

View Of Issues Around Giving Away Money

In the Town Hall for Octant today, the discussion led me to see some problems and solutions I learned about interacting with people and leadership within Octant.

As is my predilection, this led me to realize a fully formed way I could best illustrate what I saw in my head as a kind of imagination of a water filter that starts by filtering out larger contaminants and gradually gets to smaller and smaller ones.

To do this, I am using many of the graphics I created during my time in the DAO space, working through conflicts with GravityDAO, book references, and my own research.

In this thought experiment, I am using the following scenario to place myself at the center of a similar situation to that of Octant.

Let's assume I've won a huge lottery and want to give away money.

Or, I'm interested in funding [Commons](#) goods projects with that money. In either case, knowing what I know now, I have some factors to consider.

REALITY: The Paradox Of Rewards & Punishments



Rewards and punishments are
the lowest form of education.

~ Zhuangzi

AZ QUOTES



Punishment and reward proceed
from basically the same
psychological model, one that
conceives of motivation as nothing
more than the manipulation of
behavior.

— *Alfie Kohn* —

AZ QUOTES

Based on our colonizer culture, my behavior will always be seen through a punishment/rewards lens, as Alfie Kohn's excellent book *Punished By Rewards* shows. How can I ethically give away money without falling into the trap posed by this problem?

So, if I desire to give away money without being engaged in the manipulation of behavior, then how shall I? Even praise from someone with a lot of money or someone who is well-known or respected can be seen as a kind of manipulation of behavior because the power differential is high.

Money is itself, a way to reduce down to a common fungible token all of these various aspects into something common. Still, my consideration of what is

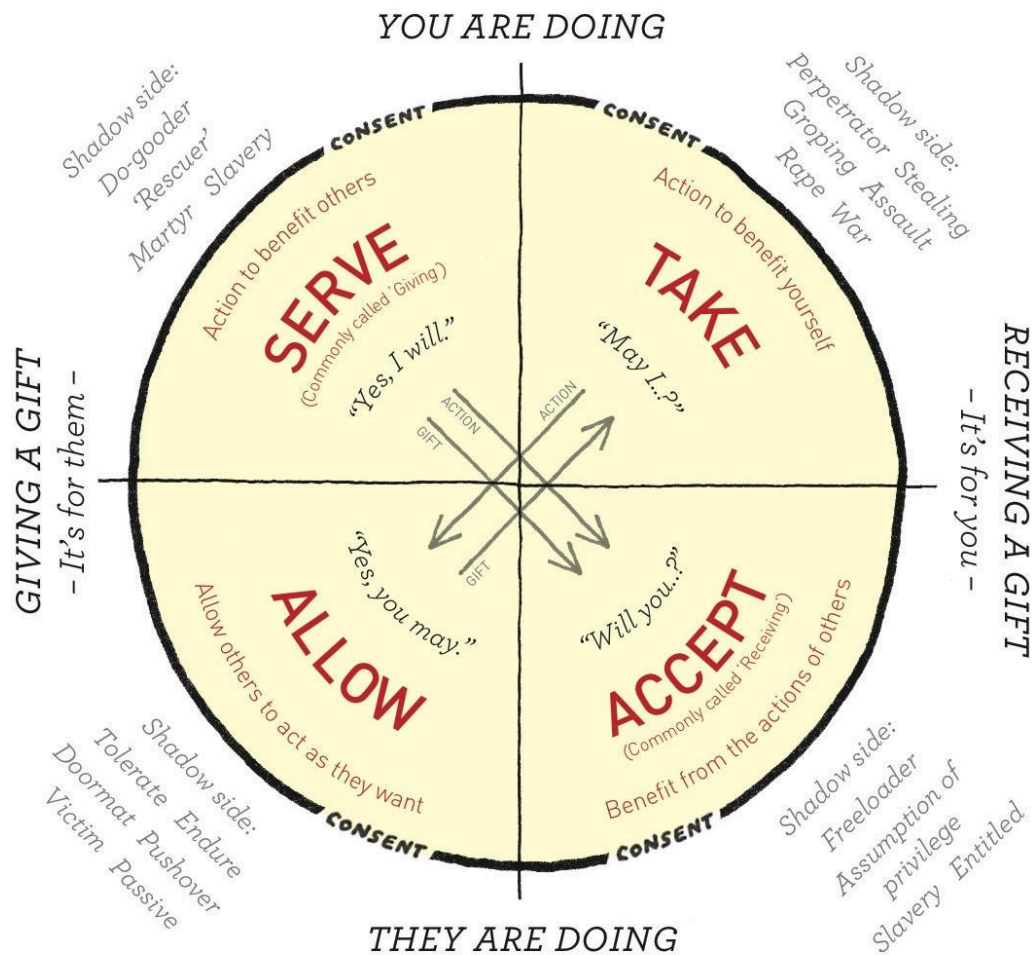
needed by myself and my own biases need to be inventoried, and I also need to be able to do the same thing with those I am giving to.

Like a compression algorithm that results in a ZIP file, we can only know or express the full group of things inside the ZIP file if we know how to decompress it. Money is reductionistic in the same manner, but like a lossy compression algorithm, something is lost in the decompression.

To achieve this, I am breaking down the various factors that come into my thinking that comprise these main efforts: Sensemaking, Consent, and Appropriate Action.

FILTERING BASED ON CONSENT

To properly and appropriately give away money, even before I try, I need to be sure people can consent to it, AND I need to be sure I am consenting to everything. To evaluate this, I need a mechanism and a mutual understanding of consent between myself, the giver, and the receiver that ensures that not only am I regarding their needs for differing types of wealth but also the aspects of consent given our respective positions:



And develop tools to assess which side I'm on in a given duality and which part they are on.

What is interesting to me is not always apparent sometimes until after when this excellent outline from Betty Martin called The Wheel Of Consent shows its diagnostic power. We can use some examples from your group to illustrate this power.

FILTERING BASED ON TYPES OF WEALTH

Once I've addressed the issues around consent, I could take a broader view of wealth and build mechanisms for giving away varying kinds of wealth as appropriate, not reducing it to merely money.

miro Invisible Economy THE INVISIBLE ECONOMY NFT* for LIFE

Adapted for DADA
Ikigai "Reason for Being"
8 types of Wealth

So, if Ikigai – Reason for being, purpose, is what makes life entertaining, then Invisible Economy is an Entertainment Park of post-capitalism/-modernism

What you measure, manifests!
(Disclaimer of Metrologists: We're embarrassed to tell you that yes Constants of our Universe change - so use or adhere KPIs in "Human-centered" systems at literally your own risk)
*DADA Disclaimer: such an NFT is useless at the moment of minting as there would be nothing you could exchange it with which you don't already have or haven't already given.) so it's an "ideal NFT")

8 Types of Wealth (Modern interpretation, Ancient interpretation)

1. Inner Wealth – a positive mindset and inner peace, high level of self respect, clearly defined values and goals
2. Physical Wealth – your health is your wealth
3. Family and Social Wealth – forging deep relationships and connections with family, friends and the community
4. Career Wealth – becoming great in your chosen field, being good at what you do to inspire
5. Economic Wealth – an important factor, however not the most important. To keep the flow of money active "the more I make, the more I can give away."
6. Circle of Genius – surround yourself with exceptional people and read books of people who inspire you
7. Adventure Wealth – stepping outside your comfort zone is a necessary component for happiness and growth
8. Impact Wealth – the deepest internal craving is to live for something greater than ourselves, to help others is helping yourself, surpassing legitimacy and leaving legacy

