



Influence  
Ecology

### MAP STUDY PAPER 9

Welcome to your ninth Mechanics and Practice Study. This program is reserved for those members of Influence Ecology who have successfully completed the Fundamentals of Transaction program, or other prerequisite study, and participation is by invitation only.

This program is a study in the fundamental science and practice of transacting powerfully in the marketplace.

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## MATERIALS REQUIRED

The following Book will be needed for this Study:

**Influence: Science and Practice** by Robert Cialdini

The following Paper is provided for your additional study (optional):

**John Dewey: The Pattern of Inquiry; excerpt from Logic: Theory of Inquiry** by John Dewey

## STUDY WORKSHEETS

Study Papers will include Worksheets. Please download and save the Study Worksheet that accompanies each Study Paper and follow the *Submission Instructions* outlined in the Worksheet.

## THE CONDITIONS OF TRANSACTION

The FOT Program introduced three fundamental models designed to assist in the embodiment of complex systems - the *Conditions of Life*; the unavoidable and immutable conditions each of us are transacting to satisfy – the *Transaction Cycle*; the series of moves made in every transaction – and *The Thirteen Steps*; a means to think accurately about the architecture of a satisfactory primary transaction.

We will now correlate these by introducing *The Conditions of Transaction*; the unavoidable and immutable *Conditions of Transaction* that satisfy a primary transaction. **The revelation here is that each move in the transaction cycle is itself a transaction cycle.**

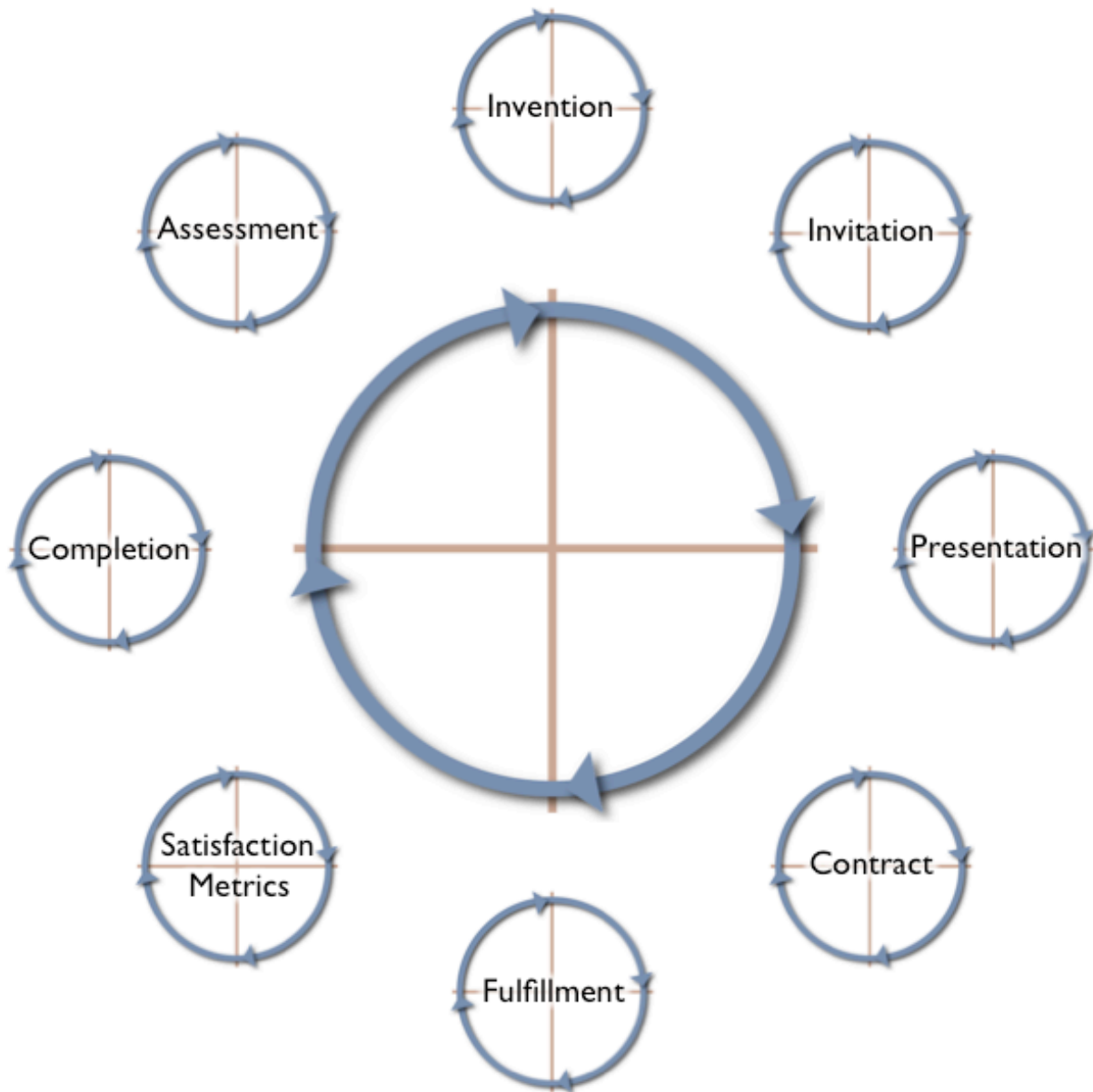
**This program's focus is the mechanics of each Condition of Transaction (see diagram below).**

We began in MAP Study 2 with the 'Condition of Transaction: Invitation' and with each Study Paper we will move clockwise around the Transaction Cycle. As an example, the articulation of the Condition of Transaction: Invitation for your own offer, will assist you in the:

Invitation of the Invitation  
Presentation of the Invitation  
Contract of the Invitation  
Fulfillment of the Invitation

Satisfaction Metrics of the Invitation  
Completion of the Invitation  
Assessment of the Invitation and  
(Re)invention of the Invitation

**Each Condition of Transaction will influence your thirteen steps and vice-versa. Each Study will influence, build and focus your entire offer over the next year and for many years to come.**



## INTRODUCTION TO BUILDING THE TRANSACTION FOR ASSESSMENT

### Facts to Inquiry

The *Transactional Phase **Assessment*** is a period of important reflection and study in the Primary Transaction Cycle. In this *phase*, meaningful and valuable assessments are made through the use of a process we identify as the *pattern of inquiry*.

The *pattern of inquiry* is an effective process of assessing any situation, from a simple problem or evaluation of a process, to a total reinvention of a primary transaction. The purpose of the *pattern of inquiry* in this study is to help guide your thinking and planning, in order to properly and accurately assess whether your transaction(s) can satisfy (or continue to satisfy) your specific aim(s).

It does not matter whether you are beginning with a new idea, a simple transaction, a highly complex breakdown or if you are reflecting on a complex set of transactions already underway – the *pattern of inquiry* we practice is one of the most effective tools you will find for evaluation and *assessment*.

The *Transaction for Assessment* is a ‘transaction within a transaction’ however, it requires some additional thinking due to the unique and important role it plays as the primary transaction completes its transition from objectivity to the high concepts and subjective domain of *invention*.

