

BluesNews

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"...Rather than treating our psychology like the unquestioned operating system (or OS) of our entire lives, we can repurpose it to function more like a user interface (or UI)—that easy-to-use dashboard that sits atop all the other, more complex programs. *By treating the mind like a dashboard, by treating different states of consciousness like apps to be judiciously deployed, we can bypass a lot of psychological storytelling and get results faster and, often, with less frustration.*

"Take, for example, one of the most common ailments of the modern world—mild to moderate depression. Instead of moping around, hoping for things to get better on their own, we can scan our UI and choose an alternate program to run. We could get on a treadmill (studies show exercise is effective for depression in all but severe cases), or get some natural sunshine (70 percent of Americans are deficient in vitamin D, which has a direct impact on mood), or practice meditation for fifteen minutes (a paper in the Journal of the American Medical Association found it as effective as SSRI's and without the side effects). None of these approaches require *thinking about our thinking*, but each of them can significantly shift our mood."

Occasionally, our work is best informed by insights from unrelated disciplines. Consequently, this edition of BluesNews features four short articles found on business sites on the internet (mostly LinkedIn).

BluesNews is late this month; I am hoping for a quicker, more timely publishing date in April. I am hoping my klutzy health issues are going to stay away for a while.

"... every fellowman is entitled to be regarded with decency and treated with dignity. Any educated citizen who seeks to subvert the law, to suppress freedom, or to subject other human beings to acts that are less than human, **degrades** his heritage, ignores his learning, and betrays his obligation."

John F Kennedy, Vanderbilt University, 1963

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The Power of a Glass of Water: Why Simple Acts of Thoughtfulness Matter Today

If a man speaks or acts with a pure thought, happiness follows him.

Gautama Buddha

At the beginning of a busy week, I boarded my flight from Los Angeles to Detroit and settled into an aisle seat, grateful that the client I was going to visit had agreed to pay for first-class travel. A young man in a charcoal-gray suit, with a neatly trimmed beard, hoisted his luggage into an overhead bin, folded his jacket neatly on top of his roll-on bag, and took the seat across the aisle from me. A female flight attendant took orders for drinks; I asked for water. The young man wanted nothing.

As the flight attendant was serving drinks to the passengers in first class, the people flying coach began to board. Among them was an elderly, frail-looking man with wispy white hair. He took the aisle seat in the first row behind the bulkhead separating the first-class and coach sections of the plane. When the attendant was finished taking care of those of us in first class, she paused near the man. Looking up, he asked her for a glass of water. The attendant explained that drinks were not served in the coach section until after takeoff.

He persisted, repeating his request again, saying, "I'm very thirsty. Can't you please get me a glass of water?" The attendant again refused to accommodate his request, using the same dismissive, rather official tone she had used in response to his first request. Her voice had a robotic quality to it—it was clear she did not care whether or not this older gentleman was thirsty—only that it was "against the rules" to provide a simple glass of water. I understood that she was following the airline's policy, but was nonetheless surprised and somewhat put off that she denied the elderly man's request. Others in the first-class section seemed perturbed and concerned as well; we looked at one another anxiously, searching for an ally, but no one got up or said anything to the attendant. Suddenly the young man across the aisle from me left his seat, went to the attendant's galley, and returned with a glass of water. He handed the glass of water to the man and returned to his seat, ignoring the glare of the attendant, who seemed dumbfounded and annoyed by his actions. The rest of us near the old man who witnessed the incident gave the young man a round of applause. Feeling relieved for the old man, but a bit ashamed that I didn't get him a glass of water myself, I vowed to myself that going forward, I would be as thoughtful and action-oriented as the young man was.

The second characteristic of a person with a caring mindset is being thoughtful. By thoughtful I mean that the person is attentive to others, considerate, unselfish, and helpful. When we place ourselves in another person's shoes, or see things from another's point of view, and then act for their benefit—when we are being empathetic—we are practicing what it means to be thoughtful.

During a trip to India, I was in a taxi in Calcutta, the capital of the Indian state of West Bengal, stuck in traffic. Once India's leading city, Calcutta has been in steady economic decline for many years. It is perhaps best known for its crowded, fetid slums, rickshaws—and Mother Teresa, who lived there. It is a chaotic, crazy place: the traffic, the noise, the colors, the jarring juxtaposition of the richest of the rich rubbing shoulders with the poorest of the poor. The city is a storm of sounds, smells, colors that assault your senses.