Duality of our being, limitations
Black Hat –= Machiavellian
Adapted for DADA

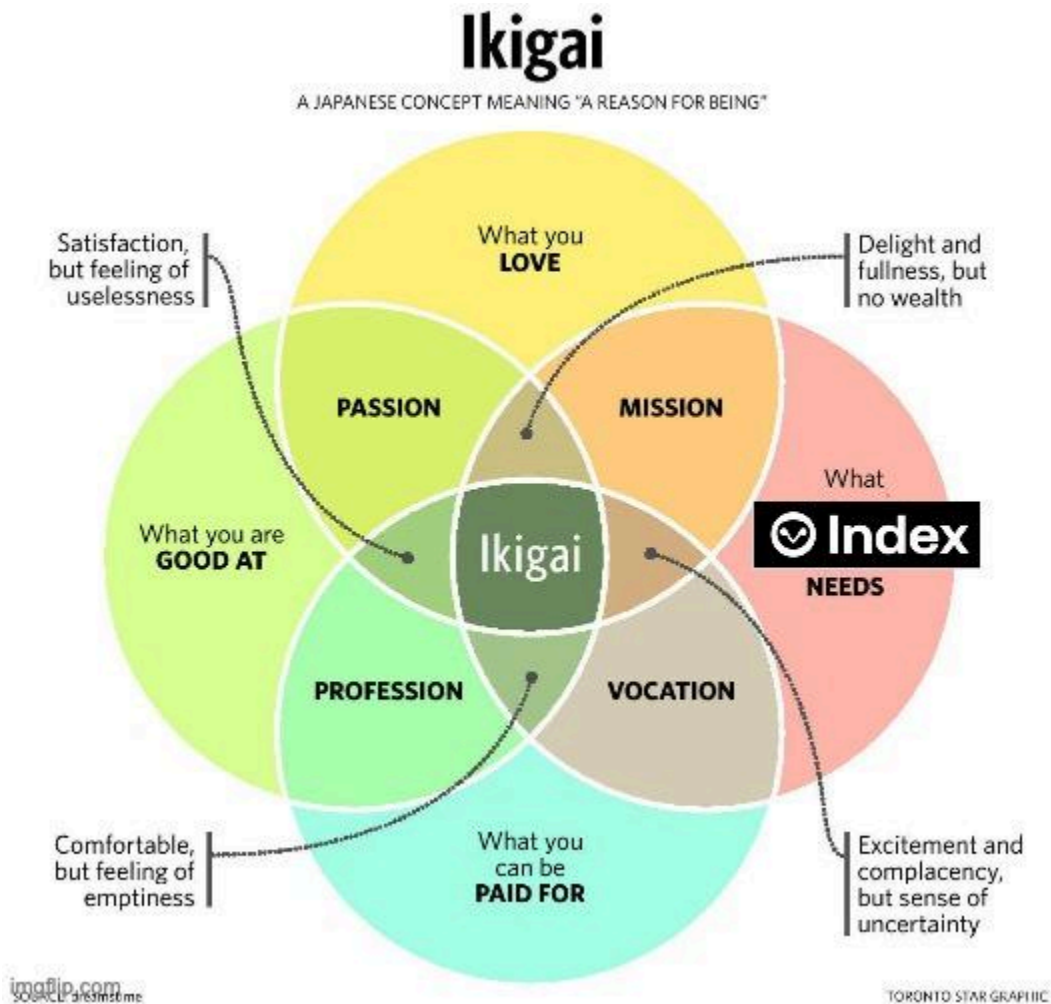
1. Inner Wealth
2. Physical Wealth
3. Family And Social Wealth
4. Career Wealth
5. Economic Wealth
6. Circle Of Genius
7. Adventure Wealth
8. Impact Wealth

Such a diaspora of types of wealth indicates a mandate to develop separate systems to address the differing types of wealth so I can “give” in a manner needed by the receiver but also to indicate what I might want in return, which may be different than what they are prepared to give me. These are, taken together, expressing fundamentally differing developmental needs for each person or community that requires them.

In non-violent communication terminology, different types of wealth could be called feelings and needs, and those exist commonly among all people, even as different types of wealth do. Because I am interested in That Which Is Common,’ it makes sense for me to care about The Commons, which DAOs like Commons

Stack, Token Engineering Commons, and GravityDAO have as their primary principles.

A visual way of representing needs could be the following graphic:



In DAOs, we often only expand our thinking about wealth from fungibility to "impact" to assess how to "reward" others. Instead of considering it ahead of time, we do it after the fact. Because we are Moving Fast And Breaking Things, we scarcely notice when our premises and assumptions are broken.

A great many other systems explicitly call their mechanisms for monitoring the health and positive impact of their community calling them "praise" and "rewards" systems, when we already know these are violent terms, based on the book,

despite the common understanding that praise and rewards are considered by nearly everyone to be universal goods.

As a Suddenly Rich person, how can I appropriately express a desire to “give away” differing aspects without reducing it to money, “trying to buy” people’s respect, admiration, etc., or to assuage guilt *without* creating dependents?

I can do this by working out what constraints I am interested in having expressed to meet these needs.

This is because I am very interested in human and organizational development. As we will see later, Cynefin has some excellent approaches to expand what constraints can be helpful. It is useful to assess our own narratives and approaches against sensemaking apparatus like Cynefin.

Moreover, I might want to be able to visibly see and assess how a person or organization’s needs are evolving as they develop so that I can address what wealth they require now, which appropriately might be different than in previous “rounds” of funding. The types of constraints they require might also evolve to be effective. I need ways to determine these, and so do they.

But before they do any of this, I must address my biases regarding both constraints and how to make such determinations around differing types of wealth. I don’t do this because I seek control but so I can assess my values and needs.

Amartya Sen’s Capabilities approach has an important narrative to lend to how to connect varying forms of wealth to enable communities and individuals. This paper speaks to this graphically:

https://www.researchgate.net/figure/Adaptation-and-application-of-Amartya-Sens-Capability-Approach-A-version-of-this-diagram_fig2_351122378

FILTERING BASED ON MY GIVER BIASES AND PREFERENCES

In measuring my giver bias, I will often care about how the money is used. Still, I’d like to care about how that is used without being controlling but instead use it as a filter and a metric for those who have been given to (fundors often have some expectation of reporting back about how their money is spent, as a basic

ethical expectation in giving circles around the world). Excellent reporting on how the money is used should be done by the receiver and the giver.

Biases, in Non-Violent Communication terminology, could be called Feelings and Needs.

There are a number of possible biases, but mine are apparent and need some filters, some of which we've already talked about:

1. **INFLUENCE AND POWER:** I want to recognize the Reality of my influence on others' behavior due to this giving. I want to recognize the power imbalance and try to remove that as much as possible, even beyond not expecting results or control over what people do with their money.
2. **EXPECTATIONS THAT SATISFY:** Free giving is fine but can be ultimately unsatisfying if I desire to give them an enabling constraint to allow for their growth, and they just spend it on things that do not advance this. Giving in this way subverts my own biases and will ultimately be unsatisfying for everyone. For example, the author of Eat Pray Love suddenly came into a lot of money due to the success of her book, and she saw that her dear friends were 50k in debt to their credit card, so she paid it off for them. They immediately ran up the credit card debt again after this. I am not interested in that kind of giving.
3. **CONSENT:** As mentioned before, I need to explicitly state all the aspects of power, influence, and expectations and allow both parties to consent to all relevant factors.
4. **EDUCATION:** My influence and money in this respect are best used in educational efforts, even while making substantial efforts or spending money. My bias here would mean I would need to have some comfort that those I am giving money to have entered into this educational effort in good faith.
5. **TRANSACTIONS WITHOUT TRANSACTIONALITY:** I would want to conduct myself in a way that does all of this assessment and enabling and constraining in a manner that allows an exchange to occur without imposing a transactional mindset on the receiver.
6. **COMMONS-FOCUSED:** To this end, I would seek to find people whose projects are devoutly Commons-focused because I am interested in removing the influence of extractive mentalities on our culture

7. SUBVERSIVE: As we have seen with the Praise And Rewards system and as illustrated by the book Unseen Leaders and others. I am interested in funding projects that are subversive in some manner. This has two obvious purely business benefits:
 - a. Such projects will tend to stand out, or be unique in some way, which is always a market advantage in terms set by the famous book Differentiate Or Die.
 - b. More often, subversive people and projects have the First Mover Advantage because they rarely think in subversive ways.
8. INSIDE-OUT. A big part of working subversively is working Inside-Out instead of Outside-In. This means that the people whose project I am funding will walk their talk and demonstrate their own Unique Value Proposition as a mandate for their actions. As we will see later when examining the Steps Of Human And Organizational Development, working Outside-In is fundamentally narcissistic and extractive and I do not want to operate or fund operations for groups that operate in this manner wherever possible.
9. PERSONAL INTEGRITY: Moreover, I don't want to solve my own psychological issues by giving money, so I am not interested in papering over my personal or psychological faults or character flaws by giving money and I don't want to fund projects doing this, either. This means that the leaders and leadership or council involved must show in what ways they have personal integrity by having their thought, word, and deed be aligned and consistent.
10. ACCOUNTABILITY: *You cannot talk your way out of things you behave your way into.* This means, in terms of accountability, that you are not only accounting for the money aspect but that it was used in a manner consistent with the aforementioned aspects.
11. APPROPRIATE ACTION, NOT ACTION FOR IT'S OWN SAKE. Since it is a long-standing fallacy that 'Action Uber Alles' is what leaders and everyone else needs, we need to replace this paradigm with re-learning our entire relationship with action. We will examine this further later on.
12. COMPLEXITY TOLERANCE: To develop, we need these main qualities:
 - a. A Commitment To Deep Personal Development
 - b. A Commitment To Achieving Piercing Vision and Insight (LEADERSHIP)

- c. Taken together, this increases the individual and, cumulatively, the organization's Complexity Tolerance.

FILTERING COMMONS FOCUSED PROJECTS

What aspect of your organization adheres to or enables these principles? Please list one or more. Be specific about your organization's systems that promote, adhere to, or enable one or more of these.

