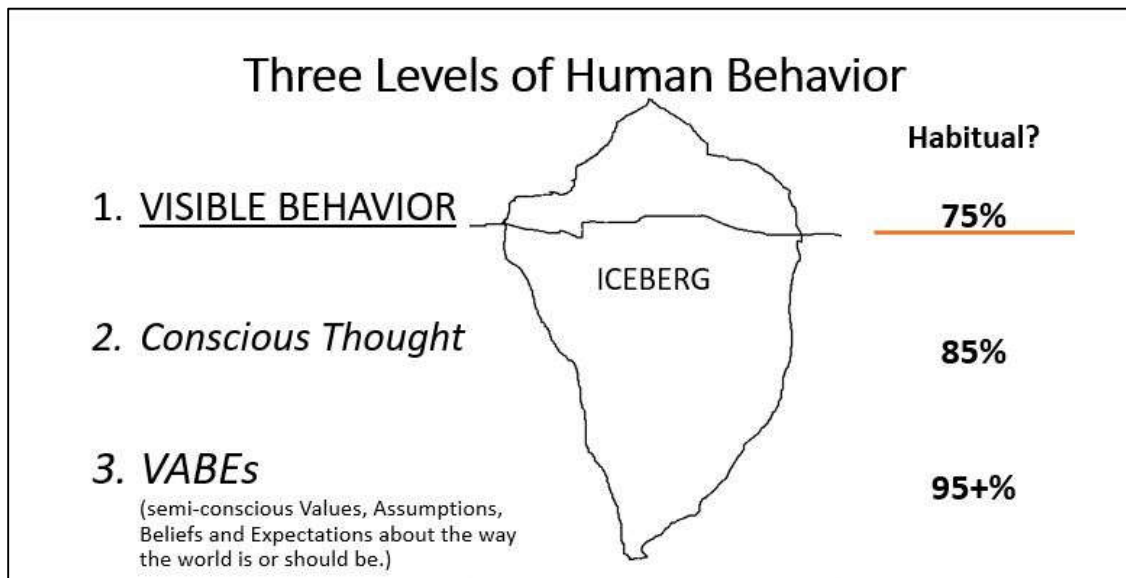


# VABEs

## One

1. Now, my child, my friend, as you watch the people around you, what do you see? How do you make sense of what people do?
2. First, let's discuss what you *can* see. Everything that people do, what they say and do, is visible behavior. Let's call that Level One behavior. Level One Behavior is what one can capture on film.<sup>i</sup>
3. In your experience, given all the people you've met in life, what proportion of people's Level One behavior would you estimate to be habitual? What's your guess?
4. By *habitual*, I mean, mindlessly repetitive. That is, they keep doing and saying the same things over and over again without thinking much about them.
5. Write your guess down. How much of people's visible Level One behavior is mindlessly repetitive?
6. Okay, hold on to that number for a minute.
7. Now, consider what I shall call Level Two behavior, conscious thought.
8. People think. We know that we think. But we don't share everything we think with other people. We decide what we want to tell other people about what we are thinking.
9. Of course, sometimes what we are thinking *leaks* into Level One visible behavior. We sigh, we frown, we roll our eyes, we shrug our shoulders, and by these signs, these leaks, others can infer what we are thinking.
10. And we cannot *see* what other people are thinking, so we can only estimate their mental behavior by what they say and do.
11. That said, given all the people you've met so far in life, how much of *the way people think* would you estimate to be habitual? In other words, how much do people think in typical or characteristic or predictable ways?
12. Hmm? Okay, hold that number for a moment.
13. Now, please consider Level Three behavior, our semi-conscious or pre-conscious Values, Assumptions, Beliefs, and Expectations *about the way the world is or should be*. Let's call them VABEs for short, okay? They are semi-conscious because we usually don't think about them; they have just become so much a part of how we do things that we don't think about them most of the time.
14. Whenever a person gets angry, he is having a VABE abrasion—that is, something happened that he didn't expect. Reality is not matching his VABEs; it is grinding against them.
15. When someone thinks another is rude, it is because they aren't behaving in the way the person expected. Rules about politeness are VABEs about the way people "should" behave.
16. In your experience, given all the people you've met so far in life, what proportion of people's VABEs are habitual? What's your guess?