My taxi was inching along a street teeming with people. There was a Mercedes in front of us, a rickshaw behind us, a cow, an overcrowded bus, shouting vendors, and men on mopeds whizzing by on either side. A man clad in rags slept on a filthy blanket on the sidewalk. Through the window of the car I saw a naked child, seven or eight years old, reaching his hand in a street drain.

I asked my cabdriver what the child was doing.

The driver told me, "Sir, don't look at it. Just ignore it." I was flabbergasted that he referred to the young boy as "it."

I said, "No, no. I want to understand. What is he doing?" Once again he told me to ignore the child.



Frustrated, I said, "Just stop here."

I got out of the car and, using the local language, I asked the child what he was doing.

He said, "Sir, I'm just seeing if any food is passing through this drain."

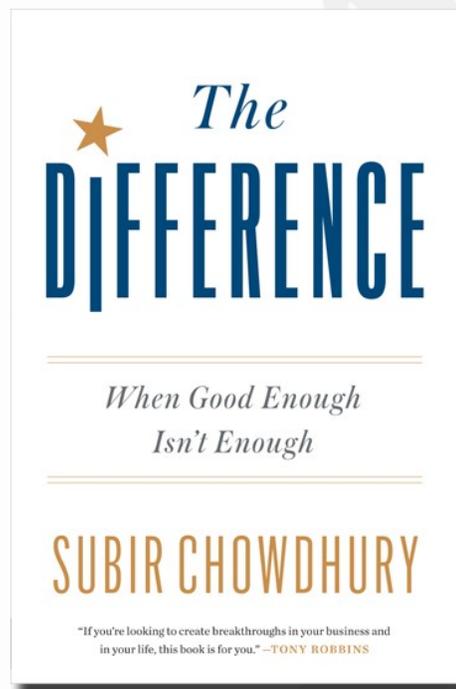
"What do you do with the food?" I asked. He said, "I dig it out, wash it, and eat it."

I was speechless. I did not know what to say. I was completely frozen for several seconds that seemed a lot longer.

When I regained my wits, I took the boy to a sweet shop nearby and told the man behind the counter, "Whatever this child wants, give it to him." He chose a few things, I paid for them, and then we parted. My taxi had not advanced very far and I got in again.

I did not think ahead before taking the child to the shop. It was an instantaneous reaction, much like the actions of the young man on the plane. Having witnessed extreme poverty during my childhood in Bangladesh, I knew that any human being, if they were hungry enough, might be forced to gather food from the gutter. If someone is starving and cannot afford anything to eat, and I can afford it, should I not help? Of course, I realize I cannot help to feed all of the hungry people in the world. But in that moment, it was my responsibility to help that child. Nothing more, nothing less. For that one moment I was able to have a small positive impact on the world around me, just as the young man on the plane that day made a difference to the elderly man.

I believe there are moments like that in everyone's day, although perhaps not so extreme or dramatic. Metaphorically, these are moments when a colleague, a friend, or a family member has a hand in a drain, searching for something they need in a difficult time, or who simply needs a "glass of water." Those moments are opportunities to act in a thoughtful way: to be attentive to others, considerate, unselfish, and provide comfort or aid.



Barbara, the wife of Kent, a good friend of mine, hurt her back, and given the pain, went to see a top back doctor. The doctor recommended surgery for a disk problem. She postponed the procedure for eight months, until the pain became so severe that she could not stand up straight. At that point her doctor, alarmed, told her, "Tomorrow morning, six a.m., you show up for surgery." The next morning he did the procedure.

Kent was in the waiting room while Barbara was in surgery. After forty-five minutes, the surgeon sent a nurse to tell him, "The operation will take another forty-five minutes, but the doctor will see to it that your wife's pain is gone."

After the surgery was completed, the surgeon came to the waiting room to tell Kent that all had gone well and that Barbara was in the recovery area. Kent and the doctor knew each other; they had friends in common and sometimes showed up at the same social events.

Kent told the doctor, "Thank you for letting me know that Barbara will be okay. Thank you for also sending the nurse to reassure me."