Ostrom's Eight Design Principles

1. Define clear group boundaries	5. Use graduated sanctions for rule violators
2. Match rules governing use of common goods to local needs and conditions	6. Provide accessible, low-cost means for dispute resolution
3. Ensure that those affected by the rules can participate in modifying the rules	7. Make sure the rule-making rights of community members are respected by outside authorities
4. Develop a system, carried out by community members, for monitoring members' behavior	8. Build responsibility for governing the common resource in nested tiers from the lowest level up to the entire interconnected system

Of particular interest to me would be the specific technical, organizational, or cultural ways in which people I'm giving money to would solve The Prisoner's Dilemma and [The Tragedy Of The Commons](#) or innovate around any of these eight principles.

[Older world views and epistemologies can lock us out of a newer polycentric systems idea.](#)

[Practical aspects of applying Ostrom's principles to data commons](#)

FILTERING BASED ON SENSEMAKING

Currently, am aware that a [War On Sensemaking](#) is happening aka Narrative Warfare. We have to recognize that any group I want to give money to has grown up with a broken sensemaking ecology because of that War On Sensemaking.

This war substantially affects our Human and Organizational Development, so I would want to incentivize corrective efforts as well. Indeed, I would want to

require a filter to exist based on demonstrating how your project, DAO, or community was subverting the dominant/ extractive, abusive paradigm in some way.

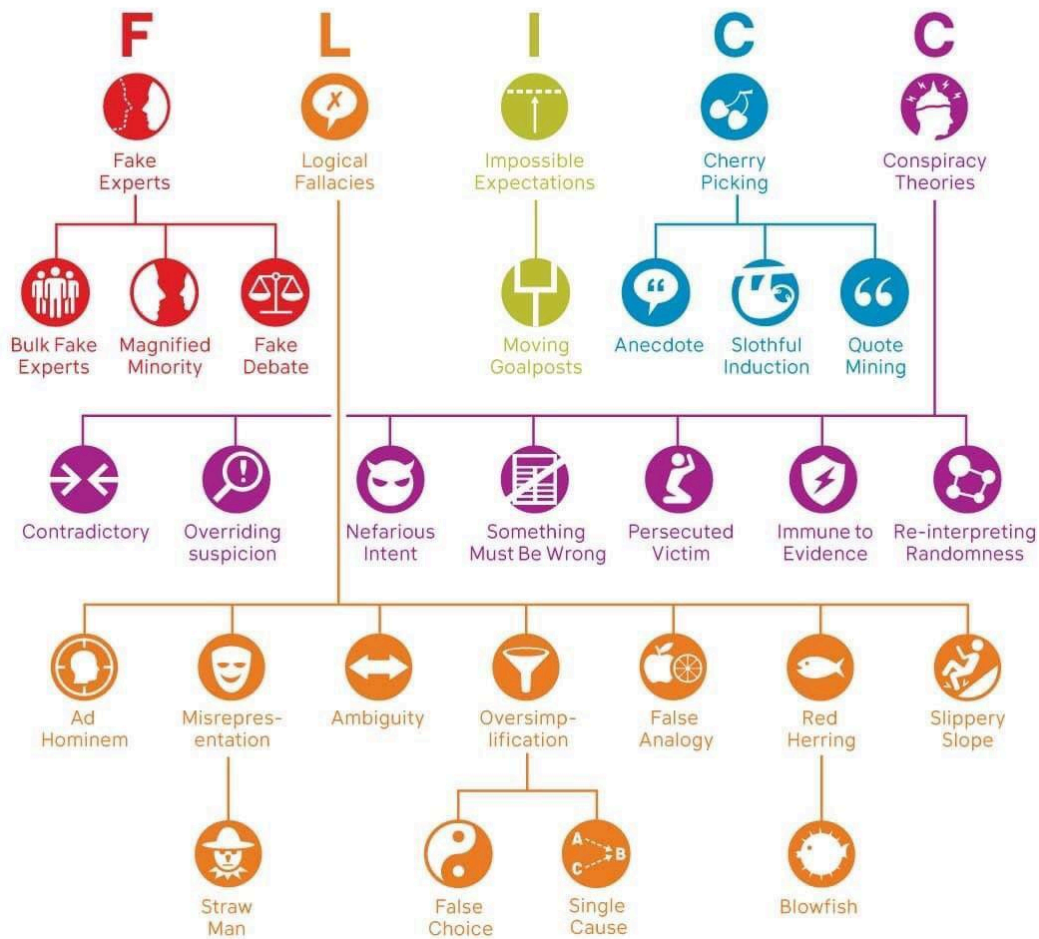
Further, since I am seeking to enable people rather than to restrict them, we need a way to make sure that our consent is based on common sources that are high-signal, low-noise entities. A *huge* part of the impulse of the creation of a DAO and decentralization in general is because of this intuitive certainty that 'more people=better ideas,' when the war against sensemaking has made this no longer true. Simply gathering in groups will no longer 'automatically' ensure that the best ideas rise to the top nor that those ideas are focused *first* on care for the individuals participating in the community, the resilience of the community instead of the market, materialistic approaches, or the abusive extractive culture we all grew up inside.

100 years ago, perhaps science & scientific journals would have been this high-signal, low-noise approach but narrative warfare has now corrupted those sources with various issues:

1. Lack of reproducibility
2. The Funding Problem
3. Examining Axioms, Logical Transforms
4. Can We See All The Data? What it cherry-picked?
5. Is this science or scientism?

This is pervasive and extensive enough to require a chart to map these problems:

Techniques of Science Denial



Such problems are not just the case with science denial, either. Remove the title from this graphic and we see these same problems *everywhere* in our information ecology.

So, I cannot simply hope and trust that my desire to Do A Good Thing will be taken as such because we've spent decades suffering under hidden regimes of coercion and control. Even most online communities like DAOs and Commons projects still suffer from [a kind of implicit feudalism](#) (link goes to a scholarly article called "Admins, mods, and benevolent dictators for life: The implicit feudalism of online communities") that makes the recipients of my wealth understand things in a way I might not hope for.

In other words, *my* own giving might produce a relative abundance in a specific group that will interpret their abundance as an inherent quality of *their* leadership (admins, mods, et al. will then basically make themselves the benevolent dictator of what is basically *my* generosity).

ALL of this occurs because:

1. There is simply too much information for everyone to process on their own
 - a. So this means I MUST outsource my information ecology and processing to SOMEONE else.
 - b. Who can do it? We cannot find anyone.
 - c. How can we make good informed and consenting choices if we cannot make sense of any of it?
2. The consequences of moving from positive, respectful Ostrom's "nested enterprises" to "benevolent dictators for life" are next to zero.

What the sum total of all this action does is create conditions for a kind of cultural amnesia where the compression of intention into mere capital does not expand out into enabling or governing constraints for the participants. The inability to sensemake is, in fact, built into the systems we're used to. So much so that we assume that this amnesia is not only normal but morally correct. Subverting this process is more a wish than a concrete actionable facet of our thinking, hidden away in an enormous morass of competing epistemic violence, poor sensemaking, and extractive habits. This problem is not trivial to fix, explain or educate our way out of.

Technology is a problem in this sense because we're making increasingly productive and consequential choices because on worse and worse sensemaking. It should not surprise anyone that people in the Web3 space feel that we are running increasingly fast increasingly blind into waters we do not fully understand.

The myth of "move fast and break things" creating is a patho-myth that rationalizes ignoring all of these very relevant concerns, and my team of givers must build a cultural mechanism that fights against that kind of impulse, while continuing to remain open and innovative. We require this to be done in a group setting so that we can collectively sensemake against the reality we're facing in this respect.

So, in addition to the other mechanisms I need to create- an expanded idea of wealth, a way to be clear about consent, filtering my own personal (and social) biases (and stating them clearly and transparently), and filtering based on Commons projects and approaches I *also* need to create, maintain and encourage a system of high-signal, low-noise high complexity sources of information and prevent and create boundaries against low-signal, low-complexity, high-noise sources of information aka the current cultural norm's idea of what authority is.

To this end, we need to create, use, and understand history sufficiently that we can remove not only the personal biases and distortion basis we have but to extend this out to the giving mechanism and the fabric and cultures of the institutions we're giving to.