17. I've asked businesspeople, area managers, country managers, functional managers, account managers—businesspeople of all kinds—from countries all over the world these questions.
18. On average their answers were 75%, 85% and 95%+ for Levels One, Two, and Three. Does that match your experience?
19. If these estimates are even *roughly* true, then we must acknowledge that people tend to be creatures of habit.<sup>ii iii</sup>



**Three Levels of Human Behavior** (Author)

20. There is ample evidence that people tend to be creatures of habit, and at Level Three at a very high level.
21. Pick a part of the planet and consider the relationships between people there.
22. Northern Ireland between Protestants and Catholics? Central Africa between Hutus and Tutsis? The Balkans between Christians and Muslims? The Levant between Jews and Muslims? The Northern Indian sub-continent between Hindus and Muslims? Tibet between Chinese and Tibetans? America between whites and blacks and Hispanics?
23. These conflicts and conflicts like them have been going on for centuries. How is it that one generation passes on to the next this hatred of “the Others?”
24. In other words, dear friend, what are the odds that anything you’ve read or listened to in this book will change what you do, what you think, or what you believe?
25. The odds are low. I know that. But because I believe that the perpetuated mythologies of the world have contributed to so much pain and conflict and sadness, I wanted to leave you an alternative point of view, a point of view based on research and science rather than on tribal traditions, ancient uninformed explanations of natural phenomena, and mystical stories with little or no basis in fact.

26. When a child is born anywhere in the world, it gets two “gifts.” The first is a set of genes. Half of these genes come from its father and half come from its mother.
27. You learned about genes in the book of *Genes*.

## **Two**

1. The second gift we receive at birth is an immediate immersion in other people’s VABEs.<sup>iv</sup>
2. A child at day one of its life is not thinking. The connections between its brain cells, the neurons, have not been made yet.
3. The baby cannot see at first, it cannot control its arms and legs, it cannot control its bowels, it cannot speak beyond crying or murmuring.
4. That said, the baby is experiencing some powerful influences in how it’s held, how it’s fed, how it’s changed, and whether or not it is warm and cuddled.
5. There are at least four basic issues that a newborn baby is experiencing.<sup>v</sup>
6. “When I’m wet, will I be changed?”
7. “When I’m hungry will I be fed?”
8. “When I’m cold, will I be made warm?”
9. “When I’m alone and afraid, will I be comforted and loved?”
10. Remember that a child at this age cannot ask these questions, it’s not thinking. It is just *experiencing* them.
11. If a child gets sufficient answers to these questions, it will likely grow up with a *whole* personality.
12. If a child gets insufficient answers to these questions, it may grow up with *holes* in its personality.
13. In the meantime, the neural-neural and neural-muscular connections that are repeatedly used become more familiar and comfortable to the child.
14. Gradually, over the course of several years, the child learns to control its arms and legs, to understand words spoken by those around it, to smile or frown and express its needs and feelings by choice.
15. Before long, the child experiences some things that may disturb it. When the child is weaned, it may be angry that the mother no longer offers her breast for feeding.<sup>vi vii</sup>
16. When the child is toilet trained, it may feel angry that the process was too soon or not to its liking.
17. The child begins to realize that it doesn’t always get what it wants. And what it wants is to be fed, to be changed (clean), to be warm, and to be loved.
18. So, my friend, what does a hole in someone’s personality look like? Consider Carla’s story.
19. Carla was 30 years old and about to graduate with a master’s degree in business. One day, she was very upset and decided to visit a professor at her school. She chose someone she didn’t know, oddly, but someone who had a sign saying “Safe Place” on his door.
20. When she arrived at the professor’s office, the door was partly open.

