



MANIFESTO♂

EDITION 4
MARCH 2019

MAKING
GOOD MEN
GREAT

Editorial Manifesto



Welcome to 2019!

WOW! It's the third month in the New Year already! Time flies when you're having fun. I hope that in these last holidays you had the opportunity to spend time with those that you love and that has provided you with the energy for whatever lies ahead in this New Year.

There's a couple of things I want to focus on in this issue.

We are constantly bombarded with opposing ideologies that are often bereft of sound and

coherent reason and that lack a clear basis in ethics and morality. Unfortunately, both philosophy and science is not devoid of the problem. Both science and philosophy, including psychology, are tainted with cognitive and ideological biases. And this is certainly the case in discussing issues of gender.

As you by now know, part of my mission is to help men clarify why patriarchy is a false ideology for healthy men and how patriarchy has

hijacked philosophical, scientific and psychological knowledge. In some areas, it is as bad as believing in and promoting gay conversion therapy. I want to continue to delve more deeply into the values I propose in the *'Making good Men Great, Surfing a New Masculinity'* and how they can enhance your life and that of our community. In this context, the first cab off the rank is that of being inclusive.

Now in its timely fashion, it so



happened that the media keeps on giving and giving. This time it is the response to the #Gillette ad. So how does the #Gillette ad raise the issue of inclusivity. Now, unless you've been living in a cave, you will have been aware of the fierce debate the ad triggered. It did something very common to the gender debate. It polarised the community. The backlash characterises the two sides, *'there is a war on men'* and those that adhere to the argument that men 'can be the better than they are.' It quickly became a heated battle that rested more on issuing personal insults than any meaningful conversation.

Now, if put aside my cynical hat about the altruistic motives of corporate marketing, let's consider why there was such a powerful battle. For me, and I'm going to suggest that those of you who read MANifesto with some reflection, and I hope all of you do, several questions arise. Why are we men so defensive about this? How can we generate a more meaningful discussion between the two groups? Is there some legitimacy in the backlasher arguments? And, yes, you may be surprised that I'm raising that question, but to understand the other, we need to walk in their shoes. It's called empathy.

'When we bleed, do all of us not bleed in red?'

Empathy is essential in creating a sense of inclusivity. However, I hear some you argue that men and women

are different. True, there are differences but there are more similarities. Our strength lies in the unity of seeing each other as human, rather than as a category such as gender, ethnicity or race. *When we bleed, do all of us not bleed in red?* Let me stress this again. We are essentially more similar than different. However, the things that are different deserve respect and not derision.

Then why are we, men, so defensive about acknowledging our need to change from an antiquated ideology that no longer serves us well? The short answer is that many men of the backlash come from a place of fear. If they were not afraid then why feel threatened by coming on board to challenge bad behaviour.

Jung observed very astutely that 'one does not become enlightened by imagining figures of light, but by making the darkness conscious.' Psychology and Alchemy, Page 99

'I'm not like those other men, the bullies the abusers and those who kill, rape and maim others.'

This is where men's defensiveness keeps them in darkness. Defensiveness is designed to ward off having to experience some unwanted feeling or admit responsibility for some disowned act, in other words, to shed light into the darkness. As such we perpetuate the pain.



It is also where the first defence arises. *'I'm not like those other men, the bullies the abusers and those who kill, rape and maim others.'* True, most men are not like that. No-one said we are. What the Gillette ad did was to call us to action, to be the best man we can be. If that offends you, then you need to shine a light into your darkness and to heal your pain.

We need the courage to look inside, and we need even more courage to challenge those who misbehave. Most of us in live in a changed landscape where our dominance and control is being challenged. Some of us have not had the opportunities that have allowed us to feel secure and safe in our skin, but those of us who do have that sense of confidence in ourselves have a responsibility to reach out and help those who don't.

'...I no longer use the phrase 'toxic masculinity.'

One of the main errors in the debate is, by its nature, a fallacy in arguments. In philosophy it is called *ad hominem*, an attack on the man.' Let's not make the same mistake. Let's engage in a meaningful conversation based on advancing sound reasoning, instead of replacing logical argumentation with attack-language unrelated to the truth of the matter. It is one of the reasons that I no longer use the phrase 'toxic masculinity.'

On-going contributions

Lorin put up a brilliant introduction

in 'Challenging Patriarchal Values' and suggested that it is an unfinished project. She then followed this up from a woman's perspective to explain the foundation of feminism.

In this edition, Lorin explores *'The Tasks of Life'* from a perspective that shifts to allowing them to be more inclusive and not confined to gender roles. In Part Four of Lorin's essay *'Challenging Patriarchal Values'*, she focuses on the multiplicity of the tasks of our lives and the failure of the social movement that gave us gender equality to re-examine how we value those tasks. She argues that our lives are situated within families, homes, and communities and all of the tasks that are necessary to maintain these areas of our lives remain de-valued within the entrenched patriarchal system of values that continue to control our thinking.