SIMPLE AS POSSIBLE BUT NOT SIMPLER

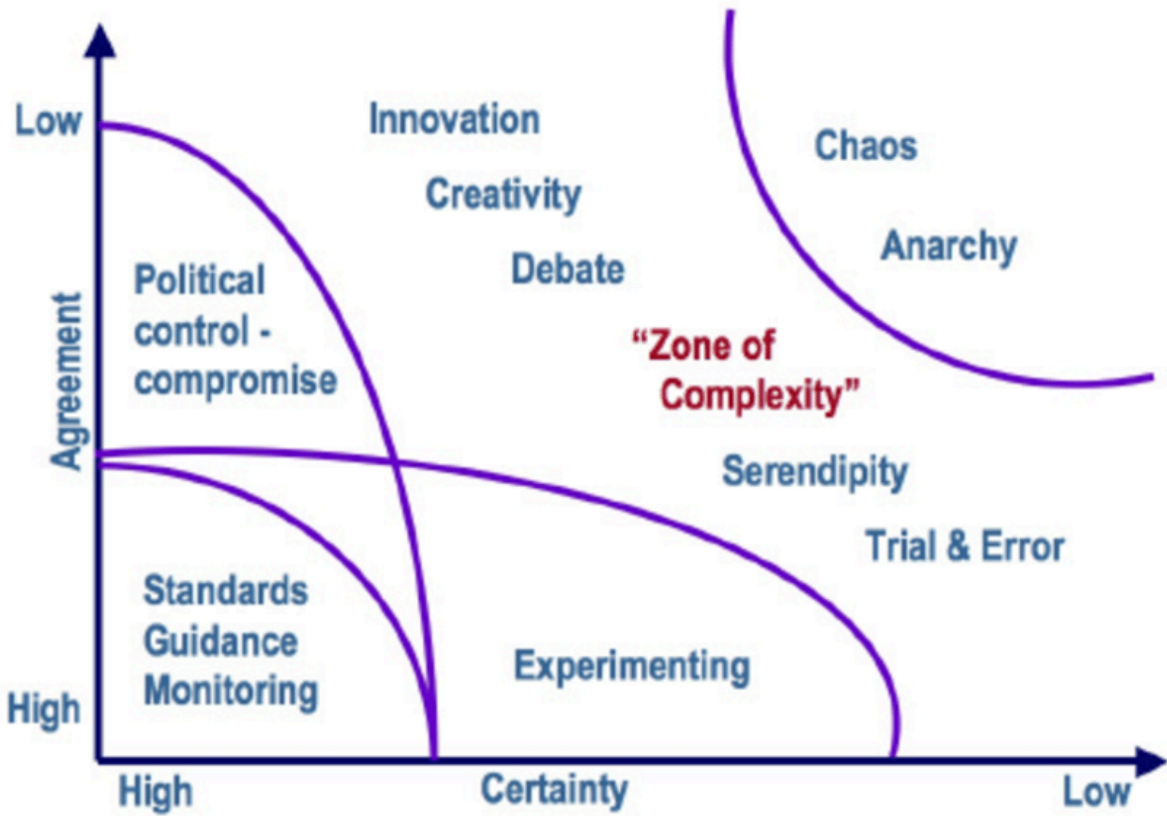
We do need to account for and educate and promote the ability to make sense of things at scale but we also need to make sure we don't make it simple for it's own sake or because we assume people are stupid. Instead, we need to encourage people to regain their birthright of complexity and nuance through making anti-intellectualism and rampant decontextualization wrong again. Not only wrong, but in a social sense, *inexcusable*.

The symptoms of 'as simple as possible but not simpler' would be:

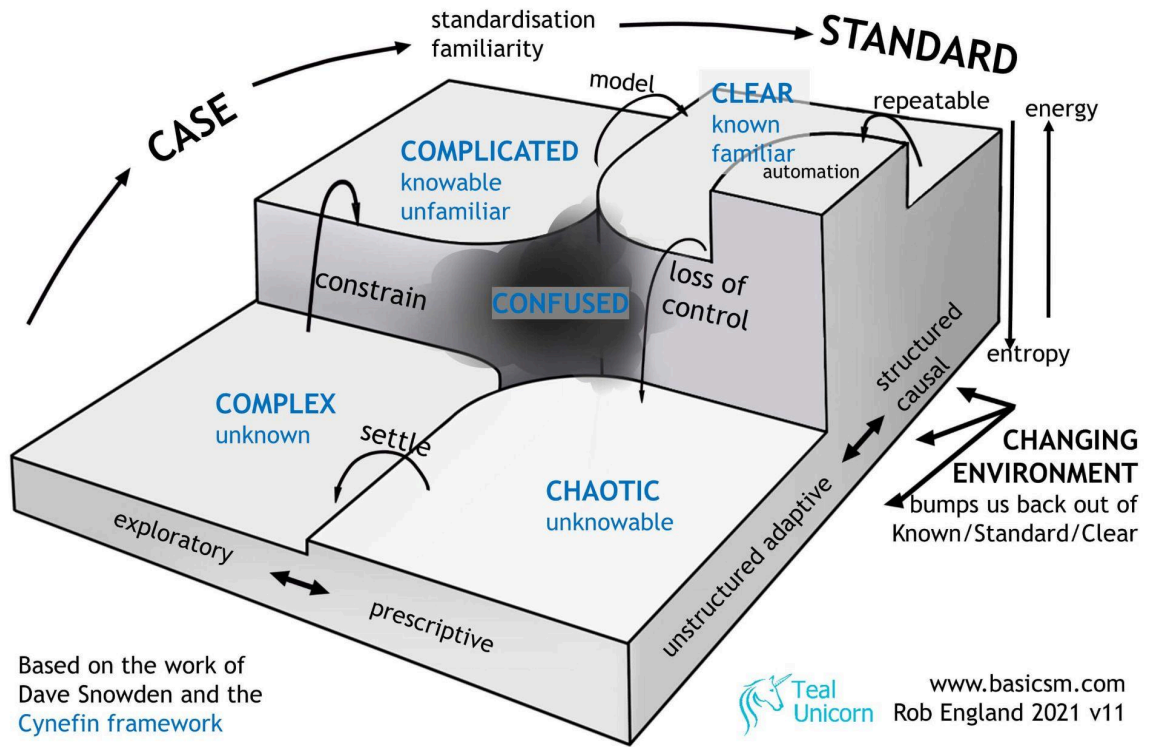
1. Clarity
2. More Context
3. Not wrong
4. Longer, not sound bites, not tweets
5. Citing sources
6. Citing biases

CYNEFIN

I am fond of making graphics that highlight or increase sensemaking capacity and complexity tolerance; of these, I like Cynefin perhaps best. I like how Cynefin helps me understand a starting point for efforts toward particular goals. So, in this sense, I want to talk about Ostrom's Principles and substantially care for sensemaking. I find Cynefin's approach to [constraints](#) particularly useful.



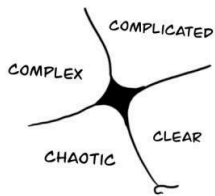
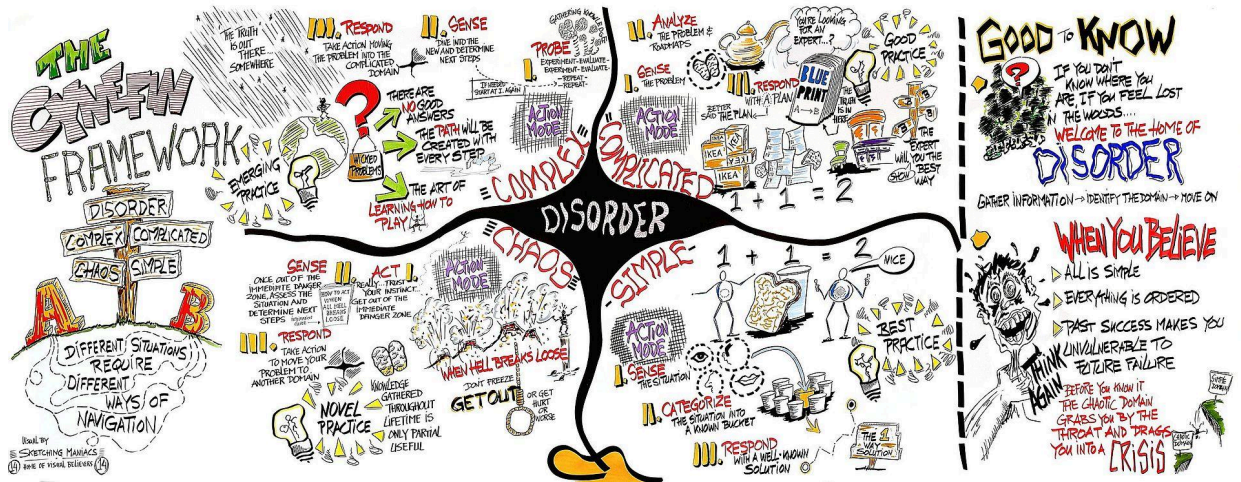
CYNEFIN & STANDARD+CASE



