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# Uncommon Sense

Providing Clarity, Promoting Intelligence

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Issue: # 125

August 10, 2016

## Greetings!

Welcome to what was, for me, a rigorous, hard-hitting, and focused season of writing. And I did it with you in mind!

Take a look at the **Self-Development** column and sink your teeth into a provocative piece on the important subject of leadership. Would be delighted to get your direct feedback on the article. [Write to me at ara@aranorwood.com to sound off.](mailto:ara@aranorwood.com)

You probably know what's coming in the **Elephant in the Room** column, where you will find a continuation of my reply to a man I deeply respect, Dr. J, who issued a challenge to provide specific examples on how the Left is harming America. This time the topic is the global warming controversy.

Finally, in the **Ara's Journal** column you'll find some musings on movie previews. You may be rather surprised on where we take this.

OK, let's get started.

Ara Norwood

P.S. Happy Birthday to Dave Young and Dorita Hamer, two of the finest friends one could ever hope for. . .



### Two Opposing Leadership Styles

Let's get acquainted with two distinct approaches to leadership: **Virtuous Leadership** and **Commanding Leadership**. They are used by leaders in very distinct situations, and can be illustrated with lessons from history.

When Mahatma Gandhi was in India leading peaceful protests against British imperialism, his actions were being observed from afar by one Adolf Hitler. Mr. Hitler was keenly interested in seeing how the British government would respond to Gandhi's strategy of non-violent protest, for it would shed some light on British resolve in the face of conflict, useful information for the Nazi war machine in the event that they decided to attack England. In 1938 Hitler wrote to Lord Halifax, who had served as Governor-General of India, to give Halifax his personal perspective. Hitler did not mince words in his advice to Lord Halifax. Hitler said that the best course of action was simple: drag Gandhi before the public and shoot him. That should stop the unrest. If that didn't work, Hitler indicated the best course of action was to shoot ten of the next highest ranking leaders of Gandhi's movement, and do it publicly. If that act failed to quell the uprisings, Hitler said he would, were he in charge, round up the next 200 highest ranked activists and shoot them in the public square, and continue that pattern until the Indian people gave up the hope of independence.



That is what Hitler believed was the best way to deal with a leader like Gandhi.

It would be interesting to ponder what Gandhi might have believed was the best way to deal with a tyrant like Hitler.

We don't have to wonder. History sheds some light on that question, for Gandhi wrote a letter to Hitler. Actually, Gandhi wrote two letters to Hitler, a first in 1939, and a longer letter in 1940. This was in the early years of World War II.

Both letters addressed Hitler with the same conciliatory salutation, "Dear Friend." And Gandhi indicates, in the 1940 letter, he isn't calling Hitler "friend" out of mere robotic protocol: "That I address you as a friend is no formality. I own no foes." Gandhi went on in that letter to urge Hitler to give up his conquest for war and subjugation.

One quickly surmises in that 1940 letter that Gandhi's idealism caused him to misjudge the depth of Hitler's depravity: "We have no doubt about your bravery or devotion to your fatherland, nor do we believe that you are the monster described

by your opponents." Gandhi saw no huge chasm between Nazism and British Imperialism, only in matters of degree. (Hitler never received either letter, as they were both intercepted by British intelligence officers, but one suspects that Hitler, had he read them, would have smiled at the colossal naiveté exhibited by the noble Gandhi.)

This short lesson in history has profound implications for modern-day leadership.

Whether you prefer the term *enemies*, *foes*, or *opponents*, all of us have them in our lives.

And not all opponents are of equal consequence.

They might be of the benign variety, as in the case of our opponent in an athletic contest, be it a tennis match, a 5K run, or a boxing match. We might have a boss or a co-worker who is an opponent of sorts, a thorn in our side, or someone with whom we have to be on guard. The IRS, the DMV, or some other bureaucratic government agency could be a source of continued grief. Likewise, a next-door neighbor could be a source of aggravation if they mow their lawn at 7AM on Sunday, or host loud parties with an even louder DJ that continues on past 1:30 AM.