## MAPPING TRANSACTIONS

*Assessment* is a *condition of transaction*. A *condition of transaction* is an unavoidable and inescapable state or situation that exists in every transaction. Like our work in the Conditions of Life, *Conditions of Transaction* will be tended to or dealt with regardless of one’s awareness or knowledge of them.

Generally referred to as the ‘*moves and phases*’ of every transaction, the Conditions of Transaction are considered to be the necessary and fundamental elements that must be properly invented and built for transactions to function effectively and deliver our aims.

Each *condition of transaction* is built as a constitutive element of your *primary transaction*.

The *Transaction for Assessment* is a *condition* that must be tended to in order for your *primary transaction* to function properly.

You will build the *Transaction for Assessment* utilizing The Thirteen Steps as your guide, including the thinking required to *invent* the transaction completely when you arrive at *step eight*.

At step eight, you will *invent* all of the *moves and phases* of your *Transaction for Assessment*.

You will *invent* and construct the functions and narratives of *invitations for specific customers*<sup>1</sup>. These invitations are designed to compel those who can help you in your *inquiry* accept a formal *presentation* of your *assessments*.

You will make *presentations* and seek to gain the compliance of others to participate in your *assessments* and *inquiries*.

You will *invent* and seek to gain the *commitment* of others on whom you rely and whose help you need to accurately and deliberately *assess* the *transaction*. This is accomplished through a proper narrative of *contract*.

You will *invent* the *work* and *take* the *action* required to *fulfill* on the rigors of a deliberate and effective *Transaction for Assessment* using the *pattern of inquiry* as your guide.

Once you have done the *work* involved to *fulfill* on a proper *inquiry*, you will move the *Transaction for Assessment* into the *satisfaction metrics phase* where you will collect and, where appropriate, report the *results* produced to those accountable to confirm the *facts* of the *assessment*.

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<sup>1</sup> Keep in mind that most business applications and training in the *Current* focus predominantly on interacting with external “customers” – referring to those to whom we make offers. We remind you that when we refer to ‘customers’ we mean everyone involved in the transaction; external and internal relationships alike. This would include not only your clients, but also your co-workers, managers, employees, vendors, professionals, superiors, and strategic alliances. In other words, not just the ones who pay you, but the ones you pay, manage and work with every day.

The *Transaction for Assessment* transitions into the transactional move *complete* where the *results* produced are turned into the *facts* about the current situation of the transaction and then (if applicable) reported to the stakeholders, owners, managers, etc., who are accountable for the *primary transaction*.

When *complete*, the *Transaction for Assessment* provides the basis for the thinking and acting required of any *ambitious adult* to effectively *assess* whether or not the current *primary transaction* should move forward or not, and if so, how to move it forward with power and ambition.

If the Primary Transaction moves forward, this work will have provided you with the proper and necessary thinking to support the transition of the Primary Transaction into the next *transactional move – invent* – where you will *invent* (or reinvent) all of the moves and phases as part of your overall work using the Thirteen Steps.

To *map* a transaction means that you have done the work and taken the action required to be able to articulate all of the *moves and phases* for each of the Conditions of Transaction for a primary or complex transaction.

The well-articulated and thoughtful *inquiry*, on which the *Transaction for Assessment* is built, provides the leaders of any enterprise the most powerful, transactional and effective means to speculate on *future possibilities*.

When properly constructed, each *condition of transaction* works in harmony and in a co-constitutive and cooperative dynamic to ensure the greatest opportunity for achieving one's aims.

## COMPLETE TO ASSESS

### Facts into Inquiry

As the transaction transitions from the Move *complete* to the Phase *assessment*, certain *facts* and *judgments* are reported or conveyed to the person or people who is/are accountable for the enterprise. Typically this would be the principal managers and stakeholders (owners) of the transaction or enterprise in order to properly *assess* whether the transaction should move forward as is, or whether it should be reinvented or exhausted.

*Judgments* are authoritative opinions in the form of narratives that people hold about the current *facts* of a given situation, or in our case a Primary Transaction. Proper judgments are made by qualified authorities of the *facts* that exist as the Primary Transaction completes a cycle. Given that *facts* are used in the *completion* of transactions, no narratives or consideration of 'possibilities' should be present or accepted.

*Judgments* about specific results that impact the viability, worth and other important variables and aspects of the Primary Transaction itself are the proper speech acts that result from the previous transactional move *complete*. These *judgments* ought to be made by those whose role it is to offer qualified feedback on the current condition of the transaction. Qualified judgments and verdicts about the viability of continuing to take certain action or continuing to do the kind of work currently underway are to be expected.

These *judgments*, in all of their varied forms, are "best guesses" and assumptions delivered, ideally, by personalities whose competencies reside in evaluating the past – your Judge(s). They have taken the results produced in the transaction and converted them into the *facts of the transaction*. When relayed in the proper and effective format, they offer stakeholders to the transaction the kind of information and *facts* needed to think accurately about the current condition and future *possibilities* of the transaction or enterprise during the *transactional phase of assessment*. (See the Study on the *Transactional Phase – Complete*.)

*Judgments*, based on the best information at the time – the facts as known currently, often arrive for *assessment* in the form of and/or include assumptions, considerations, warnings, or cautions about the validity or value being produced. They are not accompanied by ideas for how to solve a problem (necessarily), rather they tend to be pointed toward specific issues, concerns or breakdowns.

The *judgmental* air and tone most often recognized in the narrative of the *transactional move Complete* now shifts to a more subjective narrative of reflection, inspection, and speculation; the narratives one might expect from an *ambitious adult* who seeks to evaluate the *facts* of the transaction and the many facets of them, to make the proper and accurate *assessments* about moving the transaction forward or not.

The attitude and mood of the *transactional phase Assessment* is best described as one of optimism for 'how one might make the transaction work' rather than the more critical attitudes and moods of *judgment* found in the *transactional move Complete*.

*Assessment* is a *transformational Phase*, so it is important to think accurately; being careful not to allow the highly subjective, high concept narratives that dominate the thinking and acting of an *Inventor* to completely overshadow the process. **Accurate thinking** is required here. Keep in mind that *inventors* are to 'reach back' and take the *judgments and facts* away from those who hold the roles in the *move Complete* and as a result, the *judgments and facts* must be formatted and presented in a way that primes and provides the most accurate thinking possible.

## ASSESSMENT AND INQUIRY

The commonsense definition of 'assessment' is akin to an evaluation, review or critique. In economic terms an *assessment* is considered a valuation of such things as property, a business enterprise, assets, profits, etc.

Generally, 'inquiry' means to question; seek information, knowledge or truth about a given subject or situation.

We have referred to *inquiry* in our previous studies to describe the narratives and processes associated with the activity of seeking and examining the facts, judgments, information, and available knowledge to which we have access, in order to think accurately about our current transactions. We have simplified 'accurate thinking' to mean 'facts as sufficient evidence to make true or false a proposition; and consider facts in two classes: the important and the unimportant, or the relevant and the irrelevant.'

In this Study, we take a much more specific and specialized approach to *inquiry* as the fundamental principle on which we will build the *Transaction for Assessment* for our Primary Transaction.

