

Possibilities that are **YOU!**

Volume 10: Knowing



"Born Knowing"

by Alex Bennet
Mountain Quest Institute

This is Vol 10 in a series of 22 short books, what we call Conscious Look Books, that are conversational in nature, taking full advantage of the reader's lived experience to share what can sometimes be difficult concepts. We live in a world that is tearing itself apart, where people are out of control and wanting to control others, rebelling from years of real and perceived abuse and suppression of thought. Yet, this chaos offers us as a humanity the opportunity to make a giant leap forward. By opening ourselves to ourselves, we are able to fully explore who we are and who we can become. With that exploration comes a glimmer of hope as we begin to reclaim the power of each and every mind developed by the lived human experience!

These 22 concepts are part of the learning journey of which we are all a part, the Intelligent Social Change Journey (ISCJ). This is a developmental journey of the body, mind and heart, moving from the heaviness of cause-and-effect linear extrapolations, to the fluidity of co-evolving with our environment, to the lightness of breathing our thought and feelings into reality. Grounded in development of our mental faculties, these are phase changes, each building on and expanding previous learning in our movement toward intelligent activity.

These little books share 22 large concepts from the Profundity and Bifurcation of Change (which is written from an academic viewpoint). Each book is independent and includes seven ideas offered for the student of life to help us become the co-creators that we are. These books, available in soft cover from Amazon, support idea exploration, class discussion, other discussion groups or can be used as special occasion gifts.

Possibilities

that are **YOU!**

Volume 10: Knowing

by
Alex Bennet



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Opening verse by poet Cindy Lee Scott
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*The intuitive mind's eye
Sees far beyond images.
The perceptive listener
Hears beyond the spoken word.*

*The soul-reflective empath
Feels truth beyond emotions.
The discerning clairvoyant
Looks beyond appearances.*

*All of these senses combined
Embrace the river of knowing.*

,

-Cindy Lee Scott

Preface

This book is for YOU. Regardless of economic success or educational prowess, beyond cultural influences and habitual routines, YOU have been and continue to be a student of life. And since our time in this learning sphere is precious, the challenges and opportunities are both rapid and continuous, always offering new insights. YOU are a verb, not a noun. Forget what you were taught in grammar school!

Now, we live in a world of demanding challenges, where people and systems are rebounding from control, rebelling from eras of real and perceived suppression of thought. With the acceleration of mental development over the past century has come increased awareness of human capacity, with economic success in small bites for many and large bites for the few, and for some coming with an arrogance that says, “Look at me. I’m right, you’re wrong, and I’m not listening.”

Because of our Economy’s focus on the material, economic success begets economic success and the separation of wealth grows larger, flaming the difficulties of surviving in a CUCA world, that is, a world of accelerating change, rising uncertainty, increasing complexity, and the anxiety that comes with these phenomena.

Yet all of this **offers us, as a humanity the opportunity to make a giant leap forward.** By opening ourselves to ourselves, we are able to fully explore who we are. With that exploration comes glimmers of hope as we contemplate the power of each and every mind developed by the lived human experience!

As YOU move through your life of thoughts, feelings and actions—even when you have to repeat things over and over again as part of the experience—YOU are advancing toward the next level of consciousness.

Here's the bottom line. Everything that has been learned and continues to be learned is out there ... and as a student of life, YOU have access to it all. So often it is expressed in ways that don't make sense because of the language and media being used. It just isn't presented conversationally, and you don't have a chance to ask questions from your unique point of view.

So, these little books—which we refer to as Conscious Look Books—are specifically focused on sharing key concepts from *The Profundity and Bifurcation of Change* series and **looking at what those concepts mean to YOU.**

While this work on Knowing was originally developed for the U.S. Department of the Navy, it has also been included as part of earlier, larger

books, primarily as an appendix. This is the first time it is released on its own cognizance!

These books are conversational in nature, and further conversations are welcome. We invite your thoughts and questions, not guaranteeing answers because there is still so much to learn, but happy to join in the conversation. Visit Mountain Quest Inn and Retreat Center www.mountainquestinn.com located in the Allegheny Mountains of West Virginia or email alex@mountainquestinstitute.com

As my partner David reminds us: *Run with the future!*

Our gratitude to all those who take this journey with us, and a special thanks to the colleagues, partners, friends, family and visitors who touch our hearts and Mountain Quest in so many ways.

With Love and Light, Alex and David

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Introduction

Every decision—and the actions that decision drives—is a learning experience that builds on its predecessors by broadening the sources of knowledge creation and the capacity to create knowledge in different ways. For example, as a person engages in more and more conversations across the Internet in search of meaning, connections occur that cause an expansion of knowledge. As we are aware, *knowledge begets knowledge*. In a global interactive environment, the more that is understood, the more that can be created and understood. This is how our personal learning system works. As we tap into our internal resources, *knowledge enables knowing, and knowing inspires the creation of knowledge*.

The concept of “knowing” is not easy to define, since the word is used in so many different ways. We consider Knowing as a *sense* that is supported by our tacit knowledge. Tacit knowledge is that stuff that is within us but is difficult or impossible to express. Knowing is poetically defined as *seeing beyond images, hearing beyond words, sensing beyond appearances, and feeling beyond emotions*.

In this little book we provide a Knowing framework that focuses on methods to increase individual sensory capabilities. This Framework

specifically refers to our five external senses and to the increase of the ability to consciously integrate these sensory inputs *with our tacit knowledge*, that knowledge created by past learning experiences that is *entangled with* the flow of spiritual tacit knowledge continuously available to each of us. In other words, knowing—**driven by the unconscious as an integrated unit**—is the *sense* gained from experience that resides in the *subconscious* part of the mind AND the energetic connection our mind enjoys with the *superconscious*.

In response to a changing environment, the Knowing framework presented in this little book was first developed at the turn of the century for the U.S. Department of the Navy. There are a number of recognized basic truths that drove its development. These truths became the principles upon which the Knowing framework is based.

1. Making decisions in an increasingly complex environment requires new ways of thinking.
2. All the information in the world is useless if the decision-maker who needs it cannot process it and connect it to their own internal values, knowledge, and wisdom.
3. Each of us has knowledge far beyond that which is in our conscious mind. Put another way, we know more than we know we know. (Much of our experience and knowledge resides in the unconscious mind.)

4. By exercising our mental and sensory capabilities we can increase those capabilities.
5. Support capabilities of organizational knowing include organizational learning, knowledge centrality, common values and language, coherent vision, whole-brain learning, openness of communications, effective collaboration, and the free flow of ideas.

We begin our exploration.

[Your Thoughts]



Idea 1: There is a continuous loop between knowledge and knowing that informs your internal and external realities.

The subconscious and superconscious are both part of our unconscious resources, with the subconscious directly supporting the embodied mind/brain and the superconscious focused on tacit resources involving *larger moral aspects, the emotional part of human nature and the higher development of our mental faculties*. When engaged by an intelligent mind which has moved beyond logic into conscious processing based on trust and recognition of the connectedness and interdependence of humanity, these resources are immeasurable.