The doctor said, "Normally the kind of surgery I do can take four or five hours, sometimes more. So I try to keep the patient's family in mind. I know that they are concerned and that they worry. So I do my best to keep them informed."

Then Kent asked him the question that was on his mind. "Did you have the nurse come out especially for me, or is that something you always do?" And was the practice part of the doctor's training or a policy of the hospital? In other words, was this common among doctors?

With a smile, the doctor said, "No, it is not a policy of the hospital. Nor was it part of my training. I just feel it is the thoughtful thing to do—for all my patients, not just the ones I know personally."

Being thoughtful is a two-step process. The first step involves listening: at work, to your customers and your employees; at home, to your spouse and to your children; in your personal life, to your doctor, elders, trusted friends, or experts. A typical study on our ability to listen (there are many out there) suggests that we listen about 45 percent of the time we spend communicating with others. But results of such studies vary widely and depend on the group of people in the study. For example, a 1980 study of United States college students reported that they listen 53 percent of the time spent in communication with others, while a study conducted in 2006 reported the time spent listening was as little as 24 percent.

Despite the wide variations in results, it is clear to me that we can draw two conclusions. First, listening is the communication skill we use most often. Second, we are generally not very good at it. One study reports that the average person listens at only about 25 percent efficiency. A study of more than eight thousand people found that almost all of them believed they communicate as effec-

tively as, or more effectively than, their co-workers. But of course that is not possible; everybody cannot be average or above average.

Whatever the amount of time we spend listening, I think we can all agree that listening is a critically important skill, and that we can do better. If you don't listen to others, you cannot possibly be thoughtful. Yet most of us do not believe that we need to improve our listening skills; we overestimate our ability to listen purposefully and thoughtfully. We often mistake listening casually to someone speak as understanding what they're saying. Yet too often we're thinking about what we're going to say in reply when it's our turn to talk.

At the end of the day, our ability to truly listen to others is in our hands. We can all improve our ability to listen.

Listening to others purposefully involves not just hearing what they have to say, but trying to put yourself in their shoes. It involves empathy and understanding. Simply imagining that you understand what the other person is trying to say, without attempting to fully grasp why the other person is telling you what they are saying, does not demonstrate good listening skills. Yet I see this all the time in my consulting work. It is especially true of managers who are in other ways very smart people. They are so busy that they often don't fully hear what the other person is trying to communicate; as a result, they jump to conclusions about what is being said, when they really only have half the picture. Why? They didn't listen carefully enough, with purpose.

Two things define you:
Your **PATIENCE** when you
have nothing,
and
Your **ATTITUDE** when you
have everything.



QUALITY IS EVERYONE'S BUSINESS

The word "Quality" should mean more than a management tool that measures output of a company – and it can, if only we tap into the power of people to do the best that they can do – all of the time. Rather than see quality as a management process, I see it as a lifestyle choice – an underlying motive to work toward personal excellence.

For you to understand my approach to Quality, consider these four observations that I have made of companies and organizations that successfully sustain a high level of quality from the products and services that they deliver.

First, I am sure that everybody can appreciate how the execution of a "quality policy" should become a mindset; our attention to detail, our reaction to situations, our requirement of the 'quality' response. But consider that for the quality mindset to be sustainable, it cannot be delegated to "other people" or department to enforce. If we want the "mindset" itself to grow and become the underlying motive in all aspects of operations, then it must become embroidered into the very culture of the organization; right down to every individual involved.

When quality becomes everyone's responsibility, the choices they make will ultimately lead to long-term growth and prosperity for the organization.

This leads us to my second observation – how Quality touches everything that everybody does on a daily basis. Yes, products and services are indeed Quality issues, but it must also touch every conversation and interaction that we have with peers, subordinates, and leaders; every interaction that we have with co-workers, friends and family. Therefore, I am of the firm belief that to be a Quality organization and deliver a high level of Quality products and services, Quality must become a part of everything we do, what we

leave behind every day of our life, until it becomes a lifestyle choice, not just an afterthought.