## INQUIRY AND EDUCATION

We draw heavily on the work of American philosopher and educator John Dewey for much of our study and thinking in this Phase.

*Human beings are always learning, always transacting and rarely aware of either.*

The Condition of Life we identify as *education* captures the instinctual, unavoidable and habitual nature human beings embody for learning. We teach that human beings are on a constant 'learning journey', that what we think and how we act is primarily driven by a deep and fundamental necessity to understand the

world in which we live, especially as it relates to our day to day existence. 'Learning' is instinctual. Fundamentally, 'learning' rests in the deep background of our natural processes. We function continually with 'learning' going on all the time – and for the most part we do not distinguish it – we are simply 'doing what we do' as we live our lives; learning from the ecologies in which we exist; the environments and the people in them.

What we seek to learn is how to take care of ourselves and our most important concerns in life. We must learn in order to survive. We have been learning since the day we were born and we will learn every day of our conscience existence.

We learn. What we learn has more to do with our environments and social constructs than we typically give credit or are aware. We need to learn because we must know how to cope and exist. We need to know how to live in our environments. We seek to know and understand how to navigate in them for the sake of our survival, comfort and to 'experience life'.

We seek to learn how to satisfy our *Conditions of Life*, which entails an almost endless string of 'activities' of coordination and cooperation with others who are attempting to do the same thing. Most of these activities could easily be described as what we do and what we 'confront' as we cope with and 'live our lives.' We learn from others, our environments and our practical experiences and we do so, in large part, to avoid the problems that cause us discomfort and threaten our existence.

The great majority of discourse that exists in the domains of psychology, religion, anthropology, philosophy, sociology, etc., is concerned with this most fundamental human concern.

According to John Dewey, a human being is primarily a *problem-solving creature*. Living is a process of overcoming the obstacles that arise when we "...fall out of step with the march of our surrounding environment"<sup>i</sup> and strive to recover our equilibrium – either through effort or by some happy chance. "Problem-solving is thus not all of living; but it is a major part, and a precondition of the rest. We use what we know to make life better by solving our problems."<sup>ii</sup> Everyday life, according to Dewey, is full of risk and requires great skill to navigate in a manner and fashion that constitute a good and satisfying life.

Dewey points us at the highly complex human activities that we manage each day, practically unconsciously and habitually, from dressing ourselves, walking, running, engaging in group sports and complex social activities to functioning with complicated technologies and equipment; the variety of human activity is astounding. If you stop and think, you've learned a great deal since you were born, and much of the time you act on autopilot. You need only observe for a moment the tireless efforts of a toddler struggling to cope with the challenges of their moment by moment existence, just to move around and maintain their balance, to remind yourself of the long journey of learning and practice you have mastered simply to conduct yourself as a capable adult in our society today. "We do a thousand useful acts without thinking of them. [We] find [ourselves] living in an aleatory world; [our] existence involves, to put it baldly, a gamble. The world is a scene of risk; it is uncertain, unstable; uncannily unstable. Its dangers are irregular, inconstant, not to be counted upon as to their times and seasons."<sup>iii</sup>

"At every moment, the living creature is exposed to dangers from its surroundings, and at every moment it must draw upon its surroundings to satisfy its needs."<sup>iv</sup>

The human organism is *animal* in origin; we are biological beings. We seek to take care of our Conditions of Life and recognize that we are enhanced or limited by our skills, our knowledge and our abilities to keep up in the fast-paced world in which we live. "...many vestiges of prehistoric human emotions, instincts, drives and desires – on which our survival once depended – persist beyond their usefulness in the modern world. Similar to the evolution of the human brain, genetically inherited predispositions require many millions of years to adapt and mutate. Evolution is a slow, continuous, and inaccurate process. This means that at any particular point in time, our instincts – the same biological predispositions that enabled our genetic pool to survive – are out of sync with those needed to successfully surmount modern



challenges...<sup>iv</sup> We live each day, in our complex societies, managing multiple machines, devices, technologies, dealing with multiple cultures, personalities, languages, customs, laws, rules, etc., while doing everything we can to care of our families, friends, causes, and not to mention our own health, needs, wants and desires, we experience the breakdowns of everyday life - we sometimes delight in them, often struggle with them, but we cannot avoid them.

How most people cope with the complexities of daily life is by reacting to them as fast as they arrive. They organize their reactions and responses to daily situations, breakdowns and occurrences in an observable and common set of acts we call – *habits*.

Most people don't pay any attention to their biology (physiology, psychology, states of mind, moods, attitudes, etc.) as they confront the situations they must to make it through a typical day. They either ignore or are naïve to the role their biology plays in the moment to moment reactions, responses, choices, and decisions they make that shape the outcome of their lives. As a result, they speak and act in ways that address (or seem to take care of) their most immediate concerns, unknowingly complicating and adding complexity to the situations they will face in the future. They are also naïvely grounding, fortifying and edifying their *habits* – which keep their current situations in place and limiting their capacities and abilities to think and act in ways that help them live a more balanced and satisfying life.

People tend to relate to the actions that they take as objective or tactical tasks that once done, handle or 'take care of' the concern at hand. Even when they know 'intellectually' that they are only postponing some inevitable outcome (threat or opportunity), their biological anxieties, agitations, or physiological arousals are satisfied in the short term. We all know seemingly intelligent and rational adults who take actions in the present that are detrimental to their future. Many are oblivious, indifferent or aimless in their commitment to take the *action* and do the *work* they know must be done to ensure that they are moving powerfully and effectively to take care of themselves in the present and in the future. Instead they rely on their current and immediate knowledge, habits, feelings, instinctual 'gut' or (more often than most admit) their hopes and superstitions.

Why is this kind of behavior so common given the extent of knowledge and awareness that is available to the average adult in our society? The answer lies in our pasts – our most ancient and most recent.

It is inherent in our nature to move quickly to react to threats or opportunities to avoid them. It is how our ancient ancestors survived and the same ancient biology still exists and is noticeable in the modern day creature that we have become today. Even the most conservative among us recognize that our evolutionary development evidences the fact that we have spent a much greater amount of time as a species practicing and developing the physiological and instinctual traits and skills required to exist as 'hunter gatherers' than the creatures we are today. Our evolutionary development has conditioned us to act quickly, to avoid immediate threats and to acquire immediate resources. We have survived hundreds of thousands of years developing the instincts and characteristics that have us think and act fast – far more than we have in learning and embodying the behaviors that have us think about our distant future. We simply have not been developing the characteristics, traits and behaviors for 'distant thinking' – the kind of thinking required to have us consider 'in a moment' that what we say and what we do will have a 'real' and far reaching impact on our immediate and distant future.

We are much better suited and developed to 'react' in the moment to 'survive' than we are to take the action required to thrive in our current age.

We are neophytes, in evolutionary and biological terms, at dealing with the complexities of our modern civilization and even more so with our modern economic culture.<sup>vi</sup> The fastest of our ancient kin recognized and reacted to the natural threats in their age and lived longer, produced more offspring, and in doing so passed along the same to us.

A useful perspective is to consider that we are an ancient body and brain located in a highly complex and modern world.