The graphic on the front cover of this book describes the *superconscious* with the terms spiritual learning, higher guidance, values and morality, and love. *Spiritual learning is defined as the process of elevating the mind as related to intellect and matters of the soul to increase the capacity for effective thought and action*. In a 2007 research study, there was a positive correlation between representative spiritual characteristics and human learning. This makes sense, of course, since growth is a life goal of spirituality.

The superconscious is also characterized as “pre-personality” to emphasize that there are no personal translators such as beliefs and mental models attached to this form of knowing. The flow of information from the superconscious is very much focused on the moment at hand and does not bring with it any awareness patterns that could cloud the decision-makers full field of perception.

In contrast, the memories stored in the *subconscious* are very much a part of the personality of the decision-maker, and may be heavily influenced by an individual’s perceptions and feelings at the time they were formed. Embodied tacit knowledge would be based on the physical preferences of personality expression while affective tacit knowledge would be based on the feelings connected with the personality of the decision-maker. For example, if there was a traumatic event that occurred in childhood that produced a feeling of “helplessness,” later in life when the adult encounters a similar situation, neuronal patterns might be triggered that reproduce this same feeling. While this feeling may have been appropriate for the child, it would rarely be of service to a seasoned, intelligent decision-maker.

Descriptive terms for the subconscious include life learning, memory, associative patterning, and material intellect. Associative patterning may be a new idea for you. The human mind is continuously

re-creating knowledge for the situation at hand. Knowledge exists in the human brain in the form of stored or expressed neural patterns that may be selected, activated, mixed and/or reflected upon through thought. Incoming information is associated with stored information. From this mixing process, new patterns are created that may represent understanding, meaning and the capacity to anticipate (to various degrees) the results of potential actions. Thus, knowledge is context sensitive and situation dependent, with the mind continuously growing, restructuring and creating increased organization (information) and knowledge for the moment at hand.

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INSIGHT: The mind is continuously growing, restructuring and creating increased organization (information) and knowledge for the moment at hand. All of this—which is largely tacit—is available to guide your decision-making and actions.

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The subconscious is an autonomic system serving a life-support function. This is where the initial personality, simple and by nature over-controlling, resides. The personality is designed for the first ten years of life to help ensure survival of the budding human and its developing self. Charged with self-maintenance, self-perpetuation and self-

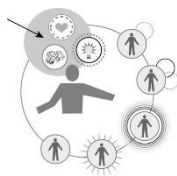
gratification, the personality does not have enough consciousness to understand who and what it is in relationship to that self or anything else. Yet, it serves as the unifier of all the factors of reality as well as the coordinator and integrator of relationships, uniquely suited to its interactive role as the process of physical life takes place between the organism and the environment. Rough and tough and focused on acting in the physical world, the personality is energy-based and able to manipulate energies because it is energy focused on keeping us alive, experiencing pleasure, protecting us, avoiding pain, and eliminating fear.

The processing of information coming through the senses is primarily done in the unconscious, which has on the order of 700,000 times more processing speed than the conscious stream of thought. And the unconscious is working around the clock! That being said, the human *subconscious* is in service to the conscious mind. It is not intended to dominate decision-making. The subconscious expands as it integrates and connects (complexes) all that we put into it through our five external-connected senses. That's the associative patterning process. *But it is at the conscious mind level that we develop our intellect and make choices that serve as the framework for our subconscious processing.*

The nominal graphic on the front cover shows the continuous feedback loops between knowledge

and knowing. Thinking about (potential) and experiencing (actual) effective action (knowledge) supports development of embodied, intuitive and affective tacit knowledges. Each of these has its own unique characteristics and plays a different role in learning and the implementation of tacit knowledge. We will explore these in the next idea.

[Your Thoughts]



Idea 2: The tacit knowledges support knowing, with all in support of consciousness.

In the graphic on the front cover, there are four tacit knowledges that support knowing: Embodied, Affective, Intuitive and Spiritual. We're going to briefly take a look at each of these.

Embodied tacit knowledge, also referred to as somatic knowledge, can be represented in neuronal patterns stored within the body. It is both kinesthetic and sensory. *Kinesthetic* is related to the movement of the body and, while important to every person every day of our lives, is a primary focus for athletes, artists, dancers, kids and assembly-line workers. A commonly used example is knowledge of riding a bicycle. *Sensory*, by definition, is related to the five senses of form through which information enters the body (sight, smell, hearing, touch and taste). An example is the smell of burning metal from your car brakes while driving, or the smell of hay in a barn. These smells can convey knowledge of whether the car brakes need replacing (get them checked immediately), or whether the hay is mildewing (dangerous to feed horses, but fine for cows). These responses would be overt, bringing to conscious awareness the need to take effective action and would drive that action to occur.

Intuitive tacit knowledge is the sense of knowing coming from inside an individual that may influence decisions and actions; yet the decision-maker or actor cannot explain how or why the action taken is the right one. Since the unconscious works around the clock with a processing capability many times greater than that at the conscious level, as the world grows more complex, decision-makers must depend more and more on their intuitive tacit knowledge. But in order to use it, decision-makers must first be able to tap into their unconscious.

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***INSIGHT:* Since the unconscious works around the clock with a processing capability many times greater than that at the conscious level, as the world grows more complex, decision-makers must depend more and more on their intuitive tacit knowledge.**

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Intuition can be thought of in terms of earned, revealed and controlled. *Earned intuition* is the part of intuition emerging from the subconscious that is connected to our experiences and discoveries. When we are focused at the conscious mental level, we are always exploring cause and effect and working backwards, which uses up time. Fortunately, this is not the case with unconscious processing, from which indicators in the form of intuition can emerge in the blink of an eye. The conundrum is that the

cognitive processes that give rise to intuition cannot be examined directly because they are not conscious, so we don't know exactly what they are. However, based on neuroscience findings,¹ there are some things that we DO know. For example,

1. **The unconscious brain is always processing.**
2. **The unconscious never lies.** Although the intuition coming from our unconscious may not be right, it is still what our unconscious perceives as truth based on what it has received from our experiences, thoughts and feelings.
3. **The unconscious produces flashes of insight.** Spurious memories can generate new ideas that combine in different ways to make new associations.²

Revealed intuition occurs when an individual is able to tap into the higher energy field of which we are a part, whether that is perceived as a consciousness field, Quantum field, God field or any of many other names for this field. Since our thoughts carry a frequency, when we focus our intent and attention in a specific area, thoughts of similar frequencies are attracted towards our minds. So, if we have achieved mental development in a specific field of knowledge, then we are attracting larger thoughts in that field into our awareness. This is one concept related to revealed intuition. Note that even if a person is able to access the higher energy fields and has brief flashes of intuition, without

development of the mental faculties in a related domain of knowledge—or the wisdom involved in translating a concept across domains of knowledge—it is difficult, if not impossible, to act on that intuitive flash. Further, because these flashes happen sporadically and the large number of insights possible from the experience is difficult to grasp, it is quickly forgotten.

When I was first writing that paragraph above, a colleague and friend called with whom I had discussed the importance of developing the mental faculties in support of the intuitive. After our hello's, she said that at lunch in a Chinese restaurant she had just received a fortune that read, "Intuition and knowledge walk hand in hand." Well said!