Then you have the more serious foes: bullies, burglars, robbers, or thugs who are guilty of, say, the crime of aggravated assault. Going further down the scale we find criminals who are truly psychopathic, given to all sorts of unspeakable mayhem. Worse still would be the organized entities who have many people supporting an ideology of death and destruction. ISIS and other Islamic terrorist groups fall into that category, as did the Nazis and Imperial Japan in World War II.

The difference between the two types of opponents I have described in the previous two paragraphs are noteworthy. The first group of opponents may cause a greater or lesser degree of stress, but they are not usually what one would call criminal (excepting the IRS.) Even if they technically break some sort of law, as the neighbor with the loud DJ at 1:30 AM, it's a minor irritant, not a threat to life or liberty.

But the second group of opponents involve an existential threat. They either overtly wish to harm us in profound and material ways, or they wish to maim, torture, or murder us. They are criminal. They are beyond the pale. They are not subjects to be negotiated with.

They are to be quashed, either physically where their bodies are destroyed (i.e., at the hands of the armed forces or law enforcement officers), or through legal means where their liberty is to be suspended (by having them incarcerated), or by being thoroughly discredited through raw argumentation and debate that simply eviscerates their arguments publicly and brings their reputation and movement to ruin.

Here's the lesson: Gandhi consistently utilized Virtuous Leadership. As such, Gandhi's leadership style worked when dealing with the first group -- reasonable people who, whatever their flaws, were not monsters.

Gandhi's style failed utterly when dealing with the second group. Virtue, no matter how firm or sure, is not going to persuade people whose souls are so dark that they are beyond reason.

The first group, comprised of normal citizens who may or may not have selfish intentions, are able to be reasoned with. It is possible for someone with Gandhi's moral authority to influence them. Persuasion, influence, being a good example, showing public virtue, listening to them, negotiating with them, reasoning with them, may take time but can bear fruit with persistence and staying power.

The second group, comprised of psychopaths, deviants, and hooligans with all sorts of pathologies, cannot be reasoned with. They do not listen. They do not negotiate. They do not respond to pleas of mercy. They do not sit down at the bargaining table to talk things out. They do not care about your good example. They are out to harm you.

Just as Gandhi is the symbolic icon, *par excellence*, of Virtuous Leadership, there is a counterbalancing great exemplar when it comes to wielding Commanding Leadership: Winston Churchill. About 5 years younger than Gandhi (and about 14

years older than Hitler) Churchill recognized very quickly the noxious nature of the Nazi leader. Churchill was no Gandhi; he was not calm, peaceful, or stoic, he didn't strive to attain self-mastery over his passions, and he did not believe in confronting violence with non-



violence. He believed in crushing, nay, obliterating, violence with violence. Churchill did not relish war. Churchill did not like conflict. Like Gandhi, Churchill desired peace. But unlike Gandhi, Churchill understood that some forces are so violent, so bent on conquest, and so deranged, that they only understand the calculus of force. Churchill understood, in ways Gandhi never could, that when evil rears its pernicious head, all bets are off in terms of the normal standards of decorum. A very strong stance must be adopted, and the opposition must be met with strength, however harsh and grim the outcome may be.

Some people in the second group can be shocked into submission quickly when they realize what they are up against. When this happens, the leader can revert back to the Gandhi-like style of Virtuous Leadership.

But others are of a nature that indicates they cannot be persuaded, even with the first onslaught of the display of power by the Commanding Leader. Hitler would be an extreme example. The leadership of ISIS would be another extreme example. And the die-hard leaders of less treacherous, but still troubling movements that

seek to undermine our liberties, demean our institutions, demand reparations for past wrongs of a long-ago era, mock our values, and attempt to harm our traditions, fall into this category as well. In this latter group, Commanding Leadership is called for. The Commanding Leader must be fearless, relentless, and confrontational -- more confrontational than his or her opponents. The Commanding Leader must be sure. The Commanding Leader must be decisive. The Commanding Leader must be confident, and clear about what he or she believes (as well as clear about what the enemy believes.) The Commanding Leader must have valid arguments, and must press those arguments in unequivocal ways. There can be no compromising.