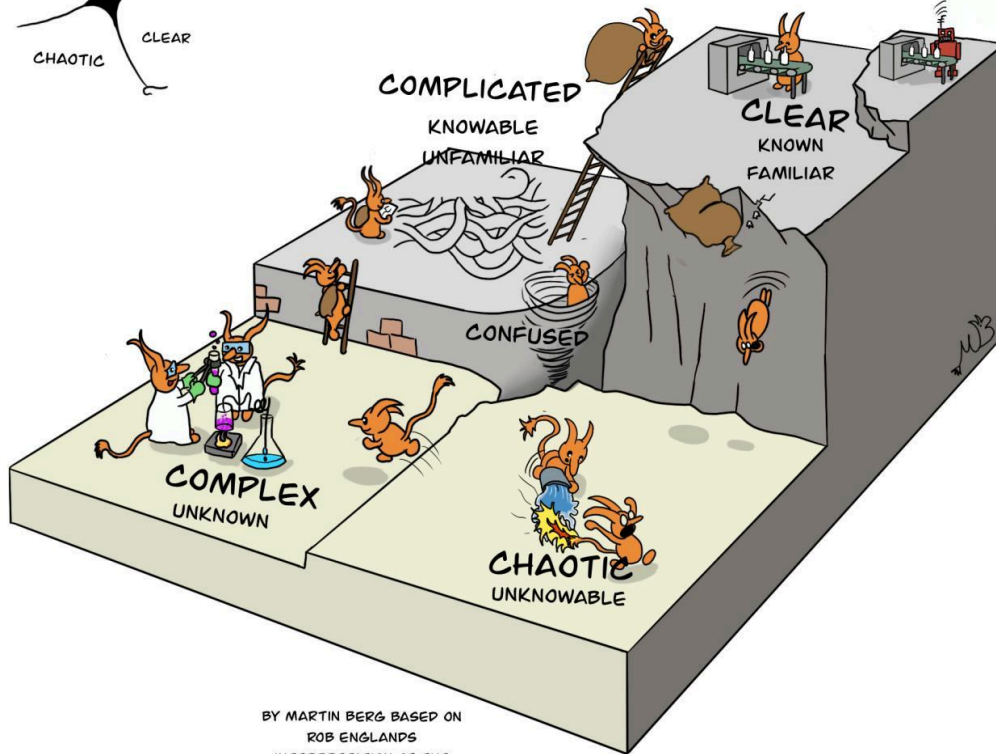
Based on the work of Dave Snowden and the Cynefin framework



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CYNEFIN



BY MARTIN BERG BASED ON
ROB ENGLANDS
INTERPRETATION OF THE
CYNEFIN FRAMEWORK

FILTERING USING CONSTRAINTS & CYNEFIN

- **Governing/Enabling Constraints** Laws, rules, and codes create governing constraints. They give a sense of stability but are sensitive to change. Heuristics and principles, on the other side, provide guidance while allowing for distributed

decision-making. Mining the organisation's narratives for examples of heuristics that have evolved over time, based on expertise and experience, is a key audit process. They are then consolidated, codified in memorable form, and associated with teaching stories for rapid distribution. Measurability of compliance and a focus on concrete are key, abstract platitudes don't work.

- **Internal/External Constraints** Insects have exo-skeletons which limit the size to which they can grow but provide a clearly visible structure; mammals have an endo-skeleton which makes them all self-similar but with a wider variety and fewer limitations on growth. Organisation design tends to focus on creating a skeleton, or scaffolding, and 'points of coherence' around which unities interact with each other and with the scaffolding itself. This is the case of ritualized meetings, performance evaluations, career assessments, etc. As far as external boundaries think markets, resources, social foundations, and environmental ceilings.
- **Connecting/Containing Constraints** Connections, like hashtags in knowledge management and links in networks, provide a flexible and adaptive structure but at the cost of visibility and control. Containers, like categories, spreadsheets cells, and departments, provide clear, reassuring boundary conditions. Changing connections between people and organisational units is less costly than trying to restructure or reorganize departments. As new connections start to provide new ways of dealing with issues, then the constraints can be tightened and eventually formalized into new units and departments.
- **Rigid/Flexible/Permeable Constraints** Deadlines are an example of constraints that are usually intended to be rigid. Flexi-time is a malleable way to manage attendance at work. Rigid structures resist until their design conditions are exceeded at which point they break catastrophically. In contrast, flexible structures adapt to stress and conditions of constant change. Rigid and flexible boundaries increase their [resilience](#) with permeability or special conditions that

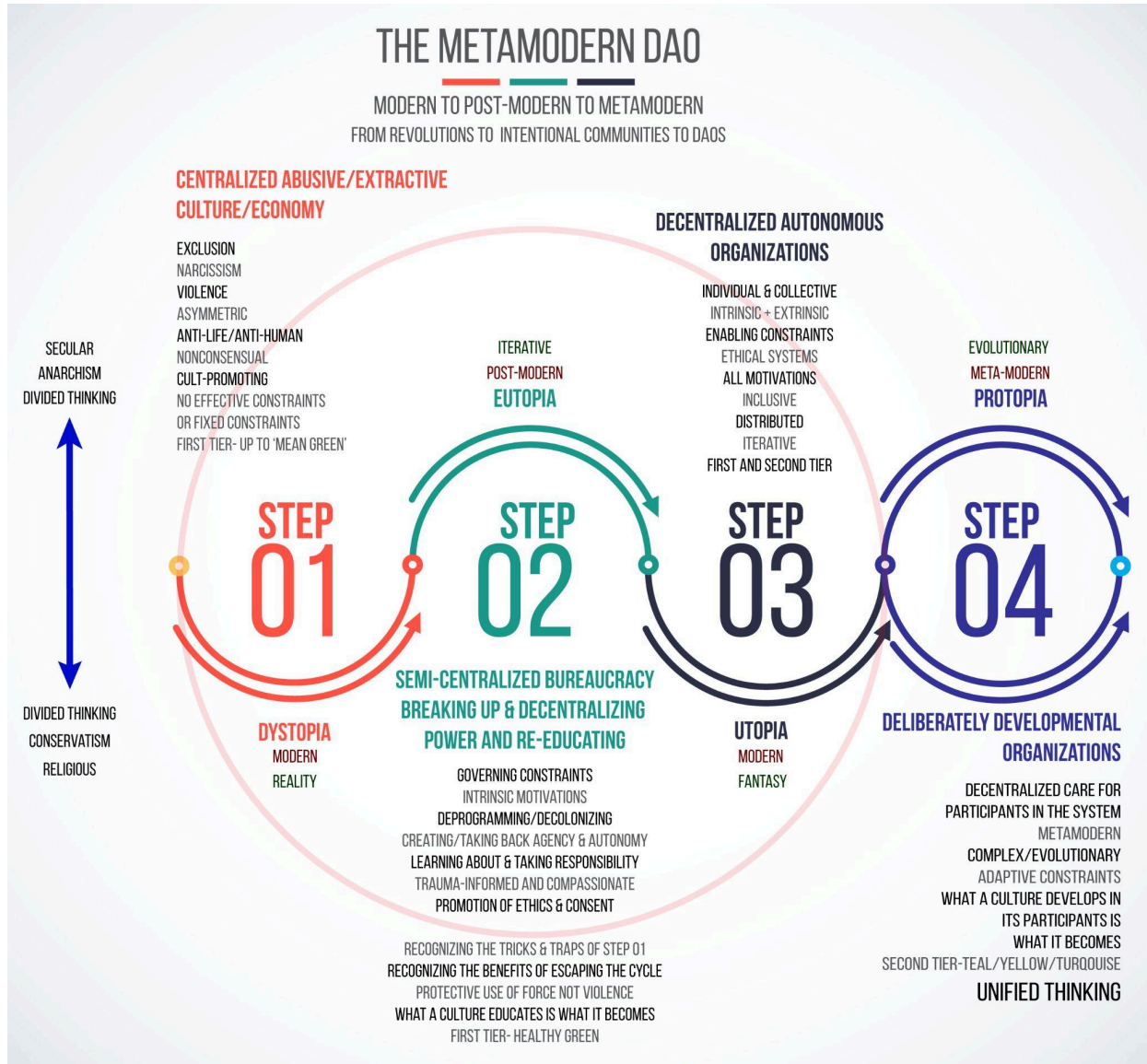
allow for exceptions, but permeability brings the possibility of clogs, i.e. too many people applying for or expecting exceptions.

- **Dark Constraints** A reference to dark energy or dark matter: we can see the effect of a constraint but we don't know the cause. Dark constraints are like the several hidden meanings a term can assume for different people. When we mention a term and we see different reactions, we see dark constraints at work. Narratives are powerful antidotes against dark constraints. We can also get a sense of the risk going forward by modeling how much of the past we can explain by the constraints we are aware of. The more we can't explain the less we can monitor, the more likely unexpected and potentially catastrophic surprise.

I would expect that leaders within communities and projects I am giving money to could assess and make sense to me according to frameworks like Cynefin, and I would want to provide tools and processes to them to understand all related narratives encompassed by Cynefin, and to connect these also to developmental processes they are engaged in.

FILTERING USING THE STEPS OF HUMAN & ORGANIZATIONAL DEVELOPMENT

I am also interested in the development of individuals as well as groups. I have made some graphics here, and find that the odd numbers often fall into traps of idealism and narcissism. In contrast, the people who are focused on the even-numbered steps will still tend to be overly influenced by the odd-numbered steps (given the primacy of and dominance of these steps in the broader cultural and educational backdrop), so they tend to limit the freeing influence of the even-numbered steps in favor of demonstrating what the delusional or narcissistic odd-numbered culture expects from them.