The good news is that in the human journey of growth—your journey—there are unending possibilities. One of those possibilities is **controlled intuition**, the ability to tap at will into the intuitional plane. You can turn intuitive thought on and off, just as you do mental thought! Well, at least, sometimes! When an individual can think through all three planes of existence, making sure that they are in equal balance, that is, neither physical nor mental wants or emotions separately driving through, that individual can develop controlled intuition.

The first step to turning on intuitional thought is to know that it can be done. This is a *rediscovering of the fullness of who we are, and*

opening and strengthening our connections to the field of consciousness. Second, you must have developed—and use—your lower mental mind in a balanced way. This balance refers to *how your learning is acted upon in service to others*, the larger ecosystem of humanity, and the world at large.

Third, you must have developed your upper mental mind, that is, developed conceptual thinking and *be ever seeking a higher level of truth in your thinking.* Fourth, you must have deepened your connections to others. If these aspects sound familiar to you, they are the same conditions that move us toward wisdom and manifesting intelligent activity!

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INSIGHT: In the human journey of growth there are unending possibilities, and one of those possibilities is the ability to tap at will into the intuitional plane.

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The Chinese gifted scholar Lao Tzu, who wrote the *Tao Te Ching* over 2500 years ago, urged leaders to discover themselves through fully sensing the world around them and reflecting deeply to develop our personal intuitive power. This personal power, or *Te*, is built up through an awareness and knowledge of the physical laws “as they operate both in the Universe and in the minds of others (Tao)” without using force, this power is then used to direct events through attitude instead of action, leading by guiding

rather than ordering or directing, and managing people by letting them act on you instead of you acting on them.

Affective tacit knowledge is connected to emotions and feelings, with emotions representing the external expression of some feelings. Feelings expressed as emotions become explicit. Feelings that are not expressed—perhaps not even recognized—are those that fall into the area of affective tacit knowledge. As incoming information moves through the amygdala, an emotional “tag” is attached. If this information is perceived as life-threatening, then the amygdala takes control, making a decision and acting on that decision before conscious awareness of a threat. Emotions impact every thought—even simple responses to information signals can be linked to multiple emotional neurotransmitters. Thus, affective tacit knowledge is attached to other types or aspects of knowledge. For example, when a person thinks about recent occurrences like an argument or a favorite sports team losing in the Rose Bowl, feelings are aroused.

Feelings as a form of knowledge have different characteristics than language or ideas, but they may lead to effective action because *they can influence actions by their existence and connections with consciousness*. When feelings come into conscious awareness they can play an informing role in decision-making, providing insights in a non-

linguistic manner and thereby influencing decisions and actions. For example, a feeling (such as fear or an upset stomach) may occur every time a particular action is started, which could prevent the decision-maker from taking that action.

Embodied, Intuitive and Affective tacit knowledges all draw from the subconscious, that is, the many experiences and vast learning that is part of your life. However, intuitive tacit knowledge also taps into the superconscious, and spiritual tacit knowledge is directly linked to the superconscious.

Spiritual learning was introduced in Idea 1, and, since learning is the acquisition of knowledge, it won't surprise you that the definition or description of spiritual knowledge uses a good many of the same words! Spiritual means "based on matters of the soul" and knowledge means "the capacity (now or in the future) to take effective action," which is a NOW way of saying what the philosophers said several thousand years ago, "justified true belief." To put those together, we also have to have a definition or description of the soul. Note that I say "definition or description," which is a way of telling you, I'm not sure of the "definition" of something. I mean, how right can any of us be about defining the soul? We can use the dictionary, and pull from our belief set, but how do we really know? So, we describe *soul* as the animating principle of human life in terms of thought and action, specifically focused on its moral

aspects, the emotional part of human nature, and higher development of the mental faculties.

While there is a knowing related to spiritual knowledge similar to intuition, this knowing does not include the experiential base of intuition, and it may or may not have emotional tags. The current state of the evolution of our understanding of spiritual knowledge is such that there are insufficient words to relate its transcendent power, or to define the role it plays in relationship to other tacit knowledges. Nonetheless, this area represents a form of higher guidance with unknown origin. That “unknown” leaves it open for you to add your own interpretation, your own belief set, without me imposing MY belief set on YOU, because YOU have the best answers for YOU!

Spiritual knowledge MAY be the guiding purpose, vision and values behind the creation and application of all of the tacit knowledges. It MAY also be the road to moving information to knowledge and expanding knowledge to pave the road to wisdom. There is a Conscious Look Book that focuses on wisdom. In the context of *this* little book, spiritual tacit knowledge represents the source of higher learning, helping decision-makers create and implement knowledge that has greater meaning and value for the common good. Whether embodied, affective, intuitive or spiritual in nature, tacit knowledge represents the bank account of the self.

The larger our deposits, the greater the interest, and the more we are prepared for co-evolving in a changing, uncertain and complex environment.

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INSIGHT: Whether embodied, affective, intuitive or spiritual in nature, tacit knowledge represents the bank account of self.

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When we recognize and use our sense of knowing—regardless of its origin—we are tapping into our tacit knowledge to inform our decisions and actions. These decisions and actions, and the feedback from taking those actions, in turn expand our knowledge base, much of which over time will become future tacit resources. Since our internal sense of knowing draws collectively from all areas of our tacit knowledge, the more we open to this inner sense, respond accordingly, and observe and reflect on feedback, the more our inner resources move beyond limited perceptions which may be connected to embedded childhood memories.

* * * * *

EXERCISE: *Sleep on It*

Sleeping on a question or problem can yield an answer the next morning. This is a particularly powerful way to access tacit knowledge.

STEP (1) Prime your conscious mind. Early in the evening, prior to going to bed, take a focused period of time to “brainstorm” with yourself. *Ask* yourself a lot of questions *related* to the task at hand. Reflect carefully on the questions and be patient. This is the process of active reflection.

STEP (2) Before going to bed, ensure that you have a pen and paper available right beside the bed, accessible without you getting up. Write the specific problem or question you want to address on this pad of paper.

STEP (3) Tell yourself, as you fall asleep at night, to work on that specific problem or question.

STEP (4) When you wake up the next morning, but before you get up, lie in bed and ask the same question, listening patiently to your own quiet, passive thoughts. Frequently, but not always, the answer will appear.

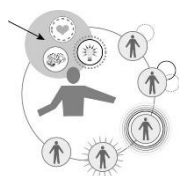
STEP (5) Write the answer down quickly before it is lost from the conscious mind (as with dreams).

Another aspect of this approach is useful when a group or team is tackling a difficult problem. It has been found that the answers from the team can be improved if, rather than acting on the quick responses, *let the team sleep on the problem* and review the answers they come up with in the morning. What happens is that while you sleep your

unconscious mind is processing the information taken in that day, keeping the valuable information and discarding that which doesn't make sense or is not important to you. It is also working on solutions to issues or problems that have come up that day. When the team gets back together the next day, there will be new ideas and thoughts, and a clearer vision of the best way ahead

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[Your Thoughts]



Idea 3: Of the three critical areas of Knowing, the first is “knowing our self,” learning to love and trust ourselves.