The Commanding Leader must recognize that well-meaning but misguided cohorts will plead with him/her to tone it down, be kind, be charitable, be delicate, etc. Recognize that such persons are as naïve as was Gandhi in his approach to Hitler. Be polite, but do not spend a lot of time reasoning with such people.

While the Commanding Leader must not allow hatred to overtake his/her heart, the Commanding Leader must be committed to correct principles, and must, figuratively, be willing to cross swords with his foes, and press the campaign to a sure victory. One's enemies must be dealt a decisive and unmitigated blow. Anything less allows for evil to take root.

Gandhi is a spectacular example of Virtuous Leadership in the extreme. All of us can stand in awe of Gandhi.

Without Churchill and his steely resolve, the world we live in today would be vastly different than we know it to be. Churchill is, arguably, the greatest leader of the 20th Century.

## The Elephant in the Room

### Responding to the Leftist Paradigm, Part 5 of 10

Continuing my response to the challenge thrown my way by Dr. J after he read Issue #120 of *Uncommon Sense*, wherein he retorted:

*It would be helpful to your argument to give examples of how the "Left," antagonistic as it appears to racism, income inequality, intervention into foreign wars, poverty, **environmental destruction**, **Global Warming**, insider trading, sexism, Creationism, pollution, disenfranchisement of voters, etc, poses an existential threat to the US. If anything, the progressives in this country appear host to its better angels.*

I combine both *environmental destruction* and *Global Warming* in this response, because, to the Left, Global Warming equates to nothing less than full-scale, Armageddon-like environmental destruction. But the Left is badly misinformed on this matter.

What is behind the Left's obsession with Global Warming? Let us deconstruct it.

To arrive at an understanding of Leftist obsession with Global Warming, one must understand three things the Left loathes. One is the idea of God and religion. Another is inequality in any form. A third is individual liberty.

The Left is uncomfortable with the idea of God and religion (and, in fact, many on the Left simply hate the notions) because the Left, for reasons they may not even understand themselves, has disdain for standards. They do not like being held to standards. Standards, in the Leftist paradigm, are seen as something that negates compassion, and the Left has compassion for things like a woman's right to choose to destroy the unborn child in the womb, for homosexuals to redefine the notion of marriage from its original definition of male-female to male-male and female-female, for the miniscule number of people that suffer from gender-dysphoria and who wish to make such aberrations seen as normative so that they do not have to feel out of place, etc. But because humans have an innate need to worship something, and since Leftists do not relish worshipping the Almighty, they turn to the earth as their source of worship. For many Leftists, consciously or unconsciously, becoming a Global Warming Activist satisfies their innate need to worship, and is thus a manifestation of nature-worship.

The Left hates the notion of inequality, again, because of their sense of compassion. In the Leftist world-view, showing compassion means that there can be no winners or losers in athletic contests, and that is why the Left wants to give a Participant Ribbon (not a First Place Ribbon and a Second Place Ribbon) to all participants in team sports. They don't want anyone to have their feelings hurt. They don't want to damage anyone's fragile self-esteem. They don't want score boards keeping track of who is ahead and who is behind. This impulse of the Left translates into a loathing of free-market capitalism, upon which this country is based. In free-market capitalism, there are winners and there are losers. Entrepreneurial organizations spring up, based on the ideas and drive of the business owners, and then luck, and timing, and talent, and hard work combine to produce a result. Some results spell success, other results spell mediocrity, while still other results spell failure. The Left wants no winners and no losers. This clashes with free-market capitalism. Thus, since businesses sometimes operate in ways that require the burning of fossil fuels, and since this process contributes to CO2 emissions, which contributes to Global Warming to some degree, Leftists see free market capitalism and business in general as something that, if destroyed through punishing laws, can remove both inequality (i.e., winners and losers) and also save the earth (i.e., the source of their worship.)

The Left hates the notion of individual liberty because the Left loves big government, and big government is always and ever in a clash with individual liberty. Big government makes people dependent, and this dependency is intoxicating to big government because it gives it power -- something the Left loves over all else. Individual liberty makes people self-reliant, something the Left is very uncomfortable with, because the more self-reliant a person is, the less such a person relies on big government, and that weakens the power base of those who govern.

