “Third-Person”

In the field of grammar, “third-person” refers to the pronouns “he”, “she”, “it”, “him”, “her”, “they“, and “them”.

However, in the way it is used here *third-person* refers to experiences or observations (perceptions) that are directly available to anyone rather than being limited to any one individual’s personal experience or observation.

Or saying this more pointedly and more rigorously, the *third-person* perspective comprises experiences and observations (perceptions) that are verifiable by the direct experience or observations of others.

**The Access Provided by Each of the
Two Distinct *Perspectives*:**

***Third-Person* Perspective Access**

***First-Person* Perspective Access**

The Access Provided by Third-Person and by First-Person Perspectives

The *third-person* perspective provides access to the *objective reality*. For something to be *objective* it must be verifiable from the *third-person* perspective. Saying the same thing in different words: Anything *objective* could be called a third-person phenomenon.

The *first-person* perspective provides access to the *subjective reality*. What is *subjective* is not verifiable from the *third-person* perspective; it is accessible only from the *first-person* perspective. Saying the same thing in different words: Anything *subjective* could be called a first-person phenomenon.

The distinction between the *first-person perspective* and the *third-person perspective* is intended to capture an asymmetry in our access to certain features of the world, others, and ourselves. (Bayne, et al. 2009)

Two Distinct *Realities*:

***Objective* Defined**

***Subjective* Defined**

About Dictionary Definitions of Objective and Subjective

It is important to be aware that dictionary definitions are common usage (everyday understanding) definitions, and therefore sometimes lack rigor.

For example, you will see that some of the same terms, or terms that seem to mean something very close to the same thing, are used in defining both *objective* and *subjective* – for example the term, “as perceived” is used in the definitions of both objective and subjective.

About Dictionary Definitions of Objective and Subjective

In addition to the same or similar terms used to define both objective and subjective, what is pointed to in the rest of this paragraph adds to the confusion between these two distinct realities. Obviously, what we are aware of as *subjective* exists in our consciousness. However not so obviously, what we are aware of as *objective* also exists in our consciousness, (which is after all subjective). As the neuroscientist Christof Koch says in his book "Consciousness" (2012 p. 23), "Without consciousness there is nothing".

Albert Einstein had the following to say about the murky relation between subjective reality and objective reality in a book with his co-author, Leopold Infeld (Einstein, Infeld, 1938): "Physical concepts are free creations of the human mind, and are not, however it may seem, uniquely determined by the external world."

Dictionary Definition of Objective

objective Webster's Dictionary (accessed 2014):

“of, relating to, or being an object, phenomenon, or condition in the realm of sensible experience independent of individual thought, and perceptible by all observers [third-person accessible];

having reality independent of the mind [independent of consciousness];

expressing or dealing with facts or conditions as perceived without distortion by personal feelings, prejudices, or interpretations [not a matter of opinion or belief]”

Saying this definition more rigorously and more pointedly:

objective: that which exists and functions as it does whether anyone is conscious or aware of it or not. What is objective must be accessible from a third person perspective, which must be devoid of opinion, feelings, beliefs, and the like.

Dictionary Definition of Subjective

subjective Webster's Dictionary (accessed 2014):

characteristic of or belonging to reality as perceived rather than [existing] as independent of mind

subjective Webster's New World Dictionary (1998):

Philosophy: of or having to do with the perception or conception of a thing by the mind [that is, existing in one's conscious experience, and therefore only first-person accessible] as opposed to its reality independent of the mind [that is, independent of one's conscious experience];

Psychology: existing or originating within the observer's mind or sense organs and, hence, incapable of being checked externally or verified by other persons [only first-person accessible, not third-person accessible]

“Subjective”

More Rigorously and More Pointedly Defined

subjective: Anything that exists only in one’s consciousness and is not capable of being directly verified by others.

“In the Stands” As Contrasted with “On the Court”

So, to leave you with a clearer picture of the nature and function of each of these distinct perspectives, we will often use the metaphor “***in the stands***” or “***from the stands***” for the “objective perspective” (the third-person perspective), and the metaphor “***on the court***” for the “subjective perspective” (first-person perspective).

The metaphors “in the stands” and “on the court” can be thought of as relating to a tennis match happening in a stadium. **On the court** the players are engaged in the game as a *first-person, as-lived subjective experience*. **In the stands** the fans and commentators are engaged in the game as a *third-person objective exercise – observing, describing, commenting on, figuring out, and explaining*.

“In the Stands” As Contrasted with “On the Court”

As we said earlier, anything about human beings can be dealt with from either an objective perspective (a third-person perspective) or from a subjective perspective (a first-person perspective).

Using the metaphor “in the stands” for the “third-person perspective” and its equivalent the “objective perspective”, and the metaphor “on the court” for the “first-person perspective” and its equivalent the “subjective perspective”, we can now say:

Anything about the nature and function of human beings can be dealt with in either of two ways: 1) as the nature and function of human beings occurs from the stands, or 2) as the nature and function of human beings occurs on the court.

The Difference Between First-Person “On the Court” and Third-Person “From the Stands”

The way in which the nature and function of human beings occurs for those on the court is distinct and very different from the way the nature and function of human beings occurs for those in the stands.

That difference is akin to the striking difference between one world and a whole new world, rather than merely being a different perspective on, or another way of looking at the same thing.

The Difference Between First-Person “On the Court” and Third-Person “From the Stands”

On the court, what one has access to regarding human beings is the nature of human beings and the function of human beings as these are actually ***experienced and lived real-time in life.***

This contrasts sharply with what one has access to **from the stands** where the nature of human beings and the function of human beings exist only as ***observations***, which are then *described, commented on, and then finally figured out, and explained.*

Note that what is being dealt with from the stands is not the experience of what is occurring for those on the court (that is, what is being lived on the court), but an observation of nothing more than the behavior and its consequences that result from the first-person, subjective lived experience on the court.

The Difference Between the On the Court Perspective and the In the Stands Perspective

Note that when in the stands, almost everyone thinks (actually takes for granted) that they are gaining access to what is actually happening on the court.

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

In Summary

From The Stands, the nature and function of human beings can only be accessed as the nature and function of human beings are observed, described and commented on, interpreted, and explained from the stands. That is, from the stands, the nature and function of human beings can only be accessed as concepts, not as they are actually lived and experienced on the court when a human being is actually on the court – that is, *being* on the court and *functioning* on the court. However, everyday ordinary language limits us to speaking about (dealing with) what is actually happening in life from the stands.

In Summary

On The Court, the nature and function of human beings are available as being and acting are *lived* and *experienced* by a human being real-time on the court. But providing access to the nature and function of human beings as they are actually *lived* and *experienced* on the court requires taking on a specialized conversational domain (specialized terms networked together in a specialized way).

In Short

From-the-stands one is provided with *conceptual* access to the nature and function of human beings, and as a result one winds up with the way of being and acting of human beings as nothing more than an *understanding* of, or conceptual grasp of, the nature and function of human beings – that is to say no direct access to the nature and function of human beings.

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

In this course there may be some smattering of leader and leadership from the stands. However, in order to realize the promise of the course, it is up to the instructors to provide you with actionable access to what it is to be a leader and what it is to exercise leadership effectively as these are actually experienced and lived on the court.

The Model and the Methodology Employed in this Course

Distinguishing the Ontological Model from the Psychological Model

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

The fact that both models deal with human beings, and because most people are unfamiliar with the ontological model, some people confuse the ontological model with the psychological model. As a result, such people fail to distinguish between these two models – one dealing with being and the other dealing with mind.

This leaves some people conflating or confusing the methodology of ontology with psychotherapy.

Don't Confuse Phenomenological Interactions with Psychotherapeutic Interactions

In the course we use the phenomenological methodology to deal with the ontological constraints that get in the way of (interfere with) being a leader and exercising leadership effectively as one's natural self-expression.

Because, as we said, most people are unfamiliar with the phenomenological methodology, you may find yourself falling into the trap of attempting to understand what you are observing from a psychological perspective, and therefore as an attempt to do psychotherapy.

Leaving You with the Ontological Model

Having made clear the difference between the ontological model and the psychological model in your Pre-Course Reading, and having warned you about the trap of confusing one model with the other, what we want to leave you with is the ontological model and its phenomenological methodology.

Phenomenology as a methodological discipline deals with being and action as these are *actually lived* on the court (first-person experience of), as contrasted with a third-person theory of, that is as being and action are *observed by someone, and then described and commented on, figured out, and explained* from the stands.

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

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.

In or Out, Choose

In Or Out, Choose

Choosing Includes Giving Your Word

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

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

Making What You Promise Belong to You

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

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

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

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

Choosing in the Way a Leader Chooses

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

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

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

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

What it Means to Choose Authentically

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

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

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

Choosing to Be a Leader or Not

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

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

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

Your Choice as an Expression of Yourself, Not Your Reasons

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

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

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

Leaders are a Stand for What They Have Chosen

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

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

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

In Summary

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

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

Today you have a choice to be in the course or not. If by tomorrow morning you choose to not be in the course, you will receive a refund of the tuition portion of your cost. There is no stigma in not being in the course if you choose that option.

Who this Course is For

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

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

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

Making the Choice to Be in the Course or Not

This evening is your opportunity to choose to be in the course or not. If you return to the course tomorrow morning, that will mean that you have chosen to complete the course.

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

If you have questions, or could use some coaching in making your choice to be in the course or not, you can talk to Professor Jensen or any of the other instructors.

Making the Choice to Be in the Course or Not

If you choose not to be in the course, then please see Anne or Maureen at the hospitality desk before the course begins tomorrow morning. At that time you can arrange for a refund of the tuition portion of your cost for the course.

Break Assignment

Break Experiments

Choosing the way a leader chooses

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

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

Break Experiments

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

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

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

Break Experiments

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

Break Experiments

B. Experiment with choosing your life

1. Identify what there is for you to do in your life that you feel obligated to do, or that you are doing based on a set of reasons for doing them, and write down three of them.
2. As an experiment, *choose* to do each of the three things it would be legitimate to say you are obligated to do (or have no “choice” about doing), but choose each of them as we’ve distinguished what it means to *choose*, and now write them down as what you are choosing to do. (“I choose to ...”.)
3. Now check and see whether your experience of any of those three items occurs for you (shows up for you) differently.

Break Experiments

B. Experiment with choosing your life (Cont'd)

4. For those of you for whom any of the three items occur differently because you chose them as your word, notice any difference in your experience of them (any difference in your attitude or state of mind, or your emotions or feelings, or your body sensations, or your thoughts). Share what you see with your partner.
5. Get yourself clear that nothing has changed in the circumstances, only in the context in which you hold those circumstances. Also get yourself clear that it was nothing more than a certain use of language that left you with a more powerful relation with what you are dealing with.

Break Experiments

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

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

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

Reminder: if you choose not to be in the course, then please see Anne or Maureen at the hospitality desk before the course begins tomorrow morning. At that time you can arrange for a refund of the tuition portion of your cost for the course.

Break Assignment

Leadership Project

Share with your partner what you have developed so far regarding your project.

Break Assignment

Two Distinct Realities

What opens up when you consider there are two distinct realities: the objective reality and the subjective reality?

Logistical Announcements

END OF DAY 1

What Will Be Covered in this Session

What you discovered in completing your break assignment

Anything we didn't cover in the previous session that we intended to cover

An Introduction to the Three Fundamental Structural Elements

Your assignment

What You Discovered in Completing Your Assignment

Two Distinct Realities

What opens up when you consider there are two distinct realities: the objective reality and the subjective reality?

What You Discovered in Completing Your Assignment

What did you discover or observe in your two experiments about the power of choosing?

- A. Giving yourself the opportunity to experience as *your* word the *conditions for realizing the promise of this course* and the *course rules of the game*
- B. Choosing your life
- C. Choosing to complete this course or choosing not to complete this course

What You Discovered in Completing Your Assignment

Leadership Project

Share with your partner what you have developed so far regarding your project.

What You Discovered in Completing Your Assignment

Two Distinct Realities

What opens up when you consider there are two realities:
the objective reality and the subjective reality?

Creating a Context

For Your Participation in this Course

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

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

Everything dealt with in this course and the way it is delivered has been specifically designed to leave me exercising leadership successfully.

Number of People in this Course

Yesterday morning, in the first session, there were 313 participants in the room. Now, this morning, and after the opportunity to choose, there are 310 participants in the room.

An Introduction to the First of the Three Fundamental Structural Elements

1. The Foundation

2. Contextual Framework

3. Ontological Constraints

The First of the Three Fundamental Structural Elements that Make Up this Course

The first of the Fundamental Structural Elements that make up this Course is **mastering** the four factors that form the **Foundation** for being a leader and the effective exercise of leadership.

These four factors are

- Being a Man or Woman of Integrity
- Being Authentic
- Being Given Being and Action by Something Bigger Than Yourself
- Being Cause-in-the-Matter

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

The First of the Three Fundamental Structural Elements that Make Up this Course

In this course you will be provided with a unique opportunity including an actionable pathway to do with yourself what you must do so that

You are a person of integrity

You are authentic

You are given being and action by something bigger than oneself

You are cause-in-the-matter

Each of these as your natural self-expression.

With that opportunity, the choice to be so is yours.

An Introduction to the Second of the Three Fundamental Structural Elements

1. The Foundation
- 2. Contextual Framework**
3. Ontological Constraints

Contextual Framework: The Second Structural Element

The Contextual Framework developed for this course is a unique **context** for leader and leadership that, when mastered, leaves you being a leader and exercising leadership effectively **as your natural self-expression**. To say the same thing in other words, for you to be a leader and exercise leadership effectively **as your natural self-expression**, what it is to be a leader and what it is to exercise leadership effectively must exist for you as a **context that uses you**.

This is what this course is about – that is, this course is about your being a leader and exercising leadership effectively as your natural self-expression.

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

What is Meant by Context?

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

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

The Power of a Context to Use You

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

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

Read and see what you make of the following paragraph:

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

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

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

KITE

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

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

As is said, The Context Is Decisive.

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

A Context that Uses You: One More Simple Example

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

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

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

A Context that Uses You: One More Simple Example

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

the context is decisive!

Experiencing For Yourself a Context that Uses You

1. In just a moment, we will give you the time to look into your own life and pick out a) a specific situation or kind of situation, or b) a specific person, or c) a specific category or class of persons. And then:
2. Uncover for yourself the context in which you hold that situation or kind of situation, or person, or category or class of persons. Finally, and most importantly:
3. **Discover for yourself** the impact of that context on the way in which that situation, or person, or category of persons occurs for you (shows up for you) and/or the impact of that context on the way you act.

Right now we'll give you two minutes to complete steps 1, 2, and 3. Please put your hand up for a moment when you have completed step 1. And then, when you have completed step 2, put up both hands for a moment.

Experiencing For Yourself a Context that Uses You

We are now going to speak to the people who were still not able to complete steps 1 through 3. If you found yourself unable to locate a context that uses you, an easy place to start is to locate a prejudice you have about the beliefs of others or some identifiable group of people, or even of a specific person. While a prejudice is a negative example of context, because we all have them, it is an easy place to start.

The Power of a Prejudice to Use You

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

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

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

In Summary

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

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

What Has Been Introduced in this Section

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

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

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

The Different Aspects that Constitute the Contextual Framework

The Four Parts of the Contextual Framework

For you to be a leader and exercise leadership effectively **as your natural self-expression**, what it is to be a leader and what it is to exercise leadership effectively must exist for you as a **context that uses you**.

You will have mastered the Contextual Framework so that it is a context that uses you and leaves you being a leader and exercising leadership effectively as your natural self-expression when you have **discovered for yourself** the four aspects of the Contextual Framework so that they have become a whole.

The Four Aspects of the Contextual Framework for Leader and Leadership

You will remember from your pre-course reading that the four aspects of the Contextual Framework are as follows.

Leader and Leadership each from the following perspectives or approaches:

- what leader and leadership are as **Linguistic Abstractions**
- what leader and leadership are as **Domains***
- what leader and leadership are as **Phenomena**
- what leader and leadership are as **Terms**

The four aspects of the Contextual Framework constitute the second of the three Fundamental Structural Elements that make up this course.

An Introduction to the Third of the Three Fundamental Structural Elements

1. The Foundation
2. Contextual Framework
- 3. Ontological Constraints**

The Third of the Three Fundamental Structural Elements that Make Up this Course

Having mastered a context that leaves you being a leader and effectively exercising leadership as your natural self-expression, what is left is to **remove from the way you wound up being what limits or distorts** your natural self-expression.

Most of us think that the way we are being and acting *is* our natural self-expression. However, as you will see, our natural self-expression is a virtually unconstrained freedom to be and to act. Unfortunately, that freedom is limited and distorted by certain ontological constraints that have become a part of “the way we wound up being” along with certain patterns of action.

As a result of these constraints on our freedom, each of us gets stuck with idiosyncratic personal ways of being and acting that allow us to succeed in some situations, but which leave us at best getting by in others, and unfortunately failing in yet others.

“I Am” vs. “The Way I Wound Up Being”

See what you discover for yourself by engaging in the following exercise:

1. First get yourself clear about the way in which you already occur for yourself (what you might call the way you are, or who you know yourself to be, or who you think you are). Most of us occur for ourselves something like “I am ...”, implying that as a person, who we are is relatively set or fixed.

Describe (specify) by writing down some of the different ways you are by beginning your sentences with “I am ...” or “I am not ...”

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

“I Am” vs. “The Way I Wound Up Being”

2. Now, create a new way of you occurring for yourself as **“The way I wound up being is ...”**, implying who you are as a person is significantly more malleable than set or fixed – that is, you are not stuck with the way you are.

Take the sentences that you completed in part 1 of this exercise that started with “I am ...” or “I am not ...”, and write a statement about the same trait or characteristic that begins with “A way I wound up being is ...” or “A way I wound up not being is ...”.

3. Notice if there is any difference in the way in which you occur for yourself when you say “I am ...” as contrasted with the way in which you occur for yourself when you say about the same trait or characteristic, “A way I wound up being is ...”.

Do the same process for any “I am not ...” statements.

“I Am” vs. “The Way I Wound Up Being”

What did you discover in your experience of yourself (the way you occur for yourself) when you said “I am ...” as contrasted with your experience of yourself (the way you occur for yourself) when you said about the same trait or characteristic, “A way I wound up being is ...”?

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.

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.

The Strategy We Use to Get By With the Way We Wound Up Being

During the course, we will continue to provide you with opportunities to identify and remove (or at least substantially relax) those personal ontological perceptual and functional constraints that limit those ways of being and acting that are critical to being a leader and to the effective exercise of leadership in any situation.

Realizing the Promise of this Course

- 1) Having mastered the four factors that give you the **Foundation** required for being a leader and exercising leadership effectively (integrity, authenticity, given being and action by something bigger than oneself, and being cause-in-the-matter), and
- 2) Having mastered the **Contextual Framework** for leader and leadership as a context that leaves you being a leader and exercising leadership effectively as your natural self-expression, and
- 3) Having effectively dealt with the **Ontological Perceptual and Functional Constraints** that limit or distort your natural self-expression

You will have realized the promise of this course.

Groups

Group Work

The purpose of groups in this course is to provide an environment in which you will experiment with and practice the ideas and distinctions of the course in real-time as a team.

Unless we request otherwise, the groups will be meeting during every break, and at the end of the evening or in the mornings to go through the assignments (or some of the assignments).

Suggestions For Providing Leadership In Your Group

Our work and our lives are constituted by the groups we are in and the groups we work with. You will most likely find that whatever aspects of group interactions that have not worked for you in the past will come up for you in this course and will present you with an opportunity to exercise leadership. The following are some suggestions to have your group “work”:

- Have listening be your primary access to supporting others in your group.
- Leave your group members empowered and supported in completing the Break Assignments.
- Do not coach someone who has not directly requested it.
- Correcting or coaching your group members (providing help or “the answer” for someone else), will undermine that person’s opportunity for his or her own discovery.

Break Assignment

Break Assignment

The Power of Context

1. What of your way of being and acting is not impacted by some context? (This might be easier by first examining the impact of context on your way of being and then examining the impact of that context on your actions.)

NOTE: For those of you for whom it has already become obvious that all of your ways of being and acting are impacted by some context, you still have to see if you can falsify what you think you already know and understand until it becomes something you have actually discovered for yourself.

2. In at least two different situations in your life, discover for yourself what would happen to your way of being and acting if you created a new context for each of those situations.

Break Assignment

The Power of Context

3. To what degree are you cognizant of the context that is shaping your way of being and acting?
4. How important is context to your effectiveness and to your quality of life?

NOTE: We have given you these assignments not to increase your understanding of what we covered, but so that you begin to discover for yourself the totality of the power of context to use you.

Again, until you discover for yourself the power of context to impact your way of being and acting, the context for leader and leadership you will create for yourself in the course won't leave you being a leader and exercising leadership effectively as your natural self-expression.

Logistical Announcements

MORNING BREAK, DAY 2

What Will Be Covered in this Session

What you discovered in completing your break assignment

Anything we didn't cover in the previous session that we intended to cover

The Power of a Context to Use You – A Deeper Cut: The Power of a Context and Its Impact on Your Way of Being and Acting

Your assignment

What You Discovered in Completing Your Assignment

The Power of Context

1. What of your way of being and acting is not impacted by some context?
2. In at least two different situations in your life, discover for yourself what would happen to your way of being and acting if you created a new context for each of those situations.
3. To what degree are you cognizant of the context that is impacting your way of being and acting?
4. How important is context to your effectiveness and to your quality of life?

The Power of a Context to Use You – A Deeper Cut

The Power of a Context and Its Impact on Your Way of Being and Acting

What We Will Deal With in this Section

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

In addition, we discussed that every set of circumstances (every situation) is always perceived through some context or other, and that that context shapes and colors the way those circumstances occur for you.

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

What is Meant by “A Context that Uses You”

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

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

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

The Power of a Context to Shape and Color the Way a Situation You Are Dealing with Occurs for You

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

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

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

What to Look for in the Examples to Come

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

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

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

Discovering For Yourself

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

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

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

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

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

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

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

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

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

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

To Remind You What to Look for in the Examples

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

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

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

Playing the Violin in a Subway

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

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

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

Playing the Violin in a Subway

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

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

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

The Being and Action of Seminarians

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

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

The Being and Action of Seminarians

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

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

The Being and Action of Seminarians

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

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

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

Crime in the U.S. New York City Subways

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

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

Crime in the U.S. New York City Subways

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

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

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

Crime in the U.S. New York City Subways

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

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

The Power of Context to Use You

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

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

Are You Now Able to Say?

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

What is on this Slide Should Now Make Sense to You

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

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

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

The Difference Between the Set of Conditions that Constitute a Situation and the Context for that Situation

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Difference Between a Default Context and a Created Context

Two Distinct Types of Contexts: Default and Created

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

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

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

Default Context

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

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

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

Default Context

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

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

Default Context

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

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

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

The Difference Between a Default Context and a Created Context

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

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

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

A Created Context

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

One More Fact About A Context

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

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

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

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

Break Assignment

Break Assignment

Ensure everyone in your group can say:

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

Logistical Announcements

LUNCH BREAK, DAY 2

What Will Be Covered in this Session

What you discovered in completing your break assignment

Anything we didn't cover in the previous session that we intended to cover

Source of your Way of Being and Your Action

Your assignment

What You Discovered in Completing Your Assignment

Ensure everyone in your group can say:

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

The Power of a Context to Use You: An Even Deeper Cut

The Source of Your Way of Being and Your Actions

The Power of a Context to Use You

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

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

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

“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 and internal bodily functions)
4. Thoughts and Thought Processes (and that includes memories that might be present)

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

What is Meant by **Way Of Being**

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

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.

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

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

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

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

You Have a Choice About Who You Are

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

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

“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").

Action Is Our Only Access To Impacting Life

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

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

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

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

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

Your Way of Acting and Your Way of Being

From moment to moment, your way of acting and your way of being are **consistent with each other**.

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

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

While Your Way of Being and
the Way You Act Are Consistent with
Each Other, Your Way of Being
Does Not Cause Your Actions

Neuroscience Research: Your Way of Being Does Not Cause Your Actions

That our Actions are consistent with our Way of Being has allowed most of us to **believe** that our Actions are caused by our Way of Being.

That is, most of us **believe** that some combination of our attitude or state of mind, and/or our emotions or the way we feel, and/or our body sensations, and/or our thoughts (what we decide to do) cause us to act in the way we do.

However, neuroscience research has shown that our Way of Being **does not cause** our Actions.

Neuroscience Research: Your Way of Being Does Not Cause Your Actions

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

(Clancey, 1993, p.5, and Hawkins, 2004, p.157)

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

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

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.

As we will soon discuss, in experiment after experiment neuroscience research has shown that the specific neural pattern in our brain that gives rise to a particular action is already activated as a readiness-potential tenths of a second **before** we make the conscious decision to act in that way.

Your “Way Of Being”
(Your Internal State, What is Going On
With You Internally)
Does Not Cause Your Actions

The Illusion that Deciding to Act Causes One to Act

It seems *obvious* that before you act voluntarily, you decide (choose) to take that action.

voluntary action = something you decide or choose to do; an intentional action; action controlled by one's mind or will

(“voluntary action” contrasts with “involuntary action”)

Consequently, you believe (actually, take for granted) that, when acting voluntarily, the following is what happens:

You decide to act, and then you act.

The Illusion that Deciding to Act Causes One to Act

The following is a fuller explanation consistent with this belief about the *cause* of your voluntary actions:

- 1) you decide to raise your hand;
- 2) your brain communicates that intention to the neurons in your brain responsible for planning and executing hand movements; and
- 3) those neurons relay the appropriate commands to the motor neurons that contract the arm muscles. (Koch 2012)

The Illusion that Deciding to Act Causes One to Act

Of course, we may have for example a conscious mental state, or emotional state, or a conscious thought process, that impacts our decision (choice) to act or not to act.

So to describe the process of voluntary action more fully, we would say: it is our conscious internal state (what is going on with us internally) that *causes* us to act.

The Meaning of “Internal State” – a *Term of Art* Specific to This Particular Conversation

What we mean by internal state = for a human being, what is going on internally at a conscious level.

As we said, one’s internal state includes:

one’s state of mind or mental state,
one’s feelings or emotions,
(the combination of 1 and 2 could be called
one’s “mood”), and
one’s thoughts and thought processes.

All of the foregoing often spoken about as “happening in my mind”.

The Illusion that Deciding to Act Causes One to Act

As we said, it appears to us that our internal state (what is going on with us internally) *causes* the way we act.

It seems that way because, when we are in a situation that calls for action on our part, there is at a *conscious level* the thought to act (the decision or choice to act in a particular way), and *then* we act in that way.

Formally, this belief is called “mental causation”.

The Everyday, Commonly Understood Meaning of “Mental Causation”

The definition of mental causation = the long standing, intuitively held idea that: it is what is in our mind (our mental state, emotional state, bodily state, and our thoughts and thought processes) that causes our actions; or,

as we would say it using our term of art: mental causation = the intuitively held idea that it is what is in our conscious *internal state* (what is going on with us internally) that causes our actions

The Illusion that Deciding to Act Causes One to Act

The evidence for believing in *mental causation* (the idea that it is what is in our mind, what is going on with us internally, that causes our actions) is as compelling as the evidence that the sun moves across our sky.

That is to say, the *appearance* that deciding or choosing to act is what causes me to act is as compelling as the *appearance* that the sun moves across the sky – the appearance that the sun rises (moves up from behind the horizon) in the morning and sets (moves down below the horizon) in the evening, and moves across the sky during the day from where it rose to where it sets.

The Illusion that Deciding to Act Causes One to Act

While it appears to us that it is the sun that moves rather than the earth that moves, based on scientific evidence we know better. So we no longer believe that the earth is still and the sun moves. Rather we live and understand life based on the sun is still and it is the earth revolving around its axis that gives us the illusion that the sun moves.

The appearance that deciding or willing comes before acting leaves us believing that our *internal state* (our mood, feelings, thoughts, etc.) *causes* our way of acting. That belief is so strong it makes it difficult for most people to consider anything contrary to that belief – even strong experimental evidence.

About “Strong Experimental Evidence”

strong experimental evidence =

“When somebody persuades me I am wrong, I change my mind. What do you do?”

(the ‘father’ of modern economics, John Maynard Keynes)

The Only **Cause** of Action & Consciousness

As you will know, it is a widely accepted fact that both your conscious experience (for example, deciding to act), and the physical actions you actually take, are both generated by activated patterns of neurons in your brain, and nothing else.

It is important that you do not confuse what your brain generates with what shows up in your consciousness (mind). It is also important not to conflate what is happening in your brain (just neurons firing) with what is happening in your consciousness.

In short, your brain is the sole *cause* of both your consciousness (what you are aware of) and your actions.

The Everyday, Commonly Understood Meaning of “*Human Brain*”

human brain = essentially, a collection of specialized cells (neurons) that function in activated patterns which are networked together that *cause* a person’s perceptions, actions, and internal state (plus causing a good deal of other effects about which we are not conscious).

Note: The brain is not the mind. We cannot feel what is happening in our brain. In the brain, there is no sensory faculty as such. Consequently, we have no conscious awareness of what is going on in our brain. That about which we are aware, that about which we are conscious, is often referred to as what is in our mind.

Summarizing What We Have Said So Far

It looks to us like our Way of Being causes our Way of Acting because when we are in a situation that calls for action, at a **conscious level** we have the thought (decide) to act in some way, and then we act.

This makes it look to us like the decision comes before the action. That is what leads us to **believe** that our Way of Being causes our Way of Acting, and that belief is so strong it makes it difficult for many people to consider anything contrary to that belief.

However, what is going on in our brain that generates our conscious thought to act and generates our physical action happens in a very different way than the way it appears to us at a conscious level.

When We Act, What Actually Happens in Our Brain

What is going on in our brain that generates our conscious thought to act, and generates our physical action actually happens in a very different way than the way it appears to us at a conscious level.

When We Act, What Actually Happens in Our Brain

When we are in a situation that calls for action, our brain activates as a “readiness potential” the pattern of neurons that will actually generate the action we will wind up taking. The activation (formulation) of the readiness potential that will wind up causing the action we take happens below our level of consciousness (below our awareness).

And, our brain generates that neuronal action pattern as a readiness potential at least a half second before activating the pattern of neurons that generates our conscious decision (internal state) to act in that way.

When We Act, What Actually Happens in Our Brain

In other words, before you consciously decide to act, your brain has already determined the action you will take (by activating as a readiness potential the pattern of neurons that will generate the action you will end up taking).

The Neuroscience Research that Reveals What Actually Happens in Our Brain When We Act

In an article in Scientific American, Caltech professor Christof Koch talks about the extensive experiments which established the fact that your voluntary actions are already set in your brain before you consciously decide to take an action.

“The results told an unambiguous story, which was bolstered by later experiments. The beginning of the readiness potential precedes the conscious decision to move by at least half a second and often by much longer. The brain acts before the mind decides! This discovery was a complete reversal of the deeply held intuition of mental causation.”

The Neuroscience Research that Reveals What Actually Happens in Our Brain When We Act

Reporting on a contemporary series of experiments in this same matter by Max Planck Institute neuroscientist John-Dylan Haynes, Kerri Smith states:

“The [research subject’s] conscious decision to push the button was made about a second before the actual act, but the team discovered that a pattern of brain activity seemed to predict that decision by as many as seven seconds. Long before the subjects were even aware of making a choice, it seems, their brains had already decided. ... We feel we choose, but we don’t.”

[underlining added]

Neuroscience Research

Quoting from the study itself mentioned on the previous slide “Unconscious Determinants of Free Decisions in the Human Brain” in *Nature Neuroscience* by Siong Soon, Brass, Heinze, and Haynes (2008):

“[There has been a long controversy as to whether subjectively ‘free’ decisions are determined by brain activity ahead of time.] We found that the outcome of a [conscious] decision can be encoded in brain activity of prefrontal and parietal cortex up to 10 s before it [the decision to do so] enters awareness. This delay presumably reflects the operation of a network of high-level control areas that begin to prepare an upcoming decision long before it enters awareness.” (p.543)

Neuroscience Research

“Taken together, two specific regions in the frontal and parietal cortex of the human brain had considerable information that predicted the outcome of a motor decision the subject had not yet consciously made. This suggests that when the subject’s decision reached awareness it had been influenced by unconscious brain activity for up to 10 s, ... Our results go substantially further than those of previous studies. ... The preparatory time period reveals that this prior activity [the ‘readiness potential’] is not an unspecific preparation of a response. Instead, it [the ‘readiness potential’] specifically encodes how a subject is going to decide.” (p.545)

Summary: The Illusion That Deciding To Act Causes One To Act

The brain fires the pattern of neurons that generates our conscious awareness of a decision to act only ***after*** it activates the readiness potential that precedes our action. In other words, in the brain, the decision to act comes before the awareness of that decision. However, because the awareness of the decision to act comes before the action, it looks to us like the conscious decision caused the action.

This leaves us with the illusion that we act because we decide to act.

A Critical Point for Being a Leader in Life

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

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

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

Break Assignment

Break Assignment

Internal State

1. Catch yourself engaging in mental causation (that our internal state causes our actions).
2. How much of your life is lived from the fallacy that what is going on with you internally (mental state, emotional state, thoughts and thought processes, and bodily sensations) causes your behavior?
3. Spend some time considering the following: “If I am not what is going on with me internally, who am I?”

Break Assignment

In your group try on what we discussed in the last session.

1. Discover for yourself that what is going on with you internally is some combination of these four things:

- your mental state
- your emotional state
- your thoughts and thought processes
- your bodily state

2. Ask yourself the question, “If my way of being is not causing my actions, but rather my way of being and my actions arise together as though one thing, what might be the source of my way of being and my actions?”

3. Spend some time considering the following: “If I am not what is going on with me internally, who am I?”

Logistical Announcements

AFTERNOON BREAK, DAY 2

What Will Be Covered in this Session

What you discovered in completing your break assignment

Anything we didn't cover in the previous session that we intended to cover

Source of Your Way of Being and Acting Continued

Your assignment

What You Discovered in Completing Your Assignment

In your group try on what we discussed in the last session.

1. Discover for yourself that what is going on with you internally is some combination of these four things:

- your mental state
- your emotional state
- your thoughts and thought processes
- your bodily state

2. Ask yourself the question, “If my way of being is not causing my actions, but rather my way of being and my actions arise together as though one thing, what might be the source of my way of being and my actions?”

3. Spend some time considering the following: “If I am not what is going on with me internally, who am I?”

What You Are Dealing With

What is Meant by “What You Are Dealing With”

“What You Are Dealing With” includes:

1. The circumstances **on** which you are acting
2. The circumstances **in** which you are acting on whatever you are acting on
3. The way in which you occur for yourself in acting on whatever you are acting on in the circumstances in which you are acting

Before we leave this section, get clear for yourself that when you are engaged with life there is nothing else to be dealt with. Those three things are all that there is.

What Is Meant By The Term Occur

What Is Meant By “**Occur**”

What we mean by “occur” is:

The way in which “what you are dealing with” registers (exists) in some way for you – whether you take note of it (are conscious of it) or not.

More rigorously, what occurs for you is what is going on **out in life**. That is, what occurs for you is 1) objects and situations out in the world, and 2) other people and yourself out in the world – all these occurring as a whole (a holistic unity).

Note that when you are engaged with life, you occur as an interactive part of the whole, not as something separated from (distinct from) the whole.

What Is Meant By “Occur”

Earlier we spoke about your “Way of Being” (what is going on with you internally) as something separate from the whole, but here we are speaking about the way you occur for yourself out in life as part of the whole, and that is a different perspective on you – different than what was meant by your Way of Being.

Also, please don’t think of occur as being another word for perception. “Perception” is a neuroscience term and “occur” speaks about what shows up for you as-life-is-lived by you.

What Is Meant By “Occur”

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

1. the circumstances on which you are acting
2. the circumstances in which you are acting on whatever you are acting on (your environment or surroundings)
3. the way in which you show up for yourself in those circumstances

What Is Meant By “Occur”

To repeat, the way in which “what you are dealing with” **occurs** for you includes not only:

1. the way in which the circumstances you are acting on occur for you, but also includes
2. the way in which the circumstances in which you are acting on whatever you are acting on (your environment or surroundings) occur for you, and
3. also includes the way in which you occur for yourself in those circumstances – the way you occur for yourself is another part of the circumstances that you are dealing with.

What Is Meant By The Term Correlated

What is Meant by “**Correlated**”

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

However, what we mean by “correlated” is a very specific kind of connection.

What Is Not Meant by “Correlated”

First, if you have studied statistics, please note that by “correlated” we do not mean a mere statistical correlation. (If you haven’t studied statistics and don’t know what this means, don’t worry about it.)

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

What Is Meant by “Correlated”

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

In summary:

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

**Now we are ready to answer the
question:**

Given that your way of being and acting
arise together as though one thing, what is
the source of your way of being and acting?

The Beginning of the Source of Being a Leader in Life

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

We always have an ***explanation*** that acts as a justification for the way we act and the way we are, but those explanations rarely give us any access to the ***source*** of our way of being and our way of acting. As a result, we go on pretty much the same as we have always been and have always acted – especially if we are arrogant about it.

The Beginning of the Source of Being a Leader in Life

That you discover for yourself the answer to the question – “What is the **source** of my way of being and acting in life?” – is absolutely critical to your being a leader in life. And to get clear about the answer, you yourself must be asking the question, not simply listening to the question or reading the question to yourself.

Do you really want to know the answer to the question “When I am being a leader, what is the source of my way of being and acting?”

**When I am leading,
what is the source of my
way of being and acting?**

The **Source** of Your Way of Being and Acting

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

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

Your way of being and acting is **naturally, necessarily closely connected** (interrelated) with the way in which what you are dealing with occurs for you.

The **Source** of Your Way Of Being and Acting

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

To repeat: Your way of being and acting is naturally, necessarily closely connected (interrelated) with the way in which what you are dealing with occurs for you.

The **Source** of Your Way Of Being and Acting

For example, if the way a situation you are dealing with occurs for you as threatening, your way of being and acting will be correlated with (responsive to) the situation occurring for you in that way (as threatening). On the other hand, if the way a situation you are dealing with occurs for you as an opportunity to excel, your way of being and acting will be correlated with the situation occurring for you in that way (as an opportunity to excel).

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

Quotations From Neuroscience Research

“Perceiving [the occurring], thinking [what is going on with you internally], and moving [action] always occur together as coherent coordinations of activity (Dewey, 1896/1981a).” (Clancey 1993, p.91)

“His [man's] **perception** [the occurring] is dynamic because it is related to **action** ...” (Hall 1966, p.115 - emphasis added)

“It is in fact essential to recognize that the possibilities of **action** subtend the **perceptual process** [that is, the way the world, others, and you yourself occur for you] ...” (Delevoeye-Turrell et al. 2010, p.236 - emphasis added)

Putting it All Together – Short Version

Your way of being and your actions (both arising together as though one thing)
are naturally, necessarily closely connected with (in-a-dance-with)
the way in which what you are dealing with
occurs or shows up.

Putting it All Together – Fuller Version

Your way of being and your actions (both arising as one thing) are naturally, necessarily closely connected with (interrelated, correlated with, in-a-dance-with)

1) the way in which the circumstances on which you are acting, and 2) the circumstances in which you are acting (your environment or surroundings) with whatever you are acting on, plus 3) the way in which you occur for yourself in those circumstances

all occurs or shows up.

The Shortest Version

The source of your way of being and acting is that they are a correlate of the way in which what you are dealing with occurs for you.

Even Shorter and Even More Pointed:

The **source** of your way of being and acting is the way in which what you are dealing with **occurs**.

Putting This Together with the Power of a Context to Use You

The Power of a Context to Use You

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

The way the situation I am dealing with **occurs** for me is shaped and colored by my **context** for that situation.

And, my *way of being* and *acting* are

naturally **correlated** with (in-a-dance-with)

the way the situation I am dealing with **occurs** for me.

Mastering the Power of Context to Use You

In the following statement, is there any term of art or even any word you are not clear about the meaning of? Is there any part of the idea being conveyed you are not clear about?

The way the situation I am dealing with **occurs** for me is shaped and colored by my **context** for that situation. And, my *way of being* and *acting* are naturally **correlated** with (in-a-dance-with) the way the situation I am dealing with **occurs** for me.

If there is any term of art or even any word you are not clear about the meaning of, or if there is any part of the idea being conveyed that you are not clear about, raise your hand.

Break Assignment

Break Assignment

Occurring

Regarding “What You Are Dealing With” for your project, how do each of the following occur for you?

- a. The circumstances on which you are acting
- b. The circumstances in which you are acting on whatever you are acting on
- c. You yourself in acting on whatever you are acting on in the circumstances in which you are acting

Break Assignment

BONUS ASSIGNMENT: Occurring

Get in communication with one or more of the relevant parties for your project and ask them questions that would allow you to gain some insight into how each of the following occur for them

- a. The circumstances on which they are acting
- b. The circumstances in which they are acting on whatever they are acting on
- c. Themselves in acting on whatever they are acting on in the circumstances in which they are acting

Logistical Announcements

END OF DAY 2

What Will Be Covered in this Session

What you discovered in completing your break assignment

Current State of Leadership

Our Contextual Framework, Overview

First Aspect of Contextual Framework: Linguistic Abstraction

Your Assignment

What You Discovered in Completing Your Assignment

Occurring

1. Regarding “What You Are Dealing With” for your project, how do each of the following occur for you?
 - a. The circumstances on which you are acting
 - b. The circumstances in which you are acting on whatever you are acting on
 - c. You yourself in acting on whatever you are acting on in the circumstances in which you are acting

What You Discovered in Completing Your Assignment

BONUS ASSIGNMENT: Occurring

2. Get in communication with one or more of the relevant parties for your project and ask them questions that would allow you to gain some insight into how each of the following occur for them
 - a. The circumstances on which they are acting
 - b. The circumstances in which they are acting on whatever they are acting on
 - c. Themselves in acting on whatever they are acting on in the circumstances in which they are acting

The Current State of Leadership

A Report on the State of Leadership in the U.S.A

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

Quoting Rosenthal, et al. from their 2008 update in the “Study of Confidence in Leadership” (p. 4): “Eighty percent of Americans now believe that the U.S. faces a leadership crisis, up from 65 percent in 2005...”

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

Quoting from this group’s 2011 report (p. 2): “Confidence is at its lowest level in the history of the National Leadership Index.”

To put this monumental failure in perspective (Loew and O’Leonard 2012), “U.S. companies alone spend almost \$14 Billion annually on leadership development.” Trends in U.S. Leadership Development 2012

Leadership and MBA Programs

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

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

What is Currently Known About Leadership

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

Warren Bennis (2007, p. 2) - Introduction to the Special Issue “The Challenges of Leadership in the Modern World”, *American Psychologist*

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

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

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

What is Currently Known About Leadership

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

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

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

A Contextual Framework for Leadership

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

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

You will have the opportunity to utilize this *contextual framework* (put it to work) in creating for yourself a context that has the power to give you the being of a leader, and the actions of the effective exercise of leadership as your natural self-expression.

The “Content” of Leadership

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

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

The “Content” of Leadership

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

However, one needs to be aware of what one doesn’t know and one needs to be effective at utilizing the knowledge of those who do know. This is an important aspect of what mastering the context for leader and leadership leaves you with.

Note: *holding* such specific knowledge in the wrong way can interfere with the effective exercise of leadership.

The “Peripheral Aspects” of Leadership

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

These traits, styles, or personality characteristics, and algorithms about what to do when leading, are what is taught in most courses on leadership.

The “Peripheral Aspects” of Leadership Provide No Access to Being a Leader

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

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

However, if you start by mastering the *being* of being a leader, then learning about the “content” and the “peripheral aspects” of leadership can enhance your effectiveness as a leader.

This Course is Not About Adding to Your Knowledge of Leadership

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

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

This course is not learning *about* leadership. This course is developing yourself *to be a leader* and *to exercise leadership effectively as your natural self-expression*. It is also a foray into developing the science of *being* a leader.

What IS Leadership?

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

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

Access to the *being* of a leader and to the *actions* of the effective exercise of leadership goes *beyond* even a profound **understanding** of leader and leadership.

What IS Leadership?

Access to the *being* of a leader and to the *actions* of the effective exercise of leadership is impossible as long as you are stuck with the answers you already have to the questions: **What is it to be a leader?** and **What is it to exercise leadership effectively?**

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

Next we examine some common misconceptions about what makes someone a leader.

Leadership is Not Title, Position, or Authority

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

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

In fact, there are special requirements for the effective exercise of leadership when holding a title, or being in a leadership position, or having decision rights (authority). We will more fully cover these situations later in the course.

Leadership is Not Title, Position, or Authority

To be a leader, you must be able to lead and exercise leadership effectively with no title, no position, and no authority. (By the way, when later in the course we deal with it, you will see the power of being cause-in-the-matter in such situations.) For example, you will fail as a leader if you cannot lead up – that is, if you cannot exercise leadership in dealing with those you report to.