The Knowing framework encompasses three critical areas. The first is “knowing our self,” learning to love and trust ourselves. This includes deep reflection on our self in terms of beliefs, values, dreams and purpose for being, and appreciation for the unique beings that we are. It includes understanding our goals, objectives, strengths and weaknesses in thought and action, as well as our internal defenses and limitations. By knowing ourselves, we learn to work within and around our limitations and to support our strengths, thus ensuring that the data, information, and knowledge informing our system is properly identified and interpreted. Further, knowing ourselves means recognizing that we are social beings, part of the larger ecosystem we call *Gaia* (the living Earth) and inextricably connected to other social beings around the world, which brings us to the second critical element: knowing others.

We live in a connected world, spending most of our waking life with other people, and often continuing that interaction in our dreams! There is amazing diversity in the world, so much to learn and share with others. Whether in love or at war, people

are always in relationships and must grapple with the sense of “other” in accordance with their beliefs, values and dreams.

The third critical area is that of “knowing” the situation in as objective and realistic a manner as possible, understanding the situation, problem, or challenge in context. In the military this is called situational awareness and includes areas such as culture, goals and objectives, thinking patterns, internal inconsistencies, capabilities, strategies and tactics, and political motivations. The current dynamics of our environment, the multiple forces involved, the complexity of relationships, the many aspects of events that are governed by human emotion, and the unprecedented amount of available data and information make situational awareness a challenging, but essential, phenomenon in many aspects of our daily lives.

As we move away from predictable patterns susceptible to logic, decision-makers must become increasingly reliant on their “gut” instinct, *an internal sense of knowing combined with high situational awareness*. Knowing then becomes key to decision-making whether in your personal or professional life. The mental skills honed in knowing help decision-makers identify, interpret, make decisions, and take appropriate action in response to current situational assessments.

organization as a whole to gather information, generate knowledge, innovate, and to take effective action. This capacity is the foundation for effective response in a fast-changing and complex world.

Increasing our sensory and mental processes contributes to the “positioning” understood by the great strategist Sun Tzu in the year 500 B.C. when he wrote his famous dictum for victory: *Position yourself so there is no battle*. Today, in our world of organizations and complex challenges, we could say “Position ourselves so there is no confusion.”

By exploring our sense of knowing we expand our understanding of ourselves, improve our awareness of the external world, learn how to tap into internal resources, and increase our skills to affect internal and external change. The Knowing framework provides ideas for developing deep knowledge within the self and sharing that knowledge with others to create new perceptions and levels of understanding. Since each situation and each individual is unique, this framework does not provide specific answers. Rather, it suggests questions and paths to follow to find those answers.



Idea 4: The six cognitive capabilities, which work together, can be developed.

The concept of knowing focuses on the cognitive capabilities of observing and perceiving a situation; the cognitive processing that must occur to understand the external world and make maximum use of our internal cognitive capabilities; and the mechanism for creating deep knowledge and acting on that knowledge via the *self as an agent of change*. Each of these core areas will be discussed below in more detail and some exercises are provided.

The cognitive capabilities include observing, collecting and interpreting data and information, and building knowledge relative to the situation. The six areas are: listening, noticing, scanning, sensing, patterning, and integrating. These areas represent *means by which we perceive the external world and begin to make sense of it*.

Listening

The first area, listening, sets the stage for the other five cognitive capabilities. Listening involves more than hearing, a sensing greater than sound. It is a neurological cognitive process involving stimuli received by the auditory system. The linguist Roland Barthes distinguished the difference between hearing and listening when he said: “Hearing is a

physiological phenomenon; listening is a psychological act.”³ What this means is that there is a choice involved in listening in terms of a person *choosing* to interpret sound waves to potentially create understanding and meaning. There are three levels of listening: alerting, deciphering and understanding. Alerting is picking up on environmental sound cues. Deciphering is relating the sound cues to meaning. Understanding is focused on the impact of the sound. Active listening is intentionally focusing on who is speaking in order to take full advantage of verbal and non-verbal cues.

Exercises for Active Listening

In developing active listening, imagine how you can use all your senses to focus on what is being said. One way to do this is to role-play, imagining you are in the other person’s shoes and feeling the words. Active listening means fully participating, acknowledging the thoughts you are hearing with your body, encouraging the train of thought, and actively asking questions when the timing is appropriate.

The childhood game of pass the word is an example of a fun way to improve listening skills. A group sits in a circle and whispers a message one to the next until it comes back to the originator. A variation on this theme is Chinese Whispers where a group makes a line and starts a different message from each end, crossing somewhere in the middle

and making it to the opposite end before sharing the messages back with the originators.

Another good group exercise is a “your turn” exercise, where one individual begins speaking, and another person picks up the topic, and so forth. Not knowing whether you are next in line to speak develops some good listening skills.

The bottom line is that what we don’t hear cannot trigger our knowing. Awareness of our environment is not enough. We must listen to the flow of sound and search out meaning, understanding and implications.

Noticing

The second area, noticing, represents the ability to observe around us and recognize/identify those things that are relevant to our immediate or future needs. We are all familiar with the phenomenon of buying a new car and for the next six months recognizing the large number of similar cars that are on the streets. This is an example of a cognitive process of which we are frequently unaware. We notice those things that are recently in our memory or of emotional or intellectual importance to us. We miss many aspects of our environment if we are not focusing directly on them. Thus, the art of noticing can be considered the art of “knowing” which areas of the environment are important and relevant to us at the moment, and focusing in on those elements and the relationships among those elements. It is also

embedding a recall capability of those things not necessarily of immediate importance but representing closely related context factors. *This noticing is a first step in building deep knowledge, developing a thorough understanding and a systems context awareness of those areas of anticipated interest.* This is the start of becoming an expert in a given field of endeavor.

Exercise for Noticing

A classic example of mental exercises aimed at developing latent noticing skills is repetitive observation and recall. For example, think about a room that you are often in, perhaps a colleague's office or a friend's living room. Try to write down everything you can remember about this room. You will discover that despite the fact you've been in this room often, you can't remember exactly where furniture is located, or what's in the corners or on the walls. When you've completed this exercise, visit the room and write down everything you see, everything you've missed. What pictures are on the walls? Do you like them? What personal things in the room tell you something about your colleague or friend? How does the layout of furniture help define the room? (These kinds of questions build relationships with feelings and other thinking patterns.) Write a detailed map and remember it. A few days later repeat this exercise from the beginning. If you make any mistakes, go back to the room again, and as

many times as it takes to get it right. Don't let yourself off the hook! You're telling yourself that when details are important you know how to bring them into your memory. As your ability to recall improves, repeat this exercise focusing on a street, a building, or a city you often visit.

Scanning

The third area, scanning, represents the ability to review and survey a large amount of data and information and selectively identify those areas that may be relevant. Because of the exponential increase in data and information, this ability becomes more and more important as time progresses. As a sense, scanning represents the ability to reduce the complexity of a situation or environment by objectively filtering out the irrelevant aspects, or environmental noise. By developing your own system of environmental "speed reading," scanning can provide early indicators of change.