My interest in your project will grow with a larger and clearer commitment to using my money and other wealth resources and systems to complete the work of the even-numbered steps.

Again, the approaches I am most amenable to are subversive of the odd-numbered steps as much as they enable the even-numbered steps.

FILTERING BASED ON EVIDENCE-BASED LEADERSHIP

History shows that the most common memetic of leadership is a fallacy. The book *The Unseen Leader* demonstrates this clearly in terms of evidence-based history. I am interested in investing in projects that subvert what is called The Action Fallacy.

examples. We have a far more profound understanding of the complex interplay of factors that led to, say, the Second Boer War, fought between 1899 and 1902 in what would later become South Africa, than we do of the US invasion of Iraq, launched a century later in 2003. Most relevant sources for understanding the actual decision-making processes behind the 2003 war—such as the protocols of behind-closed-doors deliberations in the White House—are still classified material, inaccessible to writers. Moreover, for historical events such as the Boer War, we can lean on generations of scholarly scrutiny. The buffer of time allows us to entangle complexity and deliver sober judgments about the unfolding of events and the role individual leaders played therein.

However, as I delved into these texts on leadership in preparation for my teaching, I quickly noticed that the historical stories told in many of them were wholly disconnected from some of the most fundamental conclusions of contemporary historical scholarship (I later found out that other historians who stumbled onto management texts with a historical take came to similar conclusions).⁵ In the many leadership blogs and articles about Churchill, for example, he is usually seated securely at the steering wheel of history, able to manipulate events at will through his words and actions. Moreover, the plot always features Churchill as a heroic protagonist, under threat from every conceivable danger, who, thanks to his tenacious grit and a superhuman exertion of energy, was eventually able to gain the upper hand. This corresponds remarkably little to the war that I had studied

as a historian, in which human decisions and actions were consistently and gravely thwarted, diverted, complicated, or amplified by a complex set of interlinked technological, economic, and cultural drivers, not to mention the actions and decisions of countless other protagonists. Moreover, as a specialist in the Second World War, I knew that the secret to Churchill's successful handling of the war had nothing to do with his penchant for bold words and action.

The culprit in this gross misreading of history is what I came to call the Action Fallacy—the mistaken belief that the best leaders are those who generate the most noise and sensational activity in the most dramatic circumstances.

Armed with this realization, I set to craft a new leadership story, one that was rooted first and foremost in the insights from historical scholarship. Rather than beginning with a narrow focus on what one or another boisterous and energetic leader said or did, I wanted to start by looking more broadly at challenging episodes in history. I wanted to first understand how professional historians—unconcerned with contemporary leadership theories and fads—reconstructed these events. Only then did I identify those individuals who had been most influential in the event's outcome and sought to uncover their secrets.

History has all too often pitted men and women against challenging odds, circumstances in which time, information, and other resources were scarce and pitfalls awaited around the corner of every decision. In this

indeed commemorated, but for all the wrong reasons. Something must be wrong here.

The Action Fallacy

I blame the Action Fallacy. The Action Fallacy is the term I use to describe our persistent belief that while accountants or engineers may accomplish their work through quiet reflection and in a modest manner, leadership is characterized by energy and movement in the face of harrowing odds. In any given crisis (the larger the better), the good leader is the one who moves and acts, while everyone around them is paralyzed by indecision. It is this lively action, so the Action Fallacy holds, that is the essential quality of a good leader, and the ultimate indicator of the leader's effectiveness.

Recent leadership and management studies have uncovered compelling evidence for various components of the Fallacy. Researchers working on the "babble hypothesis" have shown that those who talk more (regardless of what they say) are more likely to be perceived as leaders.⁴ Other scholars have described the "busyness trap"—the tendency of aspiring managers to keep relentlessly busy, regardless of how valuable or useless this hyperactivity might be, because it leads to recognition and reward. Writing in the *Harvard Business Review*, Thomas DeLong soberly describes how this, "causes us to move with such mindless speed that we're like the proverbial chicken running around with his head cut off."⁵ Erin Meyer, a Professor at INSEAD

who has spent her career examining the styles and expectations of leaders in different cultures, has described the deep-seated disdain for inactivity and indecisiveness among American leaders coupled with "a belief that 'any decision is better than no decision.'"⁶

Beyond these and many other studies that collectively underpin the Action Fallacy lies a more fundamental pool of evidence, one that interests me as a historian much more: how we write and talk about leadership. Here too, evidence of the Action Fallacy is widespread and not only in the droves of popular leadership studies centered on the usual suspects: Napoleon, JFK, Churchill and, of course, Shackleton and Rommel. The Fallacy bleeds into how many of us define and talk about leadership today. In an often-quoted definition of leadership, Donald McGannon tells us that "leadership is action, not a position."⁷ The experienced German politician Ralph Brinkhaus has said, "If you want to show leadership you don't consider the risk, you get on with the job."⁸ Meanwhile, there is hardly a more severe indictment on the global political stage than that of the failure to act. A British diplomat reported dismissively of Bill Clinton that he "enjoys thinking about, discussing and talking issues to death," but that he "fail[s] to act."⁹ Biographers and commentators who feel "their" leader's propensity for action has been given short shrift by qualities like intellectualism or deliberation have responded in strong terms to correct the record. Martin Luther King Junior's wife wrote of him, "If Martin Luther King, Jr., was an apostle of love, he was no less an apostle of action."¹⁰

The Currents of History

To craft a new story, we first have to uncover the implicit and faulty assumptions that underlie the old one. So what are the assumptions that underlie our privileging of Shackleton, Rommel, and the other leaders of the same ilk? I count two: The first assumption is that the outcomes of historical events are largely shaped by individual leaders. The second is that the need for leadership arises out of a crisis. The false conclusion that inevitably follows from these two assumptions is that successful leadership can be measured by how quickly, actively, and energetically a leader responds to the crisis he or she is faced with—the Action Fallacy in other words.

This rethinking of the leadership story is, of course, more than an academic exercise. The Action Fallacy causes real problems. If we have been celebrating the wrong role models and leadership qualities and fundamentally misunderstood what made leaders effective *in the past*, the same is likely happening in your office, community, or sports team *today*. Because, after all, the biases and misconceptions we bring to our reading of the past are often one and the same with which we view the present. More likely than not, it is the loud, boisterous, self-promoting, and perpetually busy types—rather than the Amundsen and Bell—of your office who garner attention, who are promoted, and who serve as role models for the up-and-coming (in fact, as we will see later, several recent studies have confirmed just this fact).

We are, in other words, revering and promoting the wrong people for the wrong reasons. That's bad enough, but we are also—and this is the other side of the coin—systematically overlooking those with the greatest potential to make positive and lasting change simply because we don't recognize what they do as leadership. The Action Fallacy obscures the actual process through which effective leaders mobilize their peers and shape the outcome of events.

Later in the book he speaks about how to abandon this fallacy.

Abandoning the Action Fallacy

The story we tell about history's great leaders (and by extension leaders today) is faulty. It is faulty because we have adopted a set of assumptions and recurring themes that seem intuitively correct—and are addictively entertaining—but fail to correlate with how historical research tells us events actually unfolded. The culprit in this gross misreading of history is the Action Fallacy—the belief that the best leaders were those who generated the most noise and sensational activity in the most dramatic circumstances. The Action Fallacy acts as a frame, putting distinct (and unhelpful) boundaries on how we talk about leadership.

Inherent in the Action Fallacy is the belief that history is at the mercy of a few brave and bold men and women and that it is, above all, their individual doings that steer events to specific outcomes. Inherent, too, is the mistaken belief that a crisis is the ultimate leadership challenge and the utmost testament to a leader's mettle. Because of these beliefs, the Action Fallacy traps us into telling a very limited set of stories about leaders and leadership. When events don't fit nicely into its frame, we ignore leaders entirely—like Amundsen, Toussaint, and Bell

Because my interest is in working from evidence and informed narrative-based information, I want to understand a lot about those I'm giving to, and I want them to understand me properly. Transparency is important at every level of this.