More generally, to be a leader you must be able to exercise leadership with bosses, peers, those in other organizations, any others over whom you have no authority, and the people you're the leader of before you have earned the right with them to lead – not to mention your children.

Leadership is Not Management

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

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

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

However, this course will leave you able to determine when management is required, and when leadership is required.

Being A Leader And The Effective Exercise Of Leadership: An Ontological / Phenomenological Model

1. Foundation
 1. Integrity
 2. Authenticity
 3. Being Given Being and Action by Something Bigger Than Yourself
 4. Being Cause in the Matter
2. **Contextual Framework**
 - 1. Leader and Leadership as Linguistic Abstractions**
 - 2. Leader and Leadership as Domains**
 - 3. Leader and Leadership as Phenomena**
 - 4. Leader and Leadership as Terms**
3. Ontological Constraints
 1. Ontological Perceptual Constraints
 2. Ontological Functional Constraints

The Four Aspects of the Contextual Framework for Leader and Leadership

On the first day of the course we promised to provide you with the opportunity and to support you in using that opportunity to create for yourself leader and leadership as a context that uses you – that is, a context that has the power in any leadership situation to shape the way in which the circumstances you are dealing with occur for you such that your naturally correlated *way of being* and *acting* is one of being a leader and exercising leadership effectively as your natural self-expression.

It is critical that you be clear that to create leader and leadership as a context that uses you, you must take what is presented in the four aspects of the Contextual Framework and **discover for yourself** all of what is presented.

The Four Aspects of Our Contextual Framework When Taken as a Whole

As we said, our Contextual Framework first looks at leader and leadership separately from each of these four perspectives.

Then, when the four perspectives are taken together, as a whole they provide access to mastering what leader and leadership actually are.

This enables us to get our arms around the being of a leader and the effective exercise of leadership. Having mastered this overall context, we can then get our hands on the levers and dials of being a leader, and the effective exercise of leadership as your natural self-expression.

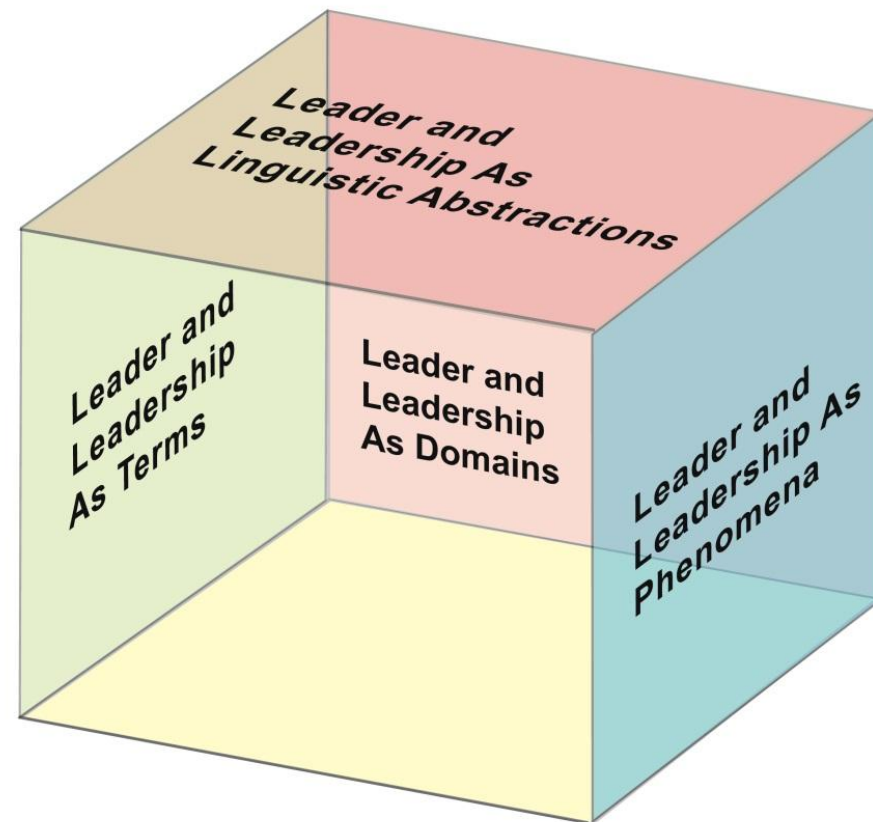
A Quick Reminder

To powerfully deal with something that is at first counterintuitive for you, you take what is new for you, and without comparing or relating it to anything you already know, get yourself clear exactly what it says, and then consider what it says as a *realm of possibility*.

In other words, take what it says like the lines of a joke, where as with a joke you take what is said at face value as a possibility.

The Four Aspects of the Contextual Framework for Leader and Leadership

- ***Linguistic Abstractions***
- ***Domains***
- ***Phenomena***
- ***Terms***



Now we look at each of these in some detail.

What is a Linguistic Abstraction?

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

*(Merriam-Webster online and Dictionary.com, accessed 3 January 2015)

What is a Domain?

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

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

Put simply, the question is, in what domain does a given activity exist, and with what is a given activity concerned?

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 dealing with the phenomenon of something, one is examining or dealing with that something as an actual instance or lived example of that something.

Put simply, the question is, if I encounter or am impacted by a phenomenon, what is it that I will see or perceive, or what is it that will impact me? What is this phenomenon as-lived?

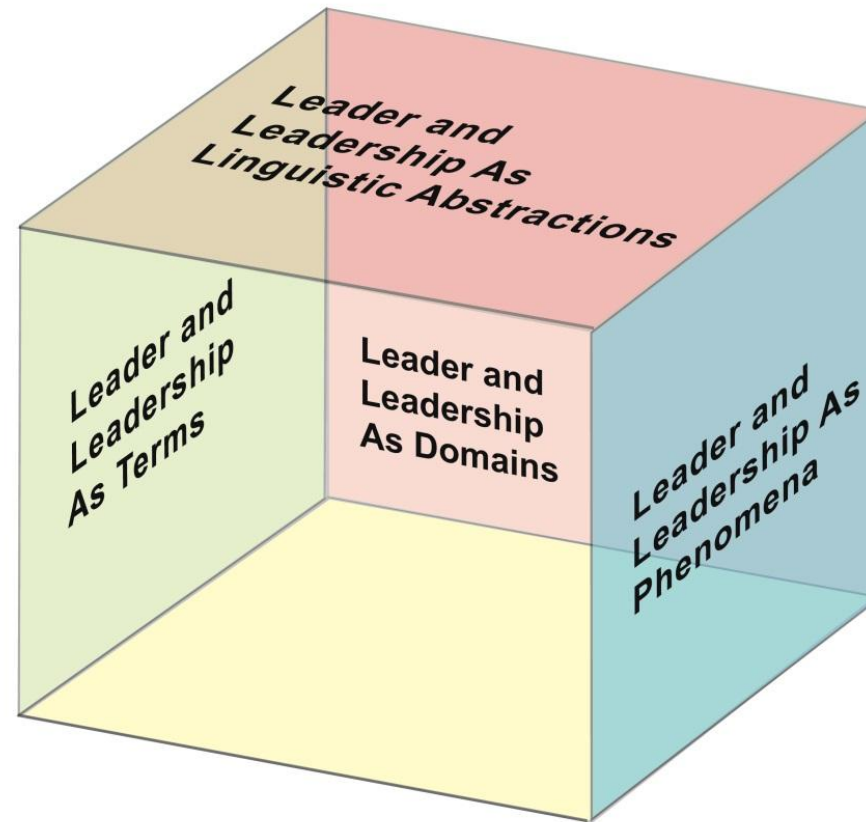
What is a Term?

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

When one is dealing with something as a term, one is examining or dealing with a definition that limits and makes definite the meaning of that something.

“definition” is defined as *a brief precise statement of what a word or expression means*

The Four Aspects of the Contextual Framework for Leader and Leadership



Leader and Leadership as Linguistic Abstractions

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

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

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

Leader and Leadership as Domains

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

When leader and leadership are dealt with as *domains*, one is examining or dealing with the realm in which being a leader exists or the realm in which leadership is exercised.

Put simply, the question is, in what domain do leader and leadership exist, or with what are leader and leadership concerned?

Leader and Leadership as Phenomena

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 lived example of being a leader or exercising leadership.

Put simply, the question is, if I encounter or am impacted by leader or leadership, what is it that I will see or perceive, or what is it that will impact me? What is leadership as-lived?

Leader and Leadership as Terms

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

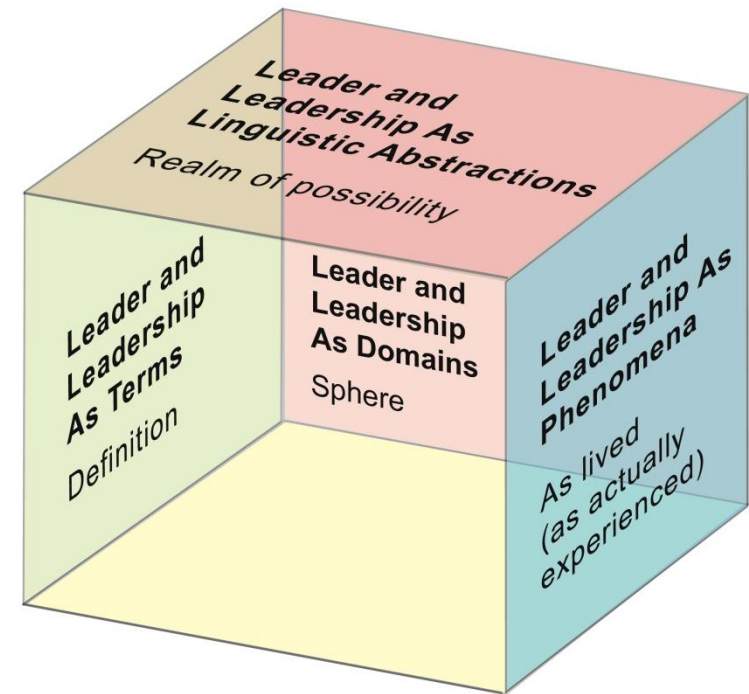
When leader or leadership is dealt with as a *term*, one is examining or dealing with a *definition* that limits and makes definite the meaning of leader and leadership.

Put simply, the question is, what are the definitions of leader and leadership?

The Four Aspects of the Contextual Framework for Leader and Leadership

In short, Leader and Leadership, each as:

- ***Linguistic Abstractions*** (leader and leadership as “realms of possibility”)
- ***Domains*** (the field or sphere in which leader and leadership function)
- ***Phenomena*** (leader and leadership as *lived* on the court; that is, as experienced in the exercise of or in being impacted by)
- ***Terms*** (leader and leadership as definitions)



Break Assignment

Break Assignment

What must be present and what must not be present?

List the characteristics of a leader and of exercising leadership that must be present and must not be present.

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

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

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

In order to exercise leadership effectively, what must not be present?

Logistical Announcements

MORNING BREAK, DAY 3

What Will Be Covered in this Session

What you discovered in completing your break assignment

Anything we didn't cover in the previous session that we intended to cover

Leader and Leadership as Linguistic Abstractions

The Foundation for Being a Leader

Being a Person of Integrity

Your Weekend Assignment

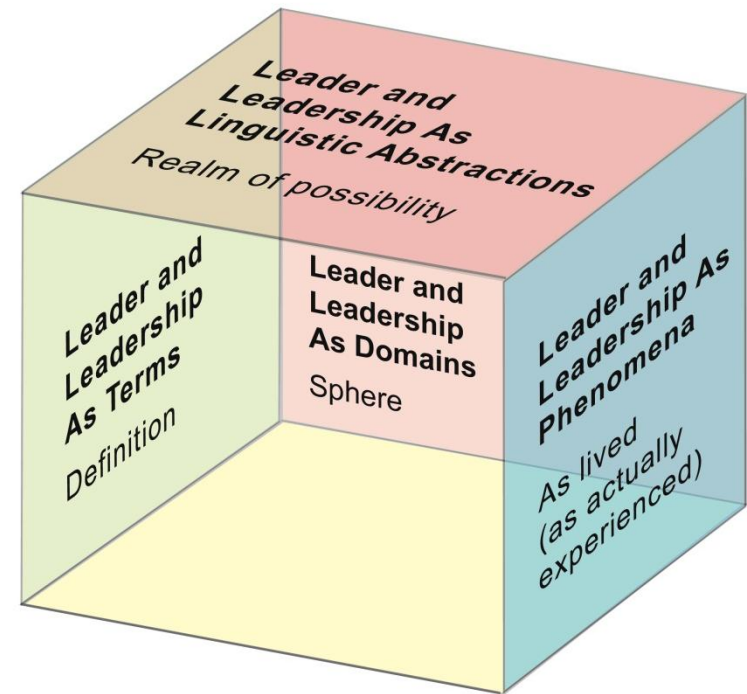
Being A Leader And The Effective Exercise Of Leadership: An Ontological / Phenomenological Model

1. Foundation
 - 1. Integrity
 - 2. Authenticity
 - 3. Being Given Being and Action by Something Bigger Than Yourself
 - 4. Being Cause in the Matter
2. **Contextual Framework**
 - 1. Leader and Leadership as Linguistic Abstractions**
 - 2. Leader and Leadership as Domains
 - 3. Leader and Leadership as Phenomena
 - 4. Leader and Leadership as Terms
3. Ontological Constraints
 - 1. Ontological Perceptual Constraints
 - 2. Ontological Functional Constraints

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”)
- ***Domains*** (the field or sphere in which leader and leadership function)
- ***Phenomena*** (leader and leadership as *lived* on the court; that is, as experienced in the exercise of or in being impacted by)
- ***Terms*** (leader and leadership as definitions)



Mastering Leadership as a Realm of Possibility

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

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

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

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

In order to exercise leadership effectively, what must not be present?

Mastering Leadership as a Realm of Possibility

If one attempts to grasp what Rost (1993) termed “the essential nature of leadership”, one cannot start with the attempt to comprehend leadership as a domain, or as a phenomenon, or as a term.

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

It is only with the freedom from received ideas about and current models of leadership that one can master the essential nature of leadership as a phenomenon, as a domain, and as a term such that the combination constitutes a context that has the power to leave one being a leader and exercising leadership effectively **as one’s natural self-expression**.

What a Linguistic Abstraction Is

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

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

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

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

The Nature of a Realm of Possibility

A *realm of possibility* once generated by a *linguistic abstraction* allows phenomena – actual instances or examples perceived through our senses, or possible instances or examples arising in our imagination – to be identified by us as instances or examples of that *realm of possibility*.

A *realm of possibility* also allows for the creation of possible concepts or models, and possible descriptions or definitions to specify what has now been made possible by that *realm of possibility*.

The Nature of a Realm of Possibility

A *realm of possibility* is not this possibility and that possibility and another possibility, that is, is not a mere *collection* or *classification* or *categorization* of possibilities.

A *realm of possibility*, as the name implies, opens up a space for inventing, exploring, examining, considering, discussing, and aligning on a specification of what the *realm of possibility* has made possible.

However, to be effective in exploiting the power of a *realm of possibility*, one needs to enter it with no preconceived notions – so to speak, standing on nothing.

What Leadership Is, is Constrained by the “Periphery” of Leadership

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

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

Teaching the “Periphery” of Leadership Does Not Produce Leaders

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

That is, educating people on the peripheral elements of leadership does not develop leaders.

The Power of Leadership As a Realm of Possibility

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

Some Surprising Examples of Being a Leader that Exist in Leader as a Realm of Possibility

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

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

There are frequent instances in which you can only be effective as a leader by saying and doing nothing, just listening in a certain way.

Mastering Leadership as a Realm of Possibility

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

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

You don't lose that from which you get unstuck. In fact, you get to keep all of these because you accomplish getting unstuck by getting clear that each of these is simply one of the virtually unlimited possibilities allowed by Leader and Leadership as a *realm of possibility*.

Mastering Leadership as a Realm of Possibility

Moreover, what was formerly an answer that limited your expression of leadership is now a possibility that is called forth naturally in any situation in which it is an appropriate action or response.

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

The Scope of a Realm of Possibility

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

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

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

The Scope of a Realm of Possibility

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

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

First Aspect: Leader and Leadership as Linguistic Abstractions

As *linguistic abstractions*,

leader and leadership **create** leader and leadership as
realms of possibility

in which **when you are being a leader** all
possible ways of being are available to you,
and

when you are exercising leadership all
possible actions are available to you.

The point is: mastering leader and leadership as realms of possibility leaves you free to be and free to act. If in a leadership situation you are thinking about the way you are supposed to be or what you are supposed to do, you are unlikely to be effective. Likewise, with having any focus on the way you shouldn't be or what you shouldn't do.

Creating the Boundaries of Leader and Leadership So That They Create A Context that Uses You

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

This is achieved by distinguishing:

1. Within leadership as a limitless *realm of possibility* (first aspect of the contextual framework),
2. In what field that will occur (leadership as a *domain* – second aspect),
3. 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 – third aspect), and finally
4. By deriving from these a *definition* of leadership as a *term* (fourth aspect).

All of which, when taken as a whole and when combined with the foundation for leader and leadership, creates a context that uses you – that is, leaves you being a leader and exercising leadership effectively as your natural self-expression.

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 four factors that constitute the foundation on which being a leader and the effective exercise of leadership are built – namely, integrity, authenticity, being given being and action by something bigger than oneself, and being cause-in-the-matter.

Being A Leader And The Effective Exercise Of Leadership: An Ontological / Phenomenological Model

1. **Foundation**
 1. Integrity
 2. Authenticity
 3. Being Given Being and Action by Something Bigger Than Yourself
 4. Being Cause in the Matter
2. Contextual Framework
 1. Leader and Leadership as Linguistic Abstractions
 2. Leader and Leadership as Domains
 3. Leader and Leadership as Phenomena
 4. Leader and Leadership as Terms
3. Ontological Constraints
 1. Ontological Perceptual Constraints
 2. Ontological Functional Constraints

A Quick Summary of the Benefits of Integrity

Steve Zaffron and his firm, Vanto Group, has generated the following results with clients who have implemented integrity in their organizations:

- Client 1. Magma Copper Company, Tucson, Arizona (1992-1995), took on a project to measure the company's integrity by measuring "promises made and kept" and "promises made and not kept". Using a computer program designed for this project, the employees of Magma reported each promise they made (with no distinction between "large" promises or "small" promises). Any promise made was a data point to measure. Weekly, they reported "promises kept" and "promises not kept".

A Quick Summary of the Benefits of Integrity

- When employees did not keep a promise they acknowledged and announced that they were not keeping their promise.
- Over the 3 years that Vanto worked with Magma (until they were acquired by BHP, now BHP Billiton) they were valued at 3 times what they had been valued at when Vanto first started working with them. Over the 3 years of this engagement the integrity statistic moved from 65% to 75% to 80% and correlated with a significant rise in productivity as well as decreased costs.

A Quick Summary of the Benefits of Integrity

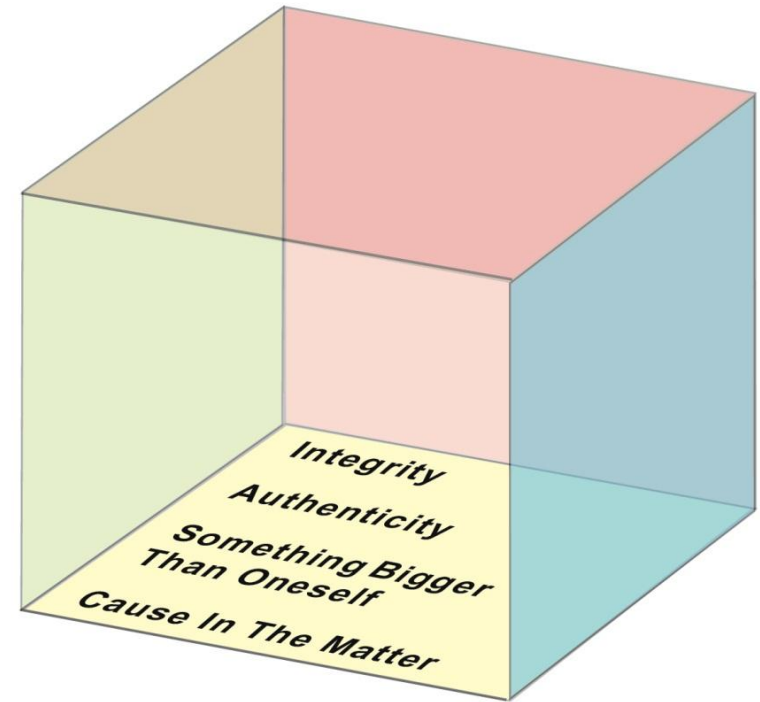
- Client 2. A large chain of petrol stations in the Netherlands during the period 2006 and 2007 also measured the company's integrity by measuring "promises made", and "promises kept" and "promises not kept" as a part of the Vanto Breakthrough Project.
- During this two year period the company experienced a 58% increase in net profit (along with an increase in customer satisfaction).

A Quick Summary of the Benefits of Integrity

- Client 3. In 2012, Vanto worked with a prime contractor for Airbus to cause a breakthrough in delivering critical parts to Airbus on time and up to specs. According to Airbus the client needed an immediate breakthrough. During the year of the project this client experienced a 25% to 40% increase in productivity across various divisions.
- Specifically, programs that used to run 40% over planned time to build-to-specs a part for the new Airbus A350 (with a significant financial loss, not to mention a loss of morale) by the end of the Vanto engagement, ran on time and as promised to Airbus. As a result of this on-time on-spec performance breakthrough, the client received a letter of recognition from Airbus. The client was transformed from a “not reliable supplier” (close to never being worked with again) to one of Airbus’s most reliable suppliers and partners.

The First of the Four Factors that Constitute the Foundation for Leader and Leadership

- **Being a Person of Integrity**
Being whole and complete
- **Being Authentic**
- **Being Given Being and Action**
By Something Bigger than Oneself
- **Being Cause in the Matter**



The Law of Integrity

The Law of Integrity states:

As integrity (whole and complete) declines, workability declines, and as workability declines, value (or more generally, the opportunity for performance) declines.

Thus the maximization of whatever performance measure you choose requires integrity.

Attempting to violate the Law of Integrity generates painful consequences just as surely as attempting to violate the law of gravity.

The Law of Integrity

Put simply (and somewhat overstated):

“Without integrity nothing works”.

Think of this as a heuristic.

If you or your organization operate in life as though this heuristic is true, performance will increase dramatically.

And the impact on performance is huge: 100% to 500%.

What is it Like to Be Whole and Complete as a Person?

Perhaps the most important aspect of being out of integrity is the loss of yourself.

In a very real sense you are your word.

When you honor your word to yourself and others:

You are at peace with yourself, and therefore act from a place where you are at peace with others and the world, even those who disagree with or might threaten you.

You live without fear for your selfhood, that is who you are as a person.

There is no fear of losing the admiration of others.

You do not have to be right; you act with humility.

What is it Like to Be Whole and Complete as a Person?

Everything or anything that someone else might say is ok for consideration. There is no need to defend or explain yourself, or rationalize yourself. You are able to learn.

This way of being is often mistaken for mere self-confidence, rather than the true courage that comes from being whole and complete – that is, comes from being a person of integrity.

This is a critically important element of being a leader.

Costs of Lack of Integrity and the Veil of Invisibility

Almost all people and organizations fail to see the costs imposed by attempts to behave in ways that are inconsistent with the Law of Integrity.

The unworkability generated by the lack of integrity occurs to people and organizations as the consequence of something other than attempts to violate the Law of Integrity.

For most of us, the unworkability and confusion, that is, the mess in our lives, is just the way life is – like water to the fish or air to the birds.

Most people “rationalize or explain” the mess in their organizations and in their lives without getting to the out-of-integrity behavior that is the actual source of the mess.

This state of affairs is an example of: “You cannot manage what is undistinguished. Therefore it will run you.”

Costs of Lack of Integrity and the Veil of Invisibility

The “Integrity-Performance” Paradox

People and organizations, while committed to performance, systematically sacrifice integrity in the name of increasing performance and thereby reduce performance.

How can this occur?

If operating with integrity is so productive, why do people systematically sacrifice their integrity and suffer the consequences? And, why are they blind to these effects?

Factors that Contribute to the Veil of Invisibility-1

1. Not seeing that who you are as a person is your word

That is, thinking that who you are as a person is anything other than your word. For example, thinking that who you are is your body, or what is going on with you internally (your mental/emotional state, your thoughts/thought processes and your bodily sensations), or anything else you identify with such as your title or position in life, or your possessions, etc... leaves you unable to see that when your word is less than whole and complete you are diminished as a person.

A person is one constituted in language.

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

Factors that Contribute to the Veil of Invisibility-1

1. Not seeing that who you are as a person is your word

Integrity and One's Relationship to One's Self, and Others

It is my word through which I define and express myself, both for myself, and for others

It is not too much to say that who I am **is** my word, both who I am for myself and who I am for others

It follows that, in order to be whole and complete as a person, my word to **myself** and **others** must be whole and complete

Factors that Contribute to the Veil of Invisibility-1

1. Not seeing that who you are as a person is your word

Attempting to violate the Law of Integrity, that is, not honoring your word to yourself and others, results in Self Disintegration.

And Self Disintegration limits “what you can be”.

Said another way, each out-of-integrity act reduces your opportunity for performance.

Thus reducing “what it is **possible** for you to be”.

And, each out-of-integrity act also reduces your ability to **realize** what “it is possible for you to be” in that now-shrunken opportunity set.

Factors that Contribute to the Veil of Invisibility-2

2. Living As If My Word Is Only Word 1 (What I Said) and Word 4 (What I Assert Is True)

Even if we are clear that in the matter of integrity our word exists in six distinct ways, most of us actually function as if our word consists only of *what I said*. This guarantees that we cannot be men or women of integrity. For us, Words 2, 3, 5, and 6 are invisible as our word:

- **Word-2: What You Know** to do or not to do
- **Word-3: What Is Expected** of you by those with whom you wish to have a workable relationship (unless you have explicitly declined those unexpressed requests)
- **Word-5: What You Stand For**
- **Word-6: Moral, Ethical and Legal Standards** of each society, group, and governmental entity of which I am a member

Factors that Contribute to the Veil of Invisibility-2

2. Living As If My Word Is Only Word 1 and Word 4

When we live (function in life) as though our word is limited to Word 1: What I Said and Word 4: What I say is so, we are virtually certain to be out of integrity with regard to our word as constituted in Words 2, 3, 5 and 6. In such cases, all the instances of our word (be it the word of an individual or organization) that are not spoken or otherwise communicated explicitly are simply invisible as our word to such individuals or organizations. In our lives, all the instances of our Words 2, 3, 5 and 6 simply do not show up (occur) for us as our having given our word.

Factors that Contribute to the Veil of Invisibility-2

2. Living As If My Word Is Only Word 1 and Word 4

In addition, the common practice of using the word “promise” to talk about one’s “word” leads people and organizations to fall into the habit of seeing one’s word only as that which they explicitly utter as a promise and to the common defensive reaction evidenced by the comment “I (or we) never promised that”.

Factors that Contribute to the Veil of Invisibility-3

3. Integrity is a virtue

For most people and organizations integrity exists as a virtue rather than as a necessary condition for performance.

As a virtue, integrity is easily sacrificed when it appears a person or organization must do so to succeed.

For many people virtue is valued only to the degree that it engenders the admiration of others, and as such it is easily sacrificed especially when it would not be noticed or can be rationalized.

Sacrificing integrity as a virtue seems no different than sacrificing courteousness, or new sinks in the men's room.

Factors that Contribute to the Veil of Invisibility-4

4. Self Deception about being out of integrity

People generally do not see when they are out of integrity. In fact they are mostly unaware that they have not kept their word. What they see is the “reason”, rationalization, or excuse for not keeping their word.

In fact, people systematically deceive (lie to) themselves about who they have been and what they have done. As Chris Argyris, after four decades of studying human nature, concludes:

“Put simply, people consistently act inconsistently, unaware of the contradiction between their espoused theory and their theory-in-use, between the way they think they are acting and the way they really act.” (Argyris, 1991)

Factors that Contribute to the Veil of Invisibility-4

4. Self Deception about being out of integrity

And if you think this is not you, you are fooling yourself about fooling yourself.

Because people cannot see their out-of-integrity behavior, it is impossible for them to see the cause of the unworkability in their lives and organizations — the direct result of their own attempts to violate the Law of Integrity.

Factors that Contribute to the Veil of Invisibility-5

5. Integrity Is Keeping One's Word

The belief that integrity is keeping one's word – period – leaves no way to maintain integrity when it is not possible, or when it is inappropriate, or one simply chooses not to keep one's word.

And that leads to concealing not keeping one's word which adds to the veil of invisibility about the impact of attempts to violate the Law of Integrity.

Factors that Contribute to the Veil of Invisibility-6

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

When maintaining your integrity (by acknowledging that you are not going to keep your word and cleaning up the mess that results) occurs for you as a threat to be avoided (like it was when you were a child), rather than simply a challenge to be dealt with, then you will find it difficult to maintain your integrity.

When not keeping their word, most people fear the possibility of looking bad and the consequent loss of power and respect. They choose the apparent short-term gain of avoiding the fear by hiding that they will not keep their word. This conceals the long-term loss caused by attempts to violate the Law of Integrity.

Factors that Contribute to the Veil of Invisibility-6

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

Thus out of fear we are blinded to (and therefore mistakenly forfeit) the power and respect that accrues from acknowledging that one will not keep one's word or that one has not kept one's word.

Factors that Contribute to the Veil of Invisibility-7

7. Integrity is not seen as a factor of production.

Leading people to make up false causes and unfounded rationalizations as the source(s) of failure.

Which in turn conceals the attempted violations of the Law of Integrity as the source of the reduction in the opportunity for performance that results in failure.

Factors that Contribute to the Veil of Invisibility-8

8. NOT Doing Cost/Benefit Analysis on GIVING One's Word

When giving their word, most people do not consider fully what it will take to keep that word. That is, people do not do a cost/benefit analysis on giving their word.

In effect, when giving their word, most people are merely **SINCERE** (well-meaning) or placating someone, and don't even think about what it will take to keep their word. This failure to do a cost/benefit analysis on giving one's word is **IRRESPONSIBLE**.

Such irresponsible giving of one's word is a major source of the mess left in the lives of people and organizations. Indeed people often do not even **KNOW** they **HAVE** given their word.

Factors that Contribute to the Veil of Invisibility-9

9. DOING Cost/Benefit Analysis on HONORING One's Word

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.

Factors that Contribute to the Veil of Invisibility-9

9. DOING Cost/Benefit Analysis on HONORING One's Word

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”: “DO or DO NOT, there is no TRY.”

Factors that Contribute to the Veil of Invisibility-10

10. Integrity is a Mountain with No Top

People systematically believe that they are in integrity, or if by chance they are at the moment aware of being out of integrity, they believe that they will soon get back into integrity.

In fact integrity is a mountain with no top. However, the combination of 1) generally not seeing our own out-of-integrity behavior, 2) believing that we are persons of integrity, and 3) even when we get a glimpse of our own out-of-integrity behavior, assuaging ourselves with the notion that we will soon restore ourselves to being a person of integrity keeps us from seeing that in fact integrity is a mountain with no top. To be a person of integrity requires that we recognize this and “learn to enjoy the climbing”.

Factors that Contribute to the Veil of Invisibility-10

10. Integrity is a Mountain with No Top

Knowing that integrity is a mountain with no top, and being joyfully engaged in the climb, leaves us as individuals with power, and leaves us known by others as authentic, and as men or women of integrity. Knowing that we will never “get there” also opens us up to tolerance of (and an ability to see and deal productively with) our own out-of-integrity behavior as well as that of others.

Factors that Contribute to the Veil of Invisibility-10

10. Integrity is a Mountain with No Top

One would have to be in integrity with respect to **every instance** of Words 1 through 6 at **every moment in time**.

- **W-1: What You Said**
- **W-2: What You Know to do or not to do**
- **W-3: What Is Expected of you** (unexpressed requests of you) by each of those with whom you wish to have a workable relationship (unless you have explicitly declined that expectation)
- **W-4: What You Say Is So**
- **W-5: What You Stand For**
- **W-6: Moral, Ethical and Legal Standards** of each society, group, and governmental entity of which I am a member

Factors that Contribute to the Veil of Invisibility-10

10. Integrity is a Mountain with No Top

Thus, we had better enjoy climbing because this is a mountain with no top.

Notice that every time we put something into integrity in our lives or organizations, workability and the opportunity for performance increase.

The effect is huge, and yet we will never get it all done. Therefore we better learn to enjoy climbing.

Factors that Contribute to the Veil of Invisibility-11

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

A major source of people saying, 'Talk is cheap', is that when it comes time for most people to keep their word, their word exists in a place that does not give them a reliable opportunity for keeping their word and on time.

Most people have never given any thought to where their word went after they closed their mouth, that is to say, where their word is when it comes time for them to keep their word. This is a major source of out-of-integrity behavior for individuals, groups and organizations.

Factors that Contribute to the Veil of Invisibility-11

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

- If you don't have an extraordinarily powerful answer to the question, "Where Is My Word When It Comes Time For Me To Keep My Word?", you can forget about being a person of integrity, much less a leader and realizing a created future.
- In order to realize the created future, you will need a way to keep the word you gave regarding the created future in **existence.**

Factors that Contribute to the Veil of Invisibility-11

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

- What is the first step (the next action) you are going to take after you have given your word?
- By when will you take this first step (the next action)?
- Create a specific time on a specific day in which to do it.
- (Ensure the specific time on the specific day exists for you in such a way that you will reliably take that first step.)

The Golden Rule 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

In contrast integrity is something one does for oneself. It is actionable and does not require the cooperation of others.

It pays one to behave with integrity even if those around you are not, because those around you will trust you and that is valuable to you.

Integrity is privately optimal and does not make one into a Pollyanna or Patsy that can be preyed upon.

Just because you behave with integrity does not mean that you trust those around you who do not behave with integrity. You are not a Pollyanna or Patsy.

The result is workability, greater performance, greater value and joy; and in the equilibrium that results something close to the Golden Rule will be realized.

Break Assignment

Break Assignment

Linguistic Abstractions

Come back able to say the following as if it were your own:

As *linguistic abstractions*,

leader and leadership **create** leader and leadership as
realms of possibility

in which **when you are being a leader** all
possible ways of being are available to you,
and

when you are exercising leadership all
possible actions are available to you.

Break Assignment

Integrity

1. Which of the factors contributing to the Veil of Invisibility are you most susceptible to? *(Your assignment handout will list the eleven factors for your reference.)*
2. Are there certain situations or certain people where one or more of the factors are more prevalent?

Logistical Announcements

LUNCH BREAK, DAY 3

What Will Be Covered in this Session

What you discovered in completing your break assignment

Continue the work of creating boundaries within leader and leadership as realms of possibility by starting to discover the other factors of the Foundation required for being a leader, and exercising leadership effectively **as your natural self-expression.**

Being Authentic

Being Given Being and Action by Something Bigger than Oneself

Being Cause-in-the-Matter

The Foundation When Taken as a Whole Gives Access to Power

Your break assignment

What You Discovered in Completing Your Assignment

Integrity

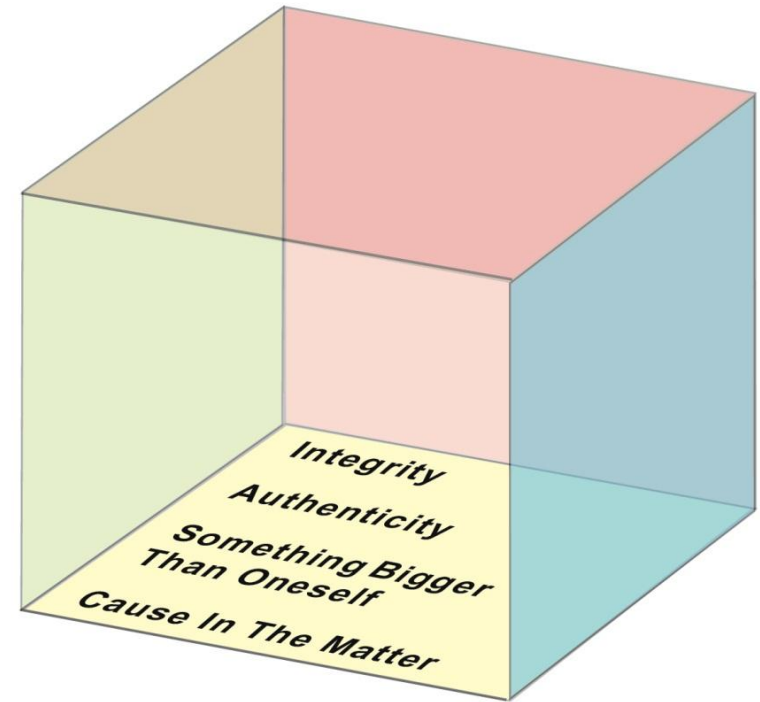
1. Which of the factors contributing to the Veil of Invisibility are you most susceptible to? *(Your assignment handout will list the eleven factors for your reference.)*
2. Are there certain situations or certain people where one or more of the factors are more prevalent?

Being A Leader And The Effective Exercise Of Leadership: An Ontological / Phenomenological Model

1. **Foundation**
 1. Integrity
 - 2. Authenticity**
 3. Being Given Being and Action by Something Bigger Than Yourself
 4. Being Cause in the Matter
2. Contextual Framework
 1. Leader and Leadership as Linguistic Abstractions
 2. Leader and Leadership as Domains
 3. Leader and Leadership as Phenomena
 4. Leader and Leadership as Terms
3. Ontological Constraints
 1. Ontological Perceptual Constraints
 2. Ontological Functional Constraints

The Second of the Four Factors that Constitute the Foundation for Leader and Leadership

- Being a Person of Integrity
- **Being Authentic**
Being and acting consistent with who you hold yourself out to be for others, and who you hold yourself to be for yourself
- Being Given Being and Action By Something Bigger than Oneself
- Being Cause in the Matter



A Word About Values, and Why in this Course We Care About Authenticity

This course is about being a leader and exercising leadership effectively. It is not about what is good or bad, or right or wrong, and it is not a discussion of ethics or morality, that is to say, it is not an examination of anything normative.

We are not concerned in this course with authenticity being right or good, or with inauthenticity being wrong or bad. In this course we are only concerned with the fact that being authentic is required for being a leader, and being able to exercise leadership effectively.

It is for that reason we deal with authenticity in this course on being a leader.

What it Means to Be Authentic

Being authentic is being and acting consistent with who you hold yourself out to be for others (including who you allow others to hold you to be), and who you hold yourself to be for yourself.

While this is fairly obvious, what is very much less obvious is the path to authenticity. The path to authenticity is being authentic about your inauthenticities.

You will remember that one of the conditions for realizing what we are promising you from your participation in this course is to be willing to discover and confront your inauthenticities. And, be willing to be authentic about your inauthenticities.

Are You Being Authentic?

Most of us think of ourselves as being authentic; however, each of us in certain situations, and each of us in certain ways, is consistently inauthentic. And, because we avoid at all costs confronting our inauthenticities, we are consistently inauthentic about being inauthentic – not only with others, but with ourselves as well. The point is, you are inauthentic and don't know that you are inauthentic – that's called fooling yourself about fooling yourself, and that's truly foolish.

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

We also all want to be seen by our colleagues as being **loyal**, protesting that loyalty is a virtue even in situations where the truth is that we are acting “loyal” solely to avoid the loss of admiration. And, in such situations, how ready we are to sacrifice our authenticity to maintain the pretense of being loyal, when the truth is that we are “being loyal” only because we fear losing the admiration of our colleagues.

Examples of Our Inauthenticities

In addition, most of us have a pathetic need for **looking good**, and almost none of us is willing to confront just how much we care about looking good – even to the extent of the silliness of pretending to have followed and understood something when we haven't. And by the way, looking good does not look good.

Just the threat of looking bad (wrong, stupid, irrational, naïve, silly, etc.), for most of us destroys even the possibility of being authentic. The need to avoid the embarrassment or humiliation we imagine to be the result of looking bad leaves us defensive, posturing, or petulant (childishly sulking or bad-tempered). And by the way, being defensive, posturing, or petulant does not look good.

Examples of Our Inauthenticities

This being inauthentic about being wrong, etc., like any inauthenticity, costs us the power required to be a leader and to exercise leadership effectively. If you're going to be a leader, you need the courage to be straight when you're wrong, stupid, irrational, naïve, silly, etc. – and you will be.

Each of Us is Inauthentic in Certain Ways

While this may sound like a description of this or that person you know, it actually describes each person in this room, including your instructors. We are all guilty of being small in these ways – it comes with being human. Great leaders are noteworthy in having come to grips with these foibles of being human – not eliminating them, but being the master of these weaknesses when they are leading.

If you don't recognize being inauthentic when you are and if you are not willing to confront that you are being inauthentic, you have no chance of being authentic.

Quoting former Medtronic CEO and now Harvard Business School Professor of Leadership, Bill George (2003, p. 11):

“After years of studying leaders and their traits, I believe that leadership begins and ends with authenticity.”

Each of Us is Inauthentic in Certain Ways

Being authentic is critical to being a leader.

Inauthenticity is one of the barriers to being a leader and to the effective exercise of leadership.

However, attempting to be authentic on top of your inauthenticities is like putting cake frosting on cow dung, thinking that that will make the cow dung go down well.

In this course, you will have the opportunity to recognize your inauthenticities. While you won't like seeing them, by distinguishing these weaknesses in yourself, you will give yourself a powerful opportunity to be authentic about your inauthenticities – the pathway to authenticity.

Each of Us is Inauthentic in Certain Ways

Right in this classroom you may catch yourself being limited in your ability to perform, or even just plain stuck, out of:

- the fear of the loss of admiration,
- the fear of being accused of being disloyal, or
- the fear of looking bad.

Such fear may result in the stuckness of something as silly as stopping you from raising your hand to be called on.

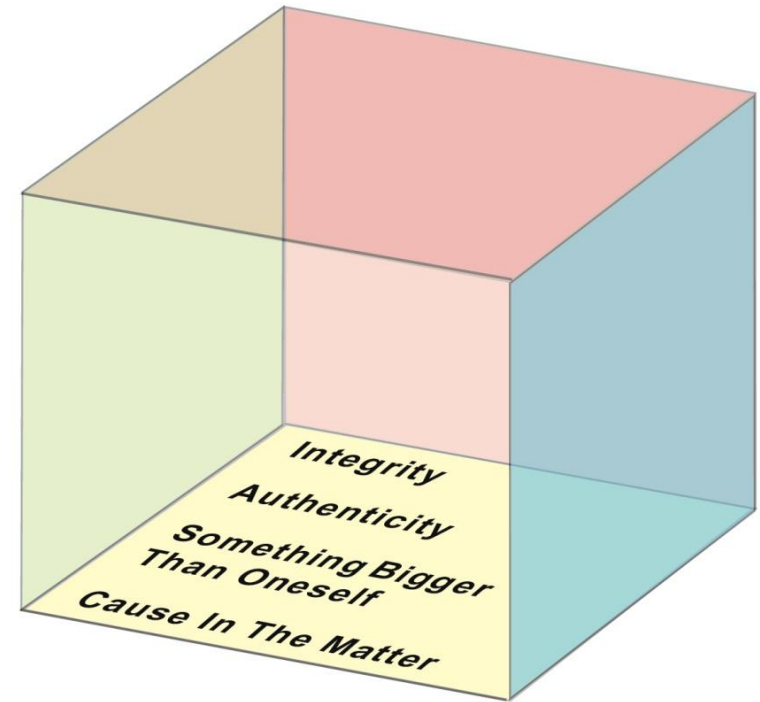
Welcome such insights. You will benefit from them.

Being A Leader And The Effective Exercise Of Leadership: An Ontological / Phenomenological Model

1. **Foundation**
 1. Integrity
 2. Authenticity
 - 3. Being Given Being and Action by
Something Bigger Than Yourself**
 4. Being Cause in the Matter
2. Contextual Framework
 1. Leader and Leadership as Linguistic Abstractions
 2. Leader and Leadership as Domains
 3. Leader and Leadership as Phenomena
 4. Leader and Leadership as Terms
3. Ontological Constraints
 1. Ontological Perceptual Constraints
 2. Ontological Functional Constraints

The Third of the Four Factors that Constitute the Foundation for Leader and Leadership

- Being a Person of Integrity
- Being Authentic
- **Being Given Being and Action By Something Bigger than Oneself**
Source of the serene passion required to lead and to develop others as leaders, and the source of persistence when the path gets tough
- Being Cause in the Matter



All True Leaders Are Heroes

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

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

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

Remember, all true leaders are heroes – and heroes are ordinary people who are given being and action by something bigger than the way they “wound up being”.