21. She poked her head inside the door and asked if she could talk with the professor. He did not know her, but he said, "Okay."
22. She went in and closed the door. Not a good sign.
23. She sat down in the chair and began to sob. Also not a good sign.
24. The professor said, "What's the matter?"
25. Carla said, "You don't know me, I never had you for class, but I'm graduating in two weeks with my master's degree. I just got the job I've always wanted, working for the company I've always wanted to work for, making more money than I ever thought I'd make."
26. "Hmmm," the professor said, waiting. "What's the problem?"
27. And Carla said, "I called my mother."
28. "My mother," she said, "is active in various volunteer organizations in our home city. She volunteers at the hospital. She's a member of the Garden Club. She is frequently mentioned in newspapers and interviewed on television and radio."
29. "So, I called her to tell her about my success, and within 15 seconds," she said sobbing, "she had turned the conversation from me to her."
30. "Wasn't I happy for her that she was going to be in the newspaper this weekend? Wasn't I happy for her that she had just been on television? Wasn't I happy for her that she was being elected president of the Garden Club?"
31. And then Carla said, sobbing, "It's been that way my whole life."
32. As you know dear friend, we can think much faster than we can speak. The professor's mind was whirling wondering what this woman wanted of him and at the same time thinking about what must have happened to her mother when *she* was a baby that she would have grown up to be so insensitive to her own daughter.
33. The professor wondered what kinds of "answers" to those four basic questions about hunger, wetness, cold, and love the mother got when *she* was a baby.
34. What do you think, my dear? Did Carla's mother get *sufficient* or *insufficient* answers to those questions?
35. My guess is that she got insufficient answers so that when she grew up, she had "holes" in her personality, holes that she tried to fill in by gathering the attention and acclamation of those around her—even her own child.
36. With these unconscious holes in her personality, she married and had a child, Carla.
37. And how did she parent?
38. We could imagine that she parented in a way unconsciously designed to give her the attention she didn't get when she was a little girl, that is, with the focus on herself rather than on her baby.
39. And how would this have been manifested?
40. She might have said things or if not said, *conveyed*, through behavior, messages like these:
41. "If you would toilet train sooner, my love, I wouldn't have to deal with this mess!"
42. "If you would clean up after yourself, I wouldn't have to do it!"

43. "You shouldn't interrupt me when I'm talking on the phone!"
44. "You should do your dishes, so I don't have to!"
45. "I'll change you when I'm good and ready to."
46. "I know you are hungry, but you will just have to wait a while until I'm ready to feed you."
47. "Stop crying; I'm trying to read over here!"
48. "Yes, that's lovely, my dear, but mommy's busy right now. I'll look at it/you later."
49. "I know your birthday is on Tuesday, but Mommy cannot do anything about it until Saturday, so you'll just have to wait."
50. "I'm busy now, come back later."
51. And how many times would these messages that focus on the needs of the mother rather than the needs of the child have been conveyed during the first six years of this child's life? Hundreds? Thousands?
52. So, by the time Carla reached 30 years of age and had reached the pinnacle of her professional success to date, what was her first thought? "Call mother."
53. Looking one more time for recognition, for awareness, for acknowledgment that she lives and breathes and is her mother's child.
54. And what did Carla get? "Nah, it's not about you, kiddo, it's all about me!"
55. Her mother didn't do this because she was mean or cruel, rather just because that's how she was raised.
56. Now, my friend, what's the danger here?
57. The danger is that this 30-year-old adult woman will marry, have a child, and parent it in the same way, focusing more on herself, on filling in the holes that are left in her because she didn't get what she needed when she was a child, asking the child to pay attention to her rather than the other way around.
58. This is the likely probability. But it is not the only possible outcome.
59. Some people react so completely to their childhood experiences that they do exactly the *opposite* of what and how they were brought up.
60. But those people are no freer of their parental upbringing than those who reproduce it. They are still living in *reaction* to their parenting.
61. The real challenge is to rise above, to *transcend*, one's upbringing by seeing it, understanding it, and then rationally deciding which parts of it were dysfunctional and which were functional and choosing what to *keep*, what to *lose*, and what to *add* to one's repertoire of behavior—including parenting.
62. This, one social scientist has declared, is the single most important, the number one question in life:
63. *Will you ever be anything more than a vessel transmitting the genes and VABEs of previous generations on to the next?*<sup>viii</sup>
64. Sadly, he said, the answer for most people is "no." I agree.