Now, with all of that as a backdrop, allow me to offer some concrete facts (i.e.,

some inconvenient truths) that demonstrate the Leftist fear-mongering on Global Warming is misplaced:

In a speech given in Indonesia on February 16, 2014, Secretary of State John Kerry made a statement that demands scrutiny: "97% of climate scientists have confirmed that climate change is happening, and that human activity is responsible." And in that same speech, Kerry went on to claim that these 97% agree that "the world as we know it will change. . . and it will change dramatically for the worse." But by conflating the two statements, Kerry engaged in some sleight-of-hand that is not only misleading, but downright false. 97% of climate scientists have said no such thing. So how did this notion originate?

It originated with a sloppy, careless global warming activist (who is also a Leftist) named John Cook. Mr. Cook is not a scientist and certainly not a climatologist. His bio claims he is a Climate Communication Fellow at the Global Change Institute based at the University of

Queensland in Australia. His educational credentials include an undergraduate degree in physics, and. . . that's about it. His own research, in which he places immense trust, concluded that "97% of papers surveyed endorsed the view that the Earth is warming up, and human emissions of greenhouse gases are the

main cause." Of course, we have no way of knowing whether Mr. Cook (aptly named given his research interests) has skewed which papers he has surveyed. But to say or imply that human beings are the main cause of recent warming is to make an unwarranted and unscientific leap. In fact, while the Earth is certainly experiencing a small degree of increase in overall temperatures, nothing close to 97% of scientists make the corresponding statement that it is human activity that is the main cause of such warming. In fact, David R. Henderson of the Hoover Institute (who earned his PhD in Economics at UCLA) [produced research](#) that flatly contradicted that and demonstrated only 1.6% of the scientific papers looked at by Cook point the finger at humans as the cause of Global Warming.

Then how did John Cook come up with his figure of 97%? Easy. Cook looked at 11,944 abstracts (not the actual published papers themselves) that comment on global warming. From those 11,944, Cook erroneously lumped together both those papers that claimed humans are the *main cause* of global warming along with those papers that claimed humans are *a cause* of global warming. But when one actually examines those papers in depth, one finds that out of the 11,944 papers, *only 64* make the audacious claim that humans are the main cause of global warming. The chart below spells out the details of Cook's 11,944 abstracts:



- Number of papers that explicitly endorses and quantifies accelerated global warming as 50+%: 64
- Number of papers that explicitly endorses but does not quantify or minimize: 922
- Number of papers that implicitly endorses accelerated global warming without minimizing it: 2,910
- Number of papers that take no position on man's causal relationship to global warming: 7,970
- Number of papers that implicitly minimizes/rejects accelerated global warming: 54
- Number of papers that explicitly minimizes/rejects accelerated global warming but does not quantify: 15
- Number of papers that minimizes/rejects accelerated global warming as less than 50%: 9

Henderson goes on to point out that only 64 out of 11,944 papers take the view that humans are the main cause of global warming. That's 0.5% -- nothing remotely close to the 97% that Cook (and John Kerry) places the figure at.

But what do actual scientists who are qualified to speak on the subject say? Introducing [Dr. Richard Lindzen](#), one of the world's leading climatologists and an atmospheric physicist at MIT (emeritus status) with over 200 scientific papers published in peer-reviewed scientific journals, credentials a bit more impressive than those of John Cook. Dr. Lindzen points out that there are 3 basic groups of people who weigh in on Global Warming:

**Group 1** consists of scientists who are part of the United Nations International Panel on Climate Change (also known as IPCC Working Group 1). These scientists believe that recent climate change is primarily due to man's burning of fossil fuels (i.e., oil, coal, natural gas.) This releases CO<sub>2</sub> (Carbon Dioxide) into the atmosphere which these scientists believe might someday raise the temperature of the planet to dangerous levels.

**Group 2** also consists of scientists. But these scientists don't see any of this as a particularly serious problem. These scientists argue that there are many reasons why the climate changes, a vast complex of inputs that contributes to changing temperatures, and that man's burning of fossil fuels is only one such input. These scientists do not delude themselves into thinking that any of these myriad inputs is fully understood by scientists -- or by anyone else for that matter, including non-scientists such as John Cook -- and these scientists insist that there is no hard evidence that CO<sub>2</sub> emissions are the dominant factor. Anyone who says it is the dominant factor is merely guessing and calling such guessing *science*.