Are Great Leaders Extraordinary People?

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

To assume that great leaders started out extraordinary is to demean what it took for them to go beyond “who they wound up being”. More importantly, it conceals your access to being an extraordinary leader. If you think you need to be extraordinary to be a leader, that gives you no access to being a leader.

Are Great Leaders Extraordinary People?

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

The question is: How do you create your life being about something bigger than yourself?

Being a Leader Requires that You Take a Stand for Something Bigger than Yourself

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

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

Are you a stand for something beyond yourself – something you are willing to give your life to? Without that, for you there will be no chance of greatness.

*Each Person Must Choose for Themselves

Each of us must make the choice to be a hero or not – to be a leader or not. That is, each of us must make the choice for ourselves about going beyond the way we “wound up being”, about having the purpose of our lives and our careers or schooling and our relationships be about something bigger than ourselves.

Note: The people you are leading may well be committed to nothing more than their personal concerns, and you 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 given being and action by something bigger than the way you wound up being?”
- “What is your life about, and what is your career or schooling or relationships currently about – that is, what is your purpose in life, and what is the purpose of your career or schooling or relationships?”

Access to Being a 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 Abu Dhabi, 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.

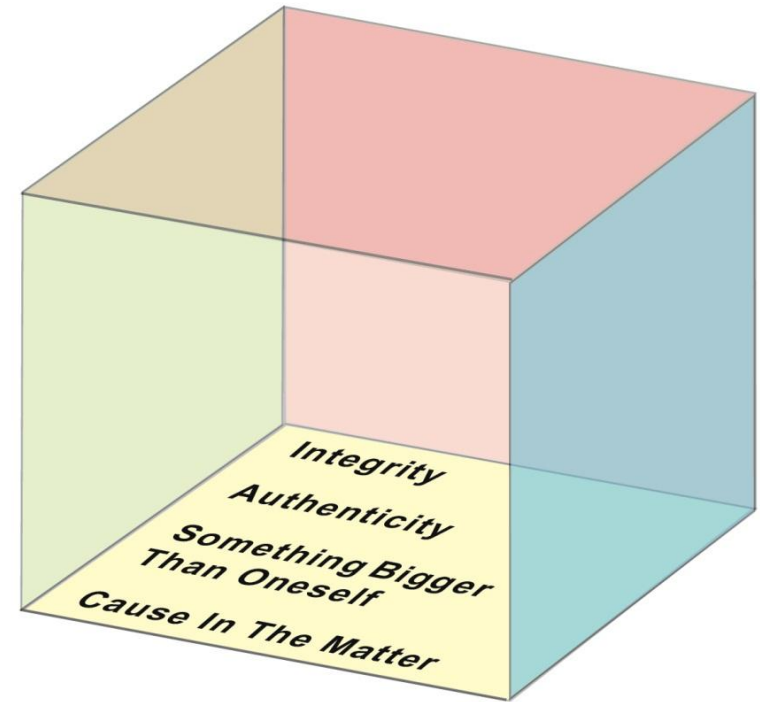
Throughout this course you will be provided with opportunities to create for yourself you standing for something bigger than your concerns for yourself – even bigger than the dreams and the grand ideas of the person you “wound up being” – and surely something bigger than your dreams about fame, position, authority, or money – that is, something that calls forth from you the being and action of a leader.

Being A Leader And The Effective Exercise Of Leadership: An Ontological / Phenomenological Model

1. **Foundation**
 1. Integrity
 2. Authenticity
 3. Being Given Being and Action by Something Bigger Than Yourself
 - 4. Being Cause in the Matter**
2. Contextual Framework
 1. Leader and Leadership as Linguistic Abstractions
 2. Leader and Leadership as Domains
 3. Leader and Leadership as Phenomena
 4. Leader and Leadership as Terms
3. Ontological Constraints
 1. Ontological Perceptual Constraints
 2. Ontological Functional Constraints

The Fourth of the Four Factors that Constitute the Foundation for Leader and Leadership

- Being a Person of Integrity
- Being Authentic
- Being Given Being and Action By Something Bigger than Oneself
- **Being Cause in the Matter**
Being Cause-in-the-Matter is a uniquely powerful place from which to view, comprehend, and deal with any situation with which you are confronted as a leader



Being Cause-in-the-Matter

When being a leader and in the exercise of leadership, you will have to deal with what we have termed the “condition” – that is, the facts or circumstances of the situation with which you are confronted.

While it certainly isn't the whole story, the way in which you relate to the situation you are dealing with is critical to being a leader and exercising leadership effectively *as your natural self-expression*.

More pointedly, it is the way in which you relate to the situation you are dealing with, rather than the situation itself, that is critical to your being a leader and exercising leadership effectively *as your natural self-expression*.

Being Cause-in-the-Matter

By default, if you are not in fact the direct cause of the circumstances of the situation with which you are confronted, you will relate to those circumstances “*at effect*”.

At the very least you don't have a choice about the circumstances with which you are confronted, and you do have to deal with them. This leaves you related to the circumstances “at effect”. Often we are even annoyed by the circumstances, making us even more “at effect”.

Even if you are able to competently deal with the circumstances when you are “at effect”, it is unlikely that you will be powerful as a leader and extraordinary in your exercise of leadership when your relation to the circumstances is one of being “at effect”.

Being Cause-in-the-Matter

Obviously, if in any given matter you actually have the power to *cause* what happens, that's power. Conversely, if in any given matter you are in reality in any way *at effect* (at the effect of), to that degree you lack power. We're not saying that, because you lack power, the situation is bad or that you are bad; we're just saying that to the degree you are *at effect*, you lack power.

Unfortunately it is those situations in which you in fact don't have power that you most need it. And as we said, if as a leader you are *at effect*, you are unlikely to be successful in your exercise of leadership.

Being Cause-in-the-Matter

As we use the term being cause-in-the-matter, it is not an **assertion** – that is, it is not meant as a statement of fact. Or more specifically, we do not use the term cause-in-the-matter to mean that you caused the conditions with which you are confronted, or even that you did it or you made it happen.

Rather than using the term being cause-in-the-matter as an assertion, we use the term as a **declaration** – that is, so to speak, as a place to stand from which to view, comprehend, and deal with the facts of the situation with which you are confronted. Whereas an assertion is a statement about the facts of the matter, the declaration, being cause-in-the-matter, is a choice from which to view and relate to the facts.

Being Cause-in-the-Matter

Be clear that what is meant by the term *being cause-in-the-matter* is not anything like any of the following: fault, blame, shame, guilt, burden, obligation, credit, or praise. For many people having caused something (“you did it”) cannot be seen as anything other than fault and the like, or credit and the like.

In this course, what we are distinguishing in our use of the term *being cause-in-the-matter* has no relation to assigning blame or credit, who is at fault, who made it happen, or who should be rewarded. In exercising leadership, who is at fault or to blame, or who gets the credit, or even who actually did it conveys no power to anyone. In fact, it is more likely to be disempowering.

Being Cause-in-the-Matter

There is nothing that you cannot be cause-in-the-matter of. Remember being cause-in-the-matter is not a conclusion that you have come to based on your observation. It's a stand you take (a context you create) so that the facts of the condition you are dealing with occur for you in a new world (we mean new world in the Kuhn sense of new world).

Being Cause-in-the-Matter

“Ultimately, being cause-in-the-matter is a context from which one chooses to live. Being cause-in-the-matter is not burden, fault, praise, blame, credit, shame or guilt – there is no evaluation of good or bad, right or wrong. There is simply what’s so, and your stand. Being cause-in-the-matter starts with the willingness to deal with a situation from the view of life that you are the generator of what you do, what you have and what you are. That is not the truth. It is a place to stand. No one can make you cause-in-the-matter, nor can you impose being cause-in-the-matter on another. It is a grace you give yourself – an empowering context that leaves you with a say in the matter of life.”

Werner Erhard

**The Foundation for Leader and
Leadership Provides One with Access
to POWER**

In this Course What is Meant by “Power”?

On the following slide is a quote attributed to Charles Reich. The way Reich speaks about power is somewhat poetic, but certainly conveys the sense in which we use the word “power” in this course.

The second underlined sentence in the quote is less poetic and gets closer to a description of what we are speaking about in our use of the word “power”. (We added the underlining.)

Note that the last sentence of the quote is not poetic at all; it fits literally with what we mean by power.

In this Course What is Meant by “Power”?

“[Power] means to me pretty much the same thing as freedom. Power is a thing that everybody wants the most that they can possibly have of. That is, skiing is power, sex appeal is power, the ability to make yourself heard by your Congressman is power. Anything that comes out of you and goes out into the world is power and in addition to that, the ability to be open, to appreciate, to receive love, to respond to others, to listen to music, to understand literature, all of that is power. By “power” I mean human faculties exercised to the largest possible degree. So in a way, in a large sense, by power I mean individual intelligence. Now when you reach out to another person through the energy or creativity that is in you and that other person responds, you are exercising power. When you make somebody else do something against their will, to me that is not power at all, that is force, and force to me is the negation of power.” (Charles Reich, born 1928)

In this Course What is Meant by “Power”?

When I do not honor my word, I diminish power.

The less authenticity I have the less power I have.

When my life is about nothing more than my own personal concerns for myself, I have little power.

When I am “at the effect” I have no power.

When you have as your foundation being a person of integrity, being authentic, being given being and action by something bigger than myself, and being-cause-in-the-matter, you have given yourself a foundation that is truly powerful.

Break Assignment

Break Assignment

Four Foundational Factors

1. Where are you being inauthentic? What would it look like to be authentic in those areas?
2. What is THE BIG inauthenticity? Share that one with your group.
3. What could you be given by that would have you be bigger than the way you wound up being?
4. Identify an area in which you do not have power, yet having power would make a difference (we will call this area “X”).

Notice what happens to you when you say out loud, “I am at the effect of X” as contrasted with when you say out loud “I am cause-in-the-matter of X”.

Logistical Announcements

AFTERNOON BREAK DAY 3

What Will Be Covered in this Session

What you discovered in completing your break assignment

Anything we didn't cover in the previous session that we intended to cover

A Personal Experiment

Your assignment

What You Discovered in Completing Your Assignment

Four Foundational Factors

1. Where are you being inauthentic? What would it look like to be authentic in those areas?
2. What is THE BIG inauthenticity? Share that one with your group.
3. What could you be given by that would have you be bigger than the way you wound up being?
4. Identify an area in which you do not have power, yet having power would make a difference (we will call this area “X”).

Notice what happens to you when you say out loud, “I am at the effect of X” as contrasted with when you say out loud “I am cause-in-the-matter X”.

A Personal Experiment: Living with Mastery

NOTE TO PARTICIPANTS

This Slide Deck was created with terminology of “Clearing” and “Space”. As discussed in the course, we have recently seen the power of using “Showing” rather than either of the previous terms. This Slide Deck does not reflect this change.

**A Personal Experiment
To Reveal A Master's
Source Of Power**

Investigating Life, Living, and You

This multi-step experiment is an investigation into the nature of **life**, **living**, and **you**.

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

LIVING: When we speak about “living”, we mean our engagement with life, that is your engagement with life and my engagement with life.

YOU: When we speak about “you”, we mean that to which you refer when you say “I” or “me”.

Investigating Life, Living, and You

It is important to note that this experiment is deliberately not derived from some theory, model, or concept about *life* or *living* or *you*. Conducting this experiment is a simple matter of looking at what is actually so, not as you conceptualize it but as you experience it.

Put in another way, this experiment is an investigation into *life* as it actually *occurs* rather than as you *conceptualize* it. This is a contrast between what it is to go through life in the everyday unmindful functioning in life as a concept, and what it is to live life as you actually experience it.

To give you an example of this method of investigation, we will take just a quick look at the first step of this experiment.

A Quick Look At the First Step in this Personal Experiment: “Here” and “There”

If with my back to you I ask, “Where are you?”, you are likely to say, “Here”. If you check this out in your own experience, you will find that no matter where you might be located in the world, where you are for yourself is always **here**.

Alternatively, if I am looking around for something, say a book that is lying around someplace in the room you and I are in, and I say, “Where is the book?”, you are likely to point to where the book is and say, “There”. In fact, if you check this out in your own experience, you will find that no matter where anything in the world other than you (including other people) is located, where it will be for you is **there**.

The First Step in this Personal Experiment: “Here” and “There”

In short, where you are is **here**, and everything not you is **there**.

Or more fully, you (that is, what you are referring to when you say “I” or “me”) are always here, and everything else other than you (including other people) is always there.

You would say this something like, “I am here” and “Everything else is there”.

Put Aside All Concepts, Theories and Beliefs

Of course, you could come up with a “yeah but” or “how ’bout” or “what if” in which you could question that where you are is here and where everything else is, is there. And, later in this experiment we will resolve what might appear to be exceptions to *you are here and everything else is there*.

But if you put aside what you are trying to prove and just look at what is so, you will see that in fact the way you go through life in the everyday unmindful functioning in life is “I am in here” and “everything not me is out there”. And, that you are here and everything not you is there is an important part of what shapes the way in which life **occurs** for you.

No Concepts, Theories, or Beliefs – Rather Confirm in Your Own Experience Whatever is Proposed

Each step of this personal experiment must be done rigorously, or as is the case with any experiment, it will lead to a false conclusion. That is, as we go along don't believe anything said, especially if you already agree with it. Rather, verify **in your own experience** whatever is proposed or that we are investigating before it is established for you as being so.

When we say “verify in your own experience” we mean verify as you **actually** experience life, not verify as being consistent with some thought or belief you have about life. You don't verify the way life is by looking into your internal state, life doesn't happen in what-is-going-on-with-you-internally. Life happens where what you call “out there”.

Back to the First Step in this Personal Experiment: “Here” and “There”

Next we will give you an opportunity to check out **in your own experience** where you (what you are referring to when you say “I” or “me”) are located, and where everything else in the universe (including other people) is located.

Confirm in Your Own Experience that Where You Are is “Here”, and Everything Else is “There”

While that you are located “here” and everything not you is located “there” may at first seem trivial, we propose that later in this experiment you will see that this fundamental assumption about “here” and “there” shapes and colors the way in which you experience you and everything-not-you.

Moreover, for you it may be obvious that where you are is here, and where anything not you is, is there. However, as we said, to conduct this experiment successfully it is critical that you not take anything for granted, you must look anew. It is not too much to say that you must **discover for yourself** both “where you are” and “where everything not you is”.

Confirm in Your Own Experience that Where You Are is “Here”, and Everything Else is “There”

Right now, take the time to check out in your own experience if it is a fact that where you (what you refer to when you say “I” or “me”) exist is “here”, and where everything else exists is “there”.

Remember that what we mean by check out in your own experience is not what you think or believe or know, but what you actually **discover** when you look anew right now in your experience of where you are and where everything not you is.

You must **discover for yourself** where, as you go through life, you are, and where, as you go through life, everything not you is.

Dealing with What Might Look Like an Exception to You Are “Here” and Everything Else is “There”

One thing you have to watch out for in conducting this experiment is when you treat yourself as though you were two people – namely, a “you” in the present that is referring to a “you” that existed in the past or will exist in the future.

On the next slide, we will give you an example of this.

Dealing with What Might Look Like an Exception to You Are “Here” and Everything Else is “There”

For example, in response to someone’s question you might reply “I’ve been there” or “I will be there” (referring to a location where you were in the past or will be in the future). In either case, the “you” who is speaking in the present is for you *here* and the “you” that you are imagining in the past or the future, because this is not “you” but a recalled or imagined “you”, was or will be *there*.

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

Before going on, confirm this for yourself.

Dealing with What Might Look Like an Exception to You Are “Here” and Everything Else is “There”

The other thing you have to watch out for is confusing something located close to you as literally being located “here”.

For example, if someone asks you where some object is (let’s say your eyeglasses), and that object is close to you, you might say to that someone, “my eyeglasses are over here.” You don’t literally mean that the object is “here” where you are, you mean that the object is close to “here” where you are, or in the vicinity of “here” where you are.

Confirm in Your Own Experience that Where You Are is “Here”, and Everything Else is “There”

After seeing that the apparent exceptions that we just explained ultimately wind up with you “here” and everything not you “there”,

if you check it out in your own experience,
you will find that for you
what you are referring to when you say “I” or
“me” is always located “here”,
and everything not you is for you always
located “there”.

It’s simple. No matter what you might think, you in fact go through life (in the everyday unmindful functioning in life) “I am here”, and “everything not me is there”.

How to Conduct Each Step of this Experiment

With a little effort, you will clearly understand what we have said about the way in which the steps of this experiment must be carried out in order to get at the nature of *life* and *living*, and the *you* who exists in life and does the living.

It is critical to be clear that getting the “right” answer to what is being dealt with in each step of the experiment is worthless, because the only truly right answer is the answer you have **discovered** for yourself. Figuring out the right answer no matter how brilliantly done, or knowing the right answer no matter how well educated or experienced you might be, or guessing at the answer even if your guess is right, and even being told the right answer, are all equally worthless.

How to Conduct Each Step of this Experiment

When you began working on the first step of this experiment, you may have been thinking, “why are they making such a big deal out of here and there, when it is completely obvious that I am here and everything else is there?”

Stopping at what is for you obvious about life and living does not allow you to *investigate* that aspect of life or living as it is actually experienced. What exists for you as merely obvious, exists for you as a concept, not as an experience.

How to Conduct Each Step of this Experiment

For example, you know (take for granted) that when you walk outside the building you are in, what will be there are elements of the surrounding city or countryside. But when you do walk out of the building you are in, the elements of the city or countryside will be for you what the philosopher Martin Heidegger termed “tranquilized obviousness”. In other words you will not discover what is there.

The Second Step in this Personal Experiment

Now that we have established and you have confirmed in your own experience (discovered for yourself) that you (what you refer to when you say “I” or “me”) exist here, and everything else exists there, we can go on to the next step in this experiment.

Please pick an object that you can see right now, or even better a person. (For the balance of this experiment we will refer to the object or person you are seeing as “X”.)

We know that it is obvious that if you see X you do experience seeing X; but humor us, and now please do confirm for yourself that you do **experience** seeing X.

The Third Step in this Personal Experiment

So far we have established that you (what you refer to when you say “I” or “me”) are here, and that X is there, and that you do experience seeing X.

The third step in this experiment is to establish where **your seeing X is happening**. Please answer the question, “Where is seeing X happening?”, and respond by pointing to where your experience of seeing X is happening.

You verified that you do see X, but where is seeing X ***happening*** for you? Like many people, you might point to your eyes. And, if I asked you if you mean that your experience of seeing X was happening for you in your eyes, you would say, “Yes”.

The Third Step in this Personal Experiment

But if you seeing X were happening in your eyes, X would be about 2.5 centimeters high and wide (the size of your retina), and X would be upside down (because the lenses of your eyes invert the light rays coming into your eyes), and X would appear curved with no depth (because your retinas are two-dimensional curved surfaces). In any case, if we could examine the pattern of activated rods and cones on your retinas, it would look nothing like what you are seeing. There is no little X located in your eyes.

Moreover, if seeing X were happening in your eyes, since you have two eyes, you would see two X's about 7 centimeters apart. Do you **experience** a little X in your eyes? No doubt the answer is "No".

The Third Step in this Personal Experiment

Considering this, and after you have had the opportunity to confirm for yourself that your **experience** of seeing X is not in fact located for you in your eyes, I now ask you the same question again.

Please answer the question, “Where is seeing X happening?”, and respond by pointing to where your experience of seeing X is happening for you.

Like many people do, you might now point to your head. And, if I asked you if you mean that your experience of seeing X is happening for you in your brain, you would say, “Yes”.

The Third Step in this Personal Experiment

But if your experience of seeing X were happening in your brain, X would appear to you bounded by the size of the average human brain: 10 by 14 by 7 centimeters. Moreover, the network of activated patterns of neurons in your brain (as seen in fMRI studies) that gives rise to **your experience of seeing X** looks nothing like X. (In fact, if there was a hole in your skull, and a pencil was pushed through your brain, you would have no experience of that.)

More pointedly, **if you actually look at your experience of seeing X**, it will be absolutely clear for you that you have no **experience** up in your head of a smaller version of the real X that is located out there. You don't **experience** seeing X in your brain.

The First Critical Point to Be Gained from this Experiment

A master encounters life as it is lived, and as a consequence deals with life as it is lived, rather than dealing with life conceptually – that is, through the filter of some theory, idea, memory, or belief.

It is not that a master has no theories or beliefs, rather a master holds his or her theories, beliefs, knowledge, and memories, above himself or herself so to speak, so that they don't act as a filter, but illuminate what is encountered. (Philosophers call this “bracketing”.)

As we go on through this experiment, you will see for yourself the power of encountering life as it is lived.

Completing the Third Step in this Personal Experiment

This time when I ask you to point to where your experience of seeing X is actually happening, don't go "into your head" to figure out the answer. Rather, **do no more than** just experience seeing X, and before you have the chance to get stuck in what you believe, point to the location where your **experience** of seeing X is actually happening. Try this out right now!

I suggest that if you put aside what you think you already know about seeing, and just be with your experience of seeing X, you will point to what you called "there" – where X is!

Completing the Third Step

Of course, until you get in touch with the actual experience for yourself, this is just another theory – but it is no theory when you get in touch with the actual experience for yourself.

In actual practice, with some people it takes a few more trials, but so far with thousands of people in live interactions, given enough trials, each ultimately responds, often with a look of incredulity, by pointing out there, where their experience of seeing X is actually happening for them.

Surprisingly, as life is actually lived, where seeing the world and others actually happens for us is where what you call “out-there”, and not where what you call “in-here” (where you have said that you are located).

What We Have Discovered in this Experiment So Far

1. There is a difference between life encountered through some theory or belief as contrasted with life encountered as life is actually lived.

While we often encounter and comprehend life through some theory or belief, it is possible for us to encounter and comprehend life as it is actually lived.

And as a consequence, it is possible for us to interact with life (the world, others, and ourselves) ***as life is actually lived***, rather than as life is interacted with when encountered through some theory or belief.

What We Have Discovered in this Experiment So Far

2. Your experience of seeing the world and others actually happens for you where you have called “out-there”, not as you might have believed “in-here”.

In fact, **as lived**, no matter with which of your senses you perceive the world or others, your experience of what you perceive happens where you call “out-there”.

For example, if you touch something, while you will feel your fingertip being pressed on, you will notice that your experience of what you touched is out there, not in-here inside your finger. Right now, try this out for yourself.

As you have now verified for yourself, you seeing X, and you feeling what you touch, happens out there.

But We Have a Problem!

At the beginning of this experiment you said that where **you** are located is what you called “here”. And, you said that X is located what you called “there”.

Yet, later in the experiment, you verified for yourself that where **you seeing X** actually happens is what you called “there”, not “here” where you said you were.

But if you are in “here” and not out “there”,
and yet where **you seeing X happens** is out “there”
(where you have said you are not),
you have a big problem.

In short, this would mean that **your** experience happens somewhere other than where **you** are. Obviously, that just cannot be true.

But We Have a Problem!

If you were actually located **here**, how is it possible for you to be **there** – where **you** seeing X actually happens for **you**?

Or asked in another way, if you are located what you call “here” and not “there”, how is it possible for you to **be** out there where **you** seeing X is happening?

Clearly, there is something puzzling going on here.

Absurd

Absurd = so clearly untrue or unreasonable as to be laughable or ridiculous (*Webster's* 1998)

Are You the Thing You Take Yourself to Be?

When life is examined as life is actually lived, the interpretation (belief or theory) that “you are here and not there where X is” (and by the way where life actually happens) shows up as a problem.

You will remember that earlier we asked you to consider that you may not be who you take yourself to be. Maybe, you are not some object (albeit with special properties) that like all other objects has a location, either here or there.

While there is certainly something located here, maybe it is not “**you**”. Maybe the only thing “here” for you is that thing you are referring to when you say “I” or “me”, ***and maybe that is not who you are, really.***

Are You the Thing You Take Yourself to Be? (Cont'd)

Now is a good time for you to get clear that you are not that thing (object) that has mental states (attitudes or moods), and not that thing that has feelings or emotions, and not that thing that has bodily sensations, and not that thing that has thoughts.

Given what you have discovered so far, it is starting to show up as another absurd concept that you are a thing, an object, that has mental states (attitudes or moods), and has feelings or emotions, and has bodily sensations, and has thoughts. This is more living conceptually, not as you actually experience life.

No one is saying that there are not mental states (attitudes or moods), and feelings or emotions, and bodily sensations, and thoughts. And, no one is saying that what you are referring to when you say "I" or "me" is not having those things.

Are You the Thing You Take Yourself to Be? (Cont'd)

However, that you are a thing, the thing that you refer to when you say "I" or "me", that thing with the properties of mental states (attitudes or moods), and feelings or emotions, and has bodily sensations, and thoughts is a concept.

It is hard to let go of this concept because you were brought up this way, enculturated this way, and are related to by others in this way, and worst of all you relate to yourself in this way.

If you are to be a master in life, you must get clear that you are not that thing that you refer to when you say "I" or "me", and you are certainly are not the mental states (attitudes or moods), or feelings, or bodily sensations, or thoughts that that thing has.

Who is it that Has Your Experience of You?

Who is it that experiences what you are referring to when you say “I” or “me”?

Perhaps the “who” that experiences what you are referring to when you say “I” or “me” is who you are, really.

In fact, the you that you refer to when you say “I” or “me” is nothing more than one of the things that shows up for you in the “who” you are really.

Maybe who you really are is not some object located “here”.

The Resolution to the Puzzle!

Maybe who you are really is the “**clearing**” or the space in which X, and by the way all of the rest of life, shows up – including that thing you call “I” or “me”.

You do show up for yourself, don't you?

You will undoubtedly confirm in your own experience that you – the you that you are referring to when you say “I” or “me” – does show up for you. This is commonly called “self awareness”.

In any case, what you are referring to when you say “I” or “me” does show up for you, with all the rest of life, in the clearing for life that you are really.

Out-Here

Maybe who you are is not located “in-here” with life located “out-there”. Rather, as life is actually lived, who you are is located where a master calls “**out here**” – out where life (the world, others, and who you are referring to when you say “I” or “me”) actually happens for you.

This is where a master lives: **out here, living where life actually happens.**

As lived, you are the clearing in which the world, others, and the you that you refer to when you say “I” or “me”, show up for you. And to bring us back to where we started in this presentation, your actions in that clearing are correlated with the way in which what is in the clearing occurs for you.

Your Brain and You

This is consistent with the way our brain functions. At the highest level of functionality the brain generates a world (a past world, present world, and future world), and functions in that world to adapt to and survive in that world. Or more precisely, at the highest level of functionality the brain generates a world constituted as networks of activated neural patterns of perception and functions in that world as networks of activated neural patterns of action.

But you are not your brain. Life as lived is not networks of activated patterns of neurons. Life as lived happens out-here. And that is where masters of life live – out-here.

You Have a Choice

You can, as most people do, automatically (that is, without examination) take yourself to be and live as though you are located in-here, with all else in life located out-there. However, maybe Socrates was right when he said, “The unexamined life is not worth living.”

Alternatively, with your experience of realizing (examining) that you actually perceive the world, others, and what you refer to as “I” or “me”, **not in-here, but out-there** (as you first called it), you are not stuck in-here – you have a choice.

The Choice

You can go on choosing to take yourself to be and experience living “in-here”, with life out-there.

Or, based on your experience (examination) of where life actually shows up for you, you can take yourself to be and experience living ***out here*** where life actually happens.

Taking a Stand On Who You Are: A Clearing

You – the one for whom life shows up “out-here” – are not located either “here” or “there”.

You, the one for whom life shows up out-here, are a **clearing** – the clearing in which life shows up. That is, you are the clearing in which the world, others, and what you refer to when you say “I” or “me” show up. As Martin Heidegger, arguably one of the two greatest philosophers of the twentieth century, put it: being for a human being is being-in-the-world. (Heidegger, 1962)

By taking a stand on yourself as out-here, you will actually **experience** yourself **being** out-here, and interacting with life where life actually happens.

Taking a Stand On Who You Are: A Clearing

That is the stand that a master takes on himself or herself, and that is what allows an ordinary person to function as a master.

It is from this stand that a master encounters life. It is from this stand that a master experiences, comprehends, and understands life. It is from this stand that a master interacts with life. And that is what makes a master a master.

Putting This All Together

Which is true, that is which one should I believe: I am *in-here* or I am *out-here*? Neither is true as a matter of **fact**, that is neither is objectively true, so neither should be believed. The thing you refer to when you say “I” or “me” is subjective (only directly accessible by you and no one else).

As you discovered for yourself, the way you go through life is that what you refer to when you say “I” or “me” is located in-here, and everything not “me” is located *out-there*. This is living a conceptual life. Or as we would now say, living life in-the-stands rather than living life on-the-court, where in fact life actually happens. For short we could call this living a “concept life”.

Putting This All Together

As you also discovered for yourself, where seeing this or that actually happens for you is where what you called *out-there*.

Of course, saying that where seeing actually happens for you is *out-there* leaves you with a massive problem. In effect you have said that your seeing happens where you are not. That your seeing happens where you are not is patently absurd.

And that leaves clear that there is something profoundly wrong with going through life that you are in-here and everything not you is out-there, where you are not.

You and I created a new subjective place in life, and we named that new place “out-here”. We argued that you could in fact be out-here, that is you could be where life actually happens. And, we gave you an opportunity to discover for yourself that you could in fact be out here where your seeing (and the rest of your perceptions of life) actually happen.

Putting This All Together

It is a fact that you can go through life living that you are in-here and life is out-there and still be pretty successful (but also with plenty to be less than pleased or even unhappy about). This leaves your being and acting when in a leadership situation dictated by the circumstances with which you are confronted (the conditions) and by what is going on with you internally.

By contrast, when you are out here where what you are dealing with as a leader actually happens, you will find that your internal state has very little primacy and that instead of being limited in your actions by the conditions, opportunities for effectively dealing with the conditions show themselves.

Putting This All Together

That is, as lived, life shows up in the clearing that one is – out-here. But to say that either “in-here” or “out-here” is the truth is not true. Neither is to be believed. One is the concept we use to understand, and the other is the way life actually occurs for us.

A Declaration: the Stand You Take on Yourself

That you are located in-here with life out-there, or that you are located out here where life actually happens, is not something one gets right.

While for most people “I am in-here” is at first nothing more than an unexamined assumption, in the face of the facts, one must choose. And, what one chooses is nothing more than, but also nothing less than, a declaration – a stand one takes on oneself.

Whichever choice – declaration, that is the stand you take on yourself – it will determine the way you encounter and comprehend (make sense of) life, and as a consequence the way you interact with life.

In Summary

We are not arguing that one of these (being in-here or out-here) is right and the other wrong. Rather we are saying that you have a choice.

People who practice being aware of where their experience of objects and situations in the world, and of other people in the world, is actually happening, report a breakthrough in their effectiveness in dealing with the world and with others.

In addition, the access one has to “I” or “me” is greater when your relation to “I” and “me” is that “I” and “me” show up in the clearing you are. This allows you a certain detachment from your automatic way of being that leaves you free to be.

Try it Out and See What Happens

Is this just an attempt at some clever arcane philosophical argument, or does it actually result in raising your level of effectiveness and your quality of life to that of a master in life?

You won't know until you experiment with it and see what happens for you.

We are all on automatic in our belief that we are in-here, so for a while you must stop from time to time throughout the day and actually get yourself in touch with your experience that what you are encountering in that moment is experienced by you out-here. It is especially important to do this when what you are encountering is another person.

Try it Out and See What Happens

If for the next few months a few times each day you actually practice noticing where your experience of perceiving life really happens, you will train yourself to be **out here**.

You will notice that your experience of seeing does not happen in your eyes or brain, and that what you hear doesn't happen in your ears, and that what you feel doesn't happen in your fingers.

Your experience of what you see, and what you hear, and what you feel, will all be **out here**. So **you** (the one seeing, hearing, and feeling) must be **out here**.

Try it Out and See What Happens

With practice you will find yourself actually starting to live **out here** where life actually happens.

When you are practicing being **out here**, what is going on with you internally will stop being who you are for yourself. As a result you will have much less attention on, and be much less bothered by, what is going on with you internally. And, you (the you that you refer to when you say “I” or “me”) will simply be one of the things that shows up for you in the **clearing for life** that you actually are.

Try it Out and See What Happens

This will assist you in getting clear that you are not what is going on with you internally (your Way of Being), and support you in not treating what is going on with you internally (your Way of Being) like it is more important than life. Your Way of Being will just be what is going on with you internally. So What!

As a result of practicing being **out here**, you will start being more effective in life, and start experiencing a higher quality of life. You will discover that you have more power than the person you have known yourself to be.

Who **you** actually **are** is: **Out Here!**

Try it Out and See What Happens

As you do this practice, it will become evident that who you are is the clearing in which life shows up.

And, if you do this practice from time to time throughout the day, after a while – for some within a week and for others within a month or two – you will find yourself naturally being out here in life.

You will find yourself with the world, others, and what you call “I” or “me” occurring for you as they are, without your knowledge or previous experience filtering what you encounter. Instead, you will find that your knowledge and previous experience so to speak illuminate what you encounter.

This is mastery.

Weekend Assignments

Break Assignment

About this weekend: Have this weekend make a profound difference for you in your life.

“Out Here”

1. Discover for yourself life occurs for you in the spatial structure, "here" and "there". That is, you have gone through life living as, “where I am is *here* and everything not me is *there*”.
2. Over and over, practice being “out here”.
3. Experience yourself when you occur for yourself as *what-is-going-on-with-me-internally* as contrasted with when you occur for yourself as *The Showing*.
4. Consider the possibility that who you are is not the “thing” that shows up, but rather the “showing up”.

Break Assignment

Source of my way of being and my actions

One more time about the following phrase:

“The way in which 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 (in-a-dance with) the way in which that situation occurs for me.”

Come back having discovered this for yourself as if it were the first time you discovered this, or able to say that you merely understand this and accept that it may be valid, or that you simply reject it.

Break Assignment

Your Leadership Project

Review your project in light of the following questions:

1. Where could you bring integrity?
2. Where could you bring authenticity?
3. What is it that gives you your being and action that is bigger than you are?
4. What can you be cause-in-the-matter of?

Read

Read the slides in the “A Personal Experiment: Living With Mastery” section of the slide deck.

Logistical Announcements

END OF DAY 3

What Will Be Covered in this Session

What You Discovered in Completing your Assignment

What We Covered in the First Three Days

The Organizational Impact of Integrity

Your break assignment

What You Discovered in Completing Your Assignment

About this weekend: Have this weekend make a profound difference for you in your life.

“Out Here”

1. Discover for yourself life occurs for you in the spatial structure, "here" and "there". That is, you have gone through life living as, “where I am is *here* and everything not me is *there*”.
2. Over and over, practice being “out here”.
3. Experience yourself when you occur for yourself as *what-is-going-on-with-me-internally* as contrasted with when you occur for yourself as *The Showing*.
4. Consider the possibility that who you are is not the “thing” that shows up, but rather the “showing up”.

What You Discovered in Completing Your Assignment

Source of my way of being and my actions

One more time about the following phrase:

“The way in which 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 (in-a-dance with) the way in which that situation occurs for me.”

Come back having discovered this for yourself as if it were the first time you discovered this, or able to say that you merely understand this and accept that it may be valid, or that you simply reject it.

What You Discovered in Completing Your Assignment

Your Leadership Project

Review your project in light of the following question:

1. Where could you bring integrity?
2. Where could you bring authenticity?
3. What is it that gives you your being and action that is bigger than you are?
4. What can you be cause-in-the-matter of?

The Stand You Take on Yourself

Read the slides in the “A Personal Experiment: Living With Mastery” section of the slide deck.

What We Covered in the First Three Days

Choosing the Way a Leader
Chooses

Conversational Domain

Three Fundamental Structural
Elements

Mastery Requires Discovering For
Yourself

Two Distinct Realities: Subjective
and Objective

Power of a Context to Use You

Way of Being – what is going on
with you internally

Mental State

Emotional State

Thoughts and Thought
Processes

Bodily Sensations

Way of Being / Actions correlated
with the way what you are
dealing with occurs for you

Contextual Framework Intro

Linguistic Abstraction creates a
Realm of Possibility

Four Foundational Factors

Integrity

Authenticity

Given by Bigger than Oneself

Cause-in-the-matter

Possibility of Being “The
Showing” (Out Here)

Break Assignment

Break Assignment

Give yourself the opportunity to choose: “I am a person of integrity”.

Logistical Announcements

MORNING BREAK, DAY 4

What Will Be Covered in this Session

What you discovered in completing your break assignment

Anything we didn't cover in the previous session that we intended to cover

Continue the work of creating boundaries within leader and leadership as realms of possibility by starting to discover the other factors of the Contextual Framework required for being a leader, and exercising leadership effectively **as your natural self-expression.**

Fourth Aspect of the Contextual Framework: Term in Short

Second Aspect of the Contextual Framework: Domain

Your break assignment

Being A Leader And The Effective Exercise Of Leadership: An Ontological / Phenomenological Model

- 1. Foundation
 - 1. Integrity
 - 2. Authenticity
 - 3. Being Given Being and Action by Something Bigger Than Yourself
 - 4. Being Cause in the Matter

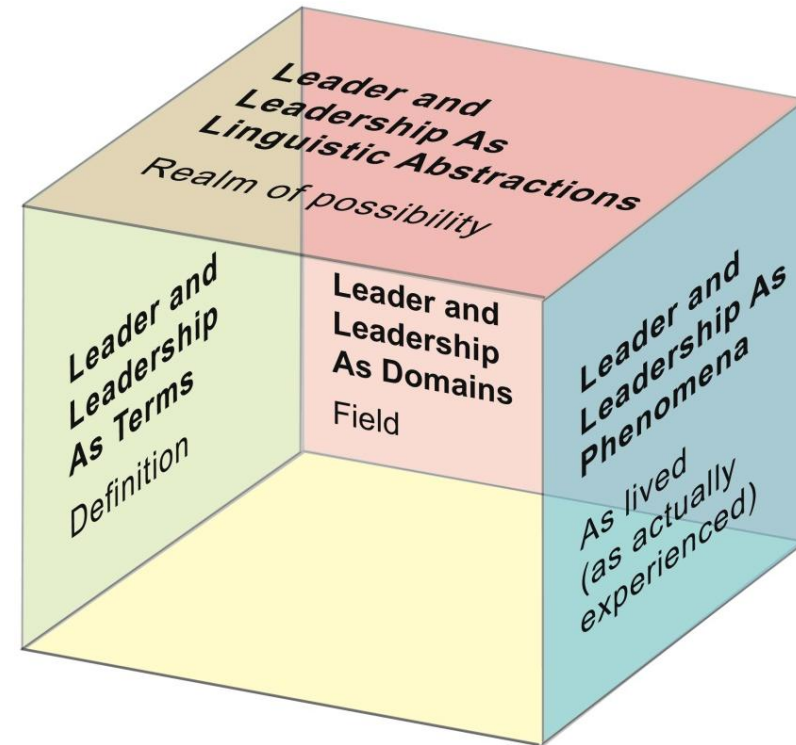
- 2. **Contextual Framework**
 - 1. Leader and Leadership as Linguistic Abstractions
 - 2. Leader and Leadership as Domains
 - 3. Leader and Leadership as Phenomena
 - 4. Leader and Leadership as Terms**

- 3. Ontological Constraints
 - 1. Ontological Perceptual Constraints
 - 2. Ontological Functional Constraints

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”)
- **Domains** (the field or sphere in which leader and leadership function)
- **Phenomena** (leader and leadership *as lived* on the court; that is, as experienced in the exercise of or in being impacted by)
- **Terms** (leader and leadership as definitions)



The Definition of Leadership as a Term, in Short

Later we will explore Leadership as a term in full. For now, we will explore leadership as a term *in short*.

As a *term*, leadership is defined as
the realization of a future that wasn't going to happen
which future fulfills (or contributes to fulfilling)
the concerns of the relevant parties,
including critically those who granted the
leadership (those who lead you and those
you lead).

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” (default context), does not occur as an authentic possibility – does not call into effective action those required to act in order to realize that future.

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

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 overlying 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

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

Substituting the foregoing clarifications for the words and phrases that we used in our short 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 Definition of Leadership as a Term, in Short

Later we will explore Leadership as a term in full. For now, we will explore leadership as a term *in short*.

As a *term*, leadership is defined as
the realization of a future that wasn't going to happen
which future fulfills (or contributes to fulfilling)
the concerns of the relevant parties,
including critically those who granted the
leadership (those who lead you and those
you lead).

As A *Term*, Leadership Is Defined As (Short Version):

the realization of a future [**bring into being as a reality a future that existed only as a possibility**]

that wasn't going to happen [**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**]

which future fulfills (or contributes to fulfilling) the concerns [**a matter of fundamental interest or importance to a person, what after all really matters for that person**]

of the relevant parties [**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**],

including critically those who granted the leadership (those who lead you and those you lead).

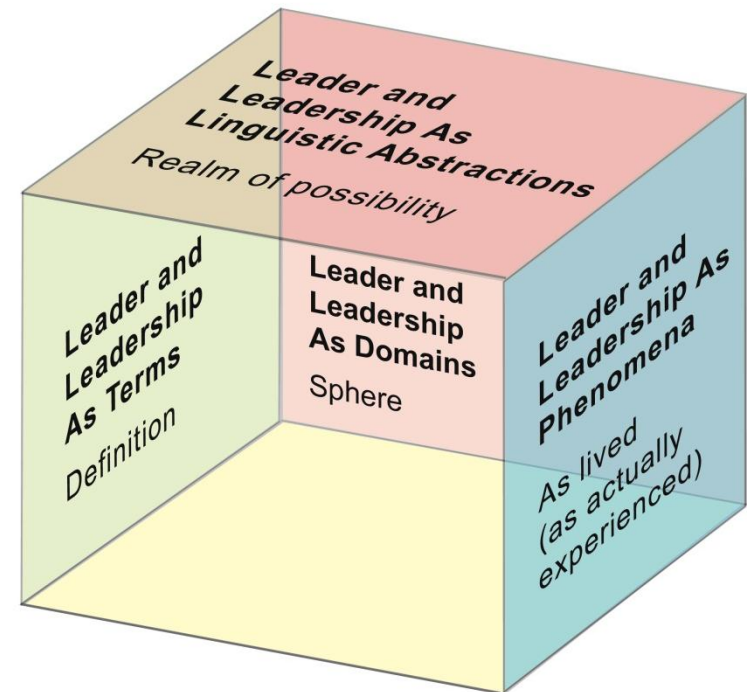
Being A Leader And The Effective Exercise Of Leadership: An Ontological / Phenomenological Model

1. Foundation
 - 1. Integrity
 - 2. Authenticity
 - 3. Being Given Being and Action by Something Bigger Than Yourself
 - 4. Being Cause in the Matter
2. **Contextual Framework**
 - 1. Leader and Leadership as Linguistic Abstractions
 - 2. Leader and Leadership as Domains**
 - 3. Leader and Leadership as Phenomena
 - 4. Leader and Leadership as Terms
3. Ontological Constraints
 - 1. Ontological Perceptual Constraints
 - 2. Ontological Functional Constraints

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”)
- **Domains** (the field or sphere in which leader and leadership function)
- **Phenomena** (leader and leadership *as lived* on the court; that is, as experienced in the exercise of or in being impacted by)
- **Terms** (leader and leadership as definitions)



Leader and Leadership as **Domains**

Now we will clarify the following words and phrases used in distinguishing leader and leadership as domains.

As ***domains***,

leader and leadership exist in the **temporal sphere** of
a **created future**,

a future that fulfills the concerns of the relevant parties,
that the leader and those being led **come to live
into**,

which future gives them being and action in the
present consistent with realizing that future.

Clarifying the Words and Phrases in Leader and Leadership as **Domains**

As it says on the foregoing slide, “future” is the domain of leader and leadership. Dealing with the future is central, and is in a sense, as you will see, what being a leader and the effective exercise of leadership are fundamentally about.

Consequently, we will spend a good deal of time on getting clear about the actual nature of “future”, and the effect that different kinds of futures have on people’s being and action in the present.

Second Aspect: Domain

“The Future”

Transforming Your Frame of Reference for “Future”

In order to be effective in dealing with this central issue in being a leader and the effective exercise of leadership, you will have to deconstruct your existing *frame of reference* for “future”. And then, create a new *frame of reference* for “future”, one that provides you with the kind of access to “future” that leaves you with power in dealing with the future.

Take “future” exactly as we will present it, and without comparing or relating it to anything you already know about the future, get yourself clear exactly what it says, and then consider what it says as a *realm of possibility*.

Treat anything we say about “future” that is at first counter-intuitive for you like the first line in a joke. Even if it isn’t allowed by your wall of bricks and therefore makes no sense to you, take what is stated exactly as it is stated. That is, create it for yourself as a possibility, like you do with the first lines in a joke.