“So it follows that we are all descendants of ancestors who ran, hid, successfully fought off, and detected threats better than others. Those that could identify and gather the resources needed to survive, passed those natural and native abilities on to us. Genetics simply remembered for us and passed along what worked. Consequently, today we are more effective at responding to immediate problems [and opportunities] than we are at reacting to vague, distant problems. We simply are not hardwired to respond to long-range threats. When there is no immediate danger, there is no change in our body chemistry, no ‘fight or flight’, no sense of urgency. Nicholas D. Kristof, a columnist for the New York Times, describes it this way: ‘If you come across a garter snake, nearly all your brain will light up with activity as you process the threat. Yet, if somebody tells you that carbon emissions will eventually destroy earth as we know it, only the small part of the brain that focuses on the future – a portion of the prefrontal cortex – will glimmer.’ From an evolutionary standpoint we simply haven’t been around long enough to develop a response to remote threats.”<sup>vii</sup> The more we learn about our evolutionary biology, the more we understand about our instinctive and reactionary behavior including what makes rational and reasonable adults fall victim to ‘gold or lottery’ fever even in the face of unfathomable odds, or neglect to take the actions we know we must in order to save money for retirement, exercise, study, socialize, etc.

Even during those times when we know intellectually that we are not in danger, e.g. before making a speech or during our wedding ceremony for example, our biological responses and reactions are activated. “Arousal is a state of activation and readiness for action. Our heart beats faster and our blood pressure rises. Evolutionarily, it comes from our ‘reptilian brains.’”<sup>viii</sup> We are built to ‘act’ when activated and for the most part we require some ‘activation’ in order to ready our bodies to act. “Arousal [states] kindle the fire. When we are aroused we ‘do things’; we wring our hands and pace back and forth;”<sup>ix</sup> we react, and can then *act* to prepare ourselves to be ready.

As a problem-solving animal – highly adept at dealing and coping with ‘immediate threat’ and opportunity, and not so much with those more distant – it is important to recognize first for ourselves, what is ‘going on’ in our own fundamental biology to prepare ourselves to transact effectively, then use our knowledge and understanding to our benefit.

Understanding our own biological processes and functions allows us to prepare to act, conditions us to recognize the arousals and allows us the option to be informed by them or not. The same is true for those with whom we transact. Understanding physiological arousal, excitement and agitation helps us to cope with and learn to trigger the moods, attitudes and states of mind others encounter (or are subject to) as we seek to gain their compliance.

Human beings seek to know and understand all things in life that are important and relevant to us and our concerns. The more important and relevant ‘a thing’ is to us, the more we are sensitive to and concerned about it. The less important or relevant, the more indifferent we become. We tend to pay less attention to the situations in our life that are ‘working’ or ‘functioning’, that are balanced or determinate, moving instead to take care of our needs and pursue comfort and enjoyment. “Low states of physiological arousal are evident when [people] are content or sad. When people are content they relax. Their heart rates slow, and their blood pressure decreases. They’re happy, but they don’t feel like ‘doing anything’.

Take sadness for example, whether dealing with a tough breakup or the death of a beloved pet, sad people tend to power down.”<sup>x</sup> We notice that people who are in despair about some Condition of Life are difficult to ‘arouse’, inconsistent and are high cost in the long term. We recommend that our students learn to recognize the state of mind and moods of despair and avoid entering into or continuing to transact with people in this state. It is unethical to trigger the biology of someone who is unfit, and people who operate in a state of despair, like those who are in sad or bad moods about a Condition of Life for which they have no pathway to satisfy, are unfit to act consistently over a long enough period to produce the identities and power required to transact for ambitious aims. They tend to ‘power down’ often and require continual

maintenance to produce the proper moods and attitudes to act. They require lots of care and attention. Help them if you can or are committed to them in some personal way, but do not count on them transactionally.

We all get into bad moods. We all experience disappointments in life that are out of our control – but an adult recognizes these moods for what they are. Adults do not allow these temporary (and important) situations to affect their ability to care for their Conditions of Life.

When situations break down in the day-to-day occurrences of life we get perturbed and agitated and we react without thinking. When functions collapse, become problematic and appear to be less balanced or *indeterminate* they trigger our biology and can consume us. We do not think clearly or accurately and too often allow our thinking to become convoluted with subjective notions and personal characterizations. We, if not prepared – will allow our biology to override our thinking and move to act on impulse too quickly. “Personal states of doubt that are not evoked by and are not relative to some existential situation are pathological; when they are extreme they constitute the mania of doubting. Consequently, situations that are disturbed and troubled, confused or obscure, cannot be straightened out, cleared up and put in order, by manipulation of our personal state of mind. The attempt to settle them by such manipulations involves what psychiatrists call “withdrawal from reality.” The habit of disposing of the doubtful as if it belonged only to us rather than to the existential situation in which we are caught and implicated is an inheritance from subjectivistic psychology.”<sup>xi</sup> Dewey stresses here that the proper state of mind in such a problematic situation is relate to it objectively and dismiss any personal notions.

There is a noticeable kind of *hierarchy of attention* that adults demonstrate and which sophisticated and ambitious adults understand. When we get agitated or our body begins to ‘ready’ us to act – we must notice and accept these natural defensive/offensive states – in order to move powerfully with them – rather than have them move us to act against our own interests.

How we cope with our problems and breakdowns begins first with the cognitive resources we have at our disposal at the time. We must be willing to act, while at the same time, be aware of how best to act. If our thoughts are confused and convoluted with detrimental personal assessments our efforts and energies are wasted.

“It is not this highly engaged creature of action that must be accounted for,” writes Dewey, “...but rather the ‘cessation of activity’. Nothing is more intolerable to a healthy human being than enforced passivity over a long period.” The active individual can perform many simple and complex activities – climbing stairs, driving an automobile, competing in sports, carrying on conversations, eating, etc. and we find that we perform many activities in worse fashion when we pay close attention to what we are doing. ‘If each act has to be consciously searched for at the moment and intentionally performed, execution is painful and the product is clumsy and halting. We are able to perform much of our regular and important actions without thinking [much about them at all] through the power of habit in our lives.

“A habit, Dewey writes, “is energy organized in certain channels.” By means of these learned practices we are able to act without self-conscious attention, to consign the conduct of much of our lives to our past ways. And, although we may not always take advantage of the opportunity, the mastery of skill in the form of established habits frees the mind for higher order of thinking.”<sup>xii</sup>

There is a consequence, a kind of inertia that gets us through much, perhaps most, of living without self-conscious intellectual involvement, at least until something goes wrong.

For Dewey, living is a process of learning and overcoming such troubles. It may be more, but it is at least that. ‘Life itself consists of phases,’ he writes, “in which the organism falls out of step with the march of surrounding things and then recovers unison [equilibrium] with it – either through effort or by some happy chance. Problem solving is thus not all of living; but it is a major part, and a precondition of the rest.”<sup>xiii</sup>

Falling out of step because of the changing conditions in our highly demanding and ever changing environment is far more frequent for the current generation than that of previous ones. We are subject to greater, more impactful change today than was the case even a few years ago – and this phenomenon is an expanding one, not slowing down but rather speeding up.