My third observation is that when Quality is sustainable, when it produces tangible successes, it becomes a fulltime, committed responsibility from everybody in the organization. At this level, Quality is not just lip service; it is how we live on a daily basis. I challenge you to look around your organization today. Can you honestly say that all of your employees, co-workers, and suppliers directly or indirectly have an effect on the sphere of Quality? If the answer is yes, then Quality is a major factor driving the success of your organization. If the answer is no, then you must get the Quality message to entire universe of stakeholders who – in small and large ways – determine the level of Quality that comes from your organization. When quality becomes everyone’s responsibility, the choices they make will ultimately lead to long-term growth and prosperity for the organization.

My fourth observation is that people in a position of responsibility have a unique relationship to Quality. Whether they lead a team or a business or they are the head of a family, these people have a special duty to reinforce the message of Quality. They must constantly reinforce the importance of quality by carrying the message into every meeting and every encounter. They must also “walk the talk” by demonstrating through their own actions their commitment to Quality in all aspects of their lives – be it in the office, at home, or a casual encounter on the street



The Four Cornerstones for Change

August 2015

People gain the utmost commitment to Quality when they believe that change makes a difference.

Do you want to change your organization – to transform the rank and file members so that they WANT to achieve true Quality? Of course, you do – who doesn't?

But even the most perfect retraining process will fail if you do not gain commitment from the people whom you are asking to implement the change. I have learned that when companies impose rules and force a process on people without receiving their commitment to perform, they'll become resentful and fight change – even when they know that the transformation is worthwhile.

Whether it's government, education, business, or your family – when your aim is to bring about change, you must ask for the utmost commitment from every active member—including yourself. This is my experience with every client, without variation. I cannot ask a company to make such a change without knowing that everyone is 100% committed.

I came up with four fundamentals — what I call the “Four Cornerstones” – to help companies and organizations begin a sustainable transformation. These are the basic ground rules that can make the difference between a change process that fails, and one that leads people toward a highly adaptable change toward quality.

First Cornerstone: Say to yourself, “Quality is MY responsibility.” Say it out loud to articulate a clear pathway to change. Believe that quality is your actualized mission; that quality has ceased to be someone else’s problem. Quality must become your personal pursuit reflected in every aspect of your work. When quality is embroidered into your life as a belief, then your actions will take on new meaning.

Second Cornerstone: Everyone must accept that Quality involves ALL people, ALL the time. Your goal will be to “deputize” everyone in your organization to recognize problems and solve them. Arm them with the “belief” in quality. Get everyone on the same page by letting them know what's at stake. Everyone should treat every problem (or potential problem) as though they were burn-

ing fires.

Third Cornerstone: Adopt an "I-can-do-it-mindset." There is a straight line between the leader's policies and the behavior and attitudes of the employees that follow. If you want the transformation to be sustainable, instill confidence among your people that they are all problem solvers. Build on the belief that everyone owns responsibility for every problem and every success.

Fourth Cornerstone: One-size-fits-all policy-making does not work. While it is tempting frame a quality management policy that can be applied across the board to fit any and all situations, that method will fail. Worse yet, it is counter-productive! Individual response to quality can be very different from person to person. There are so many special cases and exceptions that any set policy itself becomes irrelevant the moment it is articulated. Therefore, doesn't it make sense to allow at least some individuality for our day-to-day mission in Quality?

I have seen situations where these Four Cornerstones have served as a catalyst for acculturation and change in entire companies. I have found that after the transformation begins, people tend to push each other along toward improvement. As people improve, they are encouraged to do more. At the end of the day, it isn't the process of change that's important. What is important is the belief that change is making a difference.

Subir Chowdhury is a management consultant and bestselling author. Hailed by the New York Times as 'the leading quality expert' and by the Business week as 'The Quality Prophet', he has been a world thought leader in quality management strategy and methodology for more than 20 years. He has authored 15 books on quality and management. As Chairman and CEO for ASI Consulting Group, LLC, he advises CEOs and Sr. Leaders of many of the world's largest corporations and organizations. Under his leadership ASI clients saved billions of dollars on process inefficiencies. He is known for his disruptive ideas on process improvement systems like LEO, Six Sigma and Design For Six Sigma (DFSS).

In 2005, in his international bestselling book 'The Ice Cream Maker', he introduced the revolutionized and very simplistic methodology LEO (Listen, Enrich, Optimize) and for one decade LEO helped all types of organizations on process and product efficiency. His latest contribution is "Quality is Everyone's Business" (QIEB) which takes the responsibility of quality management to everyone in the organization.