The “Future”

Given people’s ordinary *frame of reference* for “future”, they don’t often think about the fact that there are different kinds of futures. In fact, there are many different kinds of futures.

For example, there is future as “goal”, that is, a future toward which one is working or striving. There is also future as “hoped-for” or “pipe dream”, and future as “feared” or “worried-about”, and future as “to be avoided”.

One kind of future that does not exist is future as “certain”. The future is never certain; the future always exists only as a possibility.

But, the future that exerts the most force on the present is future as **“given by the past”**. That is, a future that is extrapolated or projected from the past – a future that is based on an extension of the trajectory established by the way the past has unfolded up to the present.

The “Future”

While people do have various kinds of possible futures they think about, or worry about, or hope for, or work towards or strive for, the one that impacts their way of being and their actions in the present is the **“future into which they are living”**.

The reason the future given by the past usually has the most force in people’s lives, rather than the other possible futures, is because that is the future that they are most likely to actually be **living into**.

The “Future”

While people may consciously have hopes and dreams, and worries and doubts, and goals and strivings regarding the future, the brain, below the level of consciousness, only has patterns from the past from which to predict the future.

And, the brain shapes a person’s way of being and action in the present to be consistent with realizing the brain’s predicted future.

In fact, neuroscience studies confirm that brain activity selects an action even before the person experiences consciously choosing that action. Hawkins (2004); Libet (2004)

The “Future”

This explains why, for the most part, life for most people is “business as usual”.

They may do more of what they have done, but that is just more of the past.

Or, they may do what they have done in the past, but better. However, “better than the past” is still more of the past; “better than the past” is only a reshaping of what they have done in the past.

And from time to time people even do something different from what they have done in the past. When people talk about doing something “different”, they have to have in mind something from which it is different, and that something from which it is different is the past. So even “different from the past” is an extension of the past, that is, different is some variation of the past, and therefore still connected to the past.

The “Future”

While life is sometimes better than the past, and sometimes worse than the past, it is virtually always connected to the past. When people talk about having “changed”, they have in mind some past from which they have changed. In fact, to “change”, you have to have something from which you changed, and the something from which you changed is the past. So even when you “change” that is still connected to the past.

The “Future”

In fact, neuroscientists consider that the evolutionary survival value of the brain’s storing memories of the past is purely their value in predicting the future. And, the brain initiates those ways of being and acting in the present that are most likely to ensure success, **which for the brain is the realization of that past-derived predicted future.** This is the way our brains evolved to best ensure survival.

Consistent with this, 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

The illusion that we humans have a good deal of freedom to be, think, plan, and act leaves most people without an incentive to discover a way to transform the grip on the present of the past-derived future we by default live into.

Most people go blissfully on, living in the illusion of choice, attributing the unworkability in life to “just the way life is”. As the old French proverb says, ‘the more things change, the more they stay the same’.

The Future: The Illusion of Choice

Nevertheless, the consequences of the brain by default constraining the future to one derived from the past have made the yearning for leadership as old as humanity.

However, as long as for those being led, the freedom to be, think, plan, and act is in the grip of the past-based future they by default live into, they will be looking for a kind of leadership that isn't really leadership at all. To quote Ron Heifetz (1988 p. 182):

“Constituents expect them [leaders] to provide solutions, security, and meaning. Constituents also demand many variations on these themes: answers, vision, inspiration, hope, consistency, order, direction, and ‘just tell me what to do’.”

The Future: The Illusion of Choice

It may surprise you that depending on a leader to provide something in the range from “vision” and “inspiration” to “just tell me what to do” is not really leadership. If giving in to what Heifetz lists as what is often expected by followers is leadership, it would be on the lowest rung of leadership.

What is important here is to recognize that followers have these expectations of their leaders because they are limited to the possibilities present in the past-derived almost certain future into which they are living, and this leaves them believing that the only way out is for someone to give them the answer.

The “Future”

Summarizing the essential points we have made so far:

1. People have various kinds of possible futures they think about, or worry about, or hope for, or strive for.
2. However, given the way the brain functions, the “future into which people are living” is a future that is given by the past.
3. And, the brain generates being and action in the present to be consistent with realizing the future it predicts, that is, a past-derived future.

What we know so far about the nature of future, and more importantly, its impact on your and others’ being, emotions, thinking, planning, and action in the present, is pretty dismal. By the same token, you can probably start to guess what leadership is about, and why in certain conditions or in certain situations leadership is essential for a successful outcome (fulfilling the concerns of the relevant parties).

An Aside

As the philosopher Jacques Derrida said: “I never give in to the temptation to be difficult just for the sake of being difficult. That would be too ridiculous.”

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

We are not making “future” (or anything else in this course) difficult for the sake of being difficult. It is just that our prevailing *worldview* (model of reality) and our prevailing *frame of reference* (mindset) regarding future make what we are saying about future seem difficult. While what we are saying about future is actually simple, the actual nature of the future is not simple-minded. And so you will have to exercise your intellectual muscle to **master** the true nature of the simple facts about future.

And, you do need to **master** “future” in order to be a leader.

“Future As Context”

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 colors 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 colors and shapes what you and they can see of what is so in the situation being dealt with, and colors and shapes what you and they can see as possibilities for dealing with what is so in that situation.

Future as Context

One never knows what of the *conditions* in the situation being dealt with (including what possibilities for dealing with those conditions) do not show up for one at all in the prevailing (default) *context*. And, with what does show up, what distortions occur for you and the people you are leading in the way it actually is. This is called being “blind-sided”. And being blind-sided is one of the most prevalent destroyers of the effective exercise of leadership.

Future as Context

If you have been following so far, it should be clear that one way or another the future that is going to be realized is some variation of the future that you and the people you are leading are living into. The future being lived into is the context in which the present occurs. If that context is the past-derived future from which the brain selects the way of being and acting in the present that will realize that past-derived future, you may have some successful battles, but you will lose the war.

In short, no matter what:

The context IS decisive!

Future as Context

You will remember that in the definition of leadership as a term we said that leadership is defined as “the realization of a future that wasn’t going to happen”, and in clarifying “wasn’t going to happen” we said, “a future that in the prevailing **context** did not occur as an authentic possibility – **did not call into effective action those required to act in order to realize that future**”.

If the mission can be realized in the context of the future given by the past, that is, can be realized by drawing on the past, even if for success it needs something more, or better, or different, leadership is not required to realize that mission. It will certainly require effective management, but it does not require leadership.

Future as Context

If a new context is required, that is, if a future beyond what is possible given by the past is required, that is, if doing more or better or different, or even changing, is insufficient to realizing success (fulfilling the concerns of the relevant parties), then without leadership, whatever gets done will result in something less than success.

Without a new context, that is without a “transformation” of the future into which you and the people you are leading are living, the future when realized will be more of the same. It may be better, different, or even a change, but no matter what the variation, it will still be more of the past.

Remember, the context is decisive.

An Aside About Different Kinds of Contexts

Earlier in the course, we spoke about and provided you with an opportunity to deal with some of your idiosyncratic contexts. It is these idiosyncratic contexts constituted by aspects of your everyday common sense worldview and frames of reference, and your ontological constraints, which act as barriers to your natural self-expression.

By contrast, the conversation we are currently in the process of unfolding regarding **the future as a context for the present**, rather than being about your idiosyncratic contexts, is about the kind of context you must master in order to be a leader and exercise leadership effectively as your natural self-expression. It is a part of the contextual framework for leader and leadership.

What Makes this All So Dismal

What makes this all so dismal is the fact that the prevailing context is the future people are living into, and the future that people are living into is by default derived from and shaped by the past.

Remember, the context is decisive. That means that, in the default context, people's being and action in the present will result in **more of the same**. It may be more, better, different, or a change, but it will still be some variation of the past.

And this is why leadership matters.

Second Aspect: Domain (Cont'd)
“Clarifying Created Future”

Clarifying “Created Future”

Obviously, a future derived from the past is anything but a “created future” (a future that is invented). And, leader and leadership exist in the **temporal** domain of a “created future”. A future derived from the past can be, as we said, different in various ways from the past, but it will not be created. Rather, it will be an extension of the past, or at least in some way extrapolated from the past. And, extensions and extrapolations are *changes*, not *creations*.

While the past-derived future is the *almost certain future* that serves as the context for the present, remember, there is no *certain future*.

And, that’s the good news, that is, even that *almost certain future* is not certain, it’s only **almost** certain.

Clarifying “Created Future”

As we said earlier, we can create contexts that leave us empowered and enabled. And here, the context we are speaking about that leaves us empowered and enabled is a “created future”. It is the “created future” that we and the people we are leading come to live into, which future gives us being and action in the present that realizes the “created future” (the future that “wasn’t going to happen”).

A Review of Where We Have Gotten So Far in Clarifying the Statements in Our Contextual Framework

You will notice that 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 field in which leader and leadership exist as domains is now more pointed for you.

As *domains*, leader and leadership exist in the **temporal** field or sphere of a created future, that the leader and those being led come to live into, and which future gives them being and action in the present.

Back to Clarifying “Created Future”

The future is not like some object that exists out there to be represented more or less accurately. Remember, there is no certain future.

All futures exist only as a possibility, and as such are constituted in language. Even if they occur as an image, for that image to have meaning requires a substrate of language, otherwise you have a picture without meaning.

There is no future as such in the brain. Although as we said neuroscientists sometimes talk about the brain making predictions about the future, they do so (and we did so) to be more easily understood and to avoid the complex technical language required to say what is in fact going on in the brain.

Clarifying “Created Future”

The brain is composed of neurons that are connected together in patterns. In the brain, there is a pattern of prediction derived from past patterns of perception and action (which derived pattern could loosely be called a predicted future), which derived pattern generates patterns of ways of being and acting in the present. But in the brain that's all there is, just patterns, no future as such.

Clarifying “Created Future”

The 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”

In order for images of what comes next that are simply an extension of the present to have the impact that the future has on the present, one would have to do some thinking about what comes next.

For example, one could think about whether what comes next is good or bad. If it's good decide to do nothing and let it come, or if it's bad, think about what to do to avoid what was in the image of what comes next.

Clarifying “Created Future”

Saying the same thing in another way, in order for such images of an extension of the present to be considered as a possible future rather than simply what’s next, language needs to be involved.

Thinking back to our example: There is no good or bad “out there”; good or bad only exist in language.

As we said, images require a substrate of language to have meaning beyond being a pretty picture. (Note: virtually all meaningfulness requires a substrate of language.)

Clarifying “Created Future”

Future exists only in language.

And, as you will see, it is exactly the fact that the future is constituted in language that can transform the future and its impact on the present from something dismal into an opportunity for a future that wasn't going to happen.

Second Aspect: Domain (Cont'd)

“The Cosmic Joke”

The Cosmic Joke

This joke is a “cosmic” joke because it reflects a universal truth about human nature. It’s a “joke”, because like any joke, in order to get the punch line, the truth about human nature, you 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

First: The past has nothing to do with who you are or the way you act in the present!

Second: The present is given by the future into which you are living!

The third line of the joke is a question: If it is true that the past does not impact the present, rather that the present is given by the future into which you are living, how come it seems so clear, and everyone including the experts believe, that the present is shaped by the past?

Punch line: If it happens to be true that 1) the present is given by the future, and 2) you put the past into the future, it will seem to you that the past is shaping the present! (It is as though there is a two-drawer file cabinet, one labeled “past” and one labeled “future”, and you unwittingly file your past in the future drawer! All the evidence will leave you and others believing that the present is unquestionably given by the past.)

The Cosmic Joke

Conclusion: If you leave the past in the past, that is to say, if you do what you need to do to complete the past for yourself, while being informed by the past, you can **create** a future to live into. Remember, the way you see life in the present, what you think and feel, and the way you act, are given by the future into which you are living.

“Those who cannot remember the past are condemned to repeat it.” George Santayana, philosopher, “Reason In Common Sense” (1905 p. 284)

“Those who envision the future based on the past, are also condemned to repeat it.” Werner Erhard, cosmic comic

The Cosmic Joke

For you and the people you are leading to be able to create a “created future”, and certainly for you and them to come to live into that created future rather than the past-derived default future, you and they will need to make some space in the “future drawer”.

Second Aspect: Leader and Leadership as **Domains**

As *domains*,

leader and leadership exist in the **temporal sphere** of
a **created future**,

a future that fulfills the concerns of the relevant parties,
that the leader and those being led **come to live
into**,

which future gives them being and action in the
present consistent with realizing that future.

The point is: Being a leader and the exercise of leadership is
all about realizing a future that wasn't going to happen.

(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.)

Break Assignment

Break Assignment

Leadership as a Term (in Short)

For your project, drill-up to find the fundamental concerns of the relevant parties (including yourself).

Distinguish the positions of each of the relevant parties from their underlying concerns:

1. What are the positions from which they started?
2. Speculate on what their underlying concerns might be.

Leader and Leadership as Domains

What is the future you and the people you are leading are living into?

How is that future shaping your and their way of being and actions in the present?

Logistical Announcements

LUNCH BREAK, DAY 4

What Will Be Covered in this Session

What you discovered in completing your break assignment

Anything we didn't cover in the previous session that we intended to cover

Continue the work of creating boundaries within leader and leadership as realms of possibility by starting to discover the other factors of the Contextual Framework required for being a leader, and exercising leadership effectively **as your natural self-expression.**

Second Aspect of the Contextual Framework: Domain

Your break assignment

What You Discovered in Completing Your Assignment

Leadership as a Term (in Short)

For your project, drill-up to find the fundamental concerns of the relevant parties (including yourself).

Distinguish the positions of each of the relevant parties from their underlying concerns:

1. What are the positions from which they started?
2. Speculate on what their underlying concerns might be.

Leader and Leadership as Domains

What is the future you and the people you are leading are living into?

How is that future shaping your and their way of being and actions in the present?

Break Assignment

Break Assignment

The Cosmic Joke

Tell the Cosmic Joke until it makes you laugh!

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.)

Break Assignment

Cosmic Joke (Cont'd)

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.)

Break Assignment

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.

Logistical Announcements

AFTERNOON BREAK, DAY 4

What Will Be Covered in this Session

What you discovered in completing your break assignment

Anything we didn't cover in the previous session that we intended to cover

Continue the work of creating boundaries within leader and leadership as realms of possibility by starting to discover the other factors of the Contextual Framework required for being a leader, and exercising leadership effectively **as your natural self-expression.**

Your break assignment

What You Discovered in Completing Your Assignment

The Cosmic Joke

Tell the Cosmic Joke until it makes you laugh!

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 to draw on the ***phenomenon* aspect of our Contextual Framework.**

Being A Leader And The Effective Exercise Of Leadership: An Ontological / Phenomenological Model

- 1. Foundation
 - 1. Integrity
 - 2. Authenticity
 - 3. Being Given Being and Action by Something Bigger Than Yourself
 - 4. Being Cause in the Matter

- 2. **Contextual Framework**
 - 1. Leader and Leadership as Linguistic Abstractions
 - 2. Leader and Leadership as Domains
 - 3. Leader and Leadership as Phenomena**
 - 4. Leader and Leadership as Terms

- 3. Ontological Constraints
 - 1. Ontological Perceptual Constraints
 - 2. Ontological Functional Constraints

Third 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.)

Taking the Past Out of the Future

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

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

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”

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”

By adding anything in your listening to what they are saying, we mean things like: assuming meanings to what they say beyond just what they say, drawing conclusions about what they are saying, extrapolating beyond what they are saying, worrying about or disapproving or judging or listening for whether you agree or disagree with something they say, or making something out of the way they say what they say.

“Being Gotten”

In short, you have to get what is being said without adding or subtracting **anything** from what is being said.

You may leave the speaker with the experience of being heard and even of being understood, but that has a different impact on the speaker than the experience of actually “being gotten”. The point is to leave the speaker with the experience of having “been gotten”. This is distinct from leaving the speaker with the experience of being agreed with. Until they are gotten you are likely to find them repeating what they have said, even if they have to say it under their breath.

In fact, this is often a good way to tell whether you have accomplished this “certain kind of listening” – the person you are listening to will stop repeating themselves.

Authentic Listening

The point is to listen with, so to say, nothing between you and the speaker, so that what comes from the speaker, when it gets to where you are, hasn't been distorted by anything between you and the speaker. And, to complete the point, to listen so that when it does get to you, that it does not have to go through any labyrinth of your evaluations or judgments before it lands for you.

This is the way masters listen, and we call this kind of listening “authentic listening”.

If you are authentically committed to recreating where you are what exists where the speaker is, you will find that the speaker is left with the experience of “having been gotten”. And, that will leave some emptiness where the speaker is.

You Can't Fake Authentic Listening

The kind of listening that leaves the speaker with the experience of having been gotten requires that you be completely authentic. No matter how clever you are, you 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

The speaker has also pretended to listen authentically in the past. No matter how clever you are, the mirror neurons in the speaker's brain are recording details of the way you are being as you listen that will be a match for the details of the speaker's stored patterns of pretended authenticity, and this will leave the speaker with the experience of being listened to but "not gotten". They may not consciously figure out that you are not recreating them, but their brain will leave them with that experience.

Mirror Neurons

By contrast, the person you are listening to also has stored patterns of the kind of authentic listening we have been speaking about.

For example, if in the past someone they care very much about expressed their love for them, you can bet that they as the listener recreated what was there for the person who expressed their love for them. Even if they haven't had that experience since they were a child, the pattern still exists in their brain to be compared with what shows up from a listener in their mirror neurons.

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”.

Summarizing What It Is to Listen Authentically

To listen authentically is to listen with no evaluations or judgments about what the speaker is saying, letting the speaker say everything they have to say until they have nothing else to say about what they were saying. And, listening without even any subtle resistance to what they are expressing – like some opinion in your listening that you have about the person speaking, or adding anything in your listening to what they are saying, or your being “I already know what you are saying”, and with no listening from it’s merely what’s real “for them”.

Summarizing What It Is to Listen Authentically

In short, listening so as to leave the speaker not only heard and understood, but with the **experience** that 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

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”.

The Erhard–Jensen Ontological / Phenomenological Initiative

Purpose of the Erhard - Jensen Ontological Initiative

- Stimulate, support, and fund research into:
 - The study and teaching of the ontological/phenomenological laws of human nature and human behavior and the impact of these laws on life, living, and self.
 - The application of the ontological/phenomenological laws to the lives of individuals and human entities so as to reliably and significantly elevate human performance and quality of life. This includes all areas of life across the entire spectrum of human activity, from individuals and families to corporations, non-profits, and other institutions and governmental entities.

Purpose of the Erhard - Jensen Ontological Initiative

- Bring the ontological/phenomenological model and methodology utilized in this leadership course to education – including research, course development, and teaching.
- Provide ready access to all of the material we develop, as well as provide support and training for those educators who wish to utilize the ontological model and phenomenological methodology. This includes training of faculty in mastering and teaching one of the expressions of the initiative, namely this “Being a Leader and the Effective Exercise of Leadership” course in universities.
 - All materials related to this initiative are and will continue to be freely available on the Social Science Research Network (ssrn.com)

Purpose of the Erhard - Jensen Ontological Initiative

- Support for educational institutions to enable the teaching and integrating of the curriculum and its core principles in their institutions.
- The authors/instructors and many of the logistics and administrative support staff work pro bono in support of the initiative and this course. For instructors, only expenses incurred in relation to the course are reimbursed (travel, meals, and lodging).

Break Assignment

Break Assignment

Leader and Leadership as Domains

Be able to say the following as your own and be able to tell someone else *what that looks like* on the court.

As ***domains***,

leader and leadership exist in the **temporal sphere** of
a **created future**,

a future that fulfills the concerns of the relevant parties,
that the leader and those being led **come to live
into**,

which future gives them being and action in the
present consistent with realizing that future.

Break Assignment

Authentic Listening

The “certain kind of listening” that leaves the speaker “complete” is a listening that leaves the speaker with the experience that he or she has actually been “gotten”, not just listened to, or even understood.

That is, a listening that leaves the speaker with the experience that where you the listener are, there is an exact duplication of what exists where the speaker is.

At this break, practice Authentic Listening. We recommend you select a person who does not have the same ideas or positions as you do. Get where you, the listener, are an exact duplication of what exists where the speaker is so that you leave the person speaking with the experience that what was there is now where you are.

Break Assignment

Leadership Project

If possible, engage in authentic listening with one or more of the relevant parties. Find out how 'it is' for them.

See if you can take some of the past out of the future and create some space in the future.

Logistical Announcements

END OF DAY 4

What Will Be Covered in this Session

What you discovered in completing your break assignment

Anything we didn't cover in the previous session that we intended to cover

Continue the work of creating boundaries within leader and leadership as realms of possibility by starting to discover the other factors of the Contextual Framework required for being a leader, and exercising leadership effectively **as your natural self-expression.**

Your break assignment

What You Discovered in Completing Your Assignment

Authentic Listening

At this break, practice Authentic Listening. We recommend you select a person who does not have the same ideas or positions as you do. Get where you, the listener, are an exact duplication of what exists where the speaker is so that you leave the person speaking with the experience that what was there is now where you are.

Leadership Project

If possible, engage in authentic listening with one or more of the relevant parties. Find out how 'it is' for them.

See if you can take some of the past out of the future and create some space in the future.

Third Aspect: Phenomenon (cont'd)

**“All Leading Begins with
Leading Yourself”**

All Leading Begins with Leading Yourself

When you are intending to listen authentically, be alert to any inauthenticity that creeps in. For example, any listening from a concern for your looking good, or with any evaluation or judgment about the person speaking or what they are saying.

When you notice you have listened inauthentically, what there is to do is to be authentic about having listened inauthentically. Noticing that you have listened inauthentically is an opportunity to train yourself to listen without that inauthenticity.

Remember you only have access to that which you distinguish, and to distinguish that you have listened inauthentically is the opportunity to develop yourself to listen authentically.

All Leading Begins with Leading Yourself

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”.

Third Aspect: Phenomenon (cont'd)

**“Nothing Between You and
What You Are Dealing With”**

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 seem 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.

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.

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”.

What to Do When You Lack “Specific Knowledge”

When there is nothing between you and what you are dealing with, and as a result you are able to see what is revealed about what you are dealing with from multiple perspectives, you will notice when any perspective lacks clarity for you, or is missing some information. This will inform you that there is a need for knowledge you don't have and you may not be able to learn quickly enough to meet the challenge you face.

This is the time when you as a leader call on those with that specific knowledge to fill in that perspective.

However, when you have nothing between you and what you are dealing with, and therefore have a multi-perspective view of the situation, you are able to stand in the perspective of those with that knowledge. Instead of being merely dependent on what they tell you, you will find that what they tell you clarifies what you see from that perspective, and this leaves you able to effectively utilize their specific knowledge.

“Where We Are At This Point”

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

We covered that the default past-derived future people are living into impacts 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”.

We have just covered what it takes for you and the people you are leading to get 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.

Completing Living Into the Almost Certain Future

Completing Living Into the Almost Certain Future

Given the clarity that you and the people you are leading will now have regarding the situation with which you are dealing, you should be able to align on what is the almost certain future that will be realized from the conditions of the situation you are dealing with as they occur for you in the context of the past-derived future into which you and they are living.

You do need to get yourselves clear that, without a new context, the past-derived default future really is the future that will almost certainly be realized.

Completing Living Into the Almost Certain Future

To take the significance out of that almost certain future, and thereby its force to shape ways of being and acting in the present, you and the people you are leading need to get clear that you will somehow survive if that default past-derived future is the future that is realized. The evidence is that you are surviving now, and it is just more of the same.

The point is that to the degree one is resisting, including arguing over, or trying to avoid or even just being worried about, the almost certain future, it remains the future into which you are living. Resisting the almost certain future also certainly includes trying to ignore it or downplay it in any way. By removing any emotion, feeling, and attitude about the almost certain future, that is, by removing all significance from it, it becomes just another possible future, rather than the almost certain future.

Completing Living Into the Almost Certain Future

Removing the significance from the past-derived default future that you and the people you are leading have been living into, takes that past-derived future out of the future drawer. You and they are now complete with that future as the future.

Sure, because anything is possible, it's still a possible future. But the grip that that future has had on the ways of being and acting in the present for you and the people you are leading is gone.

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

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

What we said in our Contextual Framework about leader and leadership as *domains* should also now be a great deal clearer for you.

We said that “as *domains*, leader and leadership exist in the **temporal** sphere of a ‘created future’, that the leader and those being led, come to live into, and which future gives them being and action in the present”.

We are now going to examine the tools for creating a created future, a future that the leader and those being led come to live into, the kind of future that gives them being and action in the present.

Tools for Creating a Created Future: Speech Acts

Tools for Creating a Created Future

For you to be a leader and exercise leadership as your natural self-expression, you will have to create and realize futures that were not going to happen anyway. Such futures exist only in language – they are not a description of a predictable future or a future that is an extension of the past.

Therefore, to create and realize a future that was not going to happen anyway, you will need to gain access to the power of language beyond mere accurate representation of the world as it already exists.

In other words, rather than simply using language to represent what is so in the world, you will need to be able to use language to bring something new into existence – that is, rather than being limited to making your words match the world, you will need to be able to use language so that the world comes to match your words.

Tools for Creating a Created Future

The tools required to be potent in *both* 1) having your words match the world and 2) having the world come to match your words are found in the conversational domain named “speech acts”.

When we are speaking about something – for example, an object, our speaking simply **represents** that object in language – we are merely speaking **about** that something. That something does not come out of our mouth. Rather, what comes out of our mouth is a representation of that something.

When engaged in this kind of speaking, your words match the world. In this course, we call this “word matches world” fit.

In a “word matches world” fit, what you say fits, or represents, the world already there. Loosely said, word matches world fit is the power of language to effectively represent what is already there in the world.

Word Matches World: Speech Act Assertion

As a speech act, your statement (accurate or not) of the existence or non-existence of some thing or some state of the world or something about yourself is termed an *assertion*. (Searle 1969)

For an assertion to be valid in the world of being a leader and exercising leadership effectively, the evidence you have for the validity of whatever you are asserting must also satisfy your listener as validating what you are asserting. Note an *assertion* is different than simply being “right” about something.

World Matches Word

Whereas “word matches world” fit is speaking that represents something that is already there, a creative use of “world matches word” fit language is the kind of speaking that **brings something into existence**. When we engage in speaking that has the world match our words, we are not merely speaking about that something, we bring it into existence as we speak.

In “world matches word” fit what you say *creates* the world or brings forth a world (or some aspect of the world). Loosely said, “world matches word” fit is the power of language to bring into existence some aspect of the world that does not already exist, or to alter the way the world itself exists by, for example, bringing into existence a future that was not going to happen.

World Matches Word: Promise

For instance, when you say “I promise ...” you are not speaking about something. What comes out of your mouth is the promise. It is as though you could say “chair” and a chair would fall out of your mouth, because when you promise, what comes out of your mouth is the promise. The speech act promise brings something into existence that did not exist before you spoke, and it in fact comes into existence as you speak. This speech act has the name “Promise”.

A promise is your word given to a person or to a human entity for a specific action or a specific result by a specific time. In other words, there is always a “what”, “to whom” and “by when”.

World Matches Word: Declaration

The speech act used in creating a *created future* is the speech act declaration. When you say “I declare ...” you are not speaking *about* something, you are neither asserting nor promising.

Rather, with the Speech Act *declaration* your word brings forth a future as a possibility – a future you are standing for, and you can be counted on to view what you are dealing with from the perspective of and act consistent with that possibility realized. The future brought forth in a declaration is not a someday maybe kind of possibility and it is not positive thinking. This is powerful when who you are is cause-in-the-matter.

World Matches Word: Request

When you say “I request ...” you are creating a palpable opportunity for some specific someone(s) to make a promise or declaration (give their word) to some other specific someone(s). The opportunity created is either [promise] to take some specific action or to produce some specific result, always by some specific time (a “by when”) – or, [declaration] to take a stand with regard to something, or to at least try on taking a stand with regard to something in order to observe the outcome of doing so.

A request is only a request if the person to whom one is making the request has the opportunity to decline, accept (give their word to), counteroffer, or to promise to respond at a timely later time. People can't authentically say yes to a request if they can't say no.

World Matches Word: Offer

People can offer to make promises that can either be accepted, declined, or counteroffered. Why would anybody do this? That is to say, why would anybody put themselves at risk for doing something they were not asked to do?

They do so because they have invested themselves in the realization of a future that wasn't going to happen.

World Matches Word: Commanding or Demanding

With the authority to do so from the people with whom you are leading you must be able to command or demand where that is what is required for the effective exercise of leadership.

While we tend to think of a command or a demand as un-declinable, one can decline if one is willing to suffer the consequences of that decline.

The Speech Act: Inviting

An invitation is distinct from a request. Unlike a request, with an invitation there is no commitment on the part of the inviter for you to do something, only an opportunity.

You can decline an invitation without explaining yourself or providing a basis upon which you are declining (if this is a true invitation).

With respect to leadership, leaders use invitation to have others engage in the possibility as a possibility. When people get present to a possibility they may not take it on for themselves, but it does live for them as possible.

A critical conversation to master in fulfilling on your leadership project and in fulfilling on what you are up to in life that is bigger than you are, is enrollment. And the phenomenon of enrollment lives in inviting.

The Pitfalls: What Masquerades as Committed Speaking and Listening

- An invitation that is really a request (your mother inviting you to a holiday dinner)
- A request that is really a demand (“you can’t decline that”)
- Sincerity masquerading as a promise
- A lack of specificity in the “what”, “to whom” or “by when” associated with a promise
- Not putting a promise into existence (having a promise exist only in your head) [the inverse proportion rule]
- Not learning the consequences of declining a command prior to declining

Break Assignment

Break Assignment

Speech Acts

1. What kind of speaking is taking place around you? (speaking that represents, that is word matches the world, or speaking that creates, that is world matches your word?)
2. What speech acts would make a difference for your leadership project? For example:
 - What might you declare?
 - What promises could you make and to whom and by when?
 - What requests could you make and of whom?

Logistical Announcements

MORNING BREAK DAY 5

What Will Be Covered in this Session

What you discovered in completing your break assignment

Anything we didn't cover in the previous session that we intended to cover

Creating A Created Future: Who You Need to Be

The Contextual Framework for Leader and Leadership As A Whole

Your break assignment

What You Discovered in Completing Your Assignment

Speech Acts

1. What kind of speaking is taking place around you?
(speaking that represents, that is word matches the world,
or speaking that creates, that is world matches your word?)
2. What speech acts would make a difference for your leadership project? For example:
 - What might you declare?
 - What promises could you make and to whom and by when?
 - What requests could you make and of whom?

Being A Leader And The Effective Exercise Of Leadership: An Ontological / Phenomenological Model

1. Foundation
 - 1. Integrity
 - 2. Authenticity
 - 3. Being Given Being and Action by Something Bigger Than Yourself
 - 4. Being Cause in the Matter
2. **Contextual Framework**
 - 1. Leader and Leadership as Linguistic Abstractions
 - 2. Leader and Leadership as Domains**
 - 3. Leader and Leadership as Phenomena
 - 4. Leader and Leadership as Terms
3. Ontological Constraints
 - 1. Ontological Perceptual Constraints
 - 2. Ontological Functional Constraints

“Creating a Created Future”

Creating a Created Future

When you and your people are 1) complete with your strongly held positions, views, opinions, rationalizations, justifications, judgments, and significant history, and 2) complete with the default past-derived future that was your almost certain future, you and they will find that you have the freedom, and even a natural inclination, to create a “created future” for you and them to live into.

In your and the people you are leading creating a “created future” to live into, you will want to be guided by the *definition* of leadership as a *term* from our Contextual Framework, especially the following excerpt:

“... fulfills matters of fundamental interest or importance to the relevant parties including those who granted the leadership (those who lead you and those you lead).” The point is to create a created future in which the foregoing is realized.

Standing in the Future to Create a Created Future

To create a “created future” you do so standing in the future looking from the future back to the present, not standing in the present looking from the present toward the future.

Remember, you created an empty space in the “future drawer”, so now standing in the future, the future has no constraints, no limits, and nothing to shape the “created future” you are going to create in that empty space.

In other words, you are free to create a future, a future that fulfills the matters of fundamental interest or importance to the relevant parties including those who granted the leadership (those who lead you and those you lead).

By the same token, as we said, you do so looking from the future you are creating back to the present. In other words, the future you are creating has to be allowed by what is so in the present. It 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. You create the “created future” looking from the future you are creating back to the present, so that the future you are creating is allowed rather than constrained by what is so in the present.
2. A created future is a future, the realization of which fulfills matters of fundamental interest or importance to the relevant parties, including those who granted the leadership (those who lead you and those you lead).

Now we will complete the design elements of this context.

Creating a Created Future

1. You create the “created future” looking from the future you are creating back to the present, so that the future you are creating is allowed rather than constrained by what is so in the present.
2. A future the realization of which fulfills matters of fundamental interest or importance to the relevant parties, including those who granted the leadership (those who lead you and those you lead).
3. In the realizing of that “created future”, the people you are leading (those who must act to realize that “created future”) must see an opportunity to fulfill their concerns.
4. In the realizing of that future, the people you are leading must see an opportunity for self-expression.
5. In the realizing of that future, the people you are leading must see an opportunity for them to personally make a noteworthy contribution to the realization of that future.

The Future is Now

When the future you are creating is true to the five elements of the design context for creating a created future, it will be a future that leaves you and the people you are leading moved, touched, and inspired.

For it to become the future into which you and the people you are leading are actually living into, it is critical that there be a significant level of emotion, feeling, and attitude associated with that future.

For the brain that means that future is significant.

It is critical that you understand that the created future must belong to those who must act to realize that created future. While it must powerfully belong to the leader, it must also powerfully belong to those who must act to realize that created future. We will say more about this in the section on “Who You Need To Be When Creating A Created Future.”

What Happens in the Brain With Such a “Created Future”

If the future you are creating is true to the five elements of the design context for a created future, and you and the people you are leading are moved, touched, and inspired by that future, you will have created a pattern in the brain that operates like a “predicted future”. However, it will have even more energy than the pattern of a past-derived predicted future (especially the default past-derived future from which you have removed all significance).

What Happens in the Brain With Such a “Created Future”

As a consequence, the neural patterns that generate your and the people you are leading’s way of being, and the associated neural patterns that generate your and the people you are leading’s actions, will be consistent with realizing this created future. In other words, the way of being and acting for you and the people you are leading will naturally be consistent with realizing that created future.

Give the brain a created future that matches the five elements of the design context for a “created future”, and it will make way of being and acting in the present consistent with realizing that created future.

Second Aspect: Domain

**“Creating a Created Future:
Who You Need To Be”**

Who You Need To Be When Creating a Created Future

To effectively lead the creation of a created future that fulfills the five elements of the design context for creating a created future, requires that you **be** that future.

This does not mean that you personally create the future, rather, that you **are** the future to be created. You are the future in the sense that you constitute yourself as the place where the created future comes together, and then, when it has come together, you constitute yourself **as** that future.

Who you are and your life become about the creation and realization of that future.

Who You Need To Be When Creating a Created Future

Leading the creation and realization of a created future will likely involve some sacrifice of other ways of being that are either put on the back burner, or if they are “obligations”, need to be effectively managed in order to fulfill those ways of being.

As economists will tell you, there is no such thing as a free lunch.

Who You Need To Be When Creating a Created Future

We said that leaders being the created future does not mean that the leader personally creates that future. To quote Kouzes & Posner about creating a shared vision, "... through all the talk over the years about the importance of vision, many leaders have reached the unfortunate conclusion that they as individuals must be visionaries. With leadership development experts urging them along, they've taken to posing as emissaries from the future ..." (2009, p. 21)

In fact, it is extremely rare for the leader to personally create the created future. Most often what comes together as the created future is a combination of what others contribute directly and what is prompted by others. And in many situations, it is critical that the created future be created exclusively by those who must act to realize that future.

Who You Need To Be When Creating a Created Future

As we mentioned earlier, it is critical that those who must act to realize the created future experience that future as belonging to them.

The more of these people who participate in contributing to the future that comes together, and the more fully that they do so, the greater will be their experience that that future belongs to them.

In fact, the more fully the people you are leading participate, the less direct participation from you as a leader is required, or even desirable.

Who You Need To Be When Creating a Created Future

The leader's contribution, that is, the act of leading in creating a created future, is to guide and shape the conversation that develops the future being created.

Because leaders have constituted themselves as the created future – as the place where the created future lives and therefore appropriately comes together – such leaders can rely with confidence on what of the contributions of others belong in the created future.

As such, you will be able to trust what you hear and see as belonging to that created future or not. You have constituted yourself as a future that fulfills the five elements of the design context for a created future.

Design Elements for Creating a 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.

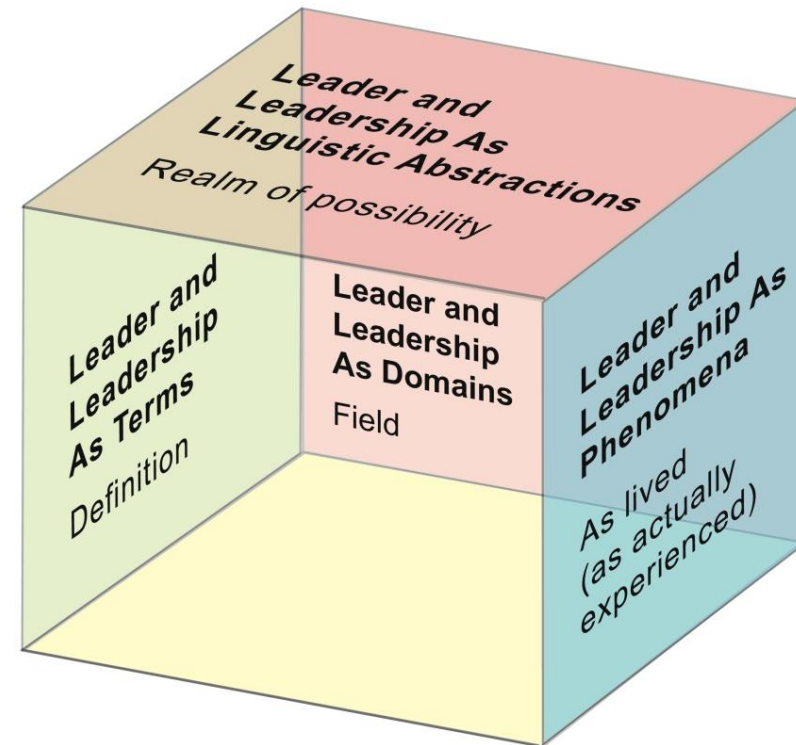
Each time there is a breakdown in the process of realizing that future, as leader, it is your job to constitute that breakdown such that for those who must act to successfully deal with that breakdown, in doing so they see 1) an opportunity to fulfill their own concerns, 2) an opportunity for self-expression, and 3) an opportunity to personally make a noteworthy contribution to successfully dealing with that breakdown.

The Contextual Framework for Leader and Leadership as a Whole

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”)
- **Domains** (the field or sphere in which leader and leadership function)
- **Phenomena** (leader and leadership as *lived* on the court; that is, as experienced in the exercise of or in being impacted by)
- **Terms** (leader and leadership as definitions)



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.

Second Aspect: Leader and Leadership as **Domains**

As ***domains***,

leader and leadership exist in the temporal sphere of
a created future,

a future that fulfills (or contributes to fulfilling) the
concerns of the relevant parties,

that the leader and those being led come to live into,
which future gives them being and action in the
present consistent with realizing that future.

Third 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.

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
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 (showing) 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**

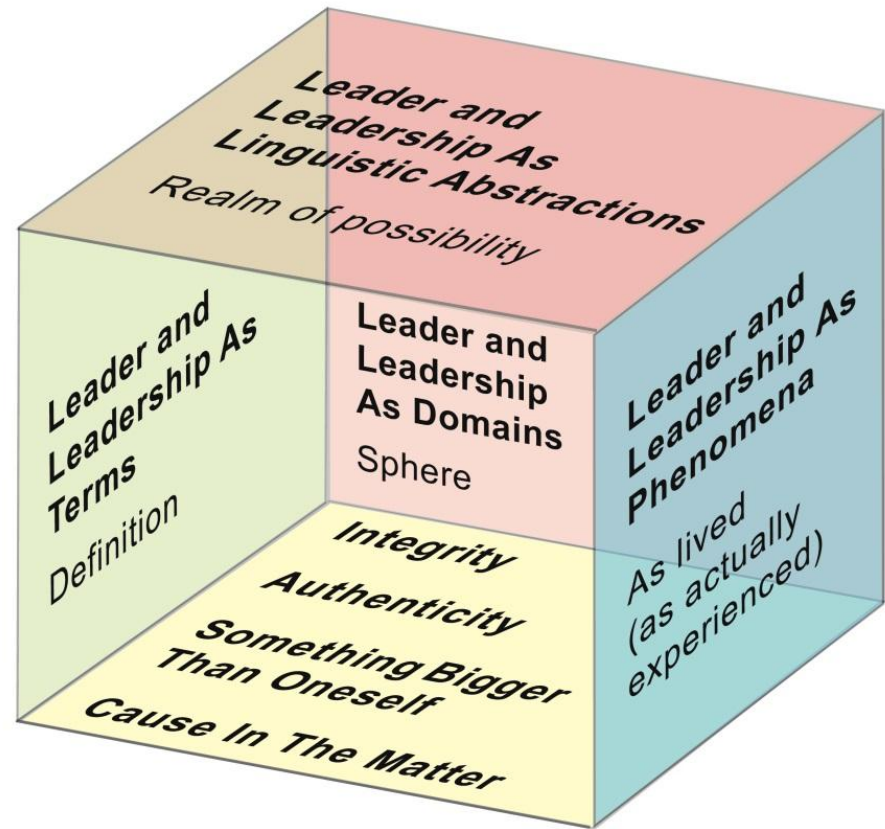
As a *term*,

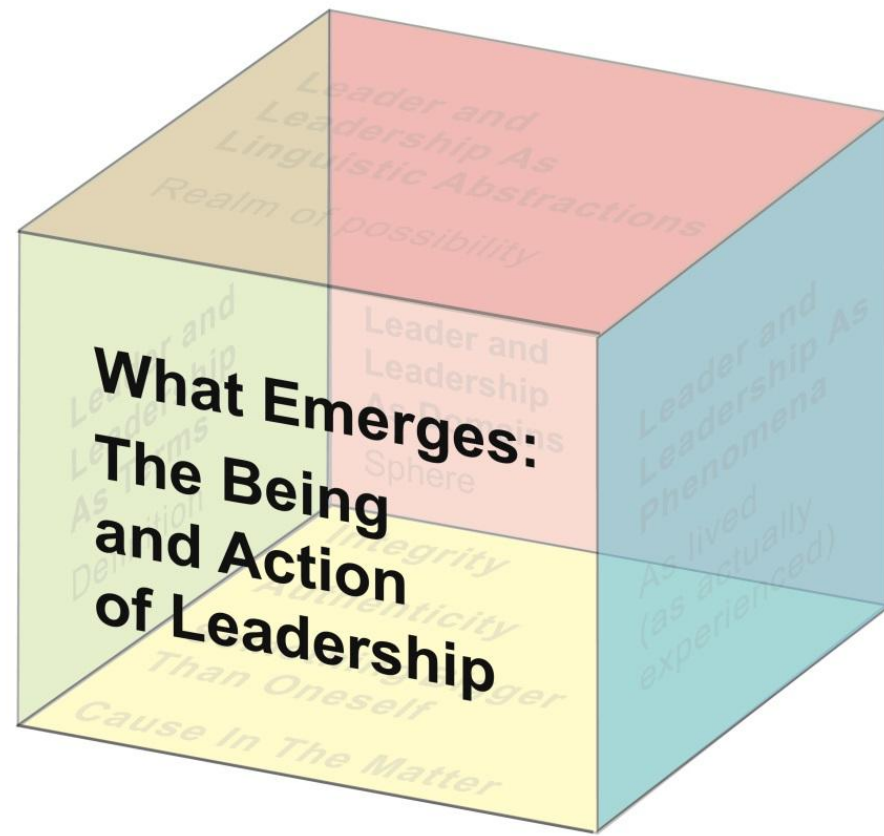
leadership is defined as

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) 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).

A Context that Uses You





Break Assignment

Break Assignment

What it Looks Like to Live Into a Created Future

1. Discover the difference in your experience of what it looks like when you are living into a past-derived default future as contrasted with what it looks like when you are living into a created future.
2. Review the Five Design Elements for Creating a Created Future (they will be included in your assignment), and make them your own. Be able to say what each of the design elements looks like on the court.
3. In reviewing the Five Design Elements for Creating a Created Future, regarding the future you are creating for your project (an area of your life in which you specified you intend to exercise leadership), which element is missing or which element could be bolstered?