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# The Most Important Question in Life



Will you ever be anything more than a vessel transmitting the genes and VABEs from the previous generation on to the next?

Adapted from *The Evolving Self*, M. Csikszentmihalyi

## **The Most Important Question in Life** (author)

65. Most people, like mindless viral shells, simply re-create what was given to them and pass it on to the next generation.
66. This occurs largely because their parents taught them VABEs about what was good and bad, what was correct and incorrect, and what was laudable and what was despicable.
67. They didn't necessarily teach them verbally; much of what they taught was simply by behaving. They behaved, and the children watched, observed, and experienced their parents' VABEs.
68. Did you know, dear friend, that there are some *universal* VABEs that all people everywhere believe in and pass on regardless of where they were born and how they were raised?
69. For example, what parent in any part of the world does not believe "I *know* what's best for my child?"<sup>ix</sup>
70. What parent does not believe, "I have a right, nay even a sacred responsibility, to *tell* my child what's right for it?"
71. What parent does not believe, "I have a right, nay even a sacred responsibility to *punish* my child if it doesn't do what is right for it?"
72. Many if not most people grow up and simply accept those unspoken VABEs and use them in the way they parent, in the way they converse with others, and in the way they manage others.

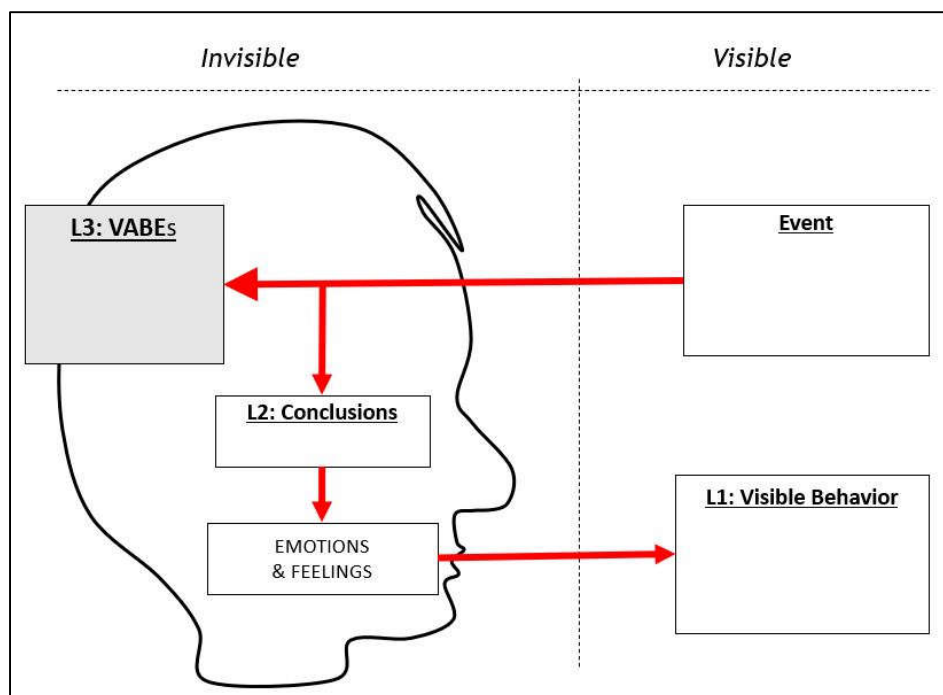
73. They assume that they know what's right for others, that they have a right to tell others what's right for them, and that they have a right to punish others if they don't do what's right for them.
74. If only they understood that these VABEs were not born with them but were *taught* to them.
75. Was Carla, at age 30, an adult? What do you think, my friend?<sup>x</sup>
76. Chronologically and physically, she was able to work, to support herself, and able to bear children. Emotionally, though it seems she had much more growing up to do.
77. I believe a person becomes an adult when and only when they are able to see and understand their upbringing, to recognize and understand the VABEs that they were taught, verbally and non-verbally, and then to rationally and functionally *choose* which of those things they consciously want to *keep*, which they want to *lose*, and which they want to *add* to who they are.
78. Such a person is on his or her way to becoming a person.
79. Such a person is enlightened.
80. Such a person is a mature adult and is living with awareness.
81. The person who has not done this yet is immature and is living outside-in in mindless obedience to and repetition of the scripts programmed into them by others.