Subir's 15th book USA TODAY BESTSELLER 'THE DIFFERENCE: When Good Enough Isn't Enough' is just released on 21st February 2017 as a lead title of Crown Business, an imprint of Penguin Random House. The book already got advance praises from leaders and eminent thinkers from all over the globe. The book's main theme is anyone at any position at any organization can make a difference if she or he has the 'caring mindset'. It teaches what an individual should practice to develop 'caring mindset' so that she or he can make positive impact at workplace or home or community.

Stress less

1. Focus on what you can control;
2. Go for a walk;
3. Color;
4. Talk about it;
5. Breathe;
6. Look for opportunities in life's challenges;
7. Dance it out;
8. Treat yourself;
9. Reminisce about good times;
10. Ask for a hug;
11. Go to bed earlier;
12. Smile.

THIS IS WHAT TIBETAN MONKS AND NAVY SEALS HAVE IN COMMON AND HOW WE CAN USE IT TO OUR ADVANTAGE

(Published February 25, 2017, on LinkedIn, “The Weekend Essay” by Steven Kotler (Author, journalist, cofounder and director of research for the Flow Genome Project, cofounder at Rancho de Chihauhua.)

Abraham Maslow once famously said, “When all you’ve got is a hammer, every problem looks like a nail.” What he meant was, when it comes to problem-solving, we tend to get locked into using familiar tools in expected ways. The technical term for this is the Law of the Instrument. Give someone a hammer and, indeed, they’ll look for nails to pound. But present them with a problem where they need to repurpose that same hammer as a doorstop, or a pendulum weight, or a tomahawk, and you’ll typically get blank stares.



We may be facing a similar situation when it comes to our minds. At least as far back as the French Enlightenment and Descartes’s cogito ergo sum (I think, therefore, I am), we’ve relied on our rational selves—what psychologists call our “egos”—to run the whole show. It’s a Maslow’s hammer kind of reaction. Every issue we encounter, we try to solve by thinking.

And we know it’s not working. Even a quick glance at today’s dire mental health statistics—the one in four Americans now on psychiatric medicines; the escalating rate of suicide for everyone from ages ten to seventy-eight—shows how critically overtaxed our mental processing is these days. We may have come to the end of our psychological tether. It might be time to rethink all that thinking.

With the recent advancements in neurobiology, we now have options: Embodied cognition teaches us that how we move our bodies affects our brains and minds. AI therapy proves that our subconscious expressions can reflect our inner state more accurately than we do. Precognition demonstrates that we can anticipate how we’re going to feel and think in the future by tracking (and even altering) our biometrics in the present. Neurotheology integrates all of these findings and lets us reverse-engineer a whole host of non-ordinary states, just by working backward from our neurophysiology.

Rather than treating our psychology like the unquestioned operating system (or OS) of our entire lives, we can repurpose it to function more like a user interface (or UI)—that easy-to-use dashboard that sits atop all the other, more complex programs. By treating the mind like a dashboard, by treating different states of consciousness like apps to be judiciously deployed, we can bypass a lot of psychological storytelling and get results faster and, often, with less frustration.

Take, for example, one of the most common ailments of the modern world—mild to moderate depression. Instead of moping around, hoping for things to get better on their own, we can scan our UI and choose an alternate program to run. We could get on a treadmill (studies show exercise is effective for depression in all but severe cases), or get some natural sunshine (70 percent of Americans are deficient in vitamin D, which has a direct impact on mood), or practice meditation for fifteen minutes (a paper in the Journal of the American Medical Association found it as effective as SSRI’s and without the side effects). None of these approaches require thinking about our thinking, but each of them can significantly shift our mood.

Choices like these are available not just in our personal lives, but in our professional lives, too. Instead of nervously waiting for a job interview and obsessing about all the things that could go wrong, we can take a page out of Amy Cuddy's book and stand up, breathe deeply, and power-pose our way to lower cortisol, higher testosterone, and more confidence. Instead of using trendy leadership books and a new mission statement to fire up employees, we can follow ESADE's lead and use neurofeedback to heighten group coherence and prompt more productive strategy sessions.