Logistical Announcements

LUNCH BREAK, DAY 5

What Will Be Covered in this Session

What you discovered in completing your break assignment

Anything we didn't cover in the previous session that we intended to cover

Constraints

Perceptual Constraints

Functional Constraints

Amygdala Hijack: A Functional Constraint

Your break assignment

What You Discovered in Completing Your Assignment

What it Looks Like to Live Into a Created Future

1. Discover the difference in your experience of what it looks like when you are living into a past-derived default future as contrasted with what it looks like when you are living into a created future.
2. Review the Five Design Elements for Creating a Created Future (they will be included in your assignment handout), and make them your own. Be able to say what each of the design elements looks like on the court.
3. In reviewing the Five Design Elements for Creating a Created Future, regarding the future you are creating for your project (an area of your life in which you specified you intend to exercise leadership), which element is missing or which element could be bolstered?

Being A Leader And The Effective Exercise Of Leadership: An Ontological / Phenomenological Model

1. Foundation
 - 1. Integrity
 - 2. Authenticity
 - 3. Being Given Being and Action by Something Bigger Than Yourself
 - 4. Being Cause in the Matter
2. Contextual Framework
 - 1. Leader and Leadership as Linguistic Abstractions
 - 2. Leader and Leadership as Domains
 - 3. Leader and Leadership as Phenomena
 - 4. Leader and Leadership as Terms
3. **Constraints**
 - 1. Perceptual Constraints
 - 2. Functional Constraints

The Third of the Three Fundamental Structural Elements that Make Up this Course

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

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

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.

Being A Leader And The Effective Exercise Of Leadership: An Ontological / Phenomenological Model

1. Foundation
 - 1. Integrity
 - 2. Authenticity
 - 3. Being Given Being and Action by Something Bigger Than Yourself
 - 4. Being Cause in the Matter
2. Contextual Framework
 - 1. Leader and Leadership as Linguistic Abstractions
 - 2. Leader and Leadership as Domains
 - 3. Leader and Leadership as Phenomena
 - 4. Leader and Leadership as Terms
3. **Constraints**
 - 1. Perceptual Constraints**
 - 2. Functional Constraints

Perceptual Constraints

As you will remember from your study of the pre-course reading, in the case of leader and leadership, *frame of reference* refers to the network of ideas, beliefs, social and cultural embedded-ness, and taken-for-granted assumptions that for you constrain and shape what it is to be a leader and what it is to exercise leadership effectively. Your *frame of reference* selectively constrains the course and outcome of your perceptions, creative imagination, thinking and planning.

Your *frames of reference* (mindsets) act as Perceptual Constraints that *limit* and *shape* the way in which the world, others, and you yourself occur (show up) for you. Our Perceptual Constraints limit and shape (distort) what we perceive of what is actually there in the situations with which we are dealing (including distorting our perception of ourselves in dealing with it).

Perceptual Constraints

While these *constraining* and *shaping factors* always alter (distort) in some way our perception of what is actually there, in some cases they so distort our perception that we are left with an essentially false perception of the structure and/or operation of what we are dealing with. Again, this *constraining* and *shaping* includes some distortion of our perception of our own nature and capacities when dealing with this or that kind of situation.

Perceptual Constraints come in two forms: *Physical* Perceptual Constraints and *Ontological* Perceptual Constraints. While *Physical* Perceptual Constraints are a matter of brain function, *Ontological* Perceptual Constraints are a matter of language.

An Example of a Physical Perceptual Constraint: What We Don't See of What We Are Dealing With

What follows in the next four minute video is an example of a *physical* perceptual constraint, a product of the way our brain functions; what psychologists term “Change Blindness”.

In our terms, this is the study of “what our brain sees”, not what is in front of us, that is, not “what our eyes see”.

Results of the Change Blindness Test

While most of us believe we see the world and what we are dealing with as it is, that (as we have just observed) is clearly false.

As some neuroscientists have explained it, we see “what our brain sees”, not “what our eyes see”.

“If visual sensations were primarily received rather than constructed by the brain, you’d expect that most of the fibres going to the brain’s primary visual cortex would come from the retina. Instead, scientists have found that only 20% do; 80% come downward from regions of the brain governing function like memory. Richard Gregory, a prominent British neuropsychologist, estimates that visual perception is more than 90% memory and less than 10% sensory nerve signals.”

Gawande (2008). See also Gregory (1998, p.5)

Being Aware that We Don't Always See What is in Front of Us

The “change blindness” demonstrated in the video is but one of the myriad Physical Perceptual Constraints imposed by the way our brain functions.

One important point to get from this example is that we do not perceive the world as it is. Our Physical Perceptual Constraints limit and shape our perception of what we are dealing with.

However, in our perception of the world, others, and ourselves, virtually none of us ever takes into account the constraining and shaping imposed by these various Physical Perceptual Constraints. The erroneous belief that we see the world, others, and ourselves as each of these **actually is**, is a product of our *everyday common sense worldview*. This *worldview* leaves us blind to the fact that we are blind – an unquestionable constraint.

Dealing with Our Physical Perceptual Constraints

While we may not be able to alter the way our brain functions in producing these Physical Perceptual Constraints, being aware of them at least reduces their impact on us.

In addition, knowing that you do not see the world, others, and yourself as they are, provides you with a significant advantage as a leader. For example, recognizing this is likely to leave you more appreciative of the fact that others may perceive things that you have missed and therefore that you would otherwise think don't exist. As a result you will be able to listen to those who disagree with you much more productively.

You may even search out those who see things differently.

An Awareness Test

What follows in the next 60 second video is a test of your awareness.

Please pay careful attention, you will be graded on your answers.

For those viewing the pdf file of this document, please go to the following link to view this video:

<http://www.youtube.com/watch?v=oSQJP40PcGI>

Results of the Awareness Test

About 90% of the people who take this test (framed as we have framed it) fail.

Ontological Perceptual Constraints

Notice that we and the announcer shifted your *frame of reference* through the linguistic instructions by asking you to count passes (because “you will be graded on your answers”) and thereby constrained your perception of what you were dealing with.

The second time through the video, with the context “look for the moon-walking bear”, you missed the number of passes being made.

Missing the moon-walking bear is the result of an **ontological perceptual constraint**.

Ontological Perceptual Constraints comprised of our everyday common sense *worldview* and our *frames of reference* relative to this or that subject – that is, our network of unexamined ideas, beliefs, biases, social and cultural embedded-ness, and taken-for-granted assumptions – constrain and shape our perception of what we are dealing with.

Ontological Perceptual Constraints

This distortion of our perception of what we are dealing with constitutes one of the categories of the barriers to our natural self-expression.

While the moon-walking bear video is a clear example of the constraining and shaping of a *frame of reference*, as a leader you will rarely have to deal with counting passes and moon-walking bears.

The point is that a simple phrase (constituted in language) can create a frame of reference that acts as a perceptual constraint that limits and shapes what you see of what you are dealing with and the possibilities for dealing with what you do see.

Being A Leader And The Effective Exercise Of Leadership: An Ontological / Phenomenological Model

1. Foundation
 - 1. Integrity
 - 2. Authenticity
 - 3. Being Given Being and Action by Something Bigger Than Yourself
 - 4. Being Cause in the Matter
2. Contextual Framework
 - 1. Leader and Leadership as Linguistic Abstractions
 - 2. Leader and Leadership as Domains
 - 3. Leader and Leadership as Phenomena
 - 4. Leader and Leadership as Terms
3. **Constraints**
 - 1. Perceptual Constraints
 - 2. Functional Constraints**

Functional Constraints, an Introduction

As we have seen, 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.

We are now going to confront and deal with the constraining and shaping of several functional constraints which if left unhandled will be a serious barrier to the being and actions of a leader being your natural self-expression.

Functional Constraints, an Introduction

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.

Functional Constraints, an Introduction

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.)

Functional Constraints

“The Amygdala Hijack”

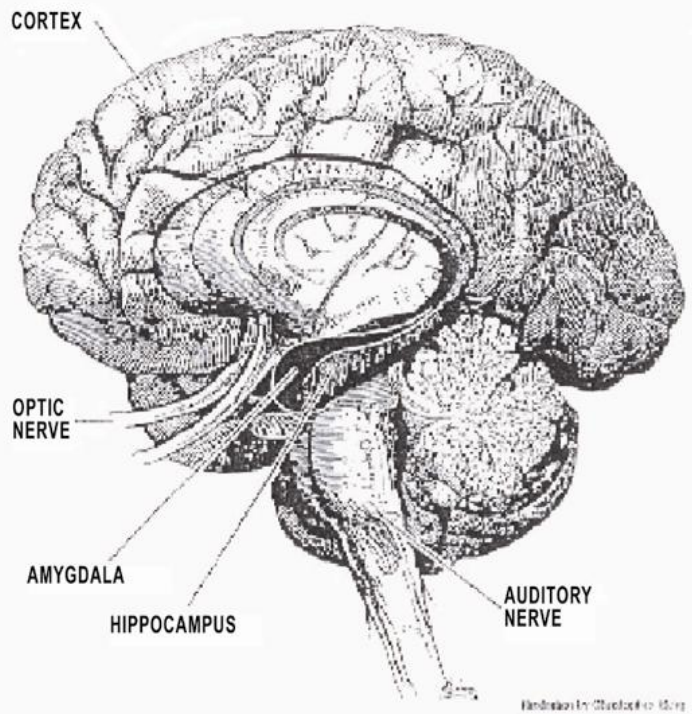
The Amygdala Hijack

All human beings are endowed with a powerful mechanism that protects us from danger. While the following is not the full technical story, the principal source of this “fight or flight” mechanism is the amygdala, a small organ deep in the brain. (The amygdala is part of the brain’s limbic system, which regulates the response to emotional stimuli; an amygdala hijack is sometimes referred to as a limbic abduction).

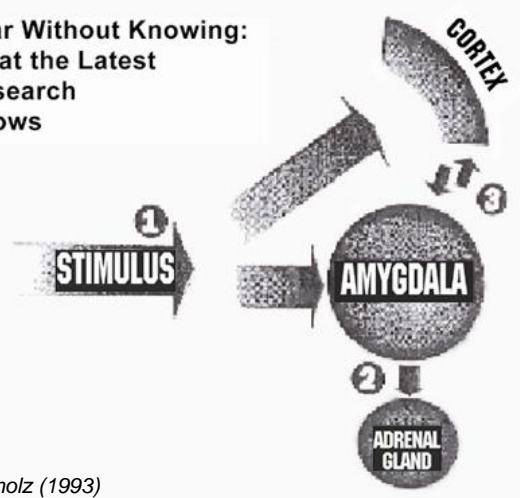
Inputs from the outside world (such as sight and sound) enter the brain and take two paths; one path leads to the amygdala (several synapses away) and the other much longer path leads to the cerebral cortex, the thinking, reasoning, conscious part of the brain (hundreds of synapses away). Thus, the amygdala 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.

Thinking and Feeling



Fear Without Knowing:
What the Latest
Research
Shows



Source: Waldholz (1993)

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 (2) 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

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). This system evolved over millions of years. In the modern age 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 virtually 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, friend, 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, friend, etc. Frequently such conversations start with a compliment 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, rational 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.

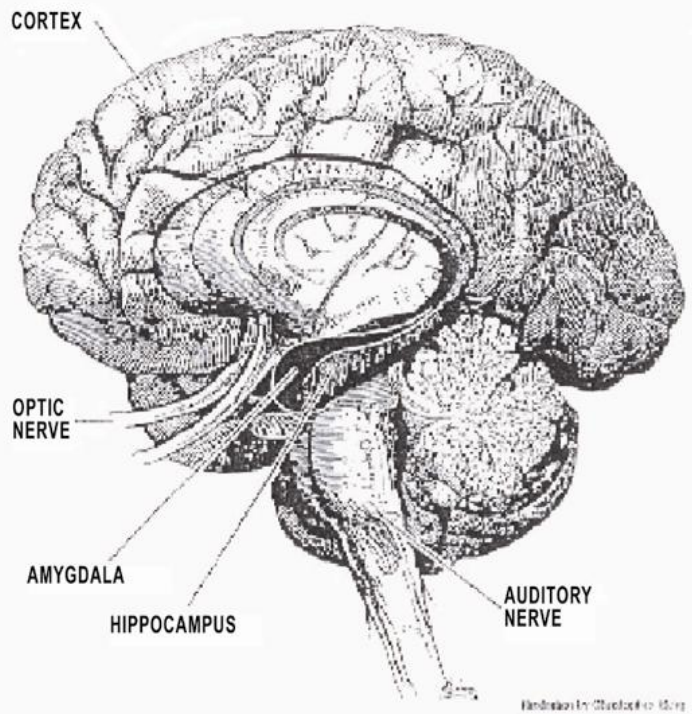
The Possibility for Limiting Amygdala Hijacks

Look again at the neural connections between the amygdala and the cortex at point (3) in the schematic diagram of the brain.

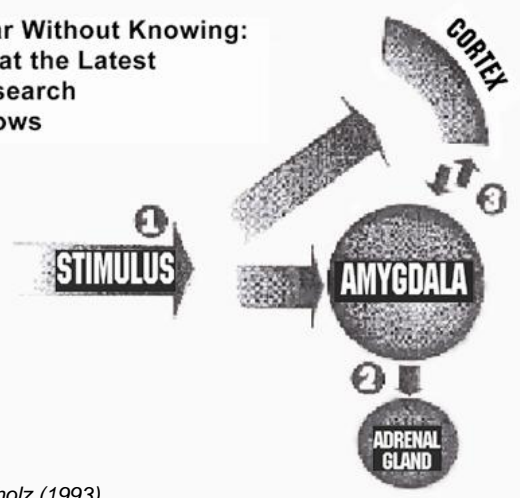
We see there that the neural connection runs not only up from the amygdala to the cortex, but also from the cortex down to the amygdala. This downward link comes from an area in the pre-frontal cortex (sometimes inelegantly called the “unlearning center”) to the amygdala; it allows the pre-frontal cortex 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.

Thinking and Feeling



Fear Without Knowing:
What the Latest
Research
Shows



Source: Waldholz (1993)

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.

Reviewing the Three Fundamental Structural Elements that Make Up this Course

The first of the three fundamental structural elements that make up this course is mastering the factors (integrity, authenticity, being given being and action by something bigger than yourself, and being cause-in-the-matter) that form the foundation for being a leader and the effective exercise of leadership.

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

The last of the three fundamental structural elements that make up this course is removing from the way you wound up being what limits or distorts your natural self-expression.

The Pathway into Dealing with the Third Fundamental Structural Element that Makes Up this Course

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

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

Functional Constraints (Cont'd)

“Racket”

What is Unwanted and Yet Persists in Your Life?

This next conversation that we are now having literally has the power to ***disappear*** that which is unwanted and yet persists in your life.

Whatever is unwanted and yet persists in your life constrains your freedom to be and your freedom to act. To be a leader and to exercise leadership effectively, you cannot be constrained by anything.

Rather, to be a leader and exercise leadership effectively as your natural self-expression, you must be able to provide yourself with power and access to any way of being and any way of acting, especially in those situations that are most trying.

So what do we mean by ***disappear***?

What is Unwanted and Yet Persists in Your Life?

Most people have no notion that disappearance is a possibility because nothing really disappears in their life.

As human beings, we get this view that nothing can disappear from our model of reality – our view, given by our model of reality, is that everything has properties that are of the order of “physical”.

In this course, the paradigm or model of reality that we utilize is not limited to physical phenomena. What is unwanted and yet persists is an ontological phenomenon, and disappearance is a natural occurrence for ontological phenomena.

What is Unwanted and Yet Persists in Your Life?

1. Look in your own life. Can you identify aspects of your life that are unwanted and yet persist?

By “unwanted and yet persists”, we mean whatever is unwanted by you and yet is present in your life either from time to time, or usually present in certain situations, or always present for you (even if in the background).

If you are having a hard time finding something that is unwanted and yet persists, consider that with what is unwanted and yet persists there is often an associated *complaint* that occurs repeatedly about being some way, or about doing something, or having something that is also present from time to time, or usually present in certain situations, or always present for you (even if in the background).

What is Unwanted and Yet Persists in Your Life?

2. Take out a paper and pen and write down what is “unwanted and yet persists” in your life. Write it all down. You may think this is an infinite list. It’s not. Keep writing until you experience it is complete, at least for now. You can always add more to it.
3. Turn to a partner sitting near you and share with them back and forth the items on your list that are unwanted and yet persisting. As you do that, you may notice aspects of it that you had not even seen before, that are really uncomfortable. Make sure you share that.

The Nature of Rackets for Human Beings

Whatever is in your life that is unwanted and yet persists is almost certainly part of a racket.

Gangsters run rackets by setting up a “front” (like a money-losing business) that makes the actual enterprise appear to be legitimate and justifiable, but which front is *kept in place only to conceal a payoff* happening behind that front. The Functional Constraint we call a racket run by human beings functions somewhat like the rackets run by gangsters.

By racket for a human being, we mean something happening in a person’s life that is some sort of a loss or struggle for that person, which loss or struggle looks unavoidable, and in that sense legitimate and justifiable, but which loss or struggle is actually *kept in place only to conceal a payoff* for that person. This of course makes the loss or struggle happening in the foreground in that person’s life actually inauthentic.

The Nature of Rackets for Human Beings

With a racket, that which is unwanted and yet persists appears *legitimate* and *justifiable*, especially in the face of your seemingly genuine attempts to fix it that have somehow always failed.

With what is unwanted and yet persists there is always an interpretation or “story” that occurs repeatedly about the way things are but “shouldn’t be”. This story explains, justifies, and legitimizes the persistence of what is unwanted and often includes the way you and others are, and what you and others must do or must have.

The Nature of Rackets for Human Beings

While a “story” is actually an interpretation, judgment, or opinion of life in which you say life should be some other way than it is, or that something is wrong with the way that is, when you are running a racket, your story does not occur as an interpretation, it occurs for you as statements of “fact” and the “truth”.

This “story” constitutes the “front” for your racket and plays a dominant role in who you are being and what you are up to in your life.

The Nature of Rackets for Human Beings

If you think about it, you will be able to find a personal example by looking at the people, issues and situations in your work and your life that appear to you to be repeatedly difficult, problematic, and which thwart or frustrate your intentions. In those areas, see if you can identify the “story” that you have taken to be the truth.

The other two aspects of a racket are the payoff for you (not evident to others) from what is unwanted and yet persists (and which keeps it persisting), and, the cost to you (or to your effectiveness in life, or to the quality of your life) of getting that payoff.

Running “Rackets” Leaves You Being And Acting Predictably And Repetitively

Running a racket has you acting in a predictable and repetitive manner (like being frustrated, annoyed, suspicious, nice, or accommodating, over and over again).

These ways of being are correlated with (“triggered by”) the situation you are dealing with occurring for you as threatening.

In other words, when you are running a racket (i.e., when your racket is triggered) your opportunity set of ways of being is severely constrained. As a consequence of your way of being, your perception, thinking, planning, and acting are constrained and shaped by the situation occurring for you in that way.

Running “Rackets” Leaves You Being And Acting Predictably And Repetitively

For example, if you have been running a racket about your team being unmotivated for years and now you look back, you would see that you were being virtually the same way each and every time, getting the same payoffs, bearing the same costs, and with virtually no enhancement in productivity.

Running “Rackets” Leaves You Without a Choice In Who You Are Being

Whatever your constrained way of being is, it is not something that you have a choice over. It is just there – it shows up automatically when the story of what is unwanted and yet persists shows up.

For example, if you hear yourself saying – to yourself or out loud – “How many times do I have to tell them...”, or, “We already tried this and it didn’t work...”, or “I’m going to have to do this myself again, ...” that litany automatically arises with a particular way of being.

As we said earlier, the loss and struggle associated with what is unwanted and yet persists that make up the foreground of a racket (the candy store front) are fundamentally inauthentic because it is kept in place only to conceal a payoff.

The Payoffs Of A “Racket”

There are four fundamental payoffs to a racket.

One big payoff of running a racket is that a racket makes you right, 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.

There is No Cause and Effect between the Elements of a Racket

It is not the case that what is “unwanted and yet persists” causes you to be right or avoid domination, or any other payoff. You talk like that in your story because your story is always about cause and effect. It isn't even that what you get out of the racket (payoff) causes the cost. They mutually arise together as inevitable sides of the same coin.

A racket is triggered, that is to say, comes into existence as a reaction to a threat – real or imagined. It is what you do to deal with the threat. There is no cause and effect within the reaction, there is just the reaction.

Interestingly, the story that justifies your behavior (so that you gain the payoff) hides what these payoffs cost you, and that is really tragic.

The Costs of a “Racket”

The payoffs of a racket are only half the picture. With rackets, as in life, there is no free lunch. With every racket, along with the payoffs, there are always costs.

One significant cost of running rackets is in your relationship with people and with groups you are running your racket on. To run rackets, people will forfeit affinity with others (affinity is the scale from liking to loving).

Running rackets are also “expensive” when it comes to one’s vitality, and passion. And, if you run a racket long enough and hard enough it will cost you your health and well-being.

Another area of life in which we pay a significant cost when we run a racket is in our self-expression; in being free to express ourselves in conversation, behavior, and to give ourselves fully to whatever we are dealing with.

Lastly, running rackets costs us our satisfaction 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 = What is Unwanted and Yet Persists

Payoff

Cost

AVOID RESPONSIBILITY

*Be Right/
Avoid Being Wrong*

*Dominate/
Avoid Domination*

Win/Avoid Losing

*Justify Yourself/
Invalidate Others*

Affinity/Love

*Vitality/
Well-Being*

Self-Expression

*Satisfaction/
Fulfillment*

ALIVENESS

Break Assignment

Racket, a Functional Constraint

1. Review your life as if it were a movie, and look at yourself as if you were the main character in this movie and find some rackets. (The more rackets you find the merrier.)

2. Write a “practice” letter to someone in your life with whom you have been running a racket and with whom you are willing to create a new relationship. Do not write this letter to someone with whom you are not willing to create a new possibility in the relationship. Remember that in this letter you are practicing.

The point of this communication is to give up the payoff you get from running this racket in exchange for regaining what that payoff is costing you. That is, give up the payoff (being right/avoiding being wrong, dominating/avoiding domination, winning/avoiding losing, self-justification/invalidating others) to regain the cost to the quality of your life (affinity/love, vitality/health, happiness/joy, and full self-expression).

Racket, a Functional Constraint (Cont'd)

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].*

Racket, a Functional Constraint (Cont'd)

“What I now realize is that the issue identified above has persisted because there has been a payoff for me in running this racket.

“The payoff that I now see is...” *[articulate here which one of the four payoffs is most prominent in this racket].*

“What I also have come to realize is that running this racket on our relationship has cost me, and probably you ...” *[articulate here which one of the four costs is most prominent for you in this racket].*

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 a new possibility, or stand for something in the relationship. If so, state it here.]

“I leave you with my...” [if you created a possibility or stand, put it here, or, if you have not created a possibility or a stand, put something you can create here].

[Your Name]

Logistical Announcements

AFTERNOON BREAK, DAY 5

What Will Be Covered in this Session

What you discovered in completing your break assignment

Any question, comment, or breakthrough you have created for yourself, or any coaching that you request regarding anything that we have covered in the course so far

Fourth Aspect: Leader as a Term and Leadership as a Term

Your break assignment

What You Discovered in Completing Your Assignment

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.

Racket = What is Unwanted and Yet Persists

Payoff

Cost

AVOID RESPONSIBILITY

*Be Right/
Avoid Being Wrong*

*Dominate/
Avoid Domination*

Win/Avoid Losing

*Justify Yourself/
Invalidate Others*

Affinity/Love

*Vitality/
Well-Being*

Self-Expression

*Satisfaction/
Fulfillment*

ALIVENESS

Break Assignment

Break Assignment

Developing Your Mastery of the Contextual Framework for Leader and Leadership

For each one of the aspects of the Contextual Framework:

- Be able to say the definition of each of the terms of art in each aspect as your own (be facile with each symbol in the equation).
- Be clear on what each phrase says and be able to say what it looks like on the court.
- Be able to say each aspect as a whole as your own.

Do all of the foregoing in the context of creating each aspect as a generality (distinction or abstraction).

Break Assignment

Rackets

1. Based on what you got in this session, elevate your letter and read it to another person.

2. Bonus opportunity:

Call someone or speak to someone in the course with whom you have been running a racket. Transform that relationship.

Logistical Announcements

END OF DAY 5

What Will Be Covered in this Session

What you discovered in completing your break assignment

Anything we didn't cover in the previous session that we intended to cover

Ontological Functional Constraint

Life Sentences

Your break assignment

What You Discovered in Completing Your Assignment

Master the Contextual Framework for Leader and Leadership

For each one of the aspects of the Contextual Framework:

- Be able to say the definition of each of the terms of art in each aspect as your own (be facile with each symbol in the equation).
- Be clear on what each phrase says and be able to say what it looks like on the court.
- Be able to say each aspect as a whole as your own.

Do all of the foregoing in the context of creating each aspect as a generality (distinction or abstraction).

What You Discovered in Completing Your Assignment

Rackets

1. Based on what you got in this session, elevate your letter and read it to another person.

2. Bonus opportunity:

Call someone or speak to someone in the course with whom you have been running a racket. Transform that relationship.

Being A Leader And The Effective Exercise Of Leadership: An Ontological / Phenomenological Model

1. Foundation
 - 1. Integrity
 - 2. Authenticity
 - 3. Being Given Being and Action by Something Bigger Than Yourself
 - 4. Being Cause in the Matter
2. Contextual Framework
 - 1. Leader and Leadership as Linguistic Abstractions
 - 2. Leader and Leadership as Domains
 - 3. Leader and Leadership as Phenomena
 - 4. Leader and Leadership as Terms
3. Constraints
 - 1. Perceptual Constraints
 - 2. Functional Constraints**

“Life Sentence”

What is a “Life Sentence”?

A Life Sentence is a judgment you make, or another makes and you take on, about you, or about life, that is made in a moment of stress or vulnerability and with some degree of unconsciousness for you, which judgment becomes an already/always part of your worldview about yourself, or about life.

Life Sentences become idiosyncratic contexts that shape and limit your life. They constitute aspects of your everyday common sense worldview and frames of reference, and your ontological constraints, which act as barriers to your natural self-expression.

What is a “Life Sentence”?

It is called a Life Sentence because such judgments become life-long limiting contexts in which you, and/or life itself, show up for you, and these judgments are issued in one sentence. It is as though you have been in a trial, and based on the evidence, the supreme judge (you) has sentenced you to life in a jail constituted by a life-long limiting context in which you, and/or life itself, show up for you.

In this jail, depending upon the actual sentence handed down by the judge (you), either your being (selfhood) is confined to existing within a certain limiting context, or life itself is confined to a certain limiting context, or both.

Remember that such sentences are for life, and as such they are the already present, always present, contexts in which you show up for yourself, and in which life shows up for you.

What is a “Life Sentence”?

We are now going to more rigorously distinguish this type of functional constraint.

This functional constraint is composed of two things, namely,

1. the component we term a “Life Sentence”, and
2. the patterns of being and acting you developed to survive (win, or at least get by) within the boundaries of the constraints imposed by that particular Life Sentence.

A Life Sentence is a judgment, really a decision, a person makes early in life (most are made as a child) about the fundamental nature of life – about the way life really is. A Life Sentence decision becomes the filter through which life is thereafter always experienced and dealt with.

What is a “Life Sentence”?

For a decision to be a Life Sentence – become for a person the filter through which life is thereafter always experienced and dealt with – certain conditions must be present.

For a decision to become a Life Sentence for you, the moment in time when you make the decision (virtually always while still immature) must have been a highly emotional one for you.

Specifically, the incident in which the decision is made must include threat, shock, or stress, plus confusion, doubt, or bewilderment (that is, something usually below the level of consciousness). A common occurrence for children.

What is a “Life Sentence”?

The decision itself is an actual sentence you said (probably to yourself) in that highly charged mental/emotional state. Because this sentence is uttered in a highly charged mental/emotional state, it becomes for the brain the pattern through which life is then filtered – and therefore became for you, the “truth” about the way life actually is.

Being the “truth” for you, these decisions about “the way life is” constrain your opportunity set for life and living, that is, they limit the possibility that life and living are for you.

A decision that becomes a Life Sentence consists of something you said that literally sentenced you to living within the confines of whatever you said. Thereafter, your life was lived under that sentence. And, because thereafter such decisions lived for you as the “truth” about the way life is (rather than as a decision you made), they also became “self-fulfilling prophecies” in your life.

What is a “Life Sentence”?

The decisions that become Life Sentences include not only the decisions you made about how life is, but also decisions you made about the way the world is, and about the way you are, and about the way others are (or a judgment made by another about these that you internalize in a moment of vulnerability). These decisions, like the decision about the way life is, also became for you the “truth” about the way the world is, the “truth” about the way others are, and the “truth” about yourself.

Being the “truth” for you, these decisions constrain your opportunity set for perceiving and interacting with the world and others – that is, they constrain your view of the world, and who others are for you and what you can see about their possibilities for being and acting. And finally, these decisions, when made about yourself, dramatically constrain your personal opportunity set of possible ways of being and acting.

What is a “Life Sentence”?

What follows on the next slide are some examples of typical Life Sentences. Remember, such decisions are made by a child when highly emotional and experiencing life or others as a threat.

Because they are uttered by a child, they may have initially been stated in different words than you use now but will have the same meaning. Also remember that while they remain ever present after they are uttered, they become present like air to the bird or water to the fish, that is, just the way life, the world, others, and the person themselves underneath it all, really are.

Therefore, you are unlikely to recognize these statements as currently present in your life, but with a little effort you will remember having made such decisions as a child, or having made decisions like them.

Examples of Life Sentences

“I am not popular” or “I don’t belong”

“I am not good looking” or “I’m ugly”

“I am not smart” or “I am not smart enough”

“I am no good” or “I am not good enough”

“I’ll never be like him or her or them”

“You can’t trust people” or “You can’t count on people”

“They don’t understand me” or “They don’t know what it’s like for me”

“They treat me like a kid”

“It’s no use” or “It’s hopeless”

“Life’s not fair” or “Life is hard”

What is a “Life Sentence”?

With a little compassion for what life is like for a child – starting out completely vulnerable and impressionable, and going on to virtually always comparing themselves to others during a period when such things as belonging and being admired are so excruciatingly sensitive a matter – it is easy to imagine that these decisions that become Life Sentences do happen.

Even positive statements made by others can get twisted into Life Sentences. For example, there is a good deal of evidence that children for whom the source of admiration, and therefore their identity, becomes “being smart”, wind up not wanting “their intelligence too stringently tested”, and find that “their high confidence is also too quickly shaken when they are confronted with difficulty.” (Dweck, 2000. pp. 2)

Why We Use the Analogy Life Sentence

As an analogy for a Life Sentence, it is as though you were the prosecuting attorney, and the jury and judge all rolled into one (with a threatened immature kid as the defense attorney) in a trial that passed judgment on the nature of life, and sentenced you to a life that was stated in the sentence you uttered.

Because the decision uttered by the judge (you) is stated in one sentence, and because it forever after shapes life (unless you identify it and intervene), we call this sentence a “Life Sentence”. It is as though you sentenced yourself to live out your life in a cell – the walls, ceiling and floor of which are composed of some set of these constraining Life Sentences.

Why We Use the Analogy Life Sentence

It is important for you to get yourself clear that even inmates in prison, living in actual cells, find a way to survive (win when they can, and for the rest of the time at least get by).

For these men and women, winning is being seen as the “leader” of their group or, if not the leader, at least getting higher in the pecking order, or getting more money so as to be seen as “top dog” and make life more enjoyable for themselves, or buttering up their superiors or colleagues so as to win favor with people who might support them in gaining an advantage, or winning more cigarettes in the poker games than their colleagues, or earning more perks (like television or yard time), and if such “winning” fails, at least getting by (avoiding being put down or hurt by anyone else).

Why We Use the Analogy Life Sentence

The difference between inmates in prison and you and me is that the bars that confine their life are ever present (up in their face), and the bars of the Life Sentences that confine our lives are invisible to us. While inmates want to get out of the cells of their prison, we are resigned to the confines of our cells because our cells are for us just the way life is and just the way we and others are. It does not occur to us there are even any confines to 'get out' of.

Yet, like inmates living in prison cells, you and I, living within the constraints of our Life Sentences, have also found a way to survive in life (win when we can, and for the rest of the time at least get by). 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.

Why We Use the Analogy Life Sentence

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

Identifying your Life Sentences is not for the purpose of explaining how you got to be the way you are. Rather, the purpose is to identify them 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”.

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

If you are committed to actually *being* a leader, and committed to having the *power* to exercise leadership effectively, you will have to break through the way you “wound up being”.

This is accomplished by distinguishing those aspects of the way you “wound up being” that limit your opportunity set of being and action. (Remember, what is undistinguished runs you; you only have access to what you do distinguish.)

Or to say the same thing in other words, if you are committed to experiencing the freedom of *being* and *action* required to be a leader and to exercise leadership effectively in *any* leadership situation as your natural self-expression, you have to be willing to go beyond the way you “wound up being”, rather than simply polishing and honing the way you “wound up being”.

Getting Beyond “Wound Up Being”

We must discover what it is about the way we “wound up being” that constrains our range of expression, and confines us to a given set of ways of being and acting, and limits us to a fixed set of formulas or strategies for winning, or at least for getting by.

To put it in personal terms and more specifically, to break through the way *you* “wound up being” you must 1) identify and be willing to deal with the personal constraints on being and acting that are embedded in the way you “wound up being”, and 2) discover the fixed ways in which you compensate for those constraints, and the ways in which they confine your opportunity set for being and acting.

If being a leader and the effective exercise of leadership is going to be your natural self-expression, you will need to liberate yourself from those constraints.

Break Assignment

Break Assignment

Life Sentence:

1. What judgment did you make that became a life-long sentence.
2. Look at how you operate in your life as-lived and see your Life Sentences at play.

Logistical Announcements

MORNING BREAK, DAY 6

What Will Be Covered in this Session

What you discovered in completing your break assignment

Anything we didn't cover in the previous session that we intended to cover

Ontological Functional Constraints

Life Sentences

Your break assignment

What You Discovered in Completing Your Assignment

Life Sentence:

1. What judgment did you make that became a life-long sentence.
2. Look at how you operate in your life as-lived and see your Life Sentences at play.

“Winning Formula”, A Type of Life Sentence

The genesis of the functional constraint we call a winning formula always starts with a decision, a decision about **what you could never be**.

In the moment of making that decision, it seems that there is some *way of being* that wins in life, or that in certain kinds of situations in which you are involved there are certain *ways of being* that win in those situations – **which way of being you decided that you can never be**.

Such decisions are usually made in the period from early adolescence through the mid-twenties, the period during which people are completing the development of, or honing, their identity.

“Winning Formula”, A Type of Life Sentence

One access into your winning formulas:

There is someone in your life (a friend or a parent or even just someone you know of) who seems to win in life, or seems to win in certain kinds of situations, by being a certain way – a way of being that you decide that *you can never be*.

This is usually someone whom we admire (or has status) or is admired by others, or someone who succeeds in an endeavor we are involved in but are not winning at, and the not winning in that endeavor to you or me occurs to you or me as a threat.

A point not to be missed is that the genesis of a winning formula is always a comparison with some other person, and young people invariably compare themselves with others.

An Example of a “Winning Formula”

An example of the genesis of a winning formula could be the following:

Kenny is a natural athlete and is an easy going guy who is the most admired (popular) guy in school, that is, he is winning in life (he is admired, which is winning in life), and Ralph decides he can never be like Kenny, that is, win in life by being a natural athlete and being easy going.

Or for another example, Rachel always has the answers in class and gets good grades in school and the teachers admire her and she wins awards, that is, she is winning in the situation “school”, and Patricia *decides* she can never be like Rachel, that is, Patricia decides she can never be smart enough to win at school or situations like school.

Who You Could Never Be Starts a Winning Formula

If you think back in your own life to the period of your life when winning formulas are started, you will undoubtedly be able to pick out someone in your life you thought won in life, or won in situations in which you were not winning. This someone in your life is a person you determined you could never be like, that is, a person whose way of being you could never be.

A Winning Formula Compensates for Who You Could Never Be

If a person decides that there is a way of being that wins in life, or a way of being that wins in a certain kind of situation, which way of being they decide that they can never be, and if as a result of that decision, they then decide on a compensating way of being that will win in life, or will win in situations of that kind, then as it is honed that way of being becomes their winning formula in life, or their winning formula for that kind of situation.

A winning formula becomes for a person what Abraham Maslow called a “golden hammer”, and led him to say, “If the only tool you have is a hammer, you tend to see every problem as a nail.”

A Winning Formula Compensates for Who You Could Never Be

Once honed, these winning formulas become part of a person's identity, that is, their fixed way of being for winning in life, and their fixed ways of being for winning in those certain kinds of situations. (A person may have more than one winning formula for winning in life.)

However, because winning formulas are generated as a compensation for what one could never be, one's fixed way of being for winning in life is always tied to those ways of being the person decided that they could never be. And, the way one decided one could never be exists below the level of consciousness.

As a result of being a compensation, there is little real self-expression or joy in the exercise of those winning formulas even when they actually win.

Winning Formulas are Oriented Around Winning

It is critical to be clear that winning formulas are not oriented around succeeding; rather, winning formulas are oriented around winning. Once triggered, the plan generated by one's winning formula trumps any creative-thinking planning about what might best produce success. This is also true in a discussion with others, because once triggered the plan generated by one's winning formula is for one the only way – it only allows for tweaking with that plan.

Once a winning formula is triggered, any resistance to it only increases the force (fixation) of that winning formula.

A winning formula once triggered leaves one on rails fixed on that winning formula, with virtually no ability to study the given situation, to question any step in the formula, and no ability to discern any weaknesses.

Other Examples of Types of Life Sentences

Again, a Life Sentence is a judgment you make or another makes, about you, or about life, that is made in a moment of stress or vulnerability for you. This judgment becomes an already/always part of your worldview about yourself, or about life.

There are many types of Life Sentences in addition to one's Winning Formula, all of which shape your view of yourself and your life. To say this another way, you identify with your Life Sentences. These Life Sentences, along with your Rackets, constitute a good part of who you consider yourself to be.

By “identify with your Life Sentences” we mean you make it your “identity”, that is who you know yourself to be – the thing you refer when you say “I” or “me”, or in a phrase, the person you “wound up being”.

At the Origin of Each Life Sentence Is:

“There is something wrong here!”

The likelihood of a child making such a decision is so huge as to be unavoidable. Children make plenty of mistakes every day; after all they are only children. Children even make deliberate choices to do things that they know will be seen as wrong by the people on whom their survival depends. Being wrong is the most consistent happening in a young child's life.

There is Something Wrong Here

During the very early 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!*".

And when you decided "*There is something wrong here!*", by "here", you meant where you are. You may have uttered this decision in somewhat different words, but whatever way you said it, it will have had the same meaning.

This decision becomes the fundamental Life Sentence. Thereafter, "wrong" in any form becomes a threat to that child.

There is Something Wrong Here

The existence of this decision being a Life Sentence is evidenced by children saying “I didn’t do it!” (even when that is the only possibility), or, when they 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

After the decision that becomes the Life Sentence “there is something wrong here”, “wrong” in any form becomes a threat, and a primary function of your brain is to identify, and avoid or defend against, anything threatening.

To give yourself the best chance of surviving “wrong”, your brain now scans life, others, and you yourself for “wrong” in any form. Everything occurs for you within the condition of “there is something wrong here”. Forever after you are overly sensitive to what is or might be wrong about you or anything you encounter in life. In effect, you become the self-fulfilling prophecy “there is something wrong here” waiting to happen.

There is Something Wrong Here

We compensate for this fundamental Life Sentence with various strategies, such as: by avoiding those things in which there is some risk of being wrong, or if we are wrong, hiding being wrong if we can, or when we 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 to alleviate the discomfort of "wrong".

There is Something Wrong Here

Once this Life Sentence is in place, thereafter you develop an identity (persona) – ways of expressing yourself, ways of being and acting, and formulas or strategies – for surviving (compensating) in a world and in a life where “there is something wrong here”.

Rather than having a full range of being and acting available to you, and an unlimited set of possibilities for you and your life, you have a set of formulas and strategies that you generate to compensate for “there is something wrong here”.

Moreover, the other Life Sentences you create are all produced from within the Life Sentence that is the fundamental Life Sentence, “There is something wrong here!” They are different aspects of what’s wrong (I’m no good, I’m ugly). There is something wrong here and it shouldn’t be that way.

The Life Sentence I Don't Belong

For all adolescents, belonging is a hyper-critical issue. Not belonging is definitely “there’s something wrong here”.

Before adolescence, this need to belong is naturally satisfied by belonging to one’s family – you didn’t even think about belonging, you just belonged.

However, for virtually all adolescents there is a shift from being okay in the world by simply belonging to their family to being okay in the world also as a matter of belonging in other relationships. In fact, with the few individuals for whom this does not happen, their identity remains wrapped up in their family, and this leaves them socially crippled as a consequence of never having experienced being accepted by others than their family.

The Life Sentence I Don't Belong

This resulting hyper-critical need to belong is more and more focused on certain friends, or certain groups of contemporaries (this clique or that clique), or to an athletic team or interest or activity group, or the like.

Almost certainly you can remember to which entity you failed to belong – losing or even just being ignored by a friend, or by being an outsider from a given group or being ousted by a group, or by not making the team, or by nothing more than not being as popular as someone else. And, for sure you can remember whether or not you belonged to *the* “popular” group.

In any case, given the over-sensitivity with belonging experienced in early adolescence, there will be some place you failed to belong.

The Life Sentence I Don't Belong

Either in an incident with your family, or with a friend or group, or just as a matter of not being as popular as others, in a moment of stress or vulnerability that included threat, shock, or stress, plus confusion, doubt, or bewilderment (that is some degree of unconsciousness) and where you experienced a sudden and devastating “break in belonging”, you will have made the decision that became the Life Sentence:

“I don't belong.”

The Life Sentence I Don't Belong

As with the first Life Sentence decision, you may have uttered this decision in somewhat different words, but whatever way you said it, it will have had the same meaning. The likelihood of a teenager making such a conclusion and therefore passing a Life Sentence decision is again so huge as to be unavoidable. The primary happening in a teenager's life is 'belonging' or 'not belonging'.

This is evidenced by the forming of cliques, gangs, groups, popularity games, being in the in-crowd or being in the out-crowd, declarations of loyalty, and the like.

The Life Sentence I Don't Belong

After the decision that becomes the Life Sentence “*I don't belong*”, not belonging becomes a threat, and a primary function of your brain is now to scan life, others, and you yourself to identify this specified “something wrong” (not belonging), and avoid or defend against it. Everything occurs for you within the additional condition of “I don't belong”. Forever after you are overly sensitive to belonging or not belonging.

The incident of not belonging transforms from some event that happened to a part of your identity. As you begin to know and identify yourself with “I don't belong”, a whole lot of life becomes about being uncomfortable, separate, and somehow outside. “I don't belong” becomes another wall of your cell whereby everything within your cell exists in the constraint of, “I don't belong.” Sure, you know people who “belong”; however, “belonging” is only available outside the walls of your cell.

The Life Sentence I Don't Belong

Once this Life Sentence is in place, thereafter you add to your identity (persona) – ways of expressing yourself, ways of being and acting, and formulas or strategies – for surviving (compensating) in a world that you are fundamentally not part of. Rather than having a full range of being and acting available to you, and an unlimited set of possibilities for you and your life, you have a set of formulas and strategies that you generated to compensate for “I don't belong”.

Even when you do belong and feel comfortable, and have certain places or with certain people with whom you feel at home, it's just another way of surviving in the world where you don't belong. In effect, you become the second self-fulfilling prophecy “I don't belong” waiting to happen.

The Way Out

"Often we create prisons for ourselves by thinking and talking in certain ways. Just shifting the way we use words can be enough to let us out."

Macaro, Antonia and Julian Baggini. 2014. "The Shrink & The Sage: Should We Mind Our Language?" *Financial Times Magazine*, 8/9 March.

Break Assignment

Break Assignment

With two separate people in the course:

1. Do the personal experiment (exercise) to the point where you get yourself "out here" or where you consider that who you are is the showing. And then,
2. When you have gotten yourself "out here", create with your partner what you are developing with your leadership project.

Logistical Announcements

LUNCH BREAK, DAY 6

What Will Be Covered in this Session

What you discovered in completing your break assignment

Anything we didn't cover in the previous session that we intended to cover

“Winning Formula”, A Type of Life Sentence

Where is Your Word When it Comes Time for You to Keep Your Word?

Your break assignment

What You Discovered in Completing Your Assignment

Winning Formula

1. Take a look back in your childhood and identify who you could never be.
2. What did you decide you would be instead as a compensation for that which you could never be?