Exercise for Scanning

Scanning exercises push the mind to pick up details and, more importantly, patterns of data and information, *in a short timeframe*. This is an important skill that law enforcement officers and investigators nurture. For example, when you visit an office or room that you've never been in before, take a quick look around and record your first strong impressions. What feelings are you getting? Count stuff. Look at patterns, look at contrasts, look at

colors. Try to pick up everything in one or two glances around the room. Make a mental snapshot of the room and spend a few minutes impressing it in your memory. As you leave, remember the mental picture you've made of the room, the way you feel. Adding emotion is like giving gas to a thought; it enhances your memory. Impress upon yourself the importance of remembering this. This picture can last for days, or years, despite the shortness of your visit. Your memory can literally retain an integrated *gestalt* of the room. Realize that what you can recall is only a small part of what went into your mind.

Sensing

The fourth area, sensing, represents the ability to take inputs from the external world through our five external senses and ensure the translation of those inputs into our mind to represent as accurate a transduction process as possible. Transduction is the transfer of energy from one form to another. The human ability to collect information through our external sensors is limited because of our physiological limitations. For example, we only see a very small part of the electromagnetic spectrum in terms of light, yet with technology we can tremendously expand the sensing capability.

As humans we often take our senses for granted, yet they are highly-sensitized complex detection systems that cause immediate response without conscious thought! An example most

everyone has experienced or observed is a mother's sensitivity to any discomfort of her young child. The relevance to "knowing" is, recognizing the importance of our sensory inputs, to learn how to fine tune these inputs to the highest possible level, then use discernment and discrimination to interpret them.

Exercises for Sensing

Exercise examples cited above to increase noticing, scanning, and patterning skills will also enhance the sense of sight, which is far more than just looking at things. It includes locating yourself in position to things. For example, when you're away from city lights look up on a starry night and explore your way around the heavens. Try to identify the main constellations. By knowing their relative position, you know where you are, what month it is, and can even approximate the time of day. The stars provide context for positioning yourself on the earth.

Here are a few exercise examples for other senses. Hearing relates to comprehension. Sit on a park bench, close your eyes and relax, quieting your mind. Start by listening to what is going on around you—conversations of passersby, cars on a nearby causeway, the birds chattering, the wind rustling leaves, water trickling down a nearby drain. Now, stretch beyond these nearby sounds. Imagine you have the hearing of a panther, only multidirectional, because you can move your ears every direction and

search for sounds. Focus on a faint sound in the distance, then ask your auditory systems to bring it closer. Drag that sound toward you mentally. It gets louder. If you cup one hand behind one ear and cup the other hand in front of the opposite ear, you can actually improve your hearing, focusing on noises from the back with one ear and noises from the front with the other. How does that change what you are hearing?

Next time you are in a conversation with someone, focus your eyes and concentrate on the tip of their nose or the point of their chin. Listen carefully to every word they say, to the pause between their words, to their breathing and sighs, the rise and fall of their voice. Search for the inflections and subtle feelings being communicated behind what is actually being said. When people are talking, much of the meaning behind the information they impart is in their feelings. The words they say are only a representation, a descriptive code that communicates thought, interacting electrical pulses and flows influenced by an emotion or subtle feeling. By listening in this way, with your visual focus not distracting your auditory focus, you can build greater understanding of the subtleties behind the words.

There are many games that accentuate the sense of touch. An old favorite is blind man's bluff; more current is the use of blindfolding and walking through the woods used in outdoor management

programs. Try this at home by spending three or four hours blindfolded, going about your regular home activities. At first, you'll stumble and bump, maybe even become frustrated. But as you continue, your ability to manage your movements and meet your needs using your sense of touch will quickly improve. You will be able to move about your home alone with little relative effort, and you'll know where things are, especially things that are alive, such as plants and pets. You will develop the ability to *feel* their energy. Such exercises force your unconscious mind to create, re-create, and surface the imagined physical world. It activates the mind to bring out into the open its sensitivity to the physical context in which we live.

Patterning

The fifth area, patterning, represents the ability to review, study, and interpret large amounts of data/events/information and identify causal or correlative connections that are relatively stable over time or space and may represent patterns driven by underlying phenomena. These hidden drivers can become crucial to understanding the situation. This would also include an understanding of rhythm and randomness, flows and trends. Recall the importance of structure, relationships, and culture in creating emergent phenomena (patterns) and in influencing complex systems.

Exercises for Patterning

A well-known example of the use of patterning is that of professional card players and successful gamblers, who have trained themselves to repeatedly recall complicated patterns found in randomly drawn cards. To learn this skill, and improve your patterning skills, take a deck of cards and quickly flip through the deck three or four at a time. During this process, make a mental picture of the cards that are in your hand, pause, then turn over three or four more. After doing this several times, recall the mental picture of the first set of cards. What were they? Then try to recall the second set, then the third.

The secret is not to try and remember the actual cards, but to close your eyes and recall the mental picture of the cards. Patterns will emerge. After practicing for a while, you will discover your ability to recall the patterns—as well as your ability to recall larger numbers of patterns—will steadily increase. As you increase the number of groups of cards you can recall, and increase the number of cards within each group, you are increasing your ability to recall complex patterns.

Study many patterns found in nature, art, science, and other areas of human endeavor. These patterns will provide you with a “mental reference library” that your mind can use to detect patterns in new situations. Chess experts win games on pattern

recognition and pattern creation, not on the movement of individual pieces.

Integrating

The last area in the cognitive capabilities is integration. This represents the top-level capacity to take large amounts of data and information and pull them together to create meaning; this is frequently called sense-making. This capability, to pull together the major aspects of a complex situation and create patterns, relationships, models, and meaning that represent reality is what enables us to make decisions. This also includes the ability to integrate internal organization capabilities and systems.

While we have used the word “integrating” to describe this capability, recall that the human mind is an associative patterner that is continuously complexing (mixing) incoming information from the external environment with all that is stored in memory. Thus, while the decision-maker has an awareness of integrating, the unconscious is doing much of the work and providing nudges in terms of feelings and speculative thought. Our unconscious is forever our partner, working 24/7 for us.

In Summary ...

These five ways of observing represent the front line of cognitive capabilities needed to assist all of us in creative and accurate situational awareness and building a valid understanding of situations. To

support these cognitive capabilities, we then need processes that transform these observations and this first-level knowledge into a deeper level of comprehension and understanding. Those processes are the focus of Idea 5.

[Your Thoughts]



Idea 5: The six cognitive processes greatly improve our power to understand the external world.

Internal cognitive processes that support the cognitive capabilities introduced in Idea 4 include visualizing, intuiting, valuing, choosing, and setting intent. These five internal cognitive processes greatly improve our power to understand the external world and to make maximum use of our internal thinking capabilities, transforming our observations into understanding. We will briefly discuss each one, and then provide some exercises to help develop these processes.

Visualizing

The first of these processes, visualizing, represents the methodology of focusing attention on a given area and through imagination and logic creating an internal vision and scenario for success. In developing a successful vision, we must frequently take several different perspectives of the situation, play with a number of assumptions underlying these perspectives, and through a playful trial-and-error, come up with potential visions. This process is more creative than logical, more intuitive than rational, and wherever possible should be challenged, filtered, and constructed in collaboration

with other competent individuals. Often this is done between two trusting colleagues or perhaps with a small team. While there is never absolute assurance that visualizing accurately represents reality, there are probabilities or degrees of success that can be recognized and developed

Intuiting

The second supporting area is that of intuiting. By this we mean the art of making maximum use of our own intuition developed through experience, trial-and-error, and deliberate internal questioning and application. There are standard processes available for training oneself to surface intuition. Recognize that intuition is typically understood as being the ability to access our unconscious mind and thereby make effective use of its very large storeroom of observations, experiences, and information. In our framework, intuition is one of the four ways tacit knowledge expresses.