Breakdowns caused by technological advances in the day-to-day functions required of our life require that we study, learn and practice ‘coping’ with them.

Assessment – “inquiry” is the process for dealing with and effectively coping with the constant changes occurring in our environments.

Dewey defines *inquiry* as:

*“The controlled or directed transformation of an indeterminate situation into one that is so determinate in its constituent distinctions and relations as to convert the elements of the original situation into a unified whole.”*

The purpose of inquiry then, accordingly, is the deliberate creation of an orderly and unified situation out of a problematic one.

## ASSESSMENT AND INQUIRY

An assessment is an ‘inquiry’. When we assess something we are examining, evaluating and *questioning* a number of elements of a situation depending on its purpose or function in our life, and whether that purpose is being realized as we seek to live a satisfactory life.

*“Inquiry and questioning, up to a certain point, are synonymous terms. We inquire when we question; and we inquire when we seek for whatever will provide an answer to a question asked.”<sup>xiv</sup>*

Generally speaking most people do not question situations in their life that are (or appear/occur to them to be) working satisfactorily, functioning or are *determinate*. When something is functioning as expected or anticipated and ‘it’ (whatever that situation may be in a particular moment) is ‘working properly’ without any interruption or concern, few people stop to assess the situation, its function(s) and process(es). The habitual actions we take, and the operations that are involved, whirl along without much thought given to them. Like ‘turning on the water faucet’ for example; we carry on without much thought about the function of the water system, pipes, pumps, etc., as the water pours from the faucet. We don’t *question* the numerous situations or functions of our life when there are no *problems* with them. We remain actively engaged in our immediate actions *in the moment* because of the ambitions, goals, intentions, and commitments, etc., that we have.

We are concerned, most of the time, for our own comfort and enjoyment and ensuring our future is not threatened. For example, water from our kitchen faucet is a function on which we rely, pay for and expect in order to do the many things we need to do in order to make our life enjoyable. But if we were to turn the knob and there was no running water, we would immediately find ourselves fully aware of its importance and relevance. We suddenly care in a way we did not before.

When our current situation or the anticipated functions no longer work – when there is an interruption or a collapse of an important function – we suddenly become concerned and immediately begin to question them. We question the functions and the elements in the situation – seeking an answer that when arrived at and acted upon, will allow us to bring what is suddenly an indeterminate situation, full of concern, doubt and imbalance, back to a state or condition of balance; one that is functioning, doubtless and determinate.

Transactionalists hold that “knowledge, is a name for the product of competent inquires” <sup>xv</sup> and is constituted only as the *consequence* of a specific inquiry. Knowledge results from the act of inquiry in such a way that “it is available as a resource in further inquiry: being settled in such a way as to be subject to revision in further inquiry.” <sup>xvi</sup>

The conclusion of *inquiry* must be construed in terms of procedures used to establish it, and objects of knowledge, when viewed as products of inquiry, cannot be assigned an existence antecedent to it. This concept of inquiry sees the knowing and learning process not as a series of ‘interactions’ between an independent knower and an independent object or environment, but as a *transaction* occurring within a particular biological-sociological domain. In other words, knowing and learning are envrioning, evolving, co-constitutive and cooperative.

## PATTERN OF INQUIRY

It is easy to recognize the narratives we study for each *move* and *phase* of the Transaction Cycle in Dewey’s *Pattern of Inquiry*. You will quickly notice the transactional narratives unfold as you study the pattern.

The work we will do to understand and utilize the *pattern of inquiry* will include those elements of Dewey’s work that are relevant to our purposes, and will include the aspects and elements that Dewey does not have fully articulated. In other words, we have taken the liberty to add those elements to the process invented by Dewey that are not clear or are missing.

The activity of any inquiry begins with a commitment to Study, *accurate thinking* and a willingness to suspend immediate action. It continues with a process of careful consideration, thinking, assessment of the facts, mental tests and speculations on actions to take and then, testing and acting with the intent to learn, assess and reinvent.

As we move through our daily lives, we continually rely on and expect certain systems and functions to operate without interruption, confusion or problems. We live our lives with a kind of automatic expectation that situations we enter are determinate. Another way to phrase this might be that we do not enter into the situations of life anticipating a problem. We are surprised when the functions of our everyday life are problematic and not in balance.

Dewey suggests that “Without a problem there is blind groping in the dark ... [we must be]...capable of enjoying the doubtful and indefinite process of inquiry.”<sup>xvii</sup> The successful process of defining the problem is thus based upon our ability to suspend judgment until we can develop a sense of the problem, which is grounded in the current situation. Our individual lives, our aims, our social environments and our circumstances are unique. Solutions that work for others may, or may not, work for us. Solutions to previous problems that we solved may, or may not, be relevant at this time. It is important that we stop and do some *accurate thinking* so we get what the problem actually is.

We feel confident that the only reason that people participate in our entry level programs is because they know they have a problem and we accept. The only reason any adult chooses to transact with Influence Ecology or you, is because they have recognized our offers as solutions to substantial breakdowns in one or more Conditions of Life. In the current marketplace, people simply do not invest their time and money except to seek a solution to a problem they have in taking care of a Condition of Life, but the problem for most of them is a lack of proper assessment as to what exactly the problem is they are solving. It turns out, too often, that people buy what they think is a solution to a problem only to find that it is temporary relief to a symptom, a quick fix or less. What most people tend to do in acting too quickly, is produce greater long-term problems. It is natural to want to ‘fix’ the problematic situation quickly and ‘not waste time’ thinking through the functions in favor of immediate relief. However, the almost certain outcome is that the future breakdown, emergency or problem we will soon face is caused by the temporary solutions

applied today, only we won't recognize this as we hurry in our panic to fix that most immediate breakdown.

This brief introduction to the Pattern of Inquiry will help to orient your thinking and practice. In future and more advanced studies you will come to know that the fullest expression of the philosophy and discipline of transactionalism is found in much of Dewey's work in *logic* and his "theory of inquiry."

### Step One: Identify the problem or breakdown as an 'inquiry'

Step one in our work in *inquiry* may seem simplistic at first, but you will come to understand its importance over time. The first 'thing to do' is to resolve yourself *not to act* before you have committed yourself to do a proper and accurate inquiry.

You must first make a commitment to accurately and properly identify the problem, your situation, and/or the breakdown that has occurred, and resist the automatic and natural tendencies to 'act' too quickly. Identify exactly what the *indeterminate situation* is.

Dewey recommends that we *try to enjoy* or at least be willing to *work through* the predictable reactions, agitations and provocations that occur immediately, "The natural tendency of [human beings] is to do something at once," Dewey writes, "there is impatience with suspense, and lust for immediate action" in an indeterminate situation.<sup>xviii</sup> We are taught and conditioned to respond immediately to agitation and threat; when our future plans (immediate or long term) seem all of a sudden *indeterminate* and we do not know what is wrong or how to fix it, we will, unless we are practiced, revert to our automatic, impulsive and habitual nature and act, and most often act too quickly.