### **Three**

1. If you accept, my friend, that people tend to be creatures of habit, that we have strong forces within us in the form of genes and VABEs, and that rising above and managing our habituality is possible, you have the beginning of maturity.
2. To become a mature, rational adult, however, you must learn to recognize VABEs.
3. Since we cannot see VABEs but only the Level One visible manifestations of those VABEs, we must learn to see the iceberg tips, the revealing signs of underlying VABEs.
4. Many VABEs are manifest in non-verbal Level One behavior.
5. When people sigh, roll their eyes, or shrug their shoulders, they are revealing their underlying VABEs; they are judging what's happening in the present moment.
6. If you watch people's nonverbal behavior as it relates to what's happening at the moment, you can learn a lot about what they value, assume, believe, and expect.
7. You can also "see" peoples' VABEs in what they say.
8. Whenever people say something is good or bad, they are revealing an underlying VABE.<sup>xi</sup>
9. Whenever people say something is right or wrong, they are revealing an underlying VABE.
10. Whenever people say something is necessary or not, they are revealing to you an underlying VABE.

11. When people praise or criticize, they are revealing an underlying VABE.
12. When people get angry at something, they are revealing an underlying VABE.
13. When people don't get angry at something, they are revealing an underlying VABE.
14. If you watch and listen for these little events, you will be able to see other people's VABEs much more readily.
15. Some of them may be simple, trivial, and peripheral such as "I like chocolate." Or "Blue is my favorite color."
16. Some VABEs may be mid-range in importance to people such as "People shouldn't cut in front of you on the highway."
17. Or "People should line up rather than pressing forward."
18. Or "Women should go first" or "Women should follow behind."
19. Or "You should take your shoes off when you enter the house."
20. Or "You should bathe *before* you get into the bathtub."
21. Or "You should give and receive gifts with two hands, not one."
22. Or "You should never show the bottom of your shoe to another person."
23. Or "You should obey your elders."
24. Other VABEs may be more central and therefore powerful, such as "Soccer is so important I'm willing to hurt other people over it."
25. Or "One should pray every morning."
26. Or "Only the people of my faith will be saved in the next life."
27. Or "There is life after death."
28. Or "People of the same sex should never marry or live together."
29. Or "You should respect and support life of any kind."
30. Or "You should never marry a person of another color."
31. Or "Your hair should be long to show your faithfulness."
32. Or "Your hair should be short to show your discipline."
33. Or "There is only one God."
34. Or "There is no god."
35. Whenever a person uses the word "should" there is an underlying VABE.
36. In fact, whenever a person uses the words "have to," "must," "really ought to want to," "good," "bad," "right," or "wrong," they are revealing to the mindful listener a VABE.<sup>xii</sup>
37. We all have hundreds and hundreds of VABEs. Some of them are functional, some of them are dysfunctional. We use those VABEs every second of life to assess and judge what's going on around us.