Empathy represents another aspect of intuition. Empathy is interpreted as the ability to take oneself out of oneself and put oneself into another person's world. In other words, as the old Native American saying goes, "Until you walk a mile in his moccasins, you will never understand the person." The ability to empathize permits us to translate our personal perspective into that of another, thereby understanding their interpretation of the situation and intuiting their actions. A tool that can be used to

trigger ideas and dig deeper into one's intuitive capability, bringing out additional insights, is "mind mapping." Mind mapping is a tool to visually display and recognize relationships from discrete and diverse pieces of information and data.

Valuing

Valuing represents the capacity to observe situations and recognize the values that underly their various aspects and concomitantly be fully aware of your own values and beliefs. A major part of valuing is the ability to align your vision, mission, and goals to focus attention on the immediate situation at hand. A second aspect represents the ability to identify the relevant but unknown aspects of a situation or competitor's behavior. Of course, the problem of unknown unknowns always exists in a turbulent environment and, while logically they are impossible to identify because by definition they are unknown, there are techniques available that help one reduce the area of known unknowns and hence reduce the probability of them adversely affecting the organization.

A third aspect of valuing is that of meaning, that is, understanding the important aspects of the situation and being able to prioritize them to anticipate potential consequences. Meaning is contingent upon the goals and aspirations of the individual. It also relies on the history of both the individual's experience and the context of the

situation. Determining the meaning of a situation allows us to understand its impact on our own objectives and those of our organization. Knowing the meaning of something lets us prioritize our actions and estimate the resources we may need to deal with it.

Choosing

The fourth supporting area is that of choosing. Choosing involves making judgments, that is, conclusions and interpretations developed through the use of rules-of-thumb, facts, knowledge, experiences, emotions and intuition. While not necessarily widely recognized, judgments are used far more than logic or rational thinking in making decisions. This is because all but the simplest decisions occur in a context in which there is insufficient, noisy, or perhaps too much information to make rational conclusions. Judgment makes maximum use of heuristics, meta-knowing, and verification.

Heuristics represent the rules-of-thumb developed over time and through experience in a given field. They are shortcuts to thinking that are applicable to specific situations. Their value is speed of conclusions and their usefulness rests on consistency of the environment and repeatability of situations. Thus, they are both powerful and dangerous. Dangerous because the situation or environment, when changing, may quickly invalidate

former reliable heuristics and historically create the phenomenon of always solving the last problem; yet powerful because they represent efficient and rapid ways of making decisions where the situation is known and the heuristics apply.

Meta-knowing is *knowing about knowing*, that is, understanding how we know things and how we go about knowing things. With this knowledge, one can more effectively go about learning and knowing in new situations as they evolve over time. Such power and flexibility greatly improve the quality of our choices. Meta-knowing is closely tied to our natural internal processes of learning and behaving as well as knowing how to make the most effective use of available external data, information, and knowledge and intuit that which is not available. An interesting aspect of meta-knowing is the way that certain errors in judgment are common to many people. Just being aware of these mistakes can reduce their occurrence. For example, we tend to give much more weight to specific, concrete information than to conceptual or abstract information.⁴

Verication is the process by which we can improve the probability of making good choices by working with trusted others and using *their* experience and knowing to validate and improve the level of our judgmental effectiveness. Again, this

could be done via a trusted colleague or through effective team creativity and decision-making.

Setting Intent

Intent is a powerful internal process that can be harnessed by every human being. Intention is the source with which we are doing something, the act or instance of mentally setting some course of action or result, a determination to act in some specific way. It can take the form of a declaration (often in the form of action), an assertion, a prayer, a cry for help, a wish, visualization, a thought or an affirmation. Perhaps the most in-depth and focused experimentation on the effects of human intention on the properties of materials and what we call physical reality has been that pursued for the past 40 years by physicist William Tiller of Stanford University. Tiller has proven through repeated experimentation that it is possible to significantly change the properties (ph) of water by holding a clear intention to do so. His mind-shifting and potentially world-changing results began with using intent to change the acid/alkaline balance in purified water. The ramifications of this experiment have the potential to impact every aspect of human life.

What Tiller has discovered is that there are two unique levels of physical reality. The “normal level” of substance is the electric/atom/molecule level, what most of us think of and perceive as the only physical reality. However, a second level of

substance exists that is the magnetic information level. While these two levels always interpenetrate each other, under “normal” conditions they do not interact; they are “uncoupled.” Intention changes this condition, causing these two levels to interact, or move into a “coupled” state. Where humans are concerned, Tiller says that what an individual intends for himself with a strong sustained desire is what that individual will eventually become.⁵ There is a Conscious Look Book on *Attention and Intention*.

While informed by Spiritual, the Embodied, Intuitive and Affective tacit knowledges are *local expressions of knowledge*, that is, directly related to our expression in physical reality in a specific situation and context. Connecting Tiller’s model of intention with our model of tacit knowledge, it begins to become clear that effective intent relates to an alignment of the conscious mind with the tacit components of the mind and body, that is Embodied, Intuitive, and Affective tacit knowledge. We have to *know* it, *feel* it, and *believe* it to achieve the coupling of the electric/atom/molecule level and magnetic information level of physical reality.

As we use our power of intent to co-create our future, it is necessary to focus from outcome to intention, not worrying about what gets done but staying focused on what you are doing and how you “feel” about what you are doing. Are we in

alignment with the direction our decisions are taking us? If not, back to the drawing board—that's looking closer at you, the decision-maker, and *ensuring that your vision is clear and your intent is aligned with that vision.*

In Summary ...

The five internal cognitive processes—visualizing, intuiting, valuing, choosing and setting intent—work with the six cognitive capabilities—listening, noticing, scanning, patterning, sensing, and integrating—to process data and information and create knowledge within the context of the environment and the situation. However, this knowledge must always be suspect because of our own self-limitations, internal inconsistencies, historical biases, and emotional distortions, all of which are discussed in the third area of knowing: The Self as an Agent of Change.



Idea 6: Your self takes deep emergent knowledge and uses it for personal learning and growth.

The third area of the knowing framework—the self as an agent of change—is the mechanism for creating deep knowledge, a level of understanding consistent with the external world and our internal framework. As the unconscious continuously associates information, the self as an agent of change *takes the emergent deep knowledge and uses it for the dual purpose of our personal learning and growth, and for making changes in the external world.*

Deep knowledge consists of beliefs, facts, truths, assumptions, and understanding of an area that is so thoroughly embedded in the mind that we are often not consciously aware of it. To create deep knowledge an individual has to “live” with it, continuously interacting, thinking, learning, and experiencing that part of the world until the knowledge truly becomes a natural part of the inner being. An example is a person who has good knowledge of a foreign language who can speak it fluently. This person would be able to *think in the language without any internal translation* and would not need their native language to understand that internal thinking.