In the last edition, I want to continue to explore further the realm of being a Father. Much of this is about having a bit of blueprint and an antidote to the progressively demanding expectations on the 21st century parent.

As always, we have a column on 'Good Men being Great'. In this edition I have an interview with Pastor Steve. We are living at a time where global forces are attempting to force us to divide. Therefore, in line with my principal of inclusivity, I am hoping to get some interviews from men of other faiths as well, to share their story hopes and fears.

On a final note I had a fantastic session recording four podcasts with two great guys who have a launched



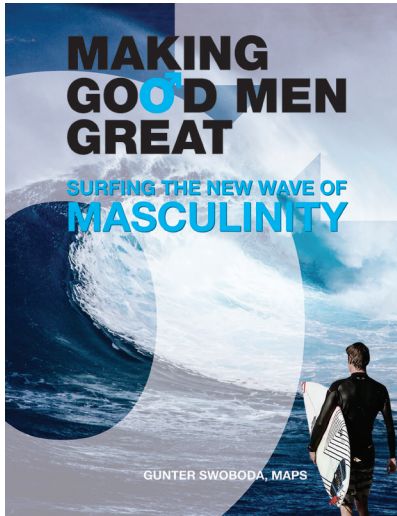
a podcast service [CLICK HERE TO LISTEN](#)

“The Interdependence Group, founded and co-hosted by Koray Kuroz and Dan MacJohn, challenges their listeners with new paradigms, while also being light hearted and at times humorous. The podcast offers great new ideas, insights and oceans of inspiration. At its core, the podcast aims to shed light on mental health, emotional intelligence, spiritual intelligence and physical intelligence.”



To be part of more meaningful conversations go to www.goodmengreat.com

My book Making Good Men Great; Surfing a New Masculinity is also available. Not sure where to get it?



What the critics are saying about the book

Gunter Swoboda's book, Making Good Men Great, addresses the issues our schooling system doesn't know how to. Everything from contemporary masculinity to the flaws in our hierarchy, both political and domestic, are brought to light by Swoboda's articulate and academic writing style. Swoboda also offers well-founded insights and solutions around the struggles faced by society domestically, socially, in schools and in corporate environments. I recommend this book to both men and women alike, but especially to young men who are looking for more guidance.

Dan MacJohn, Co-Founder of the Interdependence Group

Gunter Swoboda is a terrific writer who offers wonderful insights to contemporary issues in his book, Making Good Men Great. Gunter leverages his decades of experience working with individuals both personally and professionally to address the social issues of hierarchy, being acquisitional, competitiveness and being judgemental. I highly recommend this book to all men who are looking to find more fulfillment and love in their lives

Koray Kuroz, CEO & Co-Founder of the Interdependence Group

[Click here to purchase on Amazon](#)





Koray Kuroz is the co-founder of The Interdependence Group. As a result of his father’s drug habits, Koray grew up in a dysfunctional and violent family. Due to his early exposure to domestic violence, Koray eventually fell into a depression, and became addicted to gambling and drugs. This later snowballed into Koray being heavily involved in criminal activities, and as a result he was imprisoned. It was in jail where his growth of character began. Locked in isolation and deprived of food, water, clothes and other humane essentials, Koray

turned inward and began to envision a greater life for himself.

Since leaving jail, Koray has established a successful career for himself as a management consultant. His work as a speaker for both the Black Dog Institute and The Interdependence Group has seen him speak to multiple student and corporate bodies across Sydney. He prides himself on his spirituality, emotional intelligence and ability to share his story vulnerably. Through these experiences, he is invigorated



by his life mission to influence positive cultural change and inspire others to tap into their life purpose.

1. What drives you in your life? Currently, I'm driven by growing my social enterprise The Interdependence Group, and scaling my personal 1 to 1 purpose coaching business. My life mission is essentially to help others find theirs.

2. Learning How to Be a Man; how did that go for you? Were there mentors? If so how did they influence you?

I've had many incredible mentors that I've been lucky to learn from, but I find time with myself (not time by myself) has been very influential in my journey of discerning what it is to be a man. That, coupled with self-education and reading (not least Gunter's book) have been very influential on my journey to becoming a man.

'...I tapped into a concept called 'hyper-masculinity'

3. Share one of those moments when, on your own, figured out one of the pieces to the puzzle called "How to Be a Man."

A big piece to the puzzle on my journey to healthy masculinity, I tapped into a concept called 'hyper-masculinity.' This started about 3 months ago when I first met Gunter and read his book Make Good Men Great. I then reflected on my own behaviour (again, I can't overstate the importance of spending time with yourself reflecting) and

realised that my own behaviour was, at times, hyper-masculine. It wasn't an overnight change, but I slowly became conscious of my overbearing habits and made some positive changes from there, and it's still an ongoing practice.