Before I describe the folks who constitute Group 3, let me point out where the actual scientists of Group 1 and Group 2 agree:



- The climate is always changing. The current cries from alarmists that the sky is falling is peculiar and shows a lack of historical perspective, for climate change is nothing new. The climate has undergone change in the past, is undergoing change today, and will likely continue to undergo change in the future. Again, both groups of scientists understand this.
- CO<sub>2</sub> is a greenhouse gas without which life on this planet would not be possible, and adding it to the atmosphere should, unsurprisingly, lead to some level of warming.
- Atmospheric levels of CO<sub>2</sub> have been increasing since the end of the Little Ice Age (i.e., since about 1800). During this period (the past 2 centuries) the global mean temperature has been increasing slightly and erratically by about 1.8 degrees Fahrenheit. Man-made burning of fossil fuels have only played any sort of role for a very small window of time within that 200 year range (from about the 1960s to the present day -- only about 56 years out of 200 years) yet the 1.8 degree rise in temperature has been erratically rising over the entirety of that 200 year range, the majority of that time horizon that had no significant man-made fossil fuel burning, yet still had some mild warming take place, indicating that other factors besides the burning of fossil fuel also contributes to climate change.
- No confident prediction about future global mean temperature, or its impact, can be made. At least, not scientifically. In fact, the IPCC itself reported in 2007: "*The long-term prediction of future climate states is not possible.*" But John Kerry and John Cook (two non-scientists) believe otherwise.
- Most importantly, neither group of scientists asserts that the burning of fossil fuels leads to catastrophe.

**Group 3** consists primarily of politicians, environmental activists, and the media. They are not climatologists. Interestingly, some scientists with no background in climatology have jumped on the bandwagon of Group 3 and have pontificated on scientific matters for which they have no training. Just as a musician who's instrument is a flute is in no position to walk on stage and play the bagpipes (even though both are musical instruments), being a chemist, or a botanist, or a medical doctor doesn't make one a climatologist. Politicians, environmental activists, and media personalities are even less qualified to offer informed insights into global warming matters. And yet they do it all the time. In fact, they control the narrative, which is why so much massive misinformation abounds.

Historians 300 years from now will look back on our day with wonder and amazement at the utter silliness that was foisted on the American people (and the world) in the name of science, which is not science but little more than pseudo-science.

And that, my friends, is the latest elephant in the room.

## Shameless Plug

### Norwood to Deliver College Courses on Management

It's been a busy time. I just delivered a full-day seminar yesterday called *Leader As Coach*.

And I just got booked to speak on *Six Great Men*, a lecture on the Founding Fathers, but that booking is all the way out to June 2017! It's great to get a head start on filling up the calendar for next year.

College of the Canyons, a California community college located just outside of Los Angeles, has asked me to teach two sections of a class called Principles of Management for this upcoming Fall Semester. One section will be held on Monday evenings, and another section on Thursday evenings. These 15-week courses will introduce students to some cutting-edge content around executive strategy, non-linear systems, organizational structure, management style, teams, self-development, the environment outside the organization, innovation, recruiting and hiring, developing skill sets, and organizational culture (mission, vision, values, etc).

The Monday night class is, as of this writing, supposedly filled. But I know I can add more people if push comes to shove. There are still plenty of seats open for the Thursday night class, but it will probably come very close to being a full class when we begin the week of August 22nd.

Being the single most-rated professor spanning the entire campus, one can review hundreds of anonymous student ratings of my approach to teaching by [clicking here](#).

Any who would like to consider enrolling should visit the [college's website](#) or call them at (661) 259-7800.

## From Ara's Journal

### The Draw of Previews

I love going to the movies. Seeing a great action flick, or a comedy that has me in stitches, or an epic drama, and even an occasional science fiction or romance is always great fun. Buying the fresh popcorn and other refreshments at rip-off prices adds to the ritual, and watching the credits at the end of the film, until they are completely done, rounds out the occasion (along with the silly quips I often make, such as, "I didn't realize Clarence Lipanovich was the gaffer! I was wondering what ever became of him. . .")