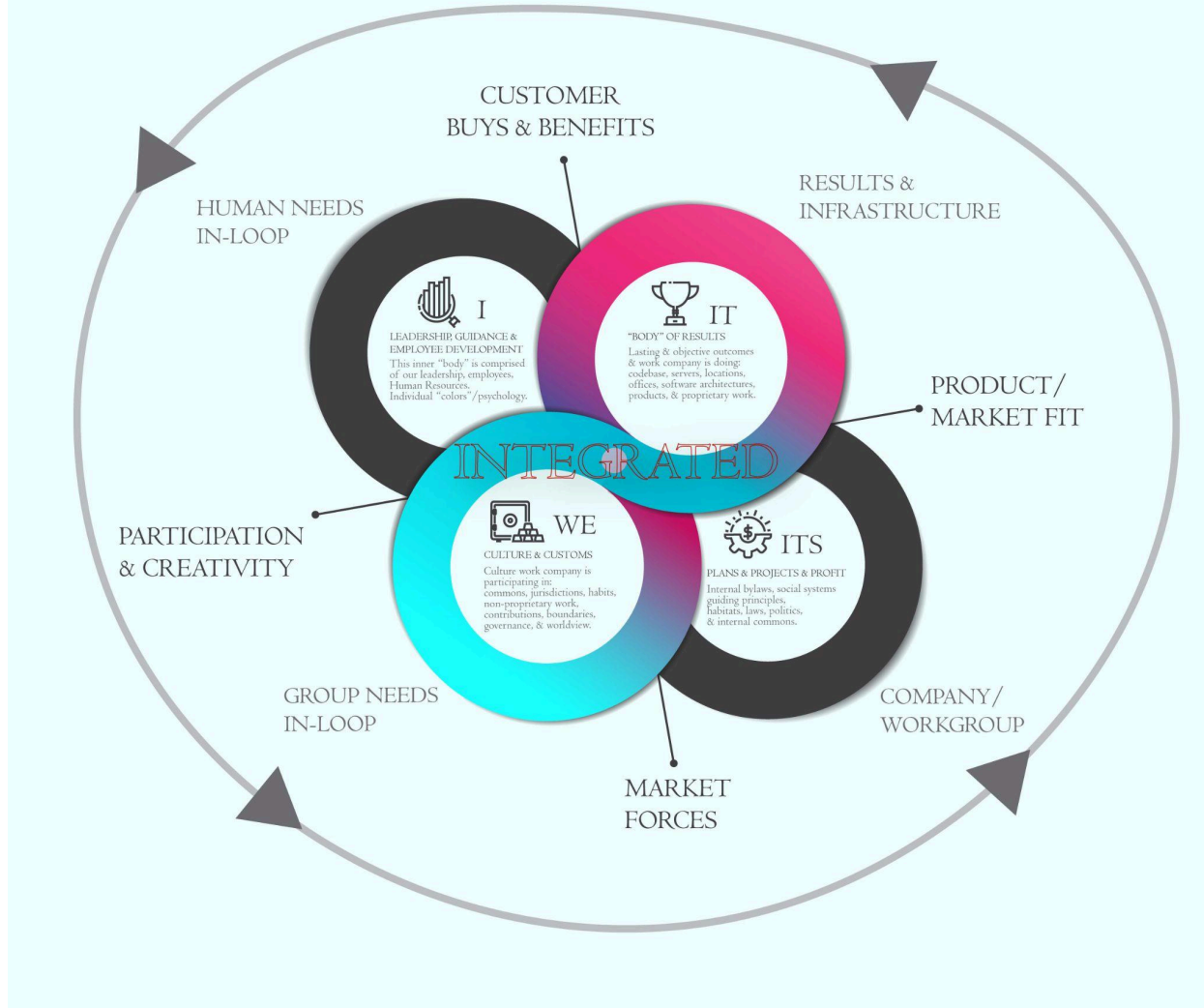
Working on developing Appropriate Action rather than action for its own sake is another desired incentive I would bake into expectations and accountability mechanisms.

FILTERING BASED IN INTEGRAL DEVELOPMENT & COMPANY CULTURE

Company Culture 4-Part Bottom Line



Gravity Leadership Context by durgadas



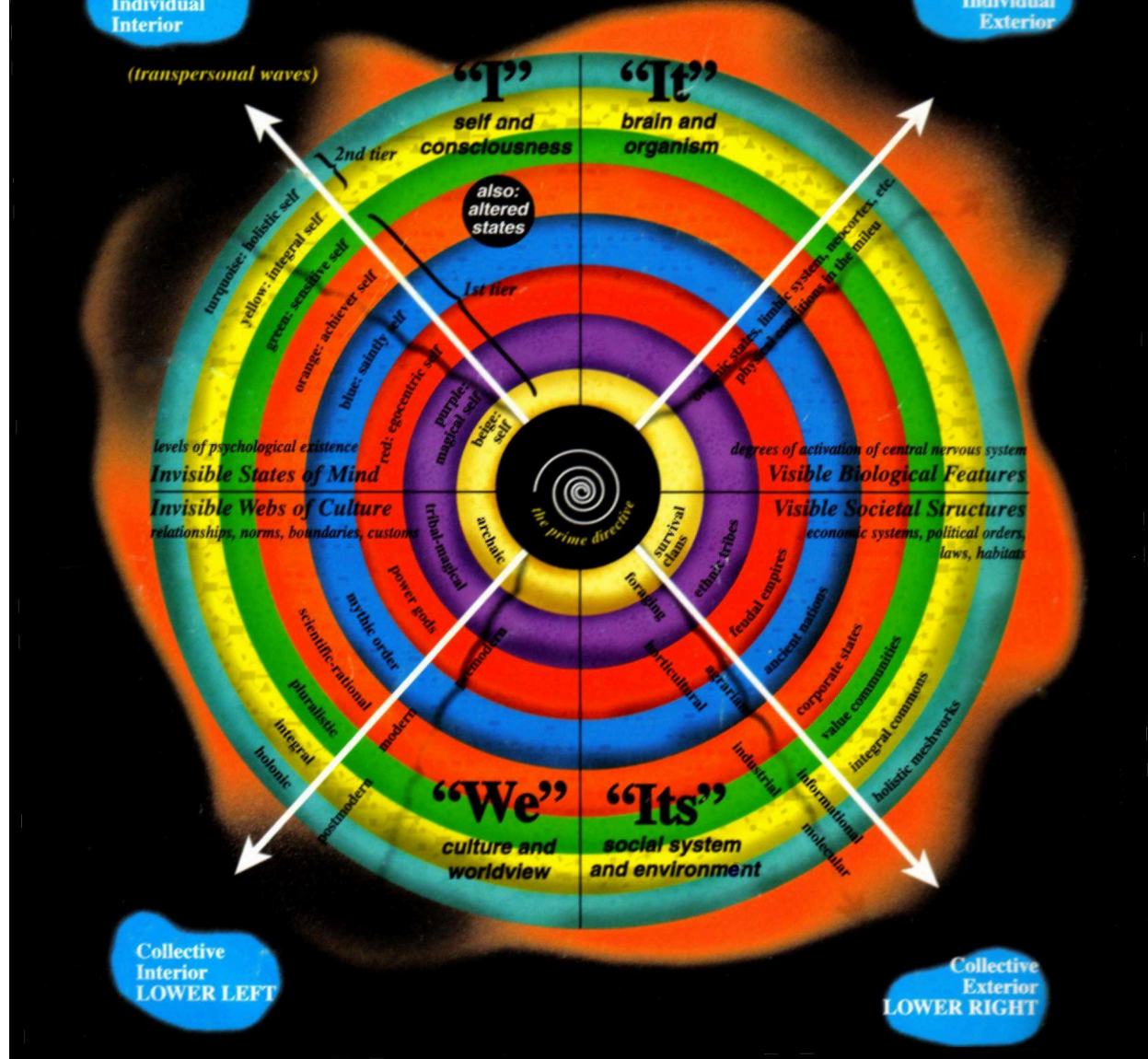
In the preceding and following graphics, you can see a great many interrelated narratives:

1. The full circle, starting at the top left quadrant
2. Relationships between top left and bottom right as mediated by bottom left's influence
3. The line between the quadrants illustrates the relationship between them and shows important aspects of how that interface works.

4. The narratives we can discuss shift depending on your starting point as you move around the circle. We can discuss this in detail during an audio call.
 - a. For example, starting in the upper left (UL), the developmental color of the Individual in UL connects to the developmental level of the organization's culture, which then interfaces with the culture-appropriate construction of visible societal features, which in turn influences the participant's brain and organism.