Break Assignment

Break Assignment

1. How much of your life is lived from “something is wrong here” or “I don’t belong”?
2. If you weren’t living your life inside of “something is wrong here” or “I don’t belong”, what could you create?

Logistical Announcements

AFTERNOON BREAK, DAY 6

What Will Be Covered in this Session

What you discovered in completing your break assignment

Anything we didn't cover in the previous session that we intended to cover

Where is Your Word When it Comes Time to Keep Your Word?

Being a Leader and Exercising Leadership Effectively as Your Natural Self-Expression: Bringing it All Together

Your break assignment

What You Discovered in Completing Your Assignment

1. How much of your life is lived from “something is wrong here” or “I don’t belong”?
2. If you weren’t living your life inside of “something is wrong here” or “I don’t belong”, what could you create?

**Where is Your Word When it
Comes Time for You to Keep
Your Word?**

Leading the Realization of a Created Future

Commitment alone is not going to realize the created future. Once the created future is articulated, what it takes to realize that future is action. Without action, nothing happens. The source of performance is action. Nothing more, nothing less.

For action to take place, you need 1) an opportunity for action and 2) a method for managing with integrity the execution of the required actions.

In order to realize the created future, what is now required is managing with integrity the opportunity for and the execution of the accepted requests for action and the promises for action. To do so, you need a powerful answer to the question,

Where Is Your Word When It Comes Time For You To Keep Your Word?

Where is Your Word When it Comes Time for You to Keep Your Word?

“We all know that when we give our word, our word is so to speak in our mouths (and if we are awake, then also in our ears in being aware that we have just given our word). When one is giving one’s word, one’s word exists in one’s mouth, but exists there only for the duration one is speaking.

“The question is where does your word go – where does your word exist – after you have closed your mouth? More critically, the question is where is your word when it comes time for you to keep your word?” (Erhard, Jensen and Zaffron, 2008)

Where is Your Word When it Comes Time for You to Keep Your Word?

“A major source of people saying, ‘Talk is cheap’, is that when it comes time for most people to keep their word, their word exists in a place that does not give them a reliable opportunity for keeping their word and on time.

“Most people have never given any thought to where their word went after they closed their mouth, that is to say, where their word is when it comes time for them to keep their word. This is a major source of out-of-integrity behavior for individuals, groups and organizations”. (Erhard, Jensen and Zaffron, 2008)

Where is Your Word When it Comes Time for You to Keep Your Word?

If you don't have an extraordinarily powerful answer to the question, "Where Is My Word When It Comes Time For Me To Keep My Word?", you can forget about being a person of integrity, much less a leader and realizing a created future.

In order to realize the created future, you will need a way to keep the word you gave regarding the created future in **existence.**

Where is Your Word When it Comes Time for You to Keep Your Word?

What is the first step (next action) you are going to take as a leader when this course is over?

By when will you take this first step (next action)?

Create a “now” in which to do it.

(Ensure the “now” exists for you in such a way that you will reliably take that first step.)

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

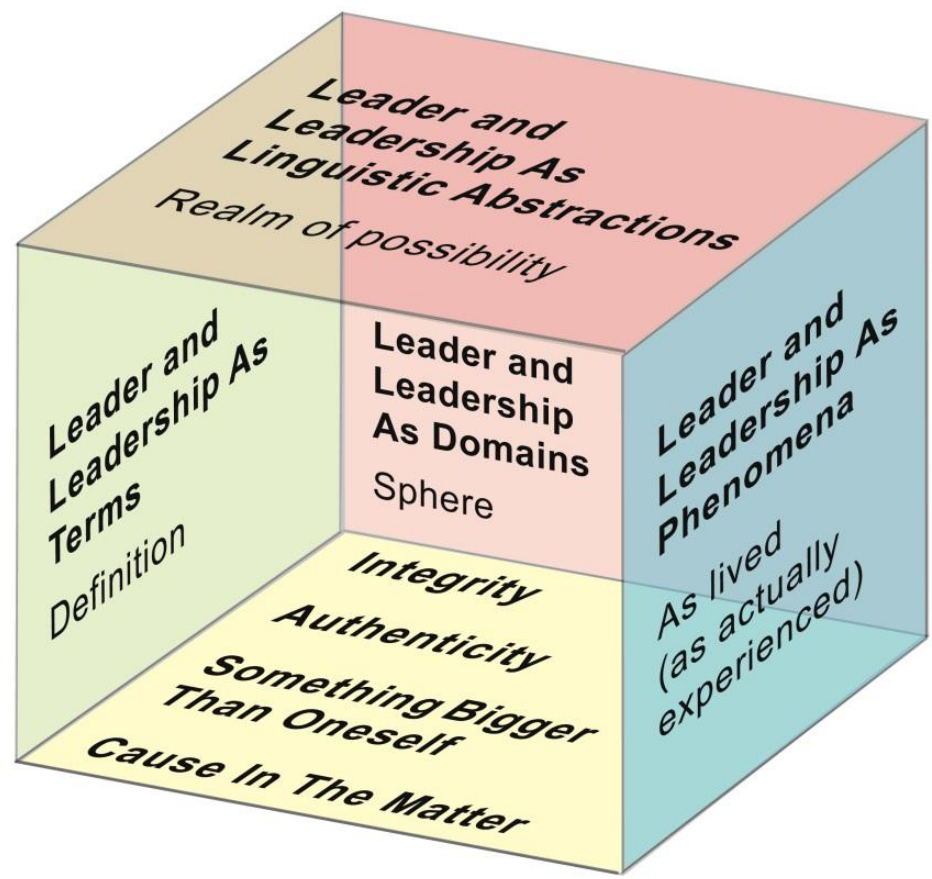
The Three Fundamental Structural Elements that Make Up this Course

The first of the three fundamental structural elements that make up this course is mastering the factors (integrity, authenticity, being given being and action by something bigger than yourself, and being cause-in-the-matter) that form the foundation for being a leader and the effective exercise of leadership.

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

The last of the three fundamental structural elements that make up this course is removing from the way you wound up being what limits or distorts your natural self-expression.

The Four Aspects of the Contextual Framework for Leader and Leadership Taken as a Whole



The Foundation for Being a Leader and Exercising Leadership Effectively

Integrity:

You can forget about having integrity until any “out of integrity” occurs for you as a diminution of yourself.

Authenticity:

Authenticity begins with being authentic about your inauthenticities.

Being Given Being and Action by Something Bigger than Yourself:

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

Being Cause in the Matter:

A uniquely powerful place from which to view, comprehend, and deal with situations with which you are confronted.

First Aspect: Leader and Leadership as **Linguistic Abstractions**

As linguistic abstractions,
leader and leadership create leader and leadership as
realms of possibility
in which when you are being a leader all
possible ways of being are available to you, and
when you are exercising leadership all
possible actions are available to you.

The point is: Mastering leader and leadership as realms of possibility leaves you free to be and free to act. If in a leadership situation you are thinking about the way you are supposed to be or what you are supposed to do, you are unlikely to be effective. Likewise, with having any focus on the way you shouldn't be or what you shouldn't do.

Second Aspect: Leader and Leadership as **Domains**

As domains,
leader and leadership exist in the temporal sphere of
a created future,
a future that fulfills the concerns of the relevant parties,
that the leader and those being led come to live into,
which future gives them being and action in the
present consistent with realizing that future.

The point is: Being a leader and the exercise of leadership is
all about realizing a future that wasn't going to happen.

Third 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.)

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,

realizing a future that wasn't going to happen

that fulfills the concerns of the relevant parties, and

with the availability of an unlimited opportunity set for being and action,

being the kind of clearing (showing) 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**

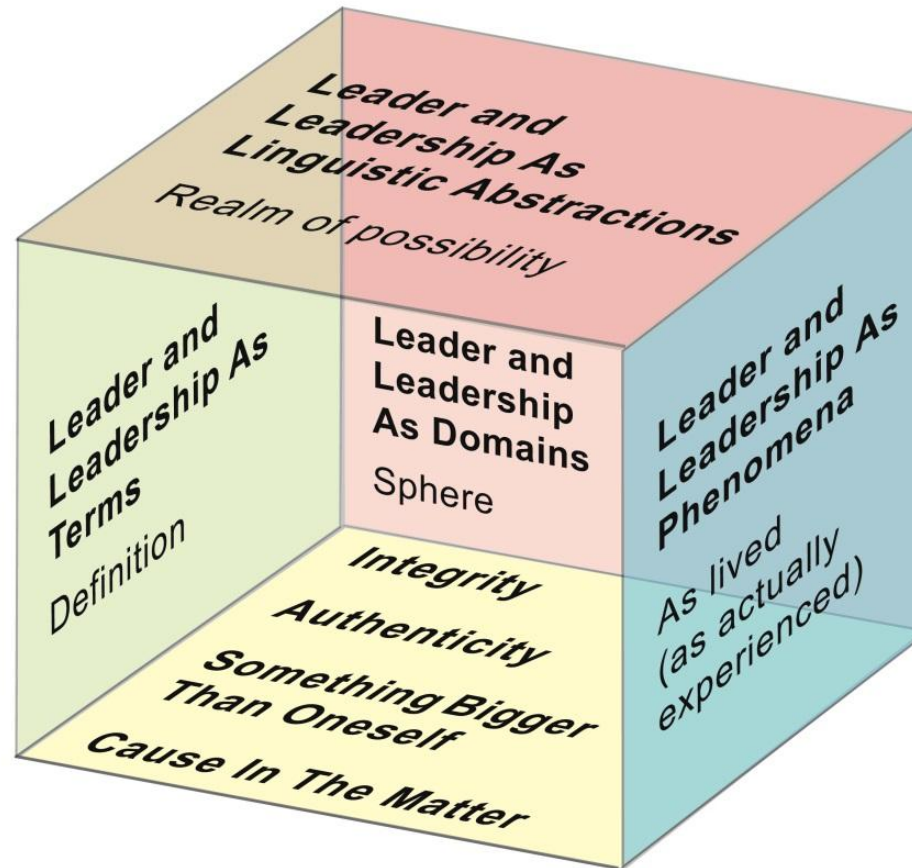
As a term,

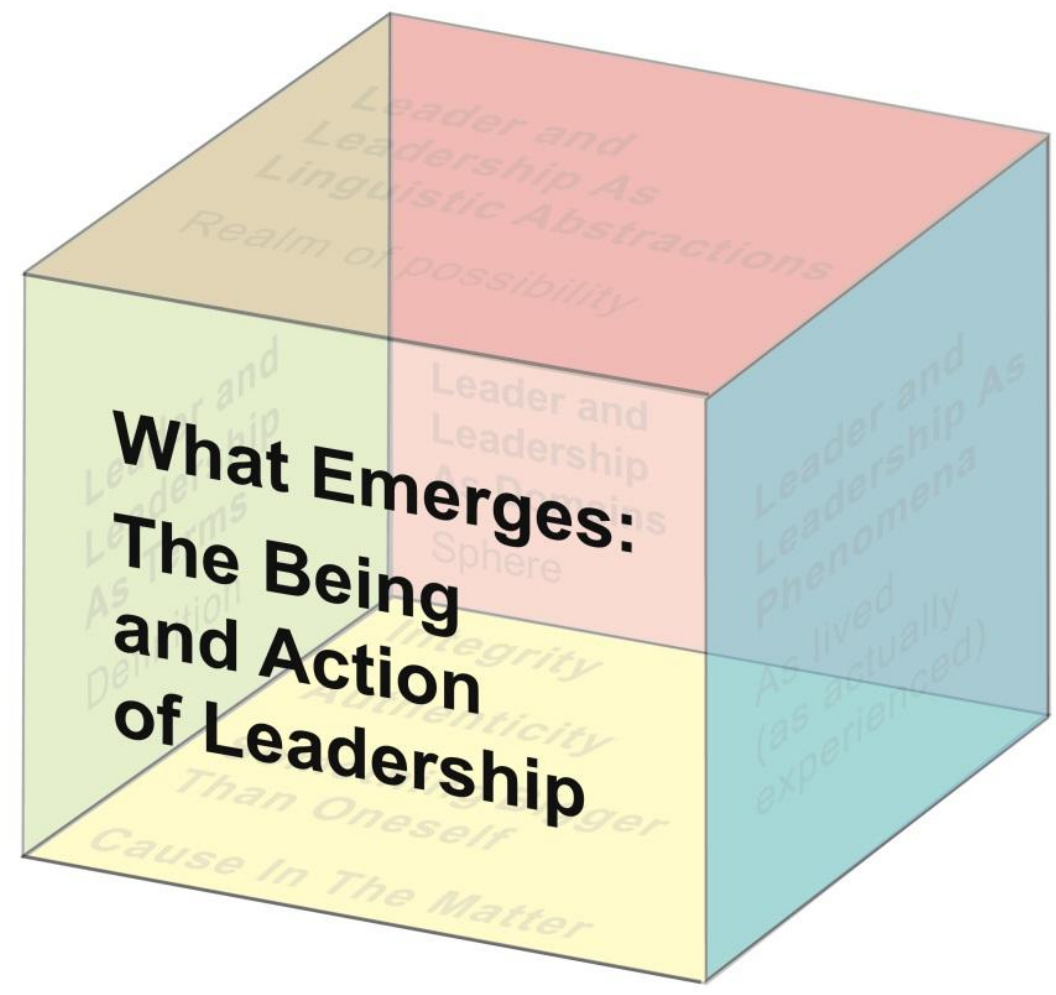
leadership is defined as

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) 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).

A Context that Uses You





Declaring a Created Future

As a declaration for which you are willing to stand, what has happened for you as a result of your participation in this course? With what have you been equipped for further developing yourself for being a leader and exercising leadership as your natural self-expression? (And if the answer is “nothing”, we want to know that too.)

What have you gotten out of the way of what limits or distorts your natural self-expression?

How Will You Speak About this Course?

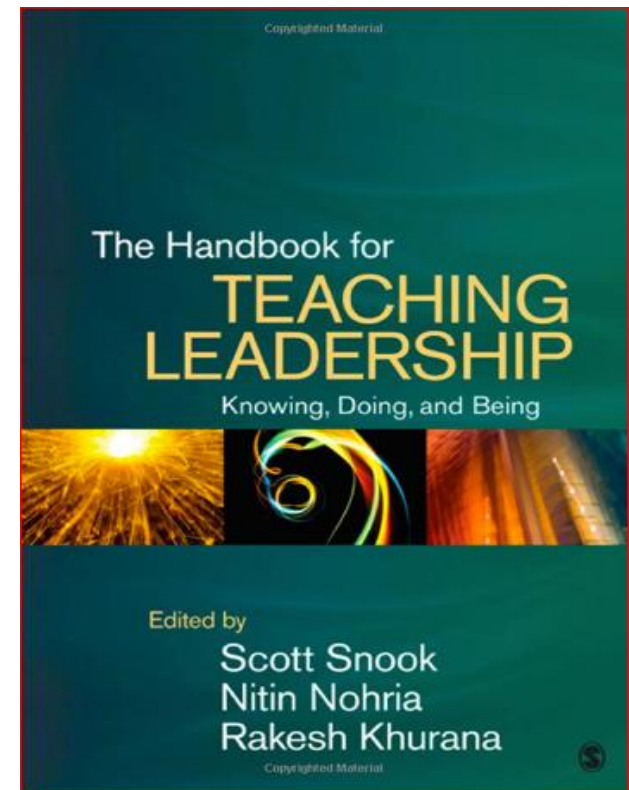
- What will you say to yourself about what happened here these past 8 days?
- What will you say to others about what happened here these past 8 days?
- What will you say to those who will be required to act to realize the created future?
- For academics, the URL to the Chapter on Creating Leaders and the URL for the talk to introduce the course delivered at the Harvard Business School (and others)

Creating Leaders

Three of the authors of this course wrote the Chapter titled “Creating Leaders: An Ontological/ Phenomenological Model” for the book *The Handbook for Teaching Leadership: Knowing, Doing, and Being* edited by Scott Snook, HBS Senior Lecturer (former Professor at West Point); Nitin Nohria, HBS Dean, and George Baker Prof. of Administration; Rakesh Khurana, Dean of Harvard College.

This Chapter is an academic introduction to and explanation of the course.

In their introduction to the book, the editors said what is on the next slides about this Chapter. (p. XXIV)



See “Teaching Leadership” (2012):
<http://hbswk.hbs.edu/item/6893.html?wknews=06202012>

Creating Leaders

“How does one teach leadership in a way that not only informs them about leadership but also transforms them into actually being leaders? ...this eclectic group of scholars argues for adopting a decidedly ontological approach to leadership education that promises to leave students actually being leaders. Contrasting their ontological approach described as being and action as experienced "on the court" with more traditional perspectives where leadership is observed and commented on "from the stands," this chapter presents a rigorous theory of leadership education that begins and ends with the following bold promises to students:

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

Creating Leaders

(Continued) ...

“...by following a rigorous, phenomenologically based methodology, students have the opportunity to create for themselves a context that leaves them actually being a leader and exercising leadership effectively as their natural self-expression.”

The full “Creating Leaders” Chapter is available on SSRN at <http://ssrn.com/abstract=1681682>

What We Promised You from Your Full Participation in this Course

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

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

Thank You to
All the People Who Made this Course Work!

Completing Your Participation In This Course

Consider the following and share what you have discovered with at least two participants during the reception:

1. If a future that did not exist when you came into the Course has emerged or is emerging for you or your leadership project, please say what that future looks like.
2. To what could you give your word in terms of an action to be taken in the first three days after you leave this Course, which action would put you on a trajectory to a future you created as a possibility for yourself (or for what you are up to contributing) during this Course?

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



Cancun, Mexico

December 5 – 13, 2015

BeingALeader.net

COMMENCEMENT

References

- Argyris, Chris. 1991. *Teaching Smart People How to Learn*. Harvard Business Review: May-June.
- Bennis, Warren and Robert Thomas. 2002. *Geeks and Geezers: How Era, Values, And Defining Moments Shape Leaders*. Harvard Business School Press.
- Bennis, Warren G. and Thomas, Robert J. 2002. *Crucibles of Leadership*. Harvard Business Review, September 2002, pp 39- 45.
- Bennis, Warren. 2007. *Introduction to the Special Issue 'The Challenges of Leadership in the Modern World*. American Psychologist: January.
- Blackmore, Susan. 1998. "Why PSI Tells us Nothing about Consciousness". In *Toward a Science of Consciousness II*, edited by S.R. Hameroff, A.W. Kasniak, and C. Scott. Cambridge: MIT Press.
- Burke, Kenneth. 1966. *Language As Symbolic Action: Essays on Life, Literature, and Method*. University of California Press
- Burton, Robert A. 2008. *On Being Certain: Believing You Are Right Even When You Are Not*. St. Martin's Press, New York, NY, p.5.
- Darley, John and Batson, Daniel 1973. *From Jerusalem to Jericho: A study of situational and dispositional variables in helping behavior*. Journal of Personality and Social Psychology, 27, pp.100-119.
- Dennett, Daniel C. 1989. *The Intentional Stance*. Cambridge, MA: MIT Press, p. 6
- Dweck, Carol 2000. *Self Theories: Their Role In Motivation, Personality, and Development*. Philadelphia: Taylor & Francis.
- Einstein, Albert, and Leopold Infeld. 1938, 1961. *The Evolution of Physics: The Growth of Ideas from Early Concepts to Relativity and Quanta*. Cambridge: Cambridge University Press Archive.
- Encarta. 2004. Microsoft® Encarta® Reference Library 2004: Microsoft Corporation.
- Erhard, Werner, Jensen, Michael C., Zaffron, Steve. 2008. *Integrity: A Positive Model that Incorporates the Normative Phenomena of Morality, Ethics and Legality* <http://ssrn.com/abstract=920625>
- Erhard, Werner, Jensen, Michael C., and Barbados Group. 2010. *A New Paradigm of Individual, Group, and Organizational Performance* <http://ssrn.com/abstract=1437027>
- Erhard, Werner, Jensen, Michael C., Zaffron, Steve and Granger, Kari L. July 25 2010. *Introductory Reading for Being a Leader and the Effective Exercise of Leadership: An Ontological Model*. <http://ssrn.com/abstract=1585976>

References

- Fontana Press. 1988. *Fontana Dictionary of Modern Thought*. Fontana Press.
- Gawande, Atul. 2008. "Annals of medicine: The itch - its mysterious power may be a clue to a new theory about brains and bodies". *New Yorker*. June 30.
- George, Bill. 2003. *Authentic Leadership: Rediscovering the Secrets to Creating Lasting Value*. San Francisco: Jossey-Bass.
- Gladwell, Malcolm 2002. *The Tipping Point*. New York: Back Bay Books.
- Haldane, J.B.D. 1963. *Journal of Genetics*, Vol. 58, p. 464
- Harris, Sam. 2012. *Free Will*. New York: Free Press.
- Hawkins, Jeff and Sandra Blakeslee. 2004. *On Intelligence*. New York: Henry Holt.
- Heidegger, Martin. 1962. *Being and Time*. Trans. John Macquarrie and Edward Robinson. Oxford: Blackwell Publishers.
- Heidegger, Martin. 2002. *On Time and Being*. Trans. Joan Stambaugh. Chicago: University of Chicago Press.
- Heifetz, Ronald, and Riley Sinder. 1988. *Managing the Public's Problem Solving*. Chapter 8 in *The Power of Public Ideas*. Edited by Robert Reich. Cambridge, MA: Ballinger.
- Hogan, Robert and Robert Kaiser. 2005. "What We Know About Leadership". *Review of General Psychology*, V. 9, No. 2. DOI: [10.1037/1089-2680.9.2.169](https://doi.org/10.1037/1089-2680.9.2.169).
- Holland, Kelley 2009. "Is It Time to Retrain B-Schools?" *The New York Times*, March 14.
- Jack Mezirow and Associates. 2000. *Learning as Transformation: Critical Perspectives on a Theory in Progress*. Jossey-Bass Inc.
- Keller, A., Litzelman, K., Wisk, L., Maddox, T., Cheng, E.R., Creswell, P., and Witt, W., 2012. "Does the Perception that Stress Affects Health Matter? The Association with Health and Mortality," *Health Psychology*, September; 31(5): 677–684. DOI:10.1037/a0026743.
- Koch, Christof. 2012. "How Physics and Neuroscience Dictate Your "Free" Will". *Scientific American*: April 12.
- Kotter, John. 1990. *A Force For Change: How Leadership Differs From Management*. New York: The Free Press.

References

- Kouzes, James M. and Posner, Barry Z. 2009. "To Lead, Create a Shared Vision, Forethought". *Harvard Business Review*, January, p. 21.
- Kuhn, Thomas S. 2012. (originally published 1962). *The Structure of Scientific Revolutions*. Chicago: University of Chicago Press.
- Libet, Benjamin. 2004. *Mind Time: The Temporal Factor In Consciousness (Perspectives in Cognitive Neuroscience)*. President and Fellows of Harvard College.
- McGonigal, Kelly -- June 2013 TED Global, "How to Make Stress Your Friend."
https://www.ted.com/talks/kelly_mcgonigal_how_to_make_stress_your_friend
- Paz, Robert. 1989. "Feynman's office: The last blackboards (image)". *Physics Today* 42, no.2: p. 88.
- Rawls, John. 1971. *A Theory of Justice*. Belknap Press of Harvard University Press.
- Rosenthal, S. A., Pittinsky, Todd L., Laura M. Bacon, R. Matthew Montoya, and Weichun Zhu. 2007. "National Leadership Index 2007: A National Study of Confidence in Leadership". Cambridge, Massachusetts: Center for Public Leadership, John F. Kennedy School of Government, Harvard University.
- Rosenthal, S. A., Pittinsky, T. L., Moore, S., Ratcliff, J. J., Maruskin, L. A., & Gravelin, C. R. 2008. "National Leadership Index 2008: A National Study of Confidence in Leadership". Cambridge, Massachusetts. Center for Public Leadership, John F. Kennedy School of Government, Harvard University.
- Rosenthal, S. A., Moore, S., Montoya, R. M., & Maruskin, L. A. 2009. "National Leadership Index 2009: A National Study of Confidence in Leadership". Cambridge, Massachusetts. Center for Public Leadership, John F. Kennedy School of Government, Harvard University.
- Rosenthal, S. A., 2011. "National Leadership Index 2011: A National Study of Confidence in Leadership." Cambridge, Massachusetts. Center for Public Leadership, John F. Kennedy School of Government, Harvard University.
- Rost, Joseph C. 1985. "Distinguishing Leadership and Management: a New Consensus". Paper presented at the Organizational Development Network National Conference, San Francisco, summarized on pp. 140 ff. in Rost (1993), October.
- Rost, Joseph C. 1993. *Leadership for the Twenty-First Century*. Westport, CT: Praeger.
- Sadat, Anwar. 1978. *Anwar el-Sadat: In Search of Identity an Autobiography*. New York, NY: Harper and Row, p. 303.

References

- Santayana, George. 1905. Reason In Common Sense. London: Archibald Constable & Co.
- Searle, John. 1969. Speech acts: An essay in the philosophy of language. Cambridge, England: Cambridge University.
- Siong Soon, Chun, Marcel Brass, Hans-Jochen Heinze, and John-Dylan Haynes. 2008. "Unconscious determinants of free decisions in the human brain". Nature Neuroscience 11: 543 – 545.
- Smith, Kerri. 2011. "Taking aim at free will". Nature 477: 23-25.
- Snook, S., Nohria, N., Khurana, R. 2011. The Handbook for Teaching Leadership: Knowing, Doing, and Being. Thousand Oaks: Sage.
- Szpunar, Karl K., Jason M. Watson and Kathleen B. McDermott. 2007. "Neural Substrates of Envisioning the Future." Proceedings of the National Academy of Sciences, V. 104, No. 2: Jan. 9, 2007.
www.pnas.org/content/104/2/642.full.pdf+html.
- "Teaching Leadership: What We Know". 2012. Harvard Business School Working Knowledge: Retrieved June 28, 2012 from <http://hbswk.hbs.edu/item/6893.html?wknews=06202012>
- The Oxford Companion to Consciousness. 2009. Edited by Tim Bayne, Axel Cleeremans, and Patrick Wilken. New York: Oxford University Press.
- Voice Reader: Anwenderstudie, Evaluierung Voice Reader, Lehrstuhl für Informationswissenschaft, Universität Regensburg, www.linguatec.de/documents/tts/vr_studie_regensburg.pdf
- Webster's New World Dictionary & Thesaurus. Accent Software International Macmillan Publishers. Version 2.0 – 1998.
- Webster's Third New International Dictionary, Unabridged, accessed June 07, 2014.
<http://unabridged.merriam-webster.com/collegiate/>
- Waldholz, Michael. 1993. "Mapping the Mind – Panic Pathway: Study of Fear Shows Emotion Can Alter 'Wiring' of the Brain". Wall Street Journal, Sept. 29, p. A1.
- Webster's. 1998. Webster's New World Dictionary on PowerCD version 2.1, based on Webster's New World Dictionary®, Third College Edition 1994: Zane Publishing, Inc.

References

Webster's Third New International Dictionary, Unabridged, accessed June 07, 2014,
<http://unabridged.merriam-webster.com/collegiate/>

Weingarten, Gene 2007, April 8. "Pearls Before Breakfast". Washington Post. Retrieved June 25, 2009, from
<http://www.washingtonpost.com/wp-dyn/content/article/2007/04/04/AR2007040401721.html>.

Zaleznik, Abraham. 1977. "Managers and Leaders: Are They Different?" Harvard Business Review. V. 55, No. 5:
pp. 67-87.

Zaleznik, Abraham. 2009. "A Leadership State Of Mind". The Washington Post. Retrieved April 20, 2009 from
<http://views.washingtonpost.com/leadership/panelists/2009/04/a-leadership-state-of-mind.html>.

**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

January 30, 2015

This course was taught at Zayed University, Dubai, UAE
6 - 8 January and 11 - 13 January, 2015

Word/Phrase	Definition
Action is a correlate of the occurring	Being a leader and exercising leadership effectively is an outcome of the way the situation in which you are leading occurs for you. And, that the way a situation occurs for you is shaped by the context you have for that situation.
Actionable access	An 'as lived' perspective that provides a rare opening to see the mechanics of a phenomenon in plain view. Allows a natural self expression' of what is accessed.
Already-always-listening	A Perceptual Constraint that constrains and shapes our listening. It is already in our listening before we hear anything. And, it is always there in our listening. Hence the name, already-always-listening.
Amygdala hijack	The amygdala monitors the signals entering the brain (1), sight, sound, etc. saying at each instant "Does it eat me or do I eat it?" And it does this long before the cortex gets the signal. Feedback from the outside world such as sight, sound, etc, enters the brain and takes two paths, one path leads to the amygdala (several synapses away) and the other much longer path leads to the cerebral cortex, the thinking, reasoning, conscious part of the brain (hundreds of synapses away). Thus, the amygdala gets these signals before the conscious, reasoning part of the brain gets them. It is too important for survival for a person to wait for the conscious brain to react to danger.
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. recreating where you are what exists where the speaker is, also leaves the listener with a new perspective...
Authenticity	Being and acting consistently with who you hold yourself out to be for others, and who you hold yourself to be for yourself
Being gotten	To get what is being said without adding or subtracting anything from what is being said leaves the speaker 'being gotten'.
Breakdown	When something intended is thwarted. What makes a breakdown different from a problem is the context in which one holds something intended being thwarted. When anything intended is thwarted, AND, for you That Shouldn't Be, that is to say, it shouldn't be that the intention was thwarted, what you have is a Problem. When anything intended is thwarted, AND, for you that is ALL that is so, you have a Breakdown.
Broken window theory	if a window is broken and left unrepaired, people will conclude that no one cares and no one is in charge. When the windows are repaired conclusions shift to the interpretation that someones cares which prompts other to care as well.
Certain kind of listening	A kind of listening that requires you to be authentically committed to recreating another's reality as the reality, not a reality, but the reality. To do so you can't be listening from what's real "for them". You have to leave the "for them" out of your listening. Remember you are neither agreeing nor disagreeing, rather you are recreating another.
Choose (to choose)	To select freely after consideration. Having selected freely leaves you committed to what you selected. Commitment stems from choosing based on an expression of yourself as opposed to an expression of your reasons.
Choose authentically (leadership)	You are as free to say yes and to say no. Put your reasons aside and make a choice to lead authentically. What it means to choose authentically is different than what it means to rationalize to a conclusion. Webster's Dictionary defines choose as: "to select freely and after consideration". Note that the words are "after consideration", not "based on or as a result of consideration".

Word/Phrase	Definition
Circumstances	The context the leader creates in which to deal with those conditions
Clearing you are	The space in which things occur for you.
Commitment	Evidenced by 1) passion, 2) relentless, 3) undaunted (p. 116) Your commitment organizes you and gives you a direction in which to move in your life that allows you to experience fulfilling on what you are standing for and what you declared as a possibility.
Committed to something bigger than yourself	Source of the serene passion required to lead and to develop others as leaders, and the source of persistence when the path gets tough. It is beyond your personal concerns for yourself (beyond a direct personal payoff). Whatever it is that you are committed to that is something bigger than yourself in a certain sense defines who you are and characterizes your life. The kind of commitment we are speaking about (a commitment to something bigger than oneself) creates something to which others can also be committed and have the sense that their lives are about something bigger than themselves. Remember that being committed means being passionate and relentless about the realization of, and undaunted by breakdowns experienced on the way to realizing it.
Complete (being complete when speaking)	Whatever was there in the speaker that required the speaker to say what they said has now been satisfied. The grip it had on them is gone, along with the force behind it. And while it hasn't necessarily ceased to exist altogether, it is no longer a factor, they are complete with it. This leaves an emptiness, an empty space, in which they can engage in a new conversation.
Concepts	Part of the Contextual Framework: the temporal (time) domain in which leader and leadership is experienced
Condition v context	What constitutes the conditions of a situation are limited and shaped by the context of the future into which one is living. Conditions are 'what is so' - the context will affect conditions.... In any situation, what you can see of what is so about the situation with which you are dealing is limited by the prevailing context, and the way you see what you do see is shaped by that context.
Conditions	The conditions of a leadership situation - or the objective circumstances which make up that situation. Condition is limited and shaped by the context into which one is living.
Content of leadership	The knowledge leaders must have about a particular area in order to be influential or effective in that particular area (tech info, critical data, relevant theories, future trends, etc). Access is necessary, personal possession is not.
Context	Has the power to shape the way a situation occurs for you, and that your way of being and acting in that situation will be naturally correlated with the situation and how it occurs for you. The way a situation occurs for you in shaped by the context you have for that situation. the interrelated conditions in which something occurs (p. 143) EX: kite & grandmother. Context is constituted by a worldview/model of reality, The context is decisive.
Context that uses you	A context that has the power to leave you being a leader and exercising leadership as your natural self expression (p. 21) A context that uses you does so such that your whole way of being and acting in that situation is naturally correlated with the situation occurring for you in that way. (p. 141)
Contextual framework	The contextual framework presented in this course is the conversational domain that, when mastered, becomes the context that uses you to generate the being and action of a leader.
Conversational domain	The kind of specialized terms that are networked together in a specific way to form the linguistic domain through which a [professional] comprehends and interacts, required for [higher level] communication in specific contexts. A linguistic domain. (p. 77) aka a terministic screen

Word/Phrase	Definition
Correlate	Not a statistical correlation. The way of being is correlated to the persistent complaint like the front of my hand is correlated to the back of my hand. You never get the front of my hand without the back of my hand. And, the front of my hand doesn't cause the back of my hand.
Cost benefit analysis	Do this prior to GIVING your word, not what it will cost/benefit you to HONORING your word (once given). It may be appropriate to do a C/B on keeping your word at times, but always honor it.
Costs (racket)	Affinity, health/vitality, satisfaction, fulfillment
Created future	<ol style="list-style-type: none"> 1. A future the realization of which fulfills matters of fundamental interest or importance to the relevant parties, including those who granted the leadership (those who lead you and those you lead). 2. You create the "created future" looking from the future you are creating back to the present, so that the future you are creating is allowed rather than constrained by what is so in the present. 3. In the realizing of that "created future", the people you are leading (those who must act to realize that "created future") must see an opportunity to fulfill their concerns. 4. In the realizing of that future, the people you are leading must see an opportunity for self-expression. 5. In the realizing of that future, the people you are leading must see an opportunity for them to personally make a noteworthy contribution to the realization of that future. A future that leaves you and the people you are leading moved, touched, and inspired.
Decaration	A declaration creates a realm of possibility through the very act of declaring. Declarations bring forth the possibility for something to be.
Fixed way of being	What is unwanted and yet persists there is also almost always a fixed way of being that is correlated with the persistent complaint, the relationship of the fixed way of being and the persistent complaint is a matter of <i>correlation</i> . The way of being is correlated to the persistent complaint like the front of my hand is correlated to the back of my hand. You never get the front of my hand without the back of my hand. And, the front of my hand doesn't cause the back of my hand.
Forward the action	Build on statements or presented material, dissent w/statements/presented info, it is not distractions, making others wrong or refusal of ideas.
Frames of reference	Mindsets. A network of unexamined ideas, beliefs, biases, prejudices, decisions, or conclusions made, social and cultural embeddedness, and taken for granted assumptions through which a specific something is interpreted
Functional constraint	Functional obstacles that may limit you in some way of being a leader. when triggered fixate one's way of being and acting. "knee jerk reaction". "automatic stimulus/response behavior" , triggerable set-ways-of-being-and-acting [Life Sentence, winning formulas, racket]

Word/Phrase	Definition
Future	<p>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.</p> <p>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.</p> <p>In short, no matter what: The context IS decisive!</p>
Honoring your word	<p>when you know you will not be keeping your word you let the person know that 1) you will not be eeping your word, 2) if and when you will keep your word, and 3) what you will do about the timpact on others of the failure to keep your word.</p>
Inauthenticities	<p>Inauthenticity is one of the barriers to being a leader and to the effective exercise of leadership. It is painful to identify and acknowledge our in authenticities but necessary so that we can be authentic, an integral pathway to becoming a leader. (AS)</p>
Informative learning	<p>Endeavors to increase the sum of what we already know, to add to our available skills, to extend our already established cognitive capapcities, and to bring valuable new content to add to of fill in our current everyday common sense worldview.</p>
Integrity	<p>A matter of the person's word. To have intergrity the word of that person must be whole, complete, unbroken, unimpaired, sound, perfect condition. (keeping and Honoring your word. The Law of Integrity states: As integrity (whole and complete) declines, workability declines, and as workability declines, value (or more generally, the opportunity for performance) declines.</p> <p>Thus the maximization of whatever performance measure you choose requires integrity.</p> <p>Violating the Law of Integrity generates painful consequences just as surely as violating the law of gravity.</p>
Law of Integrity	<p>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.</p>

Word/Phrase	Definition
Leader - who you need to be	That you are the future to be created. You are the future in the sense that you constitute yourself as the place where the created future comes together, and then, when it has come together, you constitute yourself as that future. Who you are and your life become about the creation and realization of that future. Leadership is the place where the created future lives and therefore appropriately comes together when 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
Leader (term)	As a term, being a leader is defined as, committed to realizing a future that wasn't going to happen anyway that fulfills the concerns of the relevant parties, and with the availability of an unlimited opportunity set for being and action, being the kind of clearing for leader and leadership that shapes the way the circumstances you are dealing with occur for you such that your naturally correlated way of being and acting is one of being a leader and exercising leadership effectively.
leaders (actions)	can lead, follow, bystand, listen.
Leadership	is not a title or position.
Leadership (term)	As a term, leadership is defined as an exercise in language that results in a created future that the leader and those being led come to live into, which future gives them being and action in the present that results in the realization of a future (that wasn't going to happen anyway) which future fulfills (or contributes to fulfilling) the concerns of the relevant parties, including critically those who granted the leadership (those who lead you and those you lead).
Life sentence	A judgment you make, or another makes, about you, or about life, that is made in a moment of stress or vulnerability and with some degree of unconsciousness for you, which judgment becomes an already/always part of your worldview about yourself, or about life. Not only the decisions you made about how life is, but also decisions you made about the way the world is, and about the way you are, and about the way others are (or a judgment made by another about these that you internalize in a moment of vulnerability). These decisions, like the decision about the way life is, also became for you the "truth" about the way the world is, the "truth" about the way others are, and the "truth" about yourself. The big three: there is something wrong here, I don't belong, I am on my own.
Linguistic abstractions	Part of the Contextual Framework: realms of possibilities allows a user of the CF to free 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.
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.
Model of reality	Network of unexamined ideas, beliefs, biases, prejudices, social and cultural embeddedness, and taken-for-granted assumptions.
Nothing between you	When your positions, views, opinions, rationalizations, justifications, judgments, significant history, and what you know and what your past experience tells you, are between you and what you are dealing with, they act as a lens. Put all of that aside and, then, there is nothing between you...
Ontological	Deals with human nature and the way it functions from the perspective of the way it is

Word/Phrase	Definition
Ontological constraints	Constraints perceived.
Ontology	the investigation of the nature and function of being.
Payoffs (racket)	Being right, being dominate, justify behavior, win, avoid repsonisbility
Perceptual constraint	Perceived obstacles that may limit you in some way of being a leader (p. 32) Distort one’s perceptions of what one is dealing with and oneself in dealing with it. (338) Comprised of our everyday common sense worldview and our frames of reference relative to this subject or that subject – that is, our network of unexamined ideas, beliefs, biases, social and cultural embedded-ness, and taken-for-granted assumptions – constrain and shape our perception of what we are dealing with. Includes already-always listening, we don't wee what we aren't looking for, seeing is largely based on past experiences. (AS) Ontological perceptual constraints (your everyday common sense worldview and frames of reference, your network of unexamined ideas, beliefs, biases, social and cultural embedded-ness, and taken-for-granted assumptions that constrain and shape [distort] your perception of what you are dealing with)
Performance	A state of integrity os necessary for workability, workability is a necessary condition for performance.
Peripheral aspects of leadership	what observers can see when they are examining leadership, or attribute to leaders. Tangible. (traits, styles, personality characteristics)
Phenomena	Part of the Contextual Framework: as experienced; that is, what one observes or is impacted by, or as exercised. What one sees, hears, or is impacted by when leadership is present
Racket	Flawed mechanisms that constrain the <i>being</i> and <i>action</i> of any human being, something happening in a person’s life that is some sort of a loss or struggle for that person, which loss or struggle looks unavoidable, and in that sense legitimate and justifiable, but which loss or struggle is actually kept in place only to conceal a payoff for that person. With a racket, the persistence of what is unwanted and yet persists appears legitimate and justifiable, especially in the face of your repeated complaints about it, and your seemingly genuine attempts to fix it that have somehow always failed. The other two aspects of a racket are the payoff for you (not evident to others) from what is unwanted and yet persists (and which keeps it persisting), and, the cost to you (or to your effectiveness in life, or to the quality of your life) of getting that payoff.
Realize a created future	The future that wasn't going to happen anyway. For action to take place, you need 1) an opportunity for action and 2) a method for managing with integrity the execution of the required actions. You will need to expand your foundation of integrity, you will need a powerful way of dealing with not only what actually gets done, but given you will never get it all done, you will need a powerful way of dealing with what you are not doing now.

Word/Phrase	Definition
Realm of possibility	<p>Opens up a space for inventing, exploring, examining, considering, discussing, and aligning on a specification of what the <i>realm of possibility</i> has made possible. However, to be effective in exploiting the power of a <i>realm of possibility</i>, 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.</p> <p>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</p>
Situation	1) what I am dealing with, 2) the environment in which I am dealing with it, and 3) the way I occur for myself in that situation
Speech act - assert	Whenever you have given your word to others as to the existence of some thing or some state of the world, your word includes being willing to be held accountable that the others would find your evidence makes what you have asserted valid for themselves.
Speech act - commands	<p>With authority comes the right to make certain commands or demands on others.</p> <p>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.</p>
Speech act - commit	<p>Saying “I commit to ...” is investing yourself in and putting yourself at risk for realizing the possibility you committed to.</p> <p>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.</p>
Speech act - committed dance	<p>When you make a request, possible responses are:</p> <ul style="list-style-type: none"> 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 <p>As with a request, offering a promise can be declined, accepted, or counteroffered.</p>
Speech act - invite	<p>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.</p> <p>You can decline an invitation without explaining yourself or providing a basis upon which you are declining (if this is a true invitation).</p> <p>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.</p>

Word/Phrase	Definition
Speech act - offer	People can offer to make promises. Why would anybody do this? That is to say, why would anybody put themselves at risk for doing something they were not asked to do? They do so because they are committed, that is they have invested themselves in the realization of a future that wasn't going to happen anyway.
Speech act - promising	Once you have brought forth a realm of possibility through declaration, and generated what you are standing for and the commitments you have invested yourself in and put yourself at risk for, the question is: What are the promises which if delivered on make real this new future (the realm of possibility you declared)? A promise is your word given to a person or to an entity for a specific action or a specific result by a specific time. In other words, there is always a "what", "to whom" and "by when". Be clear that promising is a creative act that puts you at risk, and if you don't experience being creative and at risk you have not promised.
Speech act - request	A request is the asking of another (or others) for a promise, that is, a request for another (or others) to promise to take some specific action or to produce some specific result by some specific time. A request is only a request if the person to whom one is making the request has the opportunity to decline, accept, counteroffer, or to promise to respond at a timely later time.
Speech act - revoke	Revoking your word is taking back your word to keep your word.
Terministic screen	A set of terms that are networked together such that they form a distinct cognitive realm through which the world, others, and oneself are perceived and dealt with
Terms	Part of the Contextual Framework: leader and leaderships as definitions
Transformative learning	Examines the validity of what we already know and in what way 'knowig' may constrain, shape, and distort skills and cognitive capacities that would otherwise be available to us. it provides us with the opportunity to examine our everyday worldview and those pre-existing frames of refernce that are relative to what we are studying. provides one with new openings for being and new openings for action that were previously unavailable within the constraints imposed by worldview and frames of reference that one wound up with.
Unwanted yet persists	Whatever is unwanted by you and yet is present in your life either from time to time, or usually present in certain situations, or always present for you (even if in the background).
Veil of Invisibility	7 factors that conceal the opportunity for performance 1) Integrity is a virtue; 2) self deception, 3) Integrity is keeing one's word; 4) fear @ 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
Way you wound up being	Our repertoire for being and acting . A limited set of possible ways of being, and a certain set of formulas or strategies for success, or at least for getting by. It constrains you to a certain range of expression, your defauly opportunity set of possible ways of being.