**How We Use VABEs to Assess the World Around Us**  
(author)

38. One of the most common and dangerous VABEs is “I’m right, and you are wrong.”
39. If one is not willing to review and discuss this VABE, one is not likely to be able to live well and peacefully with others.
40. One of most challenging things is to learn to recognize VABEs in ourselves.
41. Whenever we become angry, irritated, frustrated, we are responding to an internal VABE.
42. We may or may not know what that VABE is. People may say, “Why are you so angry?” and if you don’t know why, you likely have a VABE that is pre-conscious or semi-conscious to you.
43. When you are critical of others, you are expressing internal VABEs.
44. When you are critical of yourself, you are expressing an internal VABE.
45. And these VABEs, like all others, may be functional or dysfunctional. They may be helpful or hurtful even to yourself.
46. When you are happy, you are responding to an internal VABE about the way the world is or should be.
47. *Self-awareness*, therefore, is an important part of becoming a mature, rational adult and to managing our lives and who we are and who we will become. One scholar declares it to be the first of five important principles of effective leadership.<sup>xiii</sup>
48. Remember, my child, that our genetic gift also influences our feelings. Brain chemistry can have a large impact on how we feel.

49. It is important to learn about and understand how our feelings are a product of both our genetic brain chemistry and our underlying VABEs. <sup>xiv</sup>
50. Both of these we can manage. Both of these will manage us unless we are aware of them and choose to reverse that process.

## **Four**

1. If you have been able to see and clarify a person's VABEs, even your own, the next question is what can you *do* about it?
2. The first question is whether you or the other person can *confirm* your statement of the VABE in question.
3. You might say something like, "It seems to me that you believe if you want it done right, you need to do it yourself. Is that correct?"
4. If the person agrees with you, then that's the first step to mature leadership of others and self.
5. The second step is to analyze and discuss the functionality of the VABE. Does this VABE make sense when isolated and examined carefully. For example, "How likely is it in your mind that anyone could do *everything* that is necessary here to run this large company?"
6. This discussion will explore the functionality of the VABE. Forget whether it is "right" or "wrong." We already know that the other person has confirmed that they believe it to be true.
7. Now, the question is whether the other person has the courage to examine and discuss the functionality of their VABE. Does it work or not work in the world of action?
8. If a person, through discussion, comes to believe that their VABE is dysfunctional, that doesn't mean that they will change immediately. They may. They may not. Recognition of the dysfunctionality of a VABE is just the second step.
9. We are still creatures of habit, and it takes lots of effort to change our habits, even or perhaps especially our habits of thinking and believing.
10. If you identify dysfunctional VABEs in yourself, it may take some time to overcome your years of habitual conformity to those VABEs.
11. For example, if you believe that "you must clean your plate," you may eat more than you should, and this will be dysfunctional to your health.
12. If you believe that "I cannot tolerate it if I make mistakes," you may create depression in yourself.
13. If you believe that "I cannot stand it if my spouse leaves me," you may not see how your life could be happier and healthier alone or with another person.
14. So, recognition of your VABEs is an important first step. Understanding their functionality is the second step. That said, working to change your behavior, the third step, may well take concerted effort, determination, and even social support over a considerable time.
15. Do you have the courage to determine and explore your underlying VABEs?