In the discussion of self as an agent of change, there are ten elements that will be presented. Five of these elements are internal: know thyself, mental models, emotional intelligence, learning and forgetting, and mental defenses. These are discussed below.

Know Thyself. Alexander Pope, in his essay on man noted that: “Know then thyself, presume not God to scan; the proper study of mankind is man.”⁶ We often think we know ourselves, but we rarely do. To really understand our own biases, perceptions and capabilities, each of us must look inside and, as objectively as possible, ask ourselves: Who are we? What are our limitations? What are our strengths? What jewels and baggage do we carry from our years of experience? As we get caught up in everyday life, rarely do we *take ourselves out of ourselves and look at ourselves*. But without an objective understanding of our own values, beliefs, and biases, we are continually in danger of misunderstanding the interpretations we apply to the external world! Our motives, expectations, decisions, and beliefs are frequently driven by internal forces *of which we are completely unaware*. For example, our emotional state plays a strong role in determining how we make decisions and what we decide.

The first step in knowing ourselves is awareness of the fact that we cannot assume we are what our conscious mind thinks we are. Two

examples that most of us have experienced come to mind. The first is that we frequently do not know what we think until we hear what we say. Our biases, prejudices, and even brilliant ideas frequently remain unknown to us until pointed out by others or through conversations. The second example is the recognition that every act of writing is an act of creativity.

After awareness comes the need to constantly monitor ourselves for undesirable traits or biases in our thinking, feeling, and processing. Consciousness is our window to the world, but it is clouded by an internal history, experiences, feelings, memories, and desires. Seeking observations from others and carefully analyzing our individual experiences are both useful in understanding ourselves. We all have limitations and strengths, and even agendas hidden from our conscious mind that we must be aware of and build upon or control.

Mental Models. Part of knowing ourselves is the understanding of what mental models we have formed in specific areas of the external world. Mental models are the models we use to represent our own picture of reality. They are built up over time and through experience and represent our beliefs, assumptions, and ways of interpreting the outside world. They are efficient in that they allow us to react quickly to changing conditions and make rapid decisions based upon our presupposed model.

Concomitantly, they are dangerous if the model is inaccurate or misleading.

Because we exist in a rapidly changing environment, many of our models quickly become outdated. We then must recognize the importance of continuously reviewing our perceptions and assumptions of the external world and questioning our own mental models to ensure they are consistent with reality.⁷ Since this is done continuously in our subconscious, we must always question ourselves as to our real, versus stated, motives, goals and feelings. *Only then can we know who we are, only then can we change to who we want to be.*

The art of knowing not only includes understanding our own mental models, but the ability to recognize and deal with the mental models of others. Mental models frequently serve as drivers for our actions as well as our interpretations. When creating deep knowledge or taking action, the use of small groups, dialogue, etc. to normalize mental models with respected colleagues provides somewhat of a safeguard against the use of incomplete or erroneous mental models.

A subtle but powerful factor underlying mental models is the role of emotions in influencing our perception of reality. This has been extensively explored by psychologist and science journalist Daniel Goleman in his seminal book *Emotional Intelligence*.⁸ Emotional intelligence is the ability to

sense, understand, and effectively apply the power and acumen of emotions as a source of human energy, information, connection, and influence. It includes self-control, zeal and persistence, and the ability to motivate oneself. To understand emotional intelligence, we study how emotions affect behavior, influence decisions, motivate people to action, and impact their ability to interrelate. Emotions play a much larger role in our lives than previously understood, including a strong role in decision-making. For years it was widely held that rationality was the way of the executive. Now it is becoming clear that the rational and the emotional parts of the mind must be used together to get the best performance in organizations.

Much of emotional life is unconscious. Awareness of emotions occurs when the emotions enter the frontal cortex. As affective tacit knowledge, emotions in the subconscious play a powerful role in how we perceive and act, and hence in our decision-making. Feelings come from the limbic part of the brain and often come forth before the related experiences occur. *They represent a signal* that a given potential action may be wrong, or right, or that an external event may be dangerous. Emotions assign values to options or alternatives, sometimes without our knowing it. There is growing evidence that fundamental ethical stances in life stem from underlying emotional capacities. These stances create the basic belief system, the values, and often

the underlying assumptions that we use to see the world—our mental model. From this short treatment of the concept, it is clear that emotional intelligence is interwoven across the ten elements of the self as an agent of change.

Learning and Forgetting. Creating the deep knowledge of knowing through the effective use of emotional intelligence opens the door to two other equally important factors: learning and forgetting. Learning and letting go—in terms of “filing” away or putting away on the bookshelf—are critical elements of the self as an agent of change because they are the primary processes through which we change and grow. They are also the prerequisite for continuous learning, so essential for developing competencies representing all of the processes and capabilities discussed previously. Because the environment is highly dynamic and will continue to become more complex, continuous learning will be more and more essential and critical in keeping up with the world.

The mind doesn’t really “forget”, although neurons certainly do decay and die without use! However, since humans have limited processing capability and the mind is easily overloaded and tends to cling to its past experiences and knowledge, “letting go” becomes as important as learning. Letting go is the art of being able to let go of what was known and true in the past. Being able to

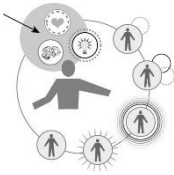
recognize the limitations and inappropriateness of past assumptions, beliefs, and knowledge is essential before creating new mental models and for understanding ourselves as we grow. It is *one of the hardest acts of the human mind* because it threatens our self-image and may shake even our core belief systems.

The biggest barrier to learning and letting go arises from our own individual ability to develop invisible defenses against changing our beliefs. These self-imposed mental defenses have been eloquently described by American business theorist Chris Argyris.⁹ The essence of his conclusion is that the mind creates built-in defense mechanisms to support belief systems and experience. These defense mechanisms are invisible to the individual and may be quite difficult to expose in a real-world situation. They are a widespread example of not knowing what we know, thus representing invisible barriers to change.

Several authors have estimated that information and knowledge double approximately every nine months, although I think it's even faster. The rate at the end of World War II was every 25 years. Then with the Internet, there was a shift in the growth of human knowledge from linear to exponential growth. In a report dated 2006, IBM Global Technology Services estimated that four years from then the world's information base would double in size every

11 hours. That meant 2010, and we are now considerably past that mark! No wonder the problems of saturation make our ability to acquire deep knowledge even more challenging. We cannot survive in this environment without learning how to filter data and information through vision, values, experiences, goals, and purposes using an open mind, intuition and judgment as our tools. This discernment and discretion within the deepest level of our minds provides a proactive aspect of filtering, thereby setting up purposeful mental defenses that reduce complexity and provide conditional safeguards to an otherwise open system. This is a fundamental way in which the self can simplify a situation by eliminating extraneous and undesirable information and knowledge coming from the external world.

The above discussion has identified a number of factors that can help us achieve an appropriate balance between change and our resistance to change. This is an important attribute: *not all change is for the best, yet rigidity begets antiquity*. This balance is situational and comes only from experience, learning, and a deep sense of knowing when to change and when not to change the self.