But most of us, when challenged, will do none of these things. We'll think more, talk more, and stress more. We'll wait until after we feel better to go for that walk in the sun, rather than going for that walk in order to feel better. We'll wait until after we get that job offer to pump our fists and stand tall, instead of the other way around.

That's because, at first, reorienting from OS to UI can be downright disorienting. If I can change the "wallpaper of my mind" by deliberately shifting my neurophysiology—my breathing, my posture, my brainwaves, or any number of other interventions—what good are all those stories I've been telling myself? If I am not my thoughts, then who am I, really?

This idea, that our ego isn't the be-all and end-all, flourished in Asia for centuries before landing in California in the 1960's. Thoughts were illusions, the swamis and lamas maintained, and nirvana lay on the other side of ego death. But, for modern Americans, all those earnest (and sometimes addled) attempts to transcend the self didn't turn out to be that practical. To make sense of today's fast-paced world, we need our egos to navigate our relationships and responsibilities. We just don't need to use them like Maslow's hammer, turning everything around us into a psychological problem to beat on.

Instead, we can stay above our storytelling mind and simply monitor the knobs and levers of our neurobiology. And while this may seem far-fetched, top performers are already there. Tibetan monks can shut off their default mode network (or inner mind chatter) almost at will, SEAL snipers tune their brainwaves to the alpha frequency before locking on to targets, extreme athletes smooth out their heart rhythms right before dropping into a mountain or wave. They're deliberately doing an end run around their conscious minds. They're accessing more efficient and effective ways of being, and they're doing this exactly backward from how most of us have been taught.

Which brings us back to ecstasis. When we step beyond our conventional egos and experience the richness of altered states, it's essential to upgrade our software. Those monkey-suit personas we thought were us (until we suddenly realize they aren't) don't need to confine us or define us. "To diagnose . . . yourself while in the midst of action requires the ability to achieve some distance from those on-the-ground events," Harvard Business School professor Ron Heifetz maintains. "Getting on the balcony' . . . [provides] the distanced perspective you need to see what is really happening."

And this is what moving from OS to UI delivers: a better view from the balcony. When we consistently see more of "what is really happening," we can liberate ourselves from the limitations of our psychology. We can put our egos to better use, using them to modulate our neurobiology and with it, our experience. We can train our brains to find our minds.



YOU CAN CHANGE YOUR BRAIN

Think about this question: Do you have control of your brain? Really give it some thought. Please don't move forward until you've thought this through for a minute.

Now, our inclination is to answer something like: "Yeah! Of course. It's my brain that's in my body!" or "Who's brain would it be?!" Your brain assuredly belongs to you...but do you have control of it? Many of the world's brightest neuroscientists say "No" to some degree or another. In fact, statistics show that most of the time our brain is sort of on "autopilot."

Here are a couple examples:

1. You're on a diet and exercise routine, but for some reason – despite your better judgement and best intentions – you can't wean yourself off of the glazed donuts at the local grocery store.
2. You've promised yourself to stop with the negative, self-critical thoughts. But for some reason, they've seemed to proliferate even further.

These are just two off-the-cuff examples that you may or may not relate to. The underlying premise is this: we've all had thoughts that we wish we hadn't. At times, we've even acted on these thoughts despite our better judgement or knowledge.

The simple answer to the question, "Do we have control of your brain?" is "Yes and no." It'd be foolish to think that we have no control – after all, we do some of the things that we intend to. But we're on autopilot an awful lot of the time. Perhaps eating on autopilot, driving on autopilot, thinking mindlessly on autopilot, listening on autopilot, talking on autopilot, etcetera.

Why is this?

Quite simply, it's because the brain is "lazy" by default. The brain is incredibly complex and has evolved to find ways to operate more efficiently. The brain is also a pattern-recognizing machine – it's designed to tie abstract things together in order to make sense of the environment. This is why it's difficult to break out of habits once they've been established.

Without proper "training" the brain remains in autopilot mode a disproportionately large amount of the time. This is where our conscious mind comes in.

"Retraining" the mind doesn't have to be an elaborately complex process. In fact, by resolving to memorize four basic questions can simplify any challenge, problem or decision we face – big or small.

Every morning, commit to asking these four questions when facing a challenge/problem/decision.