But truthfully, there is one other aspect of going to the movie theater to watch a

story unfold on the big screen that truly captivates me, and in some ways is my favorite part of the whole affair: the previews.

I love the previews! Not that I love every single one of the previews. Some are a real turn-off. But I love being seated in time to see all of them. After a given preview is shown, and before the next one starts, I turn to whoever I'm sitting with (presuming I came with them) and either utter something in the negative, indicating I'm not going to see that movie, or something in the affirmative, indicating I'm interested, or something non-committal, meaning I'm just not sure if I want to see that movie. My movie-going companion usually "shushes" me.

What is it about previews that has me (and others) so enamored?

I suspect it has to do with the desire on the part of many to know what is around the next bend. I don't like being kept in the dark. I don't like wondering as much as I like knowing.

I think this ties in, perhaps in a rather strained and stretched way, to our preoccupation with what comes next after this life. It is the rare individual (and I do not say this as a compliment) who truly has no interest or even mild curiosity as to what is "out there." And in fact, the older I get, the keener my interest in what is out there.

I had an engaging phone conversation yesterday evening with a dear and long-time friend, RB. She and I began discussing such matters, and I pointed out to her that if it turns out that death is followed by nothingness (no God, no afterlife, no existence) then everything at that point is moot, as we won't have a care in the world. We won't have fear, or disappointment, or relief, or anger. We won't know any better. And atheists certainly won't be able to gloat.

On the other hand, if atheistic notions are as fanciful and false as I am confident is the case, then the moment of death brings many questions to those of us who think about it on this side of that great mystery. What happens to our spirit at the exact moment of death? Is our soul or spirit in a new plane of existence? If so, how did it get there? How long did it take to get there? And what is "there" as soon as we are "there"? Will we see God upon His throne? Will we see Jesus? Will we see angels? Will we see our friends or family members who preceded us in death? Will we get a tour of the place? Will we be shown the ropes, so we know what the "rules" (if any) are? Will we feel relieved? Anxiety at our sins that weren't quite rectified? Fear? Happiness? Will we sleep? Play? Worship? Eat (and if so, is there pizza?)

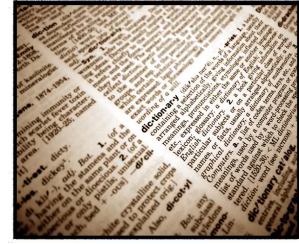
Some of these things are hinted at to a greater or lesser degree in the holy books of various faith-traditions. The Hebrew Bible, the New Testament, the Book of Mormon, and several other collections of holy writ attempt to shed some degree of light on such matters. I suppose they are the closest equivalent to the movie previews that captivate me so much.

## Apocryphal

### Building Your Power of Expression

**Apocryphal**, adj.

**Pronunciation:** ə'pəkrəfəl



**Meaning:** This word is used when you are trying to convey the idea that something (a story or a statement) being attributed to someone else is of doubtful authenticity. The story or quote may be valuable, wise, and true, but is not likely from the person whom it is said to be from.

### Usage:

- *The story of Winston Churchill's short commencement speech to a graduating class at Oxford, wherein he is purported to have said "Never give up!" three times and nothing more, is almost certainly apocryphal, as I have never seen that story in any of the major Churchill biographies I've read.*
- *None of his evidence comes directly from the writings within the New Testament, but from apocryphal sources, such as the Epistle of Barnabas or the Gospel of Thomas.*
- *This is a wonderful quote, but of course we cannot say it is from Emerson; it has to be apocryphal.*

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New subscribers, the Special Report "11 Ways to Beat the Odds" should have been sent out to you already. If you have not received it, please communicate that to me via email ([ara@aranorwood.com](mailto:ara@aranorwood.com)).

For more information on my work, follow me on Twitter ("Ara Norwood"), or on Facebook (keyword "Leadership Development Systems") or via my website: [www.aranorwood.com](http://www.aranorwood.com)

**Sincerely,**

Ara Norwood  
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