Idea 7: That same deep knowledge is used to make changes in the external world.

The previous idea addressed the self as an agent of change through internal recognition of certain factors that can influence self-change. Another aspect of change is the ability of the self to influence or change the external world. *This is the active part of knowing.* Once the self has attained deep knowledge and understanding of the situation and external environment, this must be shared with others, accompanied by the right actions to achieve success. We live in a connected world.

In the continuing discussion of self as an agent of change, there are five elements that enable self: modeling behaviors, knowledge sharing, dialogue, storytelling, and the art of persuasion. Each of these are described briefly below.

Role Modeling. The challenge becomes that of translating knowledge into behavior, thus creating the ability to model that behavior and influence others toward taking requisite actions. Role-modeling has always been a prime responsibility of leadership in the government as well as the civilian world. Having deep knowledge of the situation the individual must then translate that into personal behavior that becomes a role model for others to follow and become motivated and knowledgeable

about how to act. Effective role-modeling does not require the learner to have the same deep knowledge as the role model, yet the actions and behaviors that result may reflect the equivalent deep knowledge and over time creates deep knowledge in the learner—but only in specific situations. This is how you share the effectiveness from learning and thereby transfer implicit knowledge.

Knowledge Sharing. Wherever possible, of course, it is preferable to develop and share as much knowledge as possible so that others can act independently and develop their own internally and situation-driven behavior. When knowledge is shared it is multiplied, and there is an increase of creativity potentially leading to innovation through the bisociation of new ideas. This is the reason Knowledge Management and communities of practice and interest require management attention. However, since most deep knowledge is tacit, knowledge sharing can become a real challenge.

Dialogue. A third technique for orchestrating external change is through the use of dialogue. Dialogue is a process described by the theoretical physicist David Bohm to create a situation in which a group participates as coequals in inquiring and learning about some specific topic.¹⁰ In essence, the group creates a common understanding and shared perception of a given situation or topic. Dialogue is frequently viewed as the collaborative sharing and

development of understanding. It can include both inquiry and discussions, but all participants must suspend judgment and not seek specific outcomes and answers. The process stresses the examination of underlying assumptions and listening deeply to the self and others to develop a collective meaning. This collective meaning is perhaps the best way in which a common understanding of a situation may be developed as a group and understood by others.

Storytelling. Another way of creating change and sharing understanding is through the effective use of the time-honored process of storytelling. Storytelling is a valuable tool in helping to build a common understanding of our current situation as well as in anticipating possible futures and preparing to act on those possible futures. Stories tap into a universal consciousness that is natural to all human communities. Repetition of common story forms carries a subliminal message, a subtext that can help convey a deep level of complex meaning. Since common values enable consistent action, story in this sense provides a framework that aids decision-making under conditions of uncertainty.

Persuasion. Modeling behavior, knowledge sharing, dialogue, and storytelling are all forms of building understanding and knowledge. Persuasion, our fifth technique, serves to communicate and share understanding with others who have a specific conviction or belief and/or to get them to act upon it.

To change the external environment, we need to be persuasive and to communicate the importance and need for others to take appropriate action. The question arises: When you have deep knowledge, what aspects of this can be used to effectively influence other's behavior? Since deep knowledge is generally tacit knowledge, one approach is to learn how to transfer this to explicit knowledge.

Persuasion, as seen from the perspective of the self, gets us back to the importance of using all of our fundamental values, such as personal example, integrity, honesty, and openness to help transfer our knowing to others.

As can be seen, **all four forms of tacit knowledge inform knowing**. The Knowing framework seeks to engage our senses and hone our internal processing mechanisms to take full advantage of our minds/brains/bodies. By bringing our focus on knowing, we have the opportunity to move through relational, experiential, and cultural barriers that somewhere along the course of our lives have been constructed, and sometimes self-imposed. This, however, is not the case for many of the young decision-makers moving into the workplace.

What does this mean to me?

All right, let's get down to the bottom line here. This stuff is pretty good, and yes, some of it makes good sense. But what is my take-away? How can all this make a difference in my experience of life, in my job, in my relationships?

Let's bullet a few highlights, and you might reflect on how you might change your behaviors in response to each of these learnings.







The unconscious is in service to the conscious mind. It is at the conscious mind level that we develop our intellect and make choices that serve as the framework for our subconscious processing.



In the human journey of growth there are unending possibilities, and one of those possibilities is the ability to tap at will into the intuitional plane.



Whether embodied, affective, intuitive or spiritual in nature, tacit knowledge represents the bank account of the self. The larger our deposits, the greater the interest, and the more we are prepared for co-evolving in a changing, uncertain and complex environment

-  The five ways of observing represent the front line of cognitive capabilities needed to assist all of us in creative and accurate situational awareness and building a valid understanding of situations.
-  The six cognitive processes greatly improve our power to understand the external world.
-  The self as an agent of change *takes the emergent deep knowledge and uses it for the dual purpose of our personal learning and growth, and for making changes in the external world.*
-  The ability of the self to influence or change the external world is the active part of knowing.

When we talk about knowledge, we are talking about YOU! Since you are a verb, not a noun, learning every instant of life, YOU are creating knowledge every instant of life!

And that knowledge is interwoven with knowing as YOU create your life.

Look within ... YOU Know.

This volume of **Conscious Look Books** builds conversationally on the ideas presented in *The Profundity and Bifurcation of Change Appendix E: "Knowing."* Co-authors of the original text include David Bennet, Arthur Shelley, Theresa Bullard and John Lewis. Full references are available in the original text, which is published by MQIPress, Frost, WV (2017), and available as an eBook on www.amazon.com

Endnotes

¹ See Bennet, D., Bennet, A. and Turner, R. (2015). *Expanding the Self: The Intelligent Complex Adaptive Learning System*. Frost, WV: MQIPress.

² See Christos, G. (2003). *Memory and Dreams: The Creative Human Mind*. New Brunswick, NJ: Rutgers University Press.

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⁵ See Tiller, W. (2007). *Psychoenergetic Science: A Second Copernican-Scale revolution*. DVD from www.tillerfoundation.com

⁶ Pope, A. (1732-3/1994). *Essay on Man and Other Poems*. Dover.

⁷ See Senge, P. (1990). *The Fifth Discipline*. New York: Doubleday.

⁸ See Goleman, D. (1995). *Emotional Intelligence*. New York: Bantam Books.

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¹⁰ See Bohm, D. (1995). *Thought as a System*. New York: Routledge.

The Volumes in
Possibilities that are YOU!

All Things in Balance

The Art of Thought Adjusting

Associative Patterning and Attracting

Beyond Action

The Bifurcation

Connections as Patterns

Conscious Compassion

The Creative Leap

The Emerging Self

The Emoting Guidance System

Engaging Forces

The ERC's of Intuition

Grounding

The Humanness of Humility

Intention and Attention

Knowing

Living Virtues for Today

ME as Co-Creator

Seeking Wisdom

Staying on the Path

Transcendent Beauty

Truth in Context

Poetically, we might define knowing as *seeing beyond images, hearing beyond words, sensing beyond appearances, and feeling beyond emotions*. In this little book, we provide a Knowing framework that focuses on methods to increase individual sensory capabilities.