ALL QUADRANTS 4Q/8L* ALL LEVELS

*Based on Ken Wilber's
All Quadrants: All Levels: All Lines Schematic



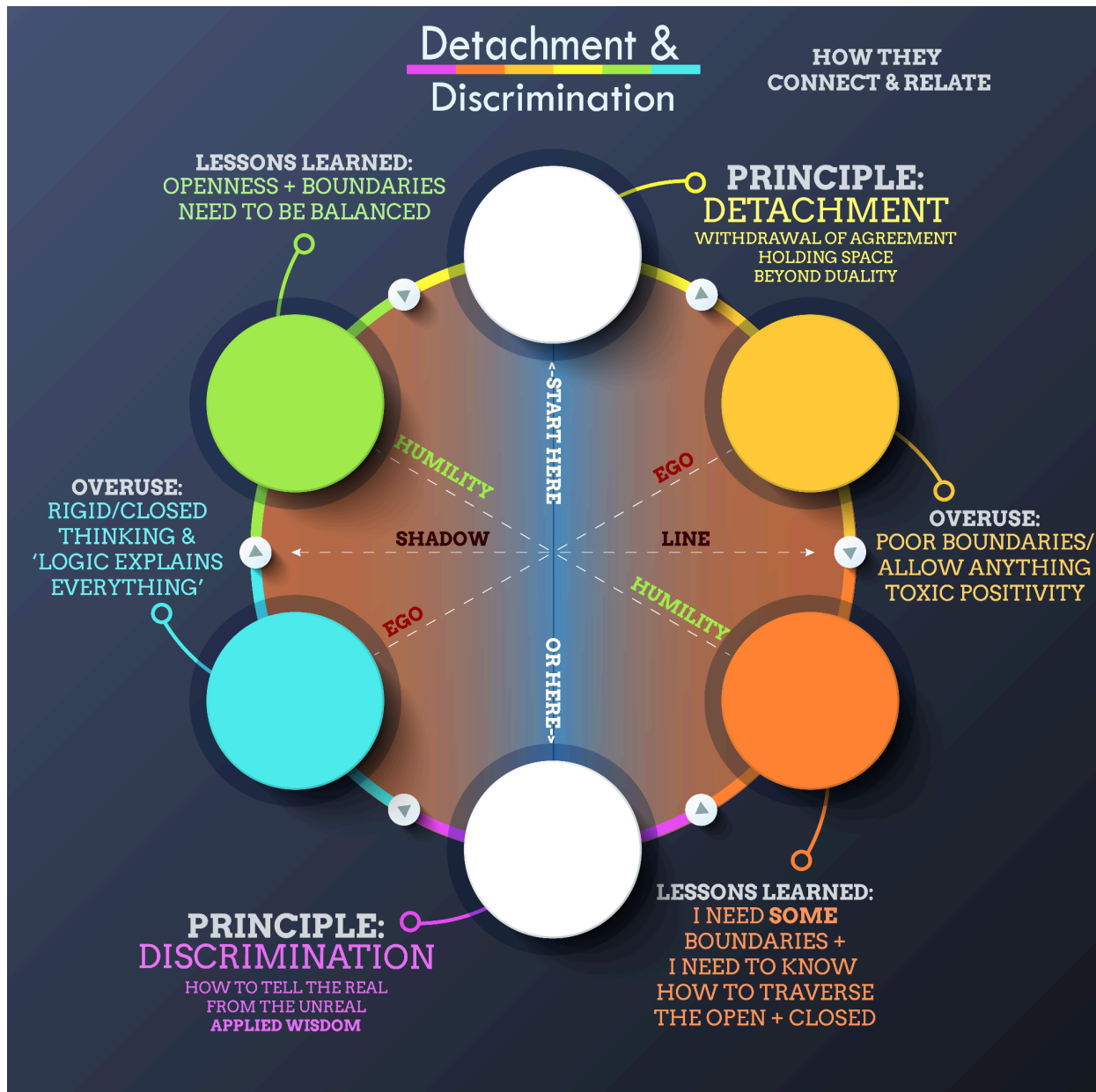
FILTERING BASED ON RELATIONSHIP TO ACTION/APPROPRIATE ACTION

To understand action, one must first examine the precepts that determine and inform Appropriate Action.

1. What Not To Do
2. The development of wisdom can be learned and taught intentionally

- a. Detachment
- b. Discrimination

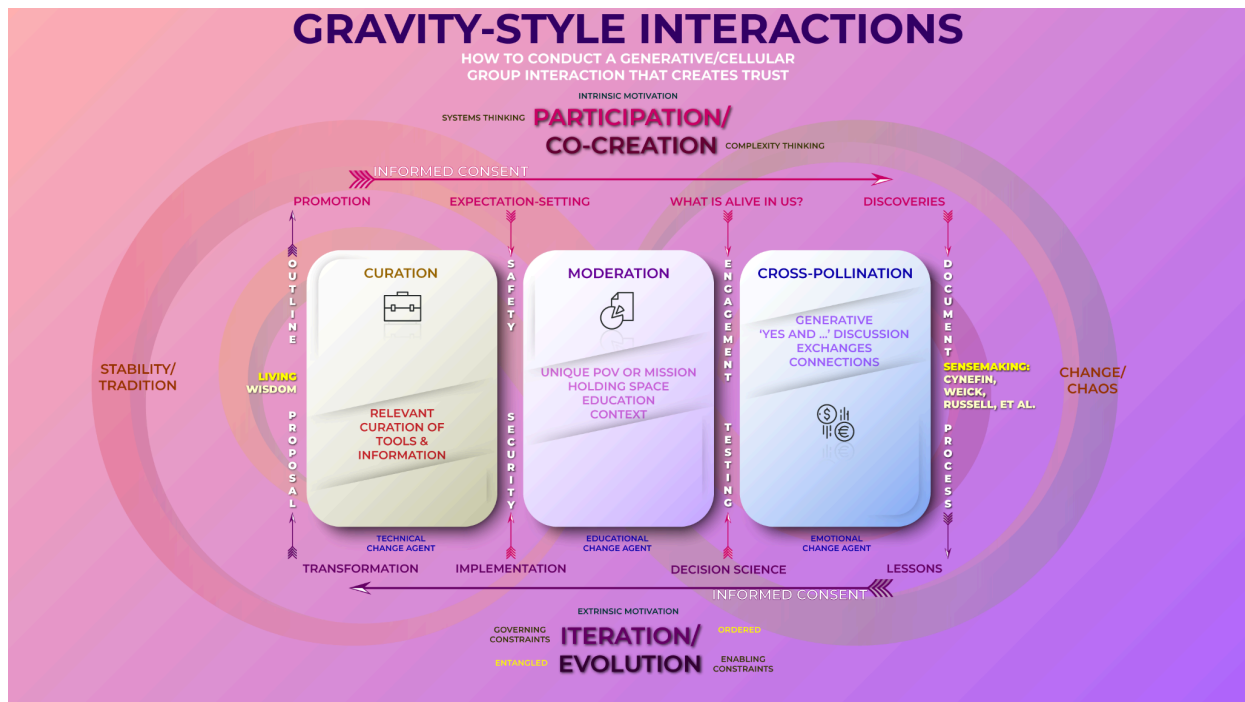
Here is a graphic describing the relationship between these two:



- 3. Volunteering For Difficulty
 - a. Specifically the difficulty of surfacing the hidden
- 4. Cheery Acceptance Of Difficulty
 - a. This is simple but not easy and it isn't supposed to be but all groups do better when there is transparency and clarity.
- 5. Symptoms Of Inappropriate/Appropriate Action
 - a. INACTION IN ACTION- Inappropriate

- i. Decision-making speed is a threshold condition, not a quality to be sought and rewarded.
 - ii. Hyperactivity is potentially a disqualifier if it was unthinking action that got you into this mess in the first place.
- b. ACTION IN INACTION- Appropriate
- i. Appropriate Action needs to have some criteria also.
 - 1. Knowledge Is Superior To Action
 - a. It is for this reason we put Informed Consent at the initial part of every approach to taking action. Notice the outline of this document- Reality first, then Consent second.

The priority given to consent is similar to my graphic around Interactions, shown here:



The narratives in this graphic are many and interrelated. The upcoming Gravity Leadership Training Course I am designing will unpack these narratives in an easier-to-understand format. I will also be teaching about this in my Devcon talks. The organizers are currently TBD about finalizing this.

Having said that you can see informed consent happens twice here. This fact should emphasize it's importance.

6. *Rewards should incentivize Appropriate Actions, not Swift or Decisive Actions.*
 - a. To this end, reading, training, and preparation in skillfulness is the primary reward *not* money.
 - b. If matching preparation with opportunity yields “luck,” then we can stack the deck of ‘getting lucky’ by focusing on preparation so the leaders, participants, contributors, and investors can develop their own growth and capabilities.
 - c. If matching preparation with opportunity yields “luck,” then we can stack the deck by training people to have a deep and abiding vision given to us by training Complexity Tolerance.
7. This graphic also shows the importance of and the centrality given to people who are moderators in relationship to curated content and the input and cross-pollination of an engaged and informed community.
 - a. In this case, I am giving away *my* money and my wealth, so it is upon me to be a skillful moderator and consider all the factors so that my money and wealth are appropriately dealt with.
 - b. The factors I am pointing out in this document are merely some common ones and may not be yours, but these approaches are focused on principles first, not merely whims or opinions.
8. DOING A POLARITY MAP
 - a. Per Beena Sharma’s excellent work here:
<https://integrallife.com/integrating-polarities-training/>

REFERENCES:

The Unseen Leader; Martin Gutmann

An Everyone Culture, Kagan & Lahey

[Social Welfare Work and Conceiving Universality in the Ishta-Devata](#)

<https://principlesyou.com/>