Rather than slow down and focus objectively on the situation at hand and think through a pattern of proper inquiry, we too often allow our mental processes to carry the situation into a conceptual and subjective state. We allow our 'stories' about the threats and frustrations that this indeterminate situation 'may cause' to take over our thinking and acting. Our reactions to these narratives too often get the best of us, and we turn our moods and feelings into impulses, gut reactions or habitual acts, in order "to do something" and we make poor decisions, which compound the problems rather than support accurate and objective thinking.

Most of us have, at one time or another, reacted too quickly to an email, comment or immediate threat only to find out that we misinterpreted the situation and our reaction caused more problems than the original situation ever did. The practice of *not reacting* before making a proper assessment of the situation is the first step in our work on *inquiry*.

### Step Two: Clear articulation of the problem

We teach that before someone can act (do a thing) they must first be able to speak the act. Said another way, if you can't say it, you can't do it. The second step is what Dewey calls "*the institution of a problem*" and is best described for our purposes in this paper as 'a clear statement of the problem'. He adds, "It is a familiar and significant saying that a problem well put is half-solved" and this is certainly the case in our work here.

Dewey strongly advises to resist acting on the natural tendency to draw from previous experience and make snap judgments about what the problem is and/or the cause of the *collapse of function*. We must be careful not to assume immediately, Dewey writes, that this new situation "*so closely resembles former ones that conclusions reached in these earlier cases can be directly carried over.*"<sup>xix</sup>

The successful process of defining and articulating the problem is thus based upon our success at suspending judgment until we can develop a sense of the problem that is grounded in the indeterminate situation and that will guide subsequent inquiry. It does not take much effort at all to recognize this valuable step in theory, but it is an altogether different thing in the face of a *breakdown*. The practice of



speaking, describing the actual problem, incites a kind of thinking that forces us to examine and inquire in a more accurate and objective way.

Keep in mind our fundamental axiom, that human beings are *biological* and *linguistic*. We must do the best we can to avoid having our biology inform our immediate actions. We must practice and not allow ourselves to *act* from our biological and historical references before properly articulating the problem. Step two is well versed as “a problem well put is half-solved.”

### Step Three: The determination of a Problem/Solution

Once the problem is clearly articulated the next step is to begin to examine the elements and factors that remain and are still functional, and then gather the *facts* as we know them in order to speculate on solutions and ideas.

We begin by recognizing what elements remain functional and stable. Another way to think of it is to observe and acknowledge what is working and continues to support the processes, aims and objectives. We do this for a number of reasons but the most obvious is so that we do not do more damage by removing the elements that keep the problem from becoming worse. If the ‘bathwater’ is a problem be sure to take into account the baby involved; take care of the baby in the process of evaluating the constituents that are problematic in the situation.

Dewey claimed that any situation that is altogether indeterminate would not lend itself to transformation. In other words, there are few problems that are totally indeterminate where all of the functions associated with them are in collapse. In order to get from indeterminacy to determinacy requires the recognition of those factors in the situation that are still intact, stable and functional; the facts of the case that are still determinate.

With the facts in place – we can begin to speculate on ideas for solving the specific problem.

We borrow Dewey’s definition of an *idea* as an *anticipated consequence*. In his teaching, the process of formulating ideas amounts to what could be called the formulation of a hypothesis. In this step of the process of inquiry, we further observe and investigate the situation in order to suggest a solution to the problem under examination. This potential solution is, of course, shaped by the diagnosis that had been made.

This is still a highly speculative phase of inquiry. This is a period of guessing and suggesting solutions that are in line with the objectives, ethics and aims of the situation and coherent with the facts as we know them. Some popular techniques in the domain of problem solving suggest a ‘free for all’ kind of mentality where any ideas that ‘pop into our heads’ should be considered, and we concur, as long as the ideas adhere to the ethics, purpose and aims of the overall situation.

Your goal here is to think through possibilities (plural) for how the problem might be approached and solved; think through the process in order to articulate a working hypothesis.

You can begin to recognize now how we have arrived at the narrative constructs in our Transaction Cycle; *possibilities* follow an assessment of the facts.

Your goal for this step is satisfied when you arrive at and are willing to take, your best guesses for many possibilities and study, think and plan to *articulate* ‘a possibility’ (singular) for how you ‘might act’ to solve the breakdown.

Note here that in Dewey’s *Pattern of Inquiry* he does not identify ‘possibilities’ or ‘a possibility’ these are specific to Influence Ecology. Dewey refers to them in terms of ‘potentiality’. Once we have arrived at ‘a possibility’, we bring into account all of our knowledge (specialized, practical and general) and consider

our resources (technology, help, etc.) as we construct, in our minds, the processes and requirements involved if we are to ‘act’ on the solution we have chosen by moving to the next step which Dewey calls *reasoning*. Notice the similarities in ‘constructing the mental patterns’.

#### Step Four: Reasoning

This stage Dewey calls *reasoning*, which he describes as “...developing the meaning-contents of ideas in their relations to one another.”<sup>xx</sup> This step involves a series of *idea tests*.

This brings us to the move we know in our work as *invent*. Here – you *invent* all of the moves and phases to the very best of your knowledge before you make any moves to act. Dewey refers to this process as the development of “intellectual tests”.

These are “intellectual tests... tried out in the imagination.”<sup>xxi</sup> We must consider the costs, the people, the tools, and other situations that are required and will be affected when/if we choose to act. Dewey reminds us that “what is tested intellectually; ...[and] tried out *in the mind* is not fatal or final. A conclusion that is just accepted without such thoughtful evaluation is not grounded, even if it happens to be correct.”<sup>xxii</sup> This process of reasoning will perhaps lead to some modifications of the idea at hand, and will transform as it develops.

Do not skip this step or rush it. “An act overtly tried out, put into action, is irrevocable, its consequences cannot be blotted out,”<sup>xxiii</sup> Dewey warns, and you always suffer some cost. Slow down, think it through and be willing to find the elements in your *good idea* now, before you act, which will cause you to reconsider and return to the previous step.

If you are satisfied and ready to *commit* to taking action, your next step will be to act. But do not act until you have *reasoned through* the process.

Reasoning in Dewey’s *Pattern of Inquiry* is aimed more generally at the notion of *problem solving* rather than the transactional distinctions we study. You can relate the *Pattern of Inquiry* to the broken faucet and recognize that you would think through the problem and find great benefit.

#### Step Five: Testing

This will move you from inquiry into the planning required to invent the actions you know you must take.

Resolve for yourself that your first move (to act) in order to solve a problem, restore functionality and return an indeterminate situation into one that is determinate, is a *test*. Too often, when people rush into action without the use of proper *inquiry* they think and act inaccurately about the process for dealing with life’s constant and dynamic evolution. When you orient yourself and all those involved around a narrative of experimentation, development or testing – there is a natural softening of expectations. This orientation of ‘experimentation in order to *find* a solution’ breeds moods and attitudes of *cooperation* rather than highly objective and judgmental moods that are typical otherwise. It is unlikely that every element, aspect or choice that is acted upon in the process of restoring function will work the first time out, and those that do certainly won’t work perfectly. An orientation of care, testing and experimentation in order to arrive at a satisfactory conclusion is the proper way to move in this step. With this in mind, if the bulk of the chosen action does not work, the moods and orientations are fixed to learn from the process, rather than relate to the experimentation process as an act of failure.