16. By definition, what we have been doing is more comfortable for us. To change those habits, to decide who we want to be and then make that happen is a rare but powerful skill.
17. If you are trying to help others change their behavior, simply telling them to do something different may not, probably won't, work.
18. If you are powerful enough, you may be able to force people to do what you want. At least for a short time or on the surface at Level One. We saw this in the *Book of Conquerors*.
19. I think leadership, for example, involves a *voluntary* response. If you force people to conform to your expectations, you may be exercising power, but, in my book, you are not leading them.<sup>xv</sup>
20. Only when people *choose* to follow another, only when they choose to conform, can we say that the one in authority is leading.
21. If you are trying to get someone else to change what they do, telling them at Level One to change their behavior may not work. Frequently, it does not. Even with the typical tools of Level One influence—rewards and punishments—you may have to supervise constantly to ensure that people are doing what you expect.<sup>xvi</sup>
22. You might try Level Two techniques of logic, data, evidence, statistics, and science. Yet people who are “convinced” logically may not be fully committed because of their underlying VABEs. In fact, Daniel Kahneman received a Nobel Prize for the idea that people trust their beliefs **over** reliable evidence and verified data.
23. Working at Level Three to influence people is likely to be longer-lasting and require less supervision. Level Three techniques consist of clarity of purpose, clarity of vision, stories,<sup>xvii</sup> music, and symbols.
24. If you can get someone to see, understand, and work on changing an underlying but dysfunctional VABE, you are on the way to seeing lasting change in their behavior.
25. Whether that be someone else or yourself.

## Five

1. Even if you can identify underlying VABEs and get others to see and recognize them, you may not have a common ground for moving forward in functionality.
2. Many people have competing or conflicting VABEs.
3. Interestingly, the monotheistic religions tend to be the least tolerant. By believing that there is only one true god and that only through that god can mankind be saved, the world's great monotheistic religions have fomented conflict, wars, and carnage for centuries.
4. Polytheistic religions have been more tolerant by allowing people to believe in whatever gods they believe in without trying to change their religious VABEs.<sup>xviii</sup>
5. Those who hold VABEs such as “every knee must bow and every tongue confess that Jesus is the Christ,” or “non-believers must submit to Allah or

- die” or “God gave us this land, and we own it to the exclusion of others” create conflict and wars between them and those who don’t have similar beliefs.
6. The same is true of nontheistic or secular belief systems which claim that “there is only one pure race” or “you must conform to our government or die” or “power passes from father to son only.” These exclusive systems also create war and conflict and needless death and suffering.
  7. Throughout history, millions of people have been tortured, mutilated, and murdered because of these kinds of exclusive VABEs.<sup>xix</sup>
  8. Ironically, these egocentric VABEs have also made it possible for one-god and one-government systems to survive and thrive throughout history. When a system that tolerates competes with a system that doesn’t tolerate, the tolerant system is more likely to be absorbed and made extinct.
  9. Those who believe in kindness and tolerance are likely to be absorbed or wiped out by those who believe you must submit or die.
  10. But forcing people to adopt someone else’s VABEs only sows the seeds of future rebellion and war.
  11. Make no mistake, my friend. VABEs are very powerful. Our values, assumptions, beliefs, and expectations about the way the world is, or should be, drive our thinking and our behavior.<sup>xx</sup>
  12. Can you learn to see them in yourself and in others? Can you develop the skill to recognize them and then help others—and yourself—manage them?

## **Six**

1. You learned, my child, in the book of *Genes* that genes are tiny physical packets of information. You can see them under a very strong microscope. VABEs are also packets of information, but they are not physical, you cannot see them under a microscope.
2. One writer has created the word “memes” to mean non-physical packets of information.<sup>xxi</sup> Like genes, memes can be and are passed down from one generation to another.<sup>xxii</sup>
3. All VABEs are memes, but not all memes are VABEs.
4. Memes are concepts or ideas. The “stirrup” is a meme. It is the idea that we can put a loop or a bar or the front part of a shoe on a saddle to make riding a horse easier. The stirrup was invented by the Chinese sometime after the birth of Jesus. The idea eventually spread to Europe in the Middle Ages. This concept allowed knights wearing heavy armor to ride a horse much more stably—and changed the way Europeans could fight.<sup>xxiii</sup>
5. Memes like genes can spread or die out. Not all ideas are accepted and spread to others.
6. There are at least three kinds of memes.
7. Abstract or *name* memes define an idea. “Stirrup” is a meme in that it carries with it an idea about a class of things. A “chair” is a meme. Not everyone had the stirrup meme or the chair meme; some people rode horses without

stirrups, and some people sat on the floor or on mats. But as you and I know there are many kinds of stirrups and chairs. We could call these alleles like we did when we talked about genes. Each stirrup and each chair would be a phenotype, that is, one of the many variations or manifestations of that meme.