Word/Phrase	Definition
Winning formula	In the moment of making that decision, it seems that there is some way of being that wins in life, or that in certain kinds of situations in which you are involved there are certain ways of being that win in those situations – which way of being you decided that you can never be. [so, the formula we adopt becomes our way just 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.
Word (your word)	Six components of your word: 1) what you said, 2) what you know, 3) what is expected, 4) what you say is so, 5) standing for something, and 6) moral, ethical and legal standards.
Worldview	Model of reality constitutes by a network of unexamined ideas, beliefs, biases, prejudices, social and cultural embeddedness, and taken-for-granted assumptions

Being A Leader, And The Effective Exercise Of Leadership
An Ontological / Phenomenological Model

Leadership Course Evaluations for Dubai Course, January 2015 – TO COME

Being A Leader, And The Effective Exercise Of Leadership

An Ontological / Phenomenological Model

Bermuda

November, 2014

Evaluative Tabulated Results

Answers below are on the following 5-point scale:	
1	Not at All
2	Not Much
3	Neutral
4	Somewhat
5	Very Much

Table 1: Promise of the Course

Obviously, you cannot know yet the full extent of the impact this course will have on you. Please answer the following to the best of your present knowledge.

Question	1	2	3	4	5	Avg	Median	N
Was there a time during the course where you experienced yourself being a leader as your natural self-expression?	1	0	1	26	55	4.61	5	83
Do you experience yourself being a leader as your natural self-expression now?	0	0	3	31	49	4.55	5	83
In those moments when you choose to be a leader, do you feel that you can count on yourself to generate your own access to being a leader as your natural self-expression?	0	0	2	24	57	4.66	5	83
Is the future you are living into one in which you exercise leadership as your natural self-expression?	0	0	2	23	57	4.67	5	82
To what degree did this course deliver on its promise: You will have experienced whatever personal transformation is required for you to leave the course being who you need to be to be a leader, and with what it takes to exercise leadership effectively as	0	0	0	9	72	4.89	5	81

Answers below are on the following 5-point scale:	
1	Strongly Disagree
2	Disagree
3	Neither Agree nor Disagree
4	Agree
5	Strongly Agree

Table 2: Overall Program

Question	1	2	3	4	5	Avg	Median	N
The course was one of the three best courses I've ever taken.	0	0	3	9	66	4.81	5	78
The course effectively addressed concerns, questions and issues important to leadership and my practice of it.	0	0	0	15	65	4.81	5	80
I will be able to use the teachings of the course in my personal and professional development.	0	0	0	7	73	4.91	5	80
I was challenged to critically examine my interpretations, beliefs, assumptions and worldview in a way that resulted in my growth and development as a leader.	0	0	0	12	67	4.85	5	79
There was a lively interaction between theory and practice.	0	2	2	15	61	4.69	5	80
The course was well structured.	0	1	4	29	45	4.49	5	79

Table 2: Overall Program (Continued)

Question	1	2	3	4	5	6	7	8	9	10	Avg	Median	N
I award this course an overall grade of: Choose one option with 1 being worst and 10 being best.	0	0	0	0	0	0	1	9	21	48	9.47	10	79

Answers below are on the following 5-point scale:	
1	Strongly Disagree
2	Disagree
3	Neither Agree nor Disagree
4	Agree
5	Strongly Agree

Table 3: The Method of Presenting the Contextual Framework for Leadership

Question	1	2	3	4	5	Avg	Median	N
The use of fully written out slides that are read word for word with the instructor commenting, discussing and answering questions is effective in presenting this material.	0	0	4	22	54	4.63	5	80
This presentation method made the material accessible and useful to me.	0	1	4	15	60	4.68	5	80
This presentation method must be used in future versions of this program.	0	1	13	17	49	4.43	5	80

Answers below are on the following 5-point scale:

- | | |
|---|----------------------------|
| 1 | Strongly Disagree |
| 2 | Disagree |
| 3 | Neither Agree nor Disagree |
| 4 | Agree |
| 5 | Strongly Agree |

Table 4: Course Content

Question	1	2	3	4	5	Avg	Median	N
The overall content of the course was in line with the course descriptions on the website.	0	0	3	16	60	4.72	5	79
In my experience of my life "as-lived", I can see the difference between being "in the stands" and being "on the court"	0	0	1	10	68	4.85	5	79

Table 4: Course Content (continued)

To what degree did you find that the following course distinctions had a positive and productive effect in the way you see yourself, others, and situations you are confronted with?

Question	1	2	3	4	5	Avg	Median	N
Discovering Discovery	3	0	6	17	53	4.48	5	79
"Where Seeing X is Happening"	0	1	0	15	63	4.77	5	79
First Person/On-the-Court and Third Person/In-the-Stands	0	1	2	20	56	4.66	5	79
Way of Being and Actions Correlated with Occurring	0	0	0	9	70	4.89	5	79
Foundations: Being Committed to Something Bigger than Self	0	1	1	23	54	4.65	5	79
Foundations: Authenticity	0	1	1	14	63	4.76	5	79
Foundations: Integrity	0	0	0	2	77	4.97	5	79
Foundations: Being Cause-in-the-Matter	0	0	2	15	62	4.76	5	79
Contextual Framework: Leader/Leadership as Linguistic Abstractions	0	3	2	20	54	4.58	5	79
Contextual Framework: Leader/Leadership as Concepts	0	4	3	29	43	4.41	5	79
Contextual Framework: Leader/Leadership as Phenomenon	0	4	2	22	51	4.52	5	79
Contextual Framework: Leader/Leadership as Terms	1	3	2	28	44	4.42	5	78
Ontological Constraints: (Functional) Rackets	0	1	3	18	57	4.66	5	79
Ontological Constraints: (Functional) Life Sentences	0	1	3	14	61	4.71	5	79
Ontological Constraints: (Functional) Amygdala Hijack	0	1	3	17	57	4.67	5	78

Answers below are on the following 5-point scale:

- 1 Strongly Disagree
- 2 Disagree
- 3 Neither Agree nor Disagree
- 4 Agree
- 5 Strongly Agree

Table 5: Sharing, Breaks, Groups and Assignment

Question	1	2	3	4	5	Avg	Median	N
Through my own and others' sharing our experiences with the material, I saw things about myself, my leadership, or my life that I had not seen before.	0	0	1	18	57	4.74	5	76
Being in groups was an important and useful course design element.	1	1	1	12	61	4.72	5	76
The assignment exercises were important and useful in developing myself to be a leader and exercise leadership effectively.	0	0	2	21	52	4.67	5	75
The assignments were clear and accessible to me.	0	0	3	40	33	4.39	4	76
The assignments were clear to everyone in my group.	1	5	7	39	24	4.05	4	76
The breaks were well-managed.	0	1	11	26	38	4.33	4.5	76
There was the right ratio of group work to individual and paired work in the course.	2	5	7	22	40	4.22	5	76

Answers below are on the following 5-point scale:

- 1 Not Enough
- 2 '
- 3 Just Right
- 4 '
- 5 Too Much/Too Many/Too Long

Table 5: Sharing, Breaks, Groups and Assignment (continued)

Question	1	2	3	4	5	Avg	Median	N
The amount of work in groups was:	0	6	50	15	5	3.25	3	76
The amount of paired work was:	6	14	49	7	0	2.75	3	76
The amount of individual work was:	10	14	49	3	0	2.59	3	76
The number of breaks was:	1	3	67	1	4	3.05	3	76
The length of the breaks was:	3	12	60	0	1	2.79	3	76
The amount of time between breaks was:	2	4	66	3	0	2.93	3	75

Answers below are on the following 5-point scale:	
1	Strongly Disagree
2	Disagree
3	Neither Agree nor Disagree
4	Agree
5	Strongly Agree

**Table 6: Effectiveness of the Instructors
Jeri Echeverria**

Question	1	2	3	4	5	Avg	Median	N
Was an effective instructor.	0	1	7	42	24	4.2	4	74
Was able to transfer the course content in a clear and understandable manner.	0	1	6	38	29	4.28	4	74
Was open to and had clarity regarding the questions and remarks of the participants.	0	0	7	35	32	4.34	4	74
Presented the course in a captivating manner.	0	5	11	42	16	3.93	4	74

**Table 6: Effectiveness of the Instructors
Werner Erhard**

Question	1	2	3	4	5	Avg	Median	N
Was an effective instructor.	0	0	0	4	70	4.95	5	74
Was able to transfer the course content in a clear and understandable manner.	0	0	0	6	68	4.92	5	74
Was open to and had clarity regarding the questions and remarks of the participants.	0	0	0	8	66	4.89	5	74
Presented the course in a captivating manner.	0	0	0	1	73	4.99	5	74

**Table 6: Effectiveness of the Instructors
Mike Jensen**

Question	1	2	3	4	5	Avg	Median	N
Was an effective instructor.	0	0	0	19	55	4.74	5	74
Was able to transfer the course content in a clear and understandable manner.	0	0	0	14	60	4.81	5	74
Was open to and had clarity regarding the questions and remarks of the participants.	0	0	0	14	60	4.81	5	74
Presented the course in a captivating manner.	0	0	2	27	44	4.58	5	73

**Table 6: Effectiveness of the Instructors
Steve Zafron**

Question	1	2	3	4	5	Avg	Median	N
Was an effective instructor.	0	1	0	15	57	4.75	5	73
Was able to transfer the course content in a clear and understandable manner.	0	1	0	12	60	4.79	5	73
Was open to and had clarity regarding the questions and remarks of the participants.	1	0	2	17	52	4.65	5	72
Presented the course in a captivating manner.	0	1	2	26	43	4.54	5	72

Table 6: Effectiveness of the Instructors
Kari Granger

Question	1	2	3	4	5	Avg	Median	N
Was an effective instructor.	1	1	1	14	57	4.69	5	74
Was able to transfer the course content in a clear and understandable manner.	0	2	0	16	55	4.7	5	73
Was open to and had clarity regarding the questions and remarks of the participants.	0	1	2	17	53	4.67	5	73
Presented the course in a captivating manner.	0	1	2	17	53	4.67	5	73

Being A Leader, And The Effective Exercise Of Leadership

An Ontological / Phenomenological Model

Singapore

July, 2014

Evaluative Tabulated Results

Answers below are on the following 5-point scale:	
1	Not at All
2	Not Much
3	Neutral
4	Somewhat
5	Very Much

Table 1: Promise of the Course

Obviously, you cannot know yet the full extent of the impact this course will have on you. Please answer the following to the best of your present knowledge.

Question	1	2	3	4	5	Avg	Median	N
Was there a time during the course where you experienced yourself being a leader as your natural self-expression?	0	10	11	49	33	4.02	4	103
Do you experience yourself being a leader as your natural self-expression now?	0	7	13	50	33	4.06	4	103
In those moments when you choose to be a leader, do you feel that you can count on yourself to generate your own access to being a leader as your natural self-expression?	0	3	5	43	53	4.4	5	104
Is the future you are living into one in which you exercise leadership as your natural self-expression?	0	5	9	41	49	4.29	4	104
To what degree did this course deliver on its promise: You will have experienced whatever personal transformation is required for you to leave the course being who you need to be to be a leader, and with what it takes to exercise leadership effectively as	0	6	10	30	57	4.34	5	103

Answers below are on the following 5-point scale:	
1	Strongly Disagree
2	Disagree
3	Neither Agree nor Disagree
4	Agree
5	Strongly Agree

Table 2: Overall Program

Question	1	2	3	4	5	Avg	Median	N
The course was one of the three best courses I've ever taken.	0	6	16	39	41	4.13	4	102
The course effectively addressed concerns, questions and issues important to leadership and my practice of it.	1	4	9	55	32	4.12	4	101
I will be able to use the teachings of the course in my personal and professional development.	0	0	4	45	52	4.48	5	101
I was challenged to critically examine my interpretations, beliefs, assumptions and worldview in a way that resulted in my growth and development as a leader.	0	0	10	47	44	4.34	4	101
There was a lively interaction between theory and practice.	1	4	10	37	49	4.28	4	101
The course was well structured.	0	5	12	40	44	4.22	4	101

Table 2: Overall Program (Continued)

Question	1	2	3	4	5	6	7	8	9	10	Avg	Median	N
I award this course an overall grade of: Choose one option with 1 being worst and 10 being best:	0	1	0	3	1	8	11	23	32	22	8.28	9	101

Answers below are on the following 5-point scale:	
1	Strongly Disagree
2	Disagree
3	Neither Agree nor Disagree
4	Agree
5	Strongly Agree

Table 3: The Method of Presenting the Contextual Framework for Leadership

Question	1	2	3	4	5	Avg	Median	N
The use of fully written out slides that are read word for word with the instructor commenting, discussing and answering questions is effective in presenting this material.	2	6	12	42	38	4.08	4	100
This presentation method made the material accessible and useful to me.	1	3	13	43	40	4.18	4	100
This presentation method must be used in future versions of this program.	4	5	21	32	38	3.95	4	100

Answers below are on the following 5-point scale:	
1	Strongly Disagree
2	Disagree
3	Neither Agree nor Disagree
4	Agree
5	Strongly Agree

Table 4: Course Content

Question	1	2	3	4	5	Avg	Median	N
The overall content of the course was in line with the course descriptions on the website.	1	0	21	40	38	4.14	4	100
In my experience of my life "as-lived", I can see the difference between being "in the stands" and being "on the court"	0	0	2	38	61	4.58	5	101

Table 4: Course Content (continued)

To what degree did you find that the following course distinctions had a positive and productive effect in the way you see yourself, others, and situations you are confronted with?

Question	1	2	3	4	5	Avg	Median	N
Discovering Discovery	0	3	5	30	57	4.48	5	95
"Where Seeing X is Happening"	1	6	10	29	49	4.25	5	95
First Person/On-the-Court and Third Person/In-the-Stands	0	0	3	34	58	4.58	5	95
Way of Being and Actions Correlated with Occurring	0	0	3	30	62	4.62	5	95
Foundations: Being Committed to Something Bigger than Self	0	1	4	27	63	4.6	5	95
Foundations: Authenticity	0	0	5	30	60	4.58	5	95
Foundations: Integrity	0	2	2	14	77	4.75	5	95
Foundations: Being Cause-in-the-Matter	0	1	4	25	65	4.62	5	95
Contextual Framework: Leader/Leadership as Linguistic Abstractions	0	3	7	39	46	4.35	4	95
Contextual Framework: Leader/Leadership as Concepts	0	3	11	47	34	4.18	4	95
Contextual Framework: Leader/Leadership as Phenomenon	0	3	11	39	42	4.26	4	95
Contextual Framework: Leader/Leadership as Terms	0	5	15	47	28	4.03	4	95
Ontological Constraints: (Functional) Rackets	0	2	6	27	59	4.52	5	94
Ontological Constraints: (Functional) Life Sentences	0	3	4	33	55	4.47	5	95
Ontological Constraints: (Functional) Amygdala Hijack	0	1	4	20	70	4.67	5	95

Answers below are on the following 5-point scale:	
1	Strongly Disagree
2	Disagree
3	Neither Agree nor Disagree
4	Agree
5	Strongly Agree

Table 5: Sharing, Breaks, Groups and Assignment

Question	1	2	3	4	5	Avg	Median	N
Through my own and others' sharing our experiences with the material, I saw things about myself, my leadership, or my life that I had not seen before.	0	0	8	40	47	4.41	4	95
Being in groups was an important and useful course design element.	0	2	2	33	57	4.54	5	94
The assignment exercises were important and useful in developing myself to be a leader and exercise leadership effectively.	0	1	2	42	50	4.48	5	95
The assignments were clear and accessible to me.	0	1	8	52	35	4.26	4	96
The assignments were clear to everyone in my group.	0	14	19	42	21	3.73	4	96
The breaks were well-managed.	0	7	3	42	43	4.27	4	95
There was the right ratio of group work to individual and paired work in the course.	0	7	17	47	25	3.94	4	96

Answers below are on the following 5-point scale:	
1	Not Enough
2	'
3	Just Right
4	'
5	Too Much/Too Many/Too Long

Table 5: Sharing, Breaks, Groups and Assignment (continued)

Question	1	2	3	4	5	Avg	Median	N
The amount of work in groups was:	6	7	53	18	12	3.24	3	96
The amount of paired work was:	5	13	72	5	0	2.81	3	95
The amount of individual work was:	14	16	60	5	1	2.61	3	96
The number of breaks was:	4	4	85	3	0	2.91	3	96
The length of the breaks was:	14	10	68	2	1	2.64	3	95
The amount of time between breaks was:	4	6	77	6	3	2.98	3	96

Answers below are on the following 5-point scale:	
1	Strongly Disagree
2	Disagree
3	Neither Agree nor Disagree
4	Agree
5	Strongly Agree

**Table 6: Effectiveness of the Instructors
Jeri Echeverria**

Question	1	2	3	4	5	Avg	Median	N
Was an effective instructor.	0	1	6	42	47	4.41	4	96
Was able to transfer the course content in a clear and understandable manner.	0	2	5	41	47	4.4	4	95
Was open to and had clarity regarding the questions and remarks of the participants.	0	4	8	37	47	4.32	4	96
Presented the course in a captivating manner.	1	3	11	42	39	4.2	4	96

**Table 6: Effectiveness of the Instructors
Werner Erhard**

Question	1	2	3	4	5	Avg	Median	N
Was an effective instructor.	1	1	11	29	53	4.39	5	95
Was able to transfer the course content in a clear and understandable manner.	1	2	12	21	59	4.42	5	95
Was open to and had clarity regarding the questions and remarks of the participants.	1	2	12	21	59	4.42	5	95
Presented the course in a captivating manner.	0	3	13	22	57	4.4	5	95

**Table 6: Effectiveness of the Instructors
Mike Jensen**

Question	1	2	3	4	5	Avg	Median	N
Was an effective instructor.	0	1	3	50	42	4.39	4	96
Was able to transfer the course content in a clear and understandable manner.	0	1	6	49	41	4.34	4	97
Was open to and had clarity regarding the questions and remarks of the participants.	0	1	5	38	53	4.47	5	97
Presented the course in a captivating manner.	0	1	14	40	42	4.27	4	97

**Table 6: Effectiveness of the Instructors
Steve Zafron**

Question	1	2	3	4	5	Avg	Median	N
Was an effective instructor.	0	2	1	30	64	4.61	5	97
Was able to transfer the course content in a clear and understandable manner.	1	1	4	26	65	4.58	5	97
Was open to and had clarity regarding the questions and remarks of the participants.	2	1	5	25	64	4.53	5	97
Presented the course in a captivating manner.	1	0	7	26	62	4.54	5	96

**Being A Leader, And
The Effective Exercise Of Leadership**
An Ontological / Phenomenological Model

Cancun, Mexico Leadership Course Evaluation
October, 2013

Evaluative Tabulated Results

Answers below are on the following 5-point scale:
 1 = not at all
 2 = not much
 3 = neutral
 4 = somewhat
 5 = very much

1. PROMISES OF THE COURSE

Obviously, you cannot know yet the full extent of the impact this course will have on you. Please answer the following to the best of your present knowledge.

	1	2	3	4	5	Av	Med	NR
Was there a time during the course where you experienced yourself being a leader as your natural self-expression?	0	5	3	51	88	4.51	5.00	0
Do you experience yourself being a leader as your natural self-expression now?	0	1	4	56	86	4.54	5.00	0
In those moments when you choose to be a leader, do you feel that you can count on yourself to generate your own access to being a leader as your natural self-expression?	0	0	6	40	101	4.65	5.00	0
Is the future you are living into one in which you exercise leadership as your natural self-expression?	1	2	5	39	100	4.60	5.00	0
This course delivered on its promise: "You will have experienced whatever personal transformation is required for you to leave the course being who you need to be to be a leader , and with what it takes to exercise leadership effectively . In other words, you will be a leader. "	0	2	5	35	105	4.65	5.00	0

Answers below are on the following 5-point scale:

- 1 = strongly disagree
- 2 = disagree
- 3 = neither agree nor disagree
- 4 = agree
- 5 = strongly agree

2. OVERALL PROGRAM

	1	2	3	4	5	Av	Med	NR
My overall rating of the course is that it was one of the three best courses I've ever taken.	4	6	16	30	91	4.35	5.00	0
The course effectively addressed concerns, questions, and issues important to leadership and my practice of it.	3	1	6	42	95	4.53	5.00	0
The overall contents of the course lived up to my expectations.	2	1	8	42	94	4.53	5.00	0
I will be able to use the teachings of the course in my personal and professional development.	3	0	0	29	115	4.72	5.00	0
There was a lively interaction between theory and practice.	3	2	12	39	91	4.45	5.00	0
The course was well structured.	2	6	16	53	70	4.24	4.00	0

I award this course an overall grade of X where X is a number from 1 (lowest) to 10 (highest).	1	2	3	4	5	6	7	8	9	10	Av	Med	NR
	0	0	0	0	1	2	13	30	40	61	8.97	9.00	0

Answers below are on the following 5-point scale:

- 1 = strongly disagree
- 2 = disagree
- 3 = neither agree nor disagree
- 4 = agree
- 5 = strongly agree

3. THE METHOD OF PRESENTING THIS COURSE

	1	2	3	4	5	Av	Med	NR
The use of fully written out slides that are read word for word with the instructor commenting, discussing and answering questions is effective in presenting this material.	3	2	13	36	93	4.46	5.00	0
This presentation method made the material accessible and useful to me.	2	1	9	40	95	4.53	5.00	0
This presentation method must be used in future versions of this program.	3	5	20	40	79	4.27	5.00	0

4. COURSE CONTENT

	1	2	3	4	5	Av	Med	NR
The overall content of the course was in line with the course descriptions on the website.	2	0	7	45	93	4.54	5.00	0
In my experience of life “as-lived”, I can see the difference between being “in the stands” and being “on the court”.	1	0	0	18	128	4.85	5.00	0

Answers below are on the following 5-point scale:

- 1 = not at all
- 2 = not much
- 3 = neutral
- 4 = somewhat
- 5 = very much

4. COURSE CONTENT (Continued)

To what degree did you find that the following course distinctions had a positive and productive effect in the way you see yourself, others, and situations you are confronted with?

	1	2	3	4	5	Av	Med	NR
Discovering Discovery	2	7	7	44	87	4.41	5.00	0
“Where Seeing X is Happening”	1	2	4	25	115	4.71	5.00	0
First Person/On-the-Court and Third Person/In-the-Stands	0	0	3	24	120	4.80	5.00	0
Way of Being and Actions Correlated with Occurring	0	0	1	9	137	4.93	5.00	0
Foundations: Integrity	0	0	0	5	142	4.97	5.00	0
Foundations: Authenticity	1	0	2	18	126	4.82	5.00	0
Foundations: Being Committed to Something Bigger than Self	0	0	4	28	115	4.76	5.00	0
Foundations: Being Cause-in-the-Matter	0	1	3	23	120	4.78	5.00	0
Contextual Framework: Leader/Leadership as Linguistic Abstractions	1	1	6	47	92	4.55	5.00	0
Contextual Framework: Leader/Leadership as Concepts	2	3	7	44	91	4.49	5.00	0
Contextual Framework: Leader/Leadership as Phenomenon	1	2	9	49	86	4.48	5.00	0
Contextual Framework: Leader/Leadership as Terms	1	5	9	48	84	4.42	5.00	0
Ontological Constraints: (Functional) Rackets	0	1	6	30	110	4.69	5.00	0
Ontological Constraints: (Functional) Life Sentences	1	1	8	29	108	4.65	5.00	0
Ontological Constraints: (Functional) Amygdala Hijack	0	0	3	26	118	4.78	5.00	0

Answers below are on the following 5-point scale:

- 1 = strongly disagree
- 2 = disagree
- 3 = neither agree nor disagree
- 4 = agree
- 5 = strongly agree

5. SHARING, GROUPS, BREAKS AND ASSIGNMENTS

	1	2	3	4	5	Av	Med	NR
Through my own and others' sharing our experiences with the material, I saw things about myself, my leadership or my life that I had not seen before.	0	1	9	54	83	4.49	5.00	0
Being in groups was an important and useful course design element.	1	1	11	25	109	4.63	5.00	0
The assignment exercises were important and useful in developing myself to be a leader and exercise leadership effectively.	0	2	10	38	97	4.56	5.00	0
The assignments were clear and accessible to me.	0	2	9	66	70	4.39	4.00	0
The assignments were clear to everyone in my group.	4	19	27	67	30	3.68	4.00	0
The breaks were well-managed.	2	2	13	43	87	4.44	5.00	0
There was the right ratio of group work to individual and paired work in the course.	0	20	27	44	56	3.93	4.00	0

6. RATE THE EFFECTIVENESS OF THE INSTRUCTORS

	1	2	3	4	5	Av	Med	NR
Werner Erhard was an effective instructor.	0	1	0	14	132	4.88	5.00	0
Werner Erhard was able to transfer the course contents in a clear and understandable manner.	0	1	1	13	132	4.88	5.00	0
Werner Erhard was open to and had clarity regarding the questions and remarks of the participants.	0	0	4	27	116	4.76	5.00	0
Werner Erhard presented the course in a captivating manner.	1	0	0	6	140	4.93	5.00	0
Michael Jensen was an effective instructor.	0	1	3	33	110	4.71	5.00	0
Michael Jensen was able to transfer the course contents in a clear and understandable manner.	0	0	3	31	113	4.75	5.00	0
Michael Jensen was open to and had clarity regarding the questions and remarks of the participants.	0	0	4	29	114	4.75	5.00	0
Michael Jensen presented the course in a captivating manner.	1	3	8	55	80	4.43	5.00	0

Steve Zaffron was an effective instructor.	0	3	12	41	92	4.51	5.00	0
Steve Zaffron was able to transfer the course contents in a clear and understandable manner.	0	4	6	46	91	4.53	5.00	0
Steve Zaffron was open to and had clarity regarding the questions and remarks of the participants.	0	6	11	32	98	4.51	5.00	0
Steve Zaffron presented the course in a captivating manner.	2	15	16	47	67	4.10	4.00	0
Jeri Echeverria was an effective instructor.	0	2	12	57	75	4.39	5.00	0
Jeri Echeverria was able to transfer the course contents in a clear and understandable manner.	0	1	14	57	75	4.40	5.00	0
Jeri Echeverria was open to and had clarity regarding the questions and remarks of the participants.	0	2	8	48	90	4.52	5.00	0
Jeri Echeverria presented the course in a captivating manner.	1	5	23	65	53	4.12	4.00	0

**Being A Leader, And
The Effective Exercise Of Leadership
An Ontological/Phenomenological Model**

**University of British Columbia Leadership Course Evaluation
June/July, 2013**

Answers below are on the following 5-point scale:

- 1 = strongly disagree
- 2 = disagree
- 3 = neither agree nor disagree
- 4 = agree
- 5 = strongly agree

1. PROMISES OF THE COURSE

Obviously, you cannot know yet the full extent of the impact this course will have on you. Please answer the following to the best of your present knowledge.

	1	2	3	4	5	Av	Med	NR
This course delivered on its promise: "You will have experienced whatever personal transformation is required for you to leave the course being who you need to be to be a leader , and with what it takes to exercise leadership effectively . In other words, you will be a leader. "	0	0	5	28	29	4.39	4.00	0

2. OVERALL PROGRAM

	1	2	3	4	5	Av	Med	NR
My overall rating of the course is that it was one of the three best courses I've ever taken.	1	4	3	17	37	4.37	5.00	0
The course effectively addressed concerns, questions, and issues important to leadership and my practice of it.	0	0	5	19	38	4.53	5.00	0
The overall contents of the course lived up to my expectations.	0	1	3	25	33	4.45	5.00	0
I will be able to use the teachings of the course in my personal and professional development.	0	0	0	11	51	4.82	5.00	0
There was a lively interaction between theory and practice.	0	1	5	17	39	4.52	5.00	0
The course was well structured.	1	3	7	28	23	4.11	4.00	0

I award this course an overall grade of X where X is a number from 1 (lowest) to 10 (highest).	1	2	3	4	5	6	7	8	9	10	Av	Med	NR
	0	0	0	1	0	0	3	11	24	23	9.02	9.00	0

Answers below are on the following 5-point scale:
 1 = strongly disagree
 2 = disagree
 3 = neither agree nor disagree
 4 = agree
 5 = strongly agree

3. THE METHOD OF PRESENTING THIS COURSE

	1	2	3	4	5	Av	Med	NR
The use of fully written out slides that are read word for word with the instructor commenting, discussing and answering questions is effective in presenting this material.	0	2	3	30	27	4.32	4.00	0
This presentation method made the material accessible and useful to me.	0	2	4	26	30	4.35	4.00	0
This presentation method must be used in future versions of this program.	0	4	13	21	24	4.05	4.00	0

4. COURSE CONTENT

	1	2	3	4	5	Av	Med	NR
The overall content of the course was in line with the course descriptions on the website.	1	0	5	24	32	4.39	5.00	0
In my experience of life “as-lived”, I can see the difference between being “in the stands” and being “on the court”.	1	0	0	9	52	4.79	5.00	0

Answers below are on the following 5-point scale:
 1 = not at all
 2 = not much
 3 = neutral
 4 = somewhat
 5 = very much

4. COURSE CONTENT (Continued)

To what degree did you find that the following course distinctions had a positive and productive effect in the way you see yourself, others, and situations you are confronted with?

	1	2	3	4	5	Av	Med	NR
Discovering Discovery	0	1	5	18	38	4.50	5.00	0
“Where Seeing X is Happening”	0	2	5	19	36	4.44	5.00	0
First Person/On-the-Court and Third Person/In-the-	0	0	0	7	55	4.89	5.00	0

Stands								
Way of Being and Actions Correlated with Occurring	0	1	0	8	53	4.82	5.00	0
Foundations: Integrity	0	0	0	3	59	4.95	5.00	0
Foundations: Authenticity	1	0	2	8	51	4.74	5.00	0

Answers below are on the following 5-point scale:

- 1 = not at all
- 2 = not much
- 3 = neutral
- 4 = somewhat
- 5 = very much

Foundations: Being Committed to Something Bigger than Self	0	1	0	13	48	4.74	5.00	0
Foundations: Being Cause-in-the-Matter	0	0	0	9	53	4.85	5.00	0
Contextual Framework: Leader/Leadership as Linguistic Abstractions	0	2	2	12	46	4.65	5.00	0
Contextual Framework: Leader/Leadership as Concepts	0	1	2	30	29	4.40	4.00	0
Contextual Framework: Leader/Leadership as Phenomenon	0	2	4	23	33	4.40	5.00	0
Contextual Framework: Leader/Leadership as Terms	0	0	1	24	37	4.58	5.00	0
Ontological Constraints: (Functional) Rackets	0	0	1	15	46	4.73	5.00	0
Ontological Constraints: (Functional) Life Sentences	0	0	1	18	43	4.68	5.00	0
Ontological Constraints: (Functional) Amygdala Hijack	0	1	1	23	37	4.55	5.00	0

Answers below are on the following 5-point scale:

- 1 = strongly disagree
- 2 = disagree
- 3 = neither agree nor disagree
- 4 = agree
- 5 = strongly agree

5. SHARING, GROUPS, BREAKS AND ASSIGNMENTS

	1	2	3	4	5	Av	Med	NR
Through my own and others' sharing our experiences with the material, I saw things about myself, my leadership or my life that I had not seen before.	0	0	2	18	42	4.65	5.00	0
Being in groups was an important and useful course design element.	1	0	4	10	47	4.65	5.00	0
The assignment exercises were important and useful in developing myself to be a leader and exercise leadership effectively.	1	0	4	16	41	4.55	5.00	0
The assignments were clear and accessible to me.	0	2	3	26	31	4.39	4.50	0
The assignments were clear to everyone in my group.	1	8	6	35	12	3.79	4.00	0

The breaks were well-managed.	1	3	7	25	26	4.16	4.00	0
There was the right ratio of group work to individual and paired work in the course.	0	2	10	25	25	4.18	4.00	0

Answers below are on the following 5-point scale:

- 1 = not enough
- 2 =
- 3 = just right
- 4 =
- 5 = too much/too many/too long

5. SHARING, GROUPS, BREAKS AND ASSIGNMENTS (Continued)

	1	2	3	4	5	Av	Med	NR
The amount of work in groups was:	10		46		6	2.87	3.00	0
The amount of paired work was:	17		41		4	2.58	3.00	0
The amount of individual work was:	17		44		1	2.48	3.00	0
The number of breaks was:	8		54		0	2.74	3.00	0
The length of breaks was:	16		46		0	2.48	3.00	0
The amount of time between breaks was:	9		47		6	2.90	3.00	0

6. RATE THE EFFECTIVENESS OF THE INSTRUCTORS (presented alphabetically)

<i>1 = low, 5 = high</i>	1	2	3	4	5	Av	Med	NR
Werner Erhard	0	1	2	10	49	4.73	5.00	0
Kari Granger	0	1	2	12	48	4.74	5.00	0
Michael Jensen	0	0	1	21	40	4.63	5.00	0
Steve Zaffron	0	2	8	22	30	4.29	4.00	0
Jeri Echeverria	0	3	12	20	27	4.15	4.00	0

**Being A Leader, And
The Effective Exercise Of Leadership
An Ontological/Phenomenological Model**

**Whistler Leadership Course Evaluation
October, 2012**

Answers below are on the following 5-point scale:

- 1 = strongly disagree
- 2 = disagree
- 3 = neither agree nor disagree
- 4 = agree
- 5 = strongly agree

1. PROMISES OF THE COURSE

Obviously, you cannot know yet the full extent of the impact this course will have on you. Please answer the following to the best of your present knowledge.

	1	2	3	4	5	Av	Med	NR
This course delivered on its promise: "You will have experienced whatever personal transformation is required for you to leave the course being who you need to be to be a leader , and with what it takes to exercise leadership effectively . In other words, you will be a leader. "	0	0	5	42	80	4.59	5.00	0

2. OVERALL PROGRAM

	1	2	3	4	5	Av	Med	NR
My overall rating of the course is that it was one of the three best courses I've ever taken.	0	4	9	24	90	4.57	5.00	0
The course effectively addressed concerns, questions, and issues important to leadership and my practice of it.	0	1	2	20	104	4.79	5.00	0
The overall contents of the course lived up to my expectations.	0	2	6	35	84	4.58	5.00	0
I will be able to use the teachings of the course in my personal and professional development.	0	0	0	19	108	4.85	5.00	0
There was a lively interaction between theory and practice.	0	0	5	33	89	4.66	5.00	0
The course was well structured.	0	3	8	48	68	4.43	5.00	0

I award this course an overall grade of X where X is a number from 1 (lowest) to 10 (highest).	1	2	3	4	5	6	7	8	9	10	Av	Med	NR
	0	0	0	0	0	0	6	10	46	64	9.33	10.00	0

Answers below are on the following 5-point scale:

- 1 = strongly disagree
- 2 = disagree
- 3 = neither agree nor disagree
- 4 = agree
- 5 = strongly agree

3. THE METHOD OF PRESENTING THIS COURSE

	1	2	3	4	5	Av	Med	NR
The use of fully written out slides that are read word for word with the instructor commenting, discussing and answering questions is effective in presenting this material.	0	0	5	27	95	4.71	5.00	0
This presentation method made the material accessible and useful to me.	0	0	6	29	92	4.68	5.00	0
This presentation method must be used in future versions of this program.	0	1	22	34	70	4.36	5.00	0

4. COURSE CONTENT

	1	2	3	4	5	Av	Med	NR
The overall content of the course was in line with the course descriptions on the website.	0	0	9	30	88	4.62	5.00	0
In my experience of life "as-lived", I can see the difference between being "in the stands" and being "on the court".	0	0	0	15	112	4.88	5.00	0

Answers below are on the following 5-point scale:

- 1 = not at all
- 2 = not much
- 3 = neutral
- 4 = somewhat
- 5 = very much

4. COURSE CONTENT (Continued)

To what degree did you find that the following course distinctions had a positive and productive effect in the way you see yourself, others, and situations you are confronted with?

	1	2	3	4	5	Av	Med	NR
Discovering Discovery	0	0	2	18	107	4.83	5.00	0
"Where Seeing X is Happening"	0	3	1	18	105	4.77	5.00	0
First Person/On-the-Court and Third Person/In-the-Stands	0	0	2	13	112	4.87	5.00	0
Way of Being and Actions Correlated with Occurring	0	0	1	9	117	4.91	5.00	0
Foundations: Integrity	0	0	0	5	122	4.96	5.00	0
Foundations: Authenticity	0	0	2	11	114	4.88	5.00	0

Answers below are on the following 5-point scale:

- 1 = not at all
- 2 = not much
- 3 = neutral
- 4 = somewhat
- 5 = very much

Foundations: Being Committed to Something Bigger than Self	0	0	1	13	113	4.88	5.00	0
Foundations: Being Cause-in-the-Matter	0	0	2	13	112	4.87	5.00	0
Contextual Framework: Leader/Leadership as Linguistic Abstractions	1	1	5	37	83	4.57	5.00	0
Contextual Framework: Leader/Leadership as Concepts	1	3	2	44	77	4.52	5.00	0
Contextual Framework: Leader/Leadership as Phenomenon	1	0	2	43	81	4.60	5.00	0
Contextual Framework: Leader/Leadership as Terms	1	1	5	39	81	4.56	5.00	0
Ontological Constraints: (Functional) Rackets	0	0	3	23	101	4.77	5.00	0
Ontological Constraints: (Functional) Life Sentences	0	1	2	25	99	4.75	5.00	0
Ontological Constraints: (Functional) Amygdala Hijack	0	0	0	23	104	4.82	5.00	0

Answers below are on the following 5-point scale:

- 1 = strongly disagree
- 2 = disagree
- 3 = neither agree nor disagree
- 4 = agree
- 5 = strongly agree

5. SHARING, GROUPS, BREAKS AND ASSIGNMENTS

	1	2	3	4	5	Av	Med	NR
Through my own and others' sharing our experiences with the material, I saw things about myself, my leadership or my life that I had not seen before.	0	0	3	27	97	4.74	5.00	0
Being in groups was an important and useful course design element.	0	3	5	25	94	4.65	5.00	0
The assignment exercises were important and useful in developing myself to be a leader and exercise leadership effectively.	0	0	5	39	83	4.61	5.00	0
The assignments were clear and accessible to me.	0	1	5	57	64	4.45	5.00	0
The assignments were clear to everyone in my group.	1	16	15	64	31	3.85	4.00	0
The breaks were well-managed.	1	5	12	42	67	4.33	5.00	0
There was the right ratio of group work to individual and paired work in the course.	0	9	19	38	61	4.19	4.00	0

Answers below are on the following 5-point scale:

- 1 = not enough
- 2 =
- 3 = just right
- 4 =
- 5 = too much/too many/too long

5. SHARING, GROUPS, BREAKS AND ASSIGNMENTS (Continued)

	1	2	3	4	5	Av	Med	NR
The amount of work in groups was:	8		90		29	3.33	3.00	0
The amount of paired work was:	31		94		2	2.54	3.00	0
The amount of individual work was:	30		91		6	2.62	3.00	0
The number of breaks was:	9		118		0	2.86	3.00	0
The length of breaks was:	30		96		1	2.54	3.00	0
The amount of time between breaks was:	8		114		5	2.95	3.00	0

6. RATE THE EFFECTIVENESS OF THE INSTRUCTORS (presented alphabetically)

<i>1 = low, 5 = high</i>	1	2	3	4	5	Av	Med	NR
Werner Erhard	0	0	0	10	117	4.92	5.00	0
Kari Granger	0	1	5	25	96	4.70	5.00	0
Michael Jensen	2	0	10	44	71	4.43	5.00	0
Steve Zaffron	0	2	9	39	77	4.50	5.00	0



Being A Leader, And The Effective Exercise Of Leadership:
An Ontological/Phenomenological Model

Sponsored by the Geisel School of Medicine at Dartmouth
June 20-22 & June 25-27, 2012

Dartmouth Leadership Course Evaluation

All answers on a 5 point scale, unless otherwise noted:

- 1 = disagree**
- 2 =**
- 3 = neither agree nor disagree**
- 4 =**
- 5 = agree**

1. PROMISES OF THE COURSE

Obviously, you cannot know yet the full extent of the impact this course will have on you. Please answer the following to the best of your present knowledge.

	1	2	3	4	5	Av	Med	NR
This course delivered on its promise: "You will have experienced whatever personal transformation is required for you to leave the course being who you need to be to be a leader , and with what it takes to exercise leadership effectively . In other words, you will be a leader .	1	2	7	38	91	4.55	5.00	0

2. OVERALL PROGRAM

	1	2	3	4	5	Av	Med	NR
My overall rating of the course is that it was one of the three best courses I've ever taken .	4	3	12	23	94	4.47	5.00	3
The course <u>effectively</u> addressed concerns, questions, and issues important to leadership and my practice of it	1	1	7	39	87	4.56	5.00	4
The overall contents of the course lived up to my expectations	0	4	7	38	87	4.53	5.00	3
The overall contents of the course were in line with the course descriptions as mentioned on the website	0	0	8	23	101	4.70	5.00	7
I will be able to use the teachings of the course in my personal and professional development	0	0	4	17	117	4.82	5.00	1
There was a lively interaction between theory and practice	2	2	7	26	100	4.61	5.00	2
The course was well structured	0	7	9	50	69	4.34	5.00	4

I award this course an overall grade of X where X is a number from 1 (lowest) to 10 (highest)	1	2	3	4	5	6	7	8	8.5	9	9.5	10	Av	Med	NR
	0	1	0	2	0	4	6	28	2	42	2	45	8.82	9.00	7



Being A Leader, And The Effective Exercise Of Leadership:
An Ontological/Phenomenological Model

Sponsored by the Geisel School of Medicine at Dartmouth
June 20-22 & June 25-27, 2012

All answers on a 5 point scale, unless otherwise noted:

1 = disagree

2 =

3 = Neutral

4 =

5 = agree

3. THE METHOD OF PRESENTING THE CONTEXTUAL FRAMEWORK FOR LEADERSHIP

	1	2	3	4	5	Av	Med	NR
The use of fully written out slides that are read word for word with the instructor commenting, discussing and answering questions is effective in presenting this material.	7	7	11	40	71	4.18	5.00	3
This presentation method made the material accessible and useful to me.	4	6	15	38	73	4.25	5.00	3
This presentation method must be used in future versions of this program.	6	12	23	31	62	3.98	4.00	5

4. BREAKS AND OVERNIGHT ASSIGNMENTS

	1	2	3	4	5	Av	Med	NR
The assignment exercises were important and useful in developing myself to be a leader and exercise leadership effectively.	0	1	4	30	103	4.70	5.00	1
The assignments were constructed in a way that was accessible and useful to me.	0	0	13	35	90	4.56	5.00	1
The assignments must be included in future versions of this program.	0	2	5	15	115	4.77	5.00	2

5. SHARING

	1	2	3	4	5	Av	Med	NR
Having participants share their personal as-lived experiences with the material was an important and useful design element.	1	1	5	13	119	4.78	5.00	0
Sharing must be included in future versions of this program.	1	1	6	14	116	4.76	5.00	1



Being A Leader, And The Effective Exercise Of Leadership:
An Ontological/Phenomenological Model

Sponsored by the Geisel School of Medicine at Dartmouth
June 20-22 & June 25-27, 2012

6. GROUPS

	1	2	3	4	5	Av	Med	NR
Being in groups was an important and useful course design element.	0	0	6	9	123	4.85	5.00	0
Groups must be included in future versions of this program.	0	0	5	9	124	4.86	5.00	1

7. RATE THE EFFECTIVENESS OF THE INSTRUCTORS

	1	2	3	4	5	Av	Med	NR
Werner Erhard	1	0	1	16	117	4.83	5.00	3
Mike Jensen	1	2	13	36	84	4.47	5.00	3
Steve Zaffron	1	4	12	35	84	4.45	5.00	3
Kari Granger	0	0	2	20	114	4.82	5.00	3
Wiley (Chip) Souba	0	4	12	42	78	4.43	5.00	3

	1	2	3	4	5	Av	Med	NR
The instructors were competent in their field of expertise and were able to transfer the course contents in a clear and understandable manner	0	0	3	21	112	4.80	5.00	3
The instructors communicated well with the participants	0	1	3	40	91	4.64	5.00	4
The instructors were open to questions and remarks of the participants	0	3	9	24	100	4.63	5.00	3
The instructors presented the course in a captivating manner	0	2	5	24	105	4.71	5.00	3

Being a Leader, And
The Effective Exercise Of Leadership
An Ontological Model

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

India Leadership Course Evaluation November 2010

All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = neither agree nor disagree
4 =
5 = agree

1. PROMISES OF THE COURSE

Obviously, you cannot know yet the full extent of the impact this course will have on you. Please answer the following to the best of your present knowledge.