Failure is a narrative that presupposes a limited end – one that holds a highly restrictive and often inaccurate set of consequences that are rarely realized. Failure lives only in the mind – results and facts are objective.

It is likely that you have observed this step in action on many occasions in your transactions with Influence Ecology. When our new programs are launched, for example, you will notice we use dialog



similar to “program in development” – that indicates the ‘testing’ nature of the transaction. We attempt to produce a highly cooperative environment and transact carefully in early stages of reinvention, allowing our students, Program Leaders and Founders the opportunity and luxury of a ‘testing’ and transactional environment.

### BUILDING THE TRANSACTION FOR ASSESSMENT

Through the use of the Thirteen Steps, you will expand your thinking of this *condition of transaction*. You will see new ways of thinking about the transactions you have already worked on in this program.

The work you do in this quadrant of the cycle will have you consider the Work you have done in the previous Moves and Phases – adding language, tactics and practices that will support moving your Primary Transaction more effectively through this Move. This will continue throughout the process of your work in MAP. As you continue to consider this transaction for Completion, as part of your Primary Transaction, you will return to this Move and expand on the overall Plan for your Primary Transaction. It is likely that you will be inspired to return to your previous work and edit or reinvent some of the Moves and Phases.

Keep in mind that it is not our aim that you strive to *get it right* nor are we in the pursuit of perfection at this point in our learning and practice. Simply apply what you know now, to the best of your ability, and do so deliberately.

Uncover and discover for yourself the General and Specialized Knowledge that you must learn to transact powerfully in this area of your Primary Transaction. Watch your moods, attitudes and states of mind as you do this important work (Invention of the Transaction for Assessment).

Do not brood or allow yourself to be annoyed, irritated or frustrated as you see the distance you must traverse to reach your aim in this area. Be willing to learn and practice. Keep in mind this is a game, and remember that games can be learned; you can get better at the game.

The Mechanics and Practice Program teaches that each Move and Phase is in and of itself its own transaction. Stay focused throughout this Study on the Transaction for Assessment. Do not allow yourself to be frustrated as you recognize that, based on what you learn in your invention, speculation and practice in this Phase, you will need to return to previous Moves and Phases. Trust the Work and practice in this Study, and be confident that as you return to reinvent the other Moves and Phases, you will do so with more confidence, knowledge, certainty, and freedom to act.

Rest assured that the consistency you are demonstrating to yourself and others through this deliberate practice will offer you and your team the security of a powerful and recurrent Primary Transaction when you act in the marketplace.

Every primary Move and Phase is a transaction that requires careful consideration and use of the Thirteen Steps. Your understanding and ability to apply the Thirteen Steps will be demonstrated throughout the program as you become more and more related to the fact that we are always transacting and all transactions are built on the same fundamentals. The Thirteen Steps to Building Your Primary Transaction is the spine of our work.

For this Study you will complete the Thirteen Steps for Building the Transaction for the Move Complete.

### INVENTING THE TRANSACTION FOR ASSESSMENT

Use the worksheets as your guide for reflecting, thinking and planning as you consider the *invention* of the transactional *phase - assessment as a transaction*.

Some of you will have *specialized knowledge* that goes far beyond what we recommend in some areas, and others will recognize that this introduction to certain distinctions, principles, practices and disciplines is insufficient for your current aims, and you will need to seek additional knowledge and/or professional help.

Use this Study and the Worksheet to inform you and help you produce the articulation required to produce accurate thinking. This is *your study* – make it your own.

## ASSESSMENT

### Inquiry, Reflection, Study, Planning and Accurate Thinking

The principal activity required of anyone accountable for the *assessment* of a Transaction is the ability to properly think through and then guide others through the narratives of the Transaction Cycle utilizing the *Pattern of Inquiry*.

### Invitation for Assessment – “A Possibility”

An Invitation is a form of an offer that is extended to a *specific customer* where the result is the acceptance or the decline to hear (attend/receive) a formal Presentation.

An invitation to engage in an *inquiry* to *assess* a specific transaction is no different than any other *invitation*. A possibility to take care of ‘a *Condition of Life*’ must still be clear and the purpose of any *invitation* is to locate those specific customers who are open, willing and want to know more about the transaction. In most cases you will be dealing with internal customers, coworkers, employees, etc., but may also include vendors or external customers.

Transactions take care of people’s Conditions of Life. The *Transaction for Assessment* is a transaction that provides specific and important knowledge for thinking and acting. To be *invited* by someone to *assess* an important and relevant transaction should be demonstrated as an opportunity or “a *possibility*” to engage in learning and study, as well as an opportunity to engage with the stakeholders of the enterprise (transaction) in careful and serious consideration about the current and future state of the transaction being *assessed*.

An important aspect of setting the appropriate and proper mood for the acceptance and compliance of an *invitation* is to have the recipient recognize the sensitivities and concerns you are requesting them to consider. If they are to be ‘*invited*’ into and if they accept the importance of the *inquiry* the recipient should be prepared for a *presentation* and will be anticipating an offer to participate.

The *invitation* is an offer made to an individual to receive a formal *presentation*.

By making an effective *invitation* to hear or find out more about being a part of an *inquiry*, you begin the process of establishing a level of importance and trust in your processes and ability to transact.

An *invitation* allows you to assess the mood of the recipient, and can begin the process of moving the listener into proper moods if need be. When recipients accept the importance of accurate thinking, and understand the consequences of their behavior and actions (personally and to the organization), the need for high-cost confrontations during the work and action of the *assessment* are reduced.

Making an *invitation* in advance of a *presentation* allows both you and the recipient to assess the narratives that each of you hold. To *invite* someone to hear more about being involved in an *assessment* is an opportunity to reach an early 'meeting of the minds' that an *assessment* is required and needed in order for the *primary transaction* to go forward, be reinvented or perhaps be exhausted. When *invitations are made and accepted* properly, the *presentation* of the *Transaction for Assessment* will be taken seriously by the recipient. *Invitations* establish a certain status for an *inquiry*.

Being *invited* to participate in an *inquiry* can occur quite different than simply asking someone to give their feedback, offer judgments and common narratives found in The Current. In common terms – it should be a much 'bigger deal' to be involved in a formal *inquiry*, and it is.

As you look to apply weapons that gain you favor, you want to produce excitement or agitation in order for your *invitation* to be heard and complied with quickly and seriously. In most cases you are simply setting the proper mood for someone to have the opportunity to participate in the important work of *inquiry*.

#### Presentation (Offer) of the *Transaction for Assessment* – “Intention”

*Presentations are offers* – they must end with an *offer*. Any *offer* can be accepted or declined and most can be countered. If the *presentation* does not end with an *offer* it is not a *presentation*.

You *intend* to make and keep certain promises to the recipient and you present this in the form of an offer. What is being presented in your offer is your *intention* to make and keep the promises to act that provide a solution to a substantial breakdown in a specific Condition of Life. When accepted, your offer satisfies the Condition of Life that was previously threatened.

You are intending and are willing to make promises to take specific action in exchange for their promises to act. That is what a *presentation* is.