8. A place name is also an abstract or name meme.<sup>xxiv</sup> For example, there is no physical line on the ground between China and Mongolia or between Saudia Arabia and Yemen, but we think of the boundaries man has created to delineate or name those territories, and we say, “I am in such-and-such a place” or “I am not in such-and-such a place.”
9. The second kind of meme is a *value* meme. This is an idea about what is good or bad, right or wrong, acceptable or unacceptable. “Cannibalism is bad” is a value meme—one that most, but not all people accept.
10. The third kind of meme is a *conditional* meme. Conditional memes take the form of “if this happens, then that will occur.” Conditional memes are concepts that link one concept to another in a causal way. “If you touch fire, it will hurt” is a conditional meme.
11. Memes can be true or false. “God” is a name meme. “God is good” is a value meme. “If I pray to God, he will answer me” is a conditional meme.
12. We all have thousands of memes—all of which we have learned after we were born.
13. VABEs are a subset of memes. We can understand the “stirrup” meme, that is, what a stirrup is. We may or may not value stirrups, we may not assume stirrups exist, we may not believe in stirrups, and we may not expect stirrups to help us ride better.
14. The concept of VABEs is a meme that helps us understand better what kind of memes there are in the world and how they affect our behavior.

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<sup>i</sup> Clawson, *op cit.*

<sup>ii</sup> Duhigg (2012)

<sup>iii</sup> James, William, *Habit* (2015)

<sup>iv</sup> Clawson, *op cit.*, Miller (2008)

<sup>v</sup> Glasser, William, *Choice Theory*, HarperCollins, New York, 1999.

<sup>vi</sup> Klein, Melanie, *Love, Guilt and Reparation*, Free Press, New York, 2002

<sup>vii</sup> Miller, Alice, *The Drama of the Gifted Child: the Search for the True Self 3<sup>rd</sup> Edition*, Basic, 2008

<sup>viii</sup> Czsiksentmihalyi, Mihalyi, *The Evolving Self: A Psychology for the Third Millenium*, Harper Perennial, New York, 1994.

<sup>ix</sup> Glasser, *op cit.*

<sup>x</sup> Rogers, Carl, *On Becoming a Person*, Mariner, New York, 2012

<sup>xi</sup> Ellis, Albert, *A Guide to Rational Living*, Wilshire, Chatsworth, 1975.

<sup>xii</sup> Mager, Robert F., and Peter Pipe, *Analyzing Performance Problems or You Really Oughta Wanna*, Center for Effective Performance, Atlanta, 1997.

<sup>xiii</sup> Mintzberg, H., & Gosling, J. (2003)

<sup>xiv</sup> Buonomano (2012)

<sup>xv</sup> Clawson, *op cit.*

<sup>xvi</sup> Cialdini (2006)

<sup>xvii</sup> Loehr (2007)

<sup>xviii</sup> See Berger (2011) for a discussion of religion in society.

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<sup>xix</sup> <https://www.quora.com/How-many-people-have-died-because-of-religion>, May 2016

<sup>xx</sup> Gentile (2010)

<sup>xxi</sup> Dawkins (2006)

<sup>xxii</sup> Dawkins, Richard, *The Selfish Gene*, OUP Oxford, Oxford, 2006.

<sup>xxiii</sup> Brodie, Richard, *Virus of the Mind*, Hay House, New York, 2011.

<sup>xxiv</sup> Brodie, *ibid.*