	1	2	3	4	5	Av	Med	NR
This course delivered on its promise: “You will have experienced whatever personal transformation is required for you to leave the course being who you need to be to be a leader , and with what it takes to exercise leadership effectively . In other words, you will be a leader. ”	0	2	7	71	136	4.58	5.00	3

2. OVERALL PROGRAM

	1	2	3	4	5	Av	Med	NR
My overall rating of the course is that it was one of the three best courses I’ve ever taken	3	1	10	25	154	4.69	5.00	26
The course <u>effectively</u> addressed concerns, questions, and issues important to leadership and my practice of it.	0	2	7	74	134	4.57	5.00	2
The overall contents of the course lived up to my expectations	2	2	21	71	115	4.40	5.00	8
The overall contents of the course were in line with the course descriptions as mentioned on the website	1	2	9	58	135	4.58	5.00	14
I will be able to use the teachings of the course in my personal and professional development	0	0	7	37	173	4.76	5.00	2
There was a lively interaction between theory and practice	2	2	15	60	138	4.52	5.00	2
The course was well structured	0	3	20	50	128	4.51	5.00	18

	1	2	3	4	5	6	7	7.5	8	8.5	9	9.5	10	Av	Med	NR
I award this course an overall grade of X where X is a number from 1 (lowest) to 10 (highest)	0	1	1	0	3	4	16	4	55	3	65	3	55	8.64	9.00	9

All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = neutral
4 =
5 = agree

3. THE METHOD OF PRESENTING THE CONTEXTUAL FRAMEWORK FOR LEADERSHIP

	1	2	3	4	5	Av	Med	NR
The use of fully written out slides that are read word for word with the instructor commenting is effective in presenting this particular material.	5	7	19	47	138	4.42	5.00	3
This presentation method made the material accessible and useful to me.	2	3	17	43	152	4.57	5.00	2
This presentation method must be used in future versions of this program.	6	3	29	41	137	4.69	5.00	3

Write-in comments:

4. BREAKS AND OVERNIGHT ASSIGNMENTS

	1	2	3	4	5	Av	Med	NR
The assignment exercises were important and useful in developing myself to be a leader and exercise leadership effectively.	0	1	9	47	159	4.69	5.00	3
The assignments were constructed in a way that was accessible and useful to me.	0	2	7	47	159	4.69	5.00	4
The assignments must be included in future versions of this program.	1	1	6	29	178	4.78	5.00	4

Write-in comments:

5. SHARING

	1	2	3	4	5	Av	Med	NR
Having participants share their personal experiences with the material was an important and useful design element.	2	2	8	28	179	4.74	5.00	0
Sharing must be included in future versions of this program.	2	1	8	17	183	4.79	5.00	8

Write-in comments:

6. GROUPS

	1	2	3	4	5	Av	Med	NR
Being in groups was an important and useful course design element.	1	0	7	16	84	4.69	5.00	111
Groups must be included in future versions of this program.	1	0	2	11	90	4.82	5.00	115

Write-in comments:

7. RATE THE EFFECTIVENESS OF THE INSTRUCTORS

	1	2	3	4	5	Av	Med	NR
Werner Erhard	0	0	2	9	205	4.94	5.00	3
Mike Jensen	0	0	22	69	125	4.48	5.00	3
Steve Zaffron	0	5	24	74	113	4.37	5.00	3
Kari Granger	2	5	18	67	124	4.42	5.00	3

	1	2	3	4	5	Av	Med	NR
The instructors were competent in their field of expertise and were able to transfer the course contents in a clear and understandable manner	0	1	4	33	179	4.80	5.00	2
The instructors communicated well with the participants	0	0	5	42	170	4.76	5.00	2
The instructors were open to questions and remarks of the participants	2	2	12	44	157	4.62	5.00	2
The instructors presented the course in a captivating manner	2	0	10	51	153	4.63	5.00	3

Write-in comments:

IS THERE ANYTHING ELSE?

Circle one: Asia Plateau IC Center for Governance MW Corporation
 Business Government Academic Student Academic Faculty
 Other

OPTIONAL

NAME _____

Mays School Leadership Course Evaluation June 2010

All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = neither agree nor disagree
4 =
5 = agree

1. PROMISES OF THE COURSE

Obviously, you cannot know yet the full extent of the impact this course will have on you. Please answer the following to the best of your present knowledge.

	1	2	3	4	5	Av	Med	NR
This course delivered on its promise: “You will have experienced whatever personal transformation is required for you to leave the course being who you need to be to be a leader , and with what it takes to exercise leadership effectively . In other words, you will be a leader. ”	1	1	10	29	61	4.46	5	1

2. OVERALL PROGRAM

	1	2	3	4	5	Av	Med	NR
My overall rating of the course is that it was one of the three best courses I’ve ever taken	8	1	13	10	67	4.29	5	4
The course <u>effectively</u> addressed concerns, questions, and issues important to leadership and my practice of it.	2	2	4	34	60	4.45	5	2
The overall contents of the course lived up to my expectations	2	4	15	19	60	4.31	5	4
The overall contents of the course were in line with the course descriptions as mentioned on the website	1	1	8	22	65	4.54	5	7
The academic level of the course lived up to my expectations	3	9	14	17.5	56	4.15	5	4
I will be able to use the teachings of the course in my personal and professional development	1	1	2	14	85	4.77	5	1
There was a lively interaction between theory and practice	1	1	8	28	65	4.5	5	1
The course was well structured	3	2	6	32	59	4.39	5	2

	1	2	3	4	5	6	7	7.5	8	8.5	9	9.5	10	Av	Med	NR
I award this course an overall grade of X where X is a number from 1 to 10, where X=1 is lowest and X=10 is highest	1	1	0	1	2	3	7	1	17	3	21	3	41	8.72	9	3

All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = neutral
4 =
5 = agree

3. THE METHOD OF PRESENTING THE CONTEXTUAL FRAMEWORK FOR LEADERSHIP

	1	2	3	4	5	Av	Med	NR
The use of fully written out slides that are read word for word with the instructor commenting is effective in presenting this particular material.	1	3	13	28	58	4.35	5	1
This presentation method made the material accessible and useful to me.	0	5	8	30	58	4.40	5	3
This presentation method must be used in future versions of this program.	3	8	25	27	39	3.89	4	2
The instructors' judgment on the amount of time spent with this presentation method was just right.	3	9	17	37	36	3.93	4	2

Write-in comments:

4. BREAKS AND OVERNIGHT ASSIGNMENTS

	1	2	3	4	5	Av	Med	NR
The assignment exercises were important and useful in developing myself to be a leader and exercise leadership effectively.	1	3	10	26	63	4.43	5	1
The assignments were constructed in a way that was accessible and useful to me.	0	2	13	31	55	4.38	5	3
The assignments must be included in future versions of this program.	0	2	12	21	66	4.5	5	2
The instructors' judgment on the amount of time spent on the assignments was just right.	5	10	17	26	43	3.91	4	3

Write-in comments:

5. SHARING

	1	2	3	4	5	Av	Med	NR
Having participants share their personal experiences with the material was an important and useful design element.	1	0	7	14	82	4.69	5	0
Sharing must be included in future versions of this program.	0	0	4	14	82	4.78	5	4

Write-in comments:

6. COACHING TRIADS

	1	2	3	4	5	Av	Med	NR
Being in groups was an important and useful course design element.	1	3	10	18	71	4.50	5	1
Groups must be included in future versions of this program.	2	1	11	13	75	4.55	5	2

Write-in comments:

7. RATE THE EFFECTIVENESS OF THE INSTRUCTORS

	1	2	3	4	5	Av	Med	NR
Werner Erhard	0	3	1	16	82	4.74	5	2
Mike Jensen	0	2	0	25	76	4.70	5	2
Steve Zaffron	2	3	5	23	68	4.50	5	2
Kari Granger	0	4	5	28	65	4.51	5	2

	1	2	3	4	5	Av	Med	NR
The instructors were competent in their field of expertise and were able to transfer the course contents in a clear and understandable manner	0	1	1	12	87	4.83	5	3
The instructors communicated well with the participants	0	2	3	18	79	4.71	5	2
The instructors were open to questions and remarks of the participants	0	1	3	18	80	4.68	5	1
The instructors presented the course in a captivating manner	1	2	9	14	78	4.74	5	2

Write-in comments:

IS THERE ANYTHING ELSE?

OPTIONAL

NAME

E-MAIL ADDRESS

Circle one: Student TAMU Faculty Faculty at Other University Other

Erasmus Jensen Leadership Course Evaluation June 2009

All answers on a 5 point scale, unless otherwise noted:

1 = disagree

2 =

3 = neither agree nor disagree

4 =

5 = agree

1. PROMISES OF THE COURSE

Obviously, you cannot know yet the full extent of the impact this course will have on you. Please answer the following to the best of your present knowledge.

	1	2	3	4	5	Av	Med	NR
This course delivered on its promise:	0	0	7	41	56	4.47	5	1
“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. ”								

Comments:

2. OVERALL PROGRAM

	1	2	3	4	5	Av	Med	NR
My overall rating of the seminar is that it was one of the three best courses I've ever taken	3	3	4	16	75	4.55	5	4
The course <u>effectively</u> addressed concerns, questions, and issues important to leadership and my practice of it.	1	0	8	28	67	4.54	5	1
The overall contents of the course lived up to my expectations	0	5	11	28	58	4.36	5	3
The overall contents of the course were in line with the course descriptions as mentioned on the website	2	5	12	22	60	4.32	5	4
The academic level of the course lived up to my expectations	2	5	7	23	66	4.42	5	2
I will be able to use the teachings of the course in my personal and professional development	0	0	1	16	87	4.83	5	1
There was a lively interaction between theory and practice	0	3	6	36	59	4.45	5	1
The course was well structured	0	4	7	31	60	4.44	5	3

	Grade 1 thru 10	Av	Med	NR
I award this course an overall grade of (1 to 10)		8.85	9	3

Comments:

All answers on a 5 point scale, unless otherwise noted:

1 = disagree

2 =

3 = Neutral

4 =

5 = agree

3. PRE-COURSE READING: INTRODUCTION TO THE COURSE DOCUMENT (WORLDVIEW AND FRAMES OF REFERENCE)

	1	2	3	4	5	Av	Med	NR
This is an important and useful document in the study and practice of leadership.	0	1	4	30	70	4.61	5	0
This document was presented in a way that made it accessible and useful to me.	1	2	9	36	57	4.39	5	0
This document must be included in future versions of this program.	0	2	5	21	77	4.65	5	0
The instructors' judgment on the amount of time spent on this document was just right	1	2	16	25	53	4.31	5	8

Write-in comments:

4. PRE-COURSE READING: BILL GEORGE ON LEADERSHIP AND CRUCIBLE EVENTS

	1	2	3	4	5	Av	Med	NR
This is an important and useful document in the study and practice of leadership.	3	6	18	30	48	4.09	4	0
This document was presented in a way that made it accessible and useful to me.	1	3	9	27	65	4.45	5	0
This document must be included in future versions of this program.	3	6	15	24	56	4.19	5	1
The instructors' judgment on the amount of time spent on this document was just right	2	1	13	33	50	4.29	5	6

Write-in comments:

All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = Neutral
4 =
5 = agree

5. PRE-COURSE READING: INTEGRITY PAPER

	1	2	3	4	5	Av	Med	NR
This is an important and useful document in the study and practice of leadership.	0	0	4	21	78	4.72	5	2
This document was presented in a way that made it accessible and useful to me.	0	6	13	28	56	4.30	5	2
This document must be included in future versions of this program.	0	1	7	13	81	4.71	5	3
The instructors' judgment on the amount of time spent on this document was just right	1	2	11	20	62	4.46	5	9

Write-in comments:

6. SEMINAR TOPIC: CONTEXTUAL FRAMEWORK – LEADERSHIP AS A REALM OF POSSIBILITY

	1	2	3	4	5	Av	Med	NR
This is an important and useful topic in the study and practice of leadership.	0	0	2	19	84	4.78	5	0
This topic was presented in a way that made it accessible and useful to me.	2	2	7	30	64	4.45	5	0
This topic must be included in future versions of this program.	0	1	2	17	84	4.77	5	1
The instructors' judgment on the amount of time spent on this topic was just right	0	2	13	23	63	4.46	5	4

Write-in comments:

All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = Neutral
4 =
5 = agree

7. SEMINAR TOPIC: PERCEPTUAL CONSTRAINT – ALREADY ALWAYS LISTENING

	1	2	3	4	5	Av	Med	NR
This is an important and useful topic in the study and practice of leadership.	0	0	0	7	97	4.93	5	1
This topic was presented in a way that made it accessible and useful to me.	0	2	0	9	93	4.86	5	1
This topic must be included in future versions of this program.	0	0	0	4	100	4.96	5	1
The instructors' judgment on the amount of time spent on this topic was just right	0	1	5	11	84	4.76	5	4

Write-in comments:

8. SEMINAR TOPIC: CONTEXTUAL FRAMEWORK – LEADERSHIP AS A TERM

	1	2	3	4	5	Av	Med	NR
This is an important and useful topic in the study and practice of leadership.	0	1	6	22	74	4.64	5	2
This topic was presented in a way that made it accessible and useful to me.	0	4	9	31	59	4.41	5	2
This topic must be included in future versions of this program.	0	0	7	17	79	4.70	5	2
The instructors' judgment on the amount of time spent on this topic was just right	0	1	12	29	57	4.43	5	6

Write-in comments:

All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = Neutral
4 =
5 = agree

9. SEMINAR TOPIC: BEING AND ACTION ARE A CORRELATE OF THE OCCURRING

	1	2	3	4	5	Av	Med	NR
This is an important and useful topic in the study and practice of leadership.	0	1	2	8	92	4.85	5	2
This topic was presented in a way that made it accessible and useful to me.	2	3	5	20	73	4.54	5	2
This topic must be included in future versions of this program.	0	2	2	10	89	4.81	5	2
The instructors' judgment on the amount of time spent on this topic was just right	1	1	12	12	73	4.57	5	6

Write-in comments:

10. SEMINAR TOPIC: BEING AUTHENTIC ABOUT ONE'S INAUTHENTICITIES

	1	2	3	4	5	Av	Med	NR
This is an important and useful topic in the study and practice of leadership.	0	0	1	10	93	4.88	5	1
This topic was presented in a way that made it accessible and useful to me.	1	2	5	14	81	4.67	5	2
This topic must be included in future versions of this program.	0	0	2	11	91	4.86	5	1
The instructors' judgment on the amount of time spent on this topic was just right	1	2	12	14	71	4.52	5	5

Write-in comments:

All answers on a 5 point scale, unless otherwise noted:

1 = disagree

2 =

3 = Neutral

4 =

5 = agree

11. SEMINAR TOPIC: INTEGRITY – VEIL OF INVISIBILITY

	1	2	3	4	5	Av	Med	NR
This is an important and useful topic in the study and practice of leadership.	0	2	4	16	80	4.71	5	3
This topic was presented in a way that made it accessible and useful to me.	0	5	8	21	68	4.49	5	3
This topic must be included in future versions of this program.	0	3	4	9	86	4.75	5	3
The instructors' judgment on the amount of time spent on this topic was just right	3	10	14	22	50	4.07	5	6

Write-in comments:

12. SEMINAR TOPIC: CONTEXTUAL FRAMEWORK – LEADERSHIP AS A CONCEPT (FUTURE)

	1	2	3	4	5	Av	Med	NR
This is an important and useful topic in the study and practice of leadership.	0	1	2	16	83	4.77	5	3
This topic was presented in a way that made it accessible and useful to me.	2	3	7	20	70	4.50	5	3
This topic must be included in future versions of this program.	0	0	5	14	83	4.76	5	3
The instructors' judgment on the amount of time spent on this topic was just right	2	2	14	15	66	4.42	5	6

Write-in comments:

All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = Neutral
4 =
5 = agree

13. SEMINAR TOPIC: AMYGDALA HIJACK

	1	2	3	4	5	Av	Med	NR
This is an important and useful topic in the study and practice of leadership.	0	1	5	16	82	4.72	5	1
This topic was presented in a way that made it accessible and useful to me.	0	0	11	13	80	4.66	5	1
This topic must be included in future versions of this program.	0	0	6	15	83	4.74	5	1
The instructors' judgment on the amount of time spent on this topic was just right	2	1	21	12	64	4.35	5	5

Write-in comments:

14. SEMINAR TOPIC: FUNCTIONAL CONSTRAINT - RACKETS

	1	2	3	4	5	Av	Med	NR
This is an important and useful topic in the study and practice of leadership.	0	3	0	7	95	4.85	5	0
This topic was presented in a way that made it accessible and useful to me.	0	3	5	17	80	4.66	5	0
This topic must be included in future versions of this program.	2	1	2	8	92	4.78	5	0
The instructors' judgment on the amount of time spent on this topic was just right	2	3	12	13	72	4.47	5	3

All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = Neutral
4 =
5 = agree

15. SEMINAR TOPIC: FUNCTIONAL CONSTRAINT – LIFE SENTENCE

	1	2	3	4	5	Av	Med	NR
This is an important and useful topic in the study and practice of leadership.	1	2	4	14	84	4.70	5	0
This topic was presented in a way that made it accessible and useful to me.	0	4	7	15	79	4.61	5	0
This topic must be included in future versions of this program.	2	2	3	12	86	4.70	5	0
The instructors' judgment on the amount of time spent on this topic was just right	2	4	16	14	65	4.35	5	4

Write-in comments:

16. SEMINAR TOPIC: FUNCTIONAL CONSTRAINT – GENESIS OF IDENTITY

	1	2	3	4	5	Av	Med	NR
This is an important and useful topic in the study and practice of leadership.	2	6	10	12	75	4.45	5	0
This topic was presented in a way that made it accessible and useful to me.	1	6	16	14	68	4.35	5	0
This topic must be included in future versions of this program.	2	4	12	12	75	4.47	5	0
The instructors' judgment on the amount of time spent on this topic was just right	3	8	19	18	54	4.10	5	3

Write-in comments:

All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = Neutral
4 =
5 = agree

17. SEMINAR TOPIC: CONTEXTUAL FRAMEWORK – LEADERSHIP AS A PHENOMENON (AUTHENTIC LISTENING)

	1	2	3	4	5	Av	Med	NR
This is an important and useful topic in the study and practice of leadership.	0	0	3	10	91	4.85	5	1
This topic was presented in a way that made it accessible and useful to me.	0	3	7	17	77	4.62	5	1
This topic must be included in future versions of this program.	0	0	2	11	91	4.86	5	1
The instructors' judgment on the amount of time spent on this topic was just right	3	9	11	14	63	4.25	5	5

Write-in comments:

18. SEMINAR TOPIC: CONTEXTUAL FRAMEWORK – LEADERSHIP AS A PHENOMENON (WORD TO WORLD FIT AND WORLD TO WORD FIT)

	1	2	3	4	5	Av	Med	NR
This is an important and useful topic in the study and practice of leadership.	1	0	11	14	79	4.62	5	0
This topic was presented in a way that made it accessible and useful to me.	3	6	14	17	65	4.29	5	0
This topic must be included in future versions of this program.	0	2	8	18	77	4.62	5	0
The instructors' judgment on the amount of time spent on this topic was just right	3	5	17	17	59	4.23	5	4

Write-in comments:

<p>All answers on a 5 point scale, unless otherwise noted: 1 = disagree 2 = 3 = Neutral 4 = 5 = agree</p>
--

19. SEMINAR TOPIC: CONTEXTUAL FRAMEWORK – CREATING A CREATED FUTURE

	1	2	3	4	5	Av	Med	NR
This is an important and useful topic in the study and practice of leadership.	0	0	1	12	90	4.86	5	2
This topic was presented in a way that made it accessible and useful to me.	0	0	10	23	70	4.58	5	2
This topic must be included in future versions of this program.	0	0	0	10	93	4.90	5	2
The instructors' judgment on the amount of time spent on this topic was just right	5	4	11	18	61	4.27	5	6

Write-in comments:

20. SEMINAR TOPIC: ORGANIZING FOR A CREATED FUTURE (EFFECTIVE MANAGEMENT)

	1	2	3	4	5	Av	Med	NR
This is an important and useful topic in the study and practice of leadership.	0	0	10	18	65	4.59	5	12
This topic was presented in a way that made it accessible and useful to me.	4	5	25	19	40	3.92	4	12
This topic must be included in future versions of this program.	0	1	11	15	67	4.57	5	11
The instructors' judgment on the amount of time spent on this topic was just right	8	14	22	16	31	3.53	4	14

Write-in comments:

All answers on a 5 point scale, unless otherwise noted:
1 = disagree
2 =
3 = Neutral
4 =
5 = agree

21. THE METHOD OF PRESENTING THE CONTEXTUAL FRAMEWORK FOR LEADERSHIP

	NA	1	2	3	4	5	Av	Med	NR
The use of fully written out slides that are read word for word with the instructor commenting is effective in presenting this particular material.	0	1	2	6	16	79	4.63	5	1
This presentation method made the material accessible and useful to me.	0	1	0	10	20	73	4.58	5	1
This presentation method must be used in future versions of this program.	0	2	2	7	12	80	4.61	5	2
The instructors' judgment on the amount of time spent with this presentation method was just right.	0	1	4	17	13	62	4.35	5	8

Write-in comments:

22. BREAKS AND OVERNIGHT ASSIGNMENTS

	NA	1	2	3	4	5	Av	Med	NR
The assignment exercises were important and useful in developing myself to be a leader and exercise leadership effectively.	0	0	3	8	14	80	4.63	5	0
The assignments were constructed in a way that was accessible and useful to me.	0	2	3	13	33	54	4.28	5	0
The assignments must be included in future versions of this program.	0	1	2	6	15	81	4.65	5	0
The instructors' judgment on the amount of time spent on the assignments was just right.	0	10	5	18	15	36	3.74	4	21

Write-in comments:

23. SHARING

	NA	1	2	3	4	5	Av	Med	NR
Having participants share their personal experiences with the material was an important and useful design element.	0	2	3	4	8	88	4.69	5	0
Sharing must be included in future versions of this program.	0	2	3	3	7	89	4.71	5	1

Write-in comments:

24. GROUPS

	NA	1	2	3	4	5	Av	Med	NR
Being in groups was an important and useful course design element.	0	3	3	8	13	77	4.52	5	1
Groups must be included in future versions of this program.	0	4	2	7	12	77	4.53	5	3

Write-in comments:

25. RATE THE EFFECTIVENESS OF THE INSTRUCTORS

	1	2	3	4	5	Av	Med	NR
Werner Erhard	0	1	3	10	91	4.82	5	0
Mike Jensen	0	0	2	29	74	4.69	5	0
Kari Granger	0	0	4	28	73	4.66	5	0
Steve Zaffron	1	1	6	31	66	4.52	5	0

	1	2	3	4	5	Av	Med	NR
The instructors were competent in their field of expertise and were able to transfer the course contents in a clear and understandable manner	0	0	0	9	96	4.91	5	0
The instructors communicated well with the participants	0	0	0	10	95	4.90	5	0
The instructors were open to questions and remarks of the participants	0	1	3	8	93	4.84	5	0
The instructors presented the course in a captivating manner	0	0	1	16	88	4.83	5	0

Write-in comments:

IS THERE ANYTHING ELSE?

OPTIONAL

NAME

E-MAIL ADDRESS

Circle one: Student Erasmus Faculty Faculty at Other University Other

USAFA Leadership Course Evaluation RESULTS – 2008

Kari L. Granger

Center for Character and Leadership Development

April 3, 2009

Note:

- **Avg= average result.**
- **Dept = comparative data to all other courses held in the Department of Behavioral Sciences**
- **Div = comparative data to all other courses held in the Social Sciences Division**
- **DF = comparative data to all other courses held across the entire curriculum**
- **Numbers in table entries other than averages are percentages of responses.**

**All answers on a 6 point scale, unless otherwise noted:
 1 = Very Poor/ Strongly Disagree
 2 = Poor
 3 = Fair
 4 = Good
 5 = Very Good
 6 = Excellent / Strongly Agree**

Question	1	2	3	4	5	6	Ave	Dept	Div	DF
Instructor's ability to stimulate my interest was:	0	0	0	0	14	85	5.88	4.95	4.96	4.96
Instructor's ability to provide clear, well-organized instruction was:	0	0	0	33	33	33	5	5.07	5.07	5.02
Instructor's ability to present alternative explanations when needed was:	0	0	0	0	28	71	5.75	5.1	5.1	5.06
Instructor's knowledge of course material was:	0	0	0	0	0	100	6	5.5	5.41	5.41
As a military role model or civilian professional role model, my instructor was:	0	0	0	0	0	100	6	5.35	5.39	5.34
Course organization was:	0	0	0	28	28	42	5.12	4.78	4.78	4.76
Reasonableness (difficulty and amount) of assigned work was:	0	0	0	14	28	57	5.5	4.86	4.86	4.82

Evaluative and grading techniques (tests, papers, projects, etc.) were:	0	0	0	0	14	85	5.88	4.68	4.68	4.68
Relevance and usefulness of course content was:	0	0	0	0	0	100	6	4.92	4.88	4.84
This course improved my ability to deal with problems that don't have an approved solution.	0	0	0	0	0	100	6	4.64	4.64	4.43
Overall, this course is:	0	0	0	0	0	100	6	4.74	4.67	4.56
Overall, my instructor is:	0	0	0	0	0	100	6	5.2	5.13	5.07
On average, for every hour I spent in this class, I spent about ___ outside of class completing work in this course (including studying, reading, writing, doing homework or lab work, etc.).	14	57	28	0	0	0	2.25	2.09	2.21	2.35
The course activities (e.g., assigned readings, lectures, discussions, labs, projects, etc.) were effective in helping me accomplish the learning goals of this course.	0	0	0	0	14	85	5.75	4.94	4.89	4.84
In this course, the graded events (e.g., GR's, papers, projects, etc.) provided the opportunity for me to demonstrate my accomplishment of the course learning goals.	0	0	0	0	14	85	5.88	4.83	4.76	4.74
In this course, I received feedback that improved my ability to meet the course learning goals.	0	0	0	0	0	100	6	4.82	4.76	4.74
I gave my best possible effort to learning in this course.	0	0	0	14	28	57	5.5	4.64	4.65	4.67
The course addressed concerns, questions, and issues important to leadership and to my exercise of leadership.	0	0	0	0	0	100	6	N/A	N/A	N/A
This course challenged me to consider new perspectives.	0	0	0	0	0	100	6	N/A	N/A	N/A

This course provided me an opportunity to reflect on my personal role as a leader	0	0	0	0	0	100	6	4.56	4.56	4.56
Through this course I recognized aspects about myself that I was previously unaware of	0	0	0	0	14	85	5.88	N/A	N/A	N/A
I was challenged to critically examine my interpretations, beliefs, assumptions and worldview in a way that resulted in growth and development as a leader.	0	0	0	0	16	83	5.86	N/A	N/A	N/A
I have witnessed my leadership shift to a new level in my personal and professional life here at USAFA in this term as a direct result of my participation in the course	0	0	0	16	33	50	5.43	N/A	N/A	N/A
I can see how I will apply the concepts presented in this course in my role as a leader.	0	0	0	0	33	66	5.71	N/A	N/A	N/A
The course gave me new information about leadership, but did not alter my ability to lead in any significant way.	0	50	16	0	0	33	3.86	N/A	N/A	N/A
I feel it is my responsibility to enact positive change within the organizations I belong to.	0	0	0	0	16	83	5.86	N/A	N/A	N/A
This course gave me the ability to reframe problems to find new solutions.	0	0	0	0	16	83	5.86	N/A	N/A	N/A
In this course, the USAFA outcome “Commission leaders of character who embody the Air Force Core Values” was addressed.	0	0	0	33	16	50	5.29	N/A	N/A	N/A
In this course, the USAFA outcome “Commission leaders of character committed to societal, professional and individual responsibilities” was addressed.	0	0	0	0	50	50	5.57	N/A	N/A	N/A
In this course, the USAFA outcome “Commission leaders of character who engage in	0	0	0	16	33	50	5.43	N/A	N/A	N/A

ethical reasoning and action” was addressed.										
In this course, the USAFA outcome “Commission leaders of character who have a respect for human dignity” was addressed.	0	0	0	0	33	66	5.71	N/A	N/A	N/A
In this course, the USAFA outcome “Commission leaders of character who are committed to service to the nation” was addressed.	0	0	0	0	33	66	5.71	N/A	N/A	N/A
In this course, the USAFA outcome “Commission leaders of character who engage in lifelong development and contributions” was addressed.	0	0	0	0	33	66	5.71	N/A	N/A	N/A
In this course, the USAFA outcome “Commission leaders of character who are competent to interact and be involved with different cultures” was addressed.	0	0	0	0	33	66	5.71	N/A	N/A	N/A
I believe I will be a better military officer as a result of taking this course.	0	0	0	0	16	83	5.86	4.13	4.13	4.13
This is one of the three most important courses I have taken in my life.	0	0	0	0	33	66	5.71	N/A	N/A	N/A
The methods used to teach the course were satisfying to me.	0	0	0	0	50	50	5.57	N/A	N/A	N/A
The Final Project was important and useful in developing me to be a leader and exercise leadership effectively.	0	0	0	0	33	66	5.71	N/A	N/A	N/A
The Course Experiments were important and useful in developing me to be a leader and exercise leadership effectively.	0	0	0	0	33	66	5.71	N/A	N/A	N/A

Write-in comments for specific questions:

Instructor's ability to stimulate my interest was (Avg = 5.88):

-- Only class I've stayed awake for in every lesson and one of few that I go to class to learn instead of checking a box

Instructor's ability to provide clear, well-organized instruction was (Avg = 5.00):

- Except when she's intentionally being vague and challenging us to see the possibility of the assignment for ourselves (without limitations)
- With this material, I don't think it was always possible to provide complete and well-organized answers

Instructor's ability to present alternative explanations when needed was (Avg = 5.75):

- This was super helpful as we learned the language of the course and the impact it is having on us

Instructor's knowledge of course material was (Avg = 6.00):

- One of a handful of people who understand it in its entirety

As a military role model or civilian professional role model, my instructor was (Avg = 6.00):

- One of a few teachers who I would want to sit and talk for hours with about what advice they can offer

Course organization was (Avg = 5.12):

- I know a lot of time and effort went into it as it is now, and I'm confident it is developing even more now

Reasonableness (difficulty and amount) of assigned work was (Avg = 5.50):

- It could be a lot of work at times but it was proportional to what we wanted to get out of the class and our projects
- This class requires more thought for its assignments than other courses, but I felt challenged and thrived off of them

Evaluative and grading techniques (tests, papers, projects, etc.) were (Avg = 5.88):

- They were very applicable

Relevance and usefulness of course content was (Avg = 6.00):

- Very applicable!
- The topics we discussed opened up new opportunities in our way of being and have affected our everyday actions

This course improved my ability to deal with problems that don't have an approved solution (Avg = 6.00).

- It has helped me deal with all my problems...especially the ones from the past

Overall, this course is (Avg = 6.00):

- The BEST class I've ever taken
- Interesting, challenging and it gave me learning and development that I will use my entire life

Overall, my instructor is (Avg = 6.00):

- #1 :)

-- Authentic to helping us find a way to inspire ourselves; never has a bad day (if she does, doesn't show it)

On average, for every hour I spent in this class, I spent about ___ outside of class completing work in this course (including studying, reading, writing, doing homework or lab work, etc.) (Avg = 2.25 hrs).

-- ...counting discussions about the course material too

The course activities (e.g., assigned readings, lectures, discussions, labs, projects, etc.) were effective in helping me accomplish the learning goals of this course (Avg = 5.75).

-- They not only helped with the course goals but with life in general

In this course, the graded events (e.g., GR's, papers, projects, etc.) provided the opportunity for me to demonstrate my accomplishment of the course learning goals (Avg = 5.88).

-- They allowed me to demonstrate my learning from the course and to figure out where I need to learn more/make progress

In this course, I received feedback that improved my ability to meet the course learning goals (Avg = 6.00).

-- Best feedback from a course I've ever had

I gave my best possible effort to learning in this course (Avg = 5.50).

-- I tried to apply it in my every day activities and put myself on the court with the principles we learned in class

The course addressed concerns, questions, and issues important to leadership and to my exercise of leadership (Avg = 6.00).

-- Even though they were all things I didn't realize were issues or of importance to leadership until we uncovered their power

This course challenged me to consider new perspectives (Avg = 6.00).

-- And to realize what is influencing my old ones (shocking!) in order to reach for these new perspectives

This course provided me an opportunity to reflect on my personal role as a leader (Avg = 6.00)

-- Better than any of the other leadership courses I've taken and in ways I didn't even know were possible!

-- Did so by analyzing my past ways of being and my winning strategies.

Through this course I recognized aspects about myself that I was previously unaware of (Avg = 5.88)

-- True...and that I'm a jerk :)

I was challenged to critically examine my interpretations, beliefs, assumptions and worldview in a way that resulted in growth and development as a leader (Avg = 5.86).

-- Everyday I was hit with how they play out in my life and how they limit me

I have witnessed my leadership shift to a new level in my personal and professional life here at USAFA in this term as a direct result of my participation in the course (Avg = 5.43)

-- Not totally, but it's on the way...I have been unknowingly constricting myself too much for it to take off. I believe that I have knocked some things out which will give rise to a new type of leadership in the upcoming weeks/months/years.

I can see how I will apply the concepts presented in this course in my role as a leader (Avg = 5.71).

-- If I haven't figured it out yet I am willing to figuring it out in the upcoming semester

The course gave me new information about leadership, but did not alter my ability to lead in any significant way (Avg = 3.86).

-- I learned new things but I feel better prepared to handle issues in my life and leadership positions

I feel it is my responsibility to enact positive change within the organizations I belong to (Avg = 5.86).

-- Otherwise we're encouraging the predictable future and not being a leader with a new realm of possibilities

This course gave me the ability to reframe problems to find new solutions (Avg = 5.86).

-- Because it forced me to listen authentically to the issues at hand and break down my wall of bricks to see new possibilities

In this course, the USAFA outcome "Commission leaders of character who embody the Air Force Core Values" was addressed (Avg = 5.29).

-- Every lesson, although not in name but in practice

In this course, the USAFA outcome "Commission leaders of character committed to societal, professional and individual responsibilities" was addressed (Avg = 5.57).

-- Our project was centered on keeping ourselves committed to our own development and that of society and the AF

In this course, the USAFA outcome "Commission leaders of character who engage in ethical reasoning and action" was addressed (Avg = 5.43).

-- Through our projects each of us found our own way to work with this goal

In this course, the USAFA outcome "Commission leaders of character who have a respect for human dignity" was addressed (Avg = 5.71).

-- By examining our worldviews and frames of reference we are able to see when we are not being respectful of ourselves and others

In this course, the USAFA outcome "Commission leaders of character who are committed to service to the nation" was addressed (Avg = 5.71).

-- We are all more committed to at least one way of serving the nation than we could ever imagine! (project)

In this course, the USAFA outcome “Commission leaders of character who engage in lifelong development and contributions” was addressed (Avg = 5.71).

-- This is most evident in our commitment to our projects

In this course, the USAFA outcome “Commission leaders of character who are competent to interact and be involved with different cultures” was addressed (Avg = 5.71).

-- I think we are all more capable of interacting with others from the lessons we have learned from our class discussions and the numerous viewpoints individuals have

I believe I will be a better military officer as a result of taking this course (Avg = 5.86).

-- Indubitably

This is one of the three most important courses I have taken in my life (Avg = 5.71).

-- Hands down the best to date and I'm not expecting to encounter a better one

The methods used to teach the course were satisfying to me (Avg = 5.57).

-- Not at first but once we learned the course dynamics it works for us now

The Final Project was important and useful in developing me to be a leader and exercise leadership effectively (Avg = 5.71).

-- My project has helped me to realize the shortcomings I've had in the past and why I need to get complete with them before I can lead myself and others

The Course Experiments were important and useful in developing me to be a leader and exercise leadership effectively (Avg = 5.71).

-- They helped me to build the lessons of the course to give me the overall understanding that I've gained from it

General written comments:

-- In trying to submit the course critique, I repeatedly was faced with an error message saying something to the effect that multiple items had the same ID-tag. So, I'll do my best to summarize it all here:

Course Activities were excellently effective in helping me grow in my ability to respect human dignity (both of myself and others).

Graded Events were wonderful and I received excellent feedback.

This is an excellent course with an excellent instructor, and I nearly always gave my best effort.

I spent over an hour but less than 2 hours preparing for class each lesson.

Capt Granger was excellent at stimulating my interest, provided a fairly organized instruction, and excellent alternative explanations.

She has an excellent level of knowledge of the course material, and is an excellent military role model.

The course was fairly organized, and the graded events were reasonable.

This course is extremely useful and relevant, and improved my ability to handle problems that lack clear solutions.

-- The course item list is very long, so I will summarize it.

Transformation Leadership is probably one of the most important courses I have ever taken. It has challenged me to be the person that I am committed to being, to take proactive stands for my commitments, to learn new things about myself, to uncover the best way of being a leader for me, and to become a leader at a whole new level. I can't imagine a more important course here at USAFA.

-- Capt Granger, I went through and answered all of the questions and then when i went to submit it gave me an error message and erased all my answers

-- BS 480 was instrumental in my development as a leader. As I am a BS L/O [Behavioral Science Leadership & Organizations] major I now feel that I have finally received adequate leadership training to claim any form of expertise in the subject. The concepts presented in 480 are, however, difficult to grasp. For this reason, this course must be chosen in some form. To make this class mandatory for all cadets would detract from the power of the breakthroughs (or breakdowns). These breakthroughs in character/leadership/integrity/etc. seen by this course rely on the fact that you as a student chose to put yourself through the transformation. If the course was required for L/O majors it could work seeing as how L/O majors have in essence chosen to study the topic of leadership. The bottom line is that this information NEEDS to be taught at a greater level here at the Air Force Academy, but to force it upon people who do not want it would detract from the power presented by the course.

Faculty Auditor Comments to [REDACTED] (Department Head) (did not take online course feedback form):

-- If everyone at USAFA had BS480 concepts, we'd rock! It belongs in the curriculum!

-- BS480 concepts are, by far, the most powerful, get-to-the-core concepts I have ever learned. You would be proud to know that there were light bulbs going on all the time; both in and out of class. I am absolutely convinced that we have been given the tools (as promised by the course) to be truly extraordinary leaders. The concepts "forced" us to look at ourselves and our actions like no other course and "forced" us to put those tools into practice at a very deep level. Seeing/experiencing the cadets (and me!) metamorphosis in class was amazing. Transformative learning was absolutely taking place--no doubt. The eyebrows would knit, the eyes would look inward, the "oh my gods" would rear their heads. Talk about a tie to Human Dignity and Respect! Self-respect and respect for others was everywhere! And talk about giving USAFA the tools to make that cultural shift from "it's all about me" to "it's all about you." These concepts would do it.

-- 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! Ok, it’s not that easy, but that’s how the process goes. J
- **How to create a created future.** Once again, the concepts here were huge. In a created future, people “must see an opportunity for them to personally make a noteworthy contribution, must see an opportunity to fulfill their concerns, and must see an opportunity for self-expression.” And leaders must recognize and act on these (as we called them in class) “design elements” of creating a created future.
- **Integrity as a Positive Model.** The model of integrity -> workability -> performance is a great way to look at integrity. It takes the whole “I’m wrong” or “it’s bad” out of the equation. Now add the whole idea of “honoring ones word” and the concept once again quadrupled in value for me. If everyone at USAFA just knew this golden nugget, what a superior work environment we would have. This model of integrity gives cadets access to a tangible definition--a working definition, if you will--WRT to integrity versus “nice words on a wall.”
- **Winning Strategies & Rackets.** Winning Strategies are designed to defend against getting a “no.” Rackets are “judgments, justifications and reasons.” The course taught us that “what is undistinguishable runs us.” Identifying our own Winning Strategies and/or Rackets was a big deal (should I dare say the word “huge” again?!) This would be another golden nugget that if all of USAFA understood this, we’d rock. It gave access to why we do what we do and with it brought a deep understanding of ourselves and others.
- **Being responsible.** Imagine that?! Being responsible for our “way of being.” The issues are not “out there”...they are “in here.” And what a world it would be if we all felt that way. The focus shifts the “blame” from “them” to “I.” It mellows the emotion. Oh,

you mean, I'm responsible for how I act and what I say? Ohhh...I get it now. I shouldn't be pissed off at so-n-so...I am responsible for that.

- **Background/Foreground.** The course dug deep and brought forward those things that are indistinguishable to us. As mentioned earlier, "what is undistinguishable runs us." These subtle and often unknown "ways of being" inhibit being awesome. Bringing the background to the foreground so it can be dealt with was a big concept.
- **Context and Conditions.** "Context is decisive." Discussing and discovering the difference between context and conditions and where these play out in our daily lives catapulted the class to a higher level of understanding on "the way things are around here."
- **Have a strong relationship with failure.** Now this was an interesting twist. We had an course experiment to "get 10 no's." "Forcing" us outside our comfort zone (once again) to go talk to folks that we most likely knew would say "no" to our leadership project. Attempting enrollment that we were pretty sure would fail. Very revealing exercise. We also learned that conflict is not only ok, but unavoidable for great things to happen.
- **Enrollment.** Huge. We all assume by just communicating a request, that folks are automatically enrolled...automatically bought in...not so! (You might be thinking: well, duh!). But it was personally, a big breakthrough for me. I assumed everyone was enrolled after the Character Weekend. Not so! I didn't understand why we weren't moving out! Why is this taking so long?! Let's go! Gen Regni said so! Now, I know one of the reasons why. Folks weren't enrolled. We weren't articulating the big picture. Now, I can come at that situation (or any future one) much more effectively.
- **The illusion of choice/The Cosmic Joke** – these are concepts around the discussion on past-derived futures. Understanding this and understanding that this is why leadership matters was a big deal. To paraphrase from class: we're all about being truly effective leaders; not just managers of what was going to happen anyway. But learning the importance of "true leadership is to alter the context people are living into causing action in the present."
- **Time for reflection.** This class is a case in point for how valuable reflection is. Stretching the content over 40 lessons is, in my opinion, much better than a 4-day course. There's time to reflect. And, the reflection paper topics were spot on. Also, several times Kari would assign us "just be aware" homework. Just be aware of how you're listening. Just be aware of what you're saying. Then we'd write a half-page reflection and talk about it next class. Perfect.
- **And lastly, just the tone of the classroom.** Kari set the bar high from day #1 by setting expectations and having us sign a "contract" to be mentally and physically prepared for

and engaged in every single class. About 4 weeks in, we faltered. She called us on it (including me!) and the reaction was way cool. Comments like: I didn't think you really meant it...I didn't even think to email you and tell you I didn't get the reading done...Boy, that would be amazing if all my teachers did that. We were all brought back "in integrity." Then mid-Oct, she declared a "breakdown" on turning in assignments. Once again, she held the class accountable and everyone got back "in integrity." A perfect, living example of getting back "in integrity." Another aspect was "putting us on the court." We were not allowed to be observers. We had to put skin in the game. I loved the day when she told one of the cadets who was obviously running their racket: I'm not going to let your winning strategy work in here. The message was: "Dude, you're so much better than this. Cut the BS." And another golden nugget: deliberately picking projects that were so big that there would be no way we could do it alone. Therefore, we all had to discover that we actually needed to LEAD, not just be the worker (...we're all very familiar with the worker-bee winning strategy and had greatly succeeded at it in the past...but more is required for great things to happen). We were "forced" out of our comfort zone (again). And, lastly, and perhaps the most telling: Cadets wanted T40. Where else would that happen – cadets wanting another class period!!? Because of Kari's TDY in Dec, several months ago she asked if the class would like to hold T40 or just wrap up at T39. They wanted T40! And as the end drew near I could see everyone going "darn it, I don't want this to end!" Kari created such a super classroom environment; the tone was very much "in integrity."

Small rocks:

- The course concepts take the emotion out of things. So, you screwed up in the past...so what? So you failed...so what?
- Humility. This was an unlooked for consequence of the class--gaining humility. There are so many "oh, my gods" for me that it was unavoidable.
- Rhombuses and Triangles.
- Authentic listening/Already Always Listening. Truly understanding (again at a deep level) of where people are coming from...leaving people with "being gotten"...was powerful. We are all much better listeners now. This way of looking at it was unlike other lessons on listening, non-verbals, etc. It was much deeper.
- Realms of possibilities. Big concept. Big distinction. Knowing that all futures are possible and being ok with that was a big deal.
- Conversations disappear. Where is our word?
- Being organized for our created future. Where is "now"? Everything gets done in "the now."

- Who's in your circle? Who's not?
- The flow of the class concepts was perfect.

Realm of Possibilities for the future:

- Teach these principles to staff and faculty. Part of CCLD's curriculum. Part of this summer's New Faculty and Staff Development/Orientation.
 - Teach these principles again to cadets next fall
 - If we need to "dry run" it with new instructor(s) at the helm, perhaps we could hold a course during summer school
 - Have a follow-on course with BS480 as a prerequisite. BS480 – as is; Follow-on – now that we are good coach-ees, let's now become good coaches.
- The concepts moved us past the surface, normal way of learning/discovering tools and techniques for the "P" and "I" in PITO. It dug so much deeper. I am absolutely convinced we just armed 22 humans with amazing access to be as the course promised, inspired and ready to do truly extraordinary things.

[End]