*Presentations*, when made properly are followed immediately by an offer to *contract*.

#### The Contract for the *Transaction for Assessment* – “Commitment”

A *contract* exists when there is an *offer*, an *acceptance*, and *consideration*. If these most fundamental elements are not clear and present, a contract does not exist.

In most cases, the *contract* in a *Transaction for Assessment* is not a formal written document, but more in line with a set of simple conditions and terms that would apply to the situation. It should require an action that demonstrates the recipient understands the terms and conditions for participating in and transacting with the parties associated with the *inquiry*.

The *contract phase* in the *Transaction for Assessment* is simply meant to represent the recipient's understanding and consent of the terms agreed to when participating in a formal *inquiry*.

Any (even quick and simple) written response or follow up to the *offer* ensures that the terms and conditions of the process are clearly understood and will be met. It is an essential element in making and completing important requests of others, especially if there is any *work or action* required to be done prior to or during the *inquiry*.

Make it a practice, when you *invent* transactions to follow up in writing; send or email simple thank you notes, or internal memos that include the 'agreed to' terms of major requests. These moves will also serve to support your efforts in the case of disputes or misunderstandings – like any *commitment*, *agreement* or *contract* – you will return to them often. If they are written, you will win more often than not.

This goes for internal and external customers whom you intend to involve in your *Transaction for Assessment*. It can support or diminish your identity or transactional behavior, as well as demonstrate a level of professionalism and capability, to organize the effort of others by confirming the conditions to be satisfied when offers and requests are complied with.

Capture promises and commitments to act and do it in writing, even if the writing is a simple email or note. Even those that at first may appear small and insignificant should be followed up with a confirming email or reminder. Do this every time you accept a promise from another person to act and keep your 'paper trail' as evidence.

Remember that in almost every meaningful transaction – you will return to your *contract*.

#### Fulfillment of the *Transaction for Assessment*

Any work that is required to satisfy the transaction is done in the transactional move *fulfill*.

The environment, systems and structures for organizing and facilitating all of the *work* and *action* required to produce the *inquiry* are planned, articulated and done here.

It is the responsibility of those leaders accountable for the *transaction* to ensure that all of the *work* is done and all *actions* are taken to produce the results and consequences.

The *work* and *action* required to produce the *Transaction for Assessment* includes gathering the facts and making them available to each person involved in the *inquiry*. The coordination of *action* required to produce the proper moods, attitudes and states of mind drive the transaction toward producing specific results.

What is being produced are subjective narratives, reflections, speculations, and inventions based on and following the *inquiry*. The leaders who are accountable for *assessment* must be willing and able to produce the proper moods, work and action that bring into existence the possibilities for moving the transaction forward reinvented, or reveal the sensitivities, considerations, problems or issues associated with the transactions that indicate it ought to be ceased or exhausted all together.

#### The Satisfaction Metrics for the *Transaction for Assessment*

Generally speaking, this phase is simply a collection or aggregate phase where all of the important results are captured, organized and reported in order for management to make conclusions and determine compliance.

The purpose of this phase is to capture and report results realized as the work and action of the *inquiry* gets done.

The phase – Satisfaction Metrics – will typically have specific reporting metrics to hit, however, given the subjective nature of *inquiry* most of the work in this phase will simply be to collect the data produced during the *fulfillment* of the *transactional inquiry*.

#### Complete – the *Transaction for Assessment* – “Facts”

The *completion* of the *Transaction for Assessment* is the completion of the *primary transaction*.

What is being *assessed* through the *Pattern of Inquiry* is whether the *primary transaction* should move forward as is, what if any elements should be exhausted or reinvented, and/or if the *primary transaction* itself ought to move forward, be reinvented or exhausted altogether.

After all of the *results* are formatted and reported on the *work and action* they are collected and turned into any final facts needed by the stakeholders.

Formal demonstrations of the Completion of any transaction are appropriate and important internally as much as with external customers.

Recognition and appreciation should be demonstrated to all who comply with requests, instructions and demands when appropriate. The move should be consistent with the nature of your offer and/or industry, and appropriate to generate the proper moods, ethics and intent for your overall goals for the Primary Transaction.

Depending on the nature of your offer, demonstrations of Completion can be as simple as a thank you note, evaluation form, personal call, or as elaborate as a gift, social occasion or formal Presentations of acknowledgment.

For example, it is the practice of the leaders of FOT Virtual Sessions and study calls to express our thanks and appreciation to our customers who comply with our requests for evaluations and feedback. Notes, gifts and public acknowledgments of appreciation and gratitude for help in the area of reporting results is a commonplace practice and we make a big deal at Influence Ecology about thanking people for their help in this area. We have noticed that when we do this publicly, it inspires others to comply when asked to do the same in the future. We also see that it tends to agitate those who declined or ignored our requests for evaluation and feedback – eliciting apologies and new promises of compliance in the future.

We regularly agitate the indifference of customers who ignore our requests for feedback, and act swiftly to enact consequences when commitments are broken. We do our best to ‘complete’ those transactions that no longer satisfy our aims.

We tend to move quickly to accept declines, requests for removal or revocations of mutual agreements and recommend that you do the same. For example, if we receive an email that indicates a student intends to or is considering quitting or reneging on an agreement, we act to accept their request right away. In most cases we find that we avoid high-cost and high-maintenance transactions by taking this action. We often find that if the customer or student misspoke or recognized an error in thinking, the quick acceptance and threat of loss agitates them sufficiently and they contact us to cure the misunderstanding or breach. Accepting declines early and quickly is a dignified and respectful move of power.

The important consideration is that you take an action that is appropriate to your offer, one that preserves future opportunities with those you may want to involve or transact with again, and produces a sense of clarity and completion for yourself and those with whom you do not intend to make future Invitations and Offers.

The overall goal in the Move Complete – in any Move or Phase – is to leave the transaction with no further action to take, other than to move into the internal Assessment phase for yourself and/or with your team.

### DELIBERATE PRACTICE

Deliberate practice is characterized by five essential and necessary elements, which are:

1. Designed specifically to improve performance
2. Repeated a lot
3. Qualified feedback is continuously available
4. Highly demanding mentally, and
5. Not much fun

This program is designed to support the deliberate practice of study and the application of the Fundamentals of Transaction.

If you have not committed these five elements of Deliberate Practice to memory and can articulate your understanding of each as it pertains to your Primary Transaction, it is unlikely that you are applying them consistently. You must be able to speak them before you can act them.

## INFLUENCE – SCIENCE AND PRACTICE

By Robert Cialdini

Embodying the Weapons of Influence means that you understand, can apply, and are able to correlate them to situations and circumstances in order to gain the compliance of others.

You will be asked to demonstrate their use throughout this program. Refer to and use the book as you consider Inventing your Transactions for the Phase Assessment.

Consider how each weapon can be utilized as you make requests, give instructions or make demands of others to take action. Use the weapons to gain compliance in the accumulation of the metrics you require.

### Program Measures

If you have any question or concern regarding any aspect of the program measures please contact us during this Study to ensure their accuracy.

Concentrate. Breath. Make invitations, offers and requests. Transact Powerfully.

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