1. WHAT IS REALLY IMPORTANT?

Ann Hermann-Nehdi, CEO of Herrman International and guest speaker at multiple TED conferences, calls this the "payoff" question because we're consciously programming why it is we're doing something in particular.

For example, many of us decide we want to "exercise more." This is an abstract concept that needs to be more concrete. What is important that makes us want to "exercise more"? Physical appearance? Lower cholesterol? To be a role model?

What is really important to you that makes you want to lose weight? Or get a promotion? Go back to school? Buy a home? Start a business? Etcetera. Don't allow the mind to lazily put this question off – providing substantive rationale for any challenge/decision/problem makes it much more likely that you'll see it through to the end.

2. HOW AM I GOING TO DO IT?

We have a tendency to say we're going to do something without forming any type of plan. To do so is actually very common. It is common because our brain has a devious way of avoiding responsibility.

Here's another example: we've decided to "look for a different job." Granted, this sounds simple enough – but how many people stay in the same job despite their misplaced intentions? Often times, the reason people do such is because they never had a plan.

So, how is this hypothetical person going to "look for a different job?" Carve out an hour or two each Saturday morning? Research companies that are hiring in the area? Network with people on LinkedIn/Facebook/Twitter? Freshen up the resume? Post to multiple job boards? Seek the knowledge of a recruiter/headhunter?

3. WHO IS GOING TO BE INVOLVED?

It's possible that the decision to take some kind of action won't involve anyone else but you. If this is the case, so be it. But it's advisable to at least contemplate the question of who is – or could be – involved in any decision and/or consequences of such a decision.

One mistake that people make when facing a challenge/problem/decision is overlooking those who are affected by said decision(s). Again, this is the brain's way of shirking any necessary but unwanted effort. To understand who is potentially involved in either the decision or consequence of a decision is to bypass possible complications that arise from someone else's perspective.

4. WHAT IF ____ HAPPENED?

In some instances, it is good to have a contingency plan in the event of the unfortunate. As an illustration, let us use the examples from earlier:

"I want to "I want to exercise more."

What if I got injured?

"First, I'd examine if some type of exercise would be possible. Second, in the event that I couldn't exercise, I'd cut back on some food types..."

"I want to look for a different job."

What if my spouse fights it?

"My spouse deserves a rational explanation for why I want a different job. I'll lay out my case and address any concerns."

Usually, we can anticipate what or who may be potential "obstacles" for potential decisions. If we anticipate a potential obstacle, depending upon the situation, it may be worthwhile to come up with an appropriate response.

Humour

Bert, at 75 years old, always wanted a pair of soft spike golf shoes like Freddie Couples, so, seeing some on sale after his round, he bought them. He was so delighted with his purchase, he decided to wear them home to show the missus. Walking proudly into the house, he sauntered into the kitchen and said to his wife, "Notice anything different about me?" Margaret at age 74 looked him over and replied, "Nope."



Frustrated as all get out, Bert stormed off into the bathroom, undressed and walked back into the kitchen completely naked except for the new golf shoes. Again he asked Margaret, a little louder this time, "Notice anything different NOW?" Margaret looked up and said in her best deadpan response, what's different? It's hanging down today, it was hanging down yesterday, and it'll be hanging down again tomorrow."

Furious, Bert yells out, "AND DO YOU KNOW WHY IT'S HANGING DOWN, Margaret.

Nope. Not a clue", she replied.

"IT'S HANGING DOWN, BECAUSE IT'S LOOKING AT MY NEW GOLF SHOES!

Without missing a beat, old Margaret replies, "You shoulda bought a new hat.

Professional Development / InService

Leamington
1st and 3rd Wednesday

Parkhill
2nd and 4th Wednesday

Sept 21

Sept 14

Oct 5

Sept 28

Oct 19

Oct 12

Nov 2

Oct 26

Nov 16

Nov 9

Dec 7

Nov 23

Dec 21 (Christmas Party?)

Dec 14 (Christmas Party ?)

2017

Jan 18

Jan 11

Feb 1

Jan 25

Feb 15

Feb 8

March 1

Feb 22

March (March Break)

March 8

April 5

March 22

April 19

April 12

May 3

April 26

May 17

May 10

June 7

May 14

June 21

June 14