4. How did this make you feel? This felt very empowering.

Getting imprisoned was the biggest turning point for myself

5. Was there a turning point in your life that shifted your understanding of a good man?

Getting imprisoned was the biggest turning point for myself on what it was to be a good man. Being in such a negative environment empowered me to make some big decisions that had a truly profound impact on my life.

6. From your perspective define a 'great men.'

A great man is one who is centred, isn't afraid to be vulnerable, looks after his community, has a purpose and always works to improve himself.

7. What is the most important issue you would like to see changed?

The most important issue I'd like to see changed is people not living their purpose! When someone is living day to day with zest and passion, they seldom fall subject to mental health disorders. Rather than medicating people, we should get them empowered and striving towards goals.



8. How does your calling define into your life as a man?

My calling is all about embracing myself as a man; it requires me to embrace my strengths, weaknesses, goals and fears. My social enterprise is about being a greater man, and encouraging people from all walks of life to improve too.

'We need to become evolved in how we share...'

9. What do you see men's greatest challenge for the future? Man's greatest, and most exciting, difficulty will be in their evolution.

Women have done so much to grow and contribute over the last 50 years that we are lagging very far behind. We need to become evolved in how we share, love and live, so that we can complement the new and evolved feminine. That very excited task of growth will be our greatest challenge.



“ Socrates famously said that the unconsidered life is not worth living. He meant that a life lived without forethought or principle is a life so vulnerable to chance, and so dependent on the choices and actions of others, that it is of little real value to the person living it. He further meant that a life well lived is one which has goals, and integrity, which is chosen and directed by the one who lives it, to the fullest extent possible to a human agent caught in the webs of society and history. **”** AC Grayling



If there is one singularly guiding light in *Making Good Men Great* then A C Grayling's elucidation of Socrates quote then this is it. Full stop. With that in mind let me suggest that men approach all aspects in our lives from this perspective with all the inherent values embedded in it.

Now, to start with, I want to apply this to the realm of being a great Dad and for you, the reader, to reflect on this deeply. To get the ball rolling, I think the best place to begin with, is where Professor Grayling says '*a life well lived is one which has goals, and integrity, which is chosen and directed by the one who lives it, to the fullest extent possible*'

As a parent what are your goals, at least the one's that you have chosen and not the one's thrust upon us? How do we maintain integrity with the myriad of opinions, experts and media bombarding us with how to's.

Intentionally Inclusive

Most of us came into being a father more as bystanders or companions for the *real* parent, the mother. Hold on; you cry, that's a bit harsh. However, bear with me and let me explain. By simple biological fact, men are not the carrier of the child, that most intimate of experiences as a human being. It is her, the mother. Her experience is deeply imbued with all the impending joys and risks. We, men, need to reach deep into ourselves to even approximate being pregnant and anticipating the birth of our child. That is not to say, that men are not affected by the experience of pregnancy and childbirth. Some are so profoundly

affected they pass out in the delivery room, something that must have been anticipated by the midwives of old when men were kept out of the room.

'Do Not Blame. Own it and get into it.'

Back to my point. With many of the men I have worked with, one of the most frequent observations I get from them is that they often feel excluded or sidelined, like the fifth wheel on the car, pulled out in an emergency. At times they blame their partner, at other times their work but more often it is society's fault. Right here is where our evolution needs to start. *Do Not Blame. Own it and get into it.*

It is your responsibility in how you approach your experience of becoming a father. And to you and your partner you are accountable.

In the editorial, I wrote about the first of the critical values in *Making Good Men Great*. It is about inclusivity. So how does that apply for the experience of becoming a father, you ask. Because being a father is not an outcome, it is an ongoing process of growth, an evolutionary journey. It is an and/also proposition of including people, values, rules and experiences in a way that makes logical sense in the long term.

'What sort of Dad do you want to be?'

So those of you who are thinking that you don't need to read on, as this



ship has sailed and you are way past this. Your story as a Dad did begin at the time you and your partner find out that she is pregnant. However, your journey as a Dad continues. Moreover, it will continue for better or worst *together with your partner and your children and grandchildren*. Even if you divorce.

'What sort of Dad do you want to be?' is one of the most critical questions to address in the life cycle of a father. Why do I talk about a life cycle, because you will need to revisit this question at each developmental stage of your child/children. The problem is how are you going to deal with this? The answer is deceptively simple; be



intentionally inclusive. It is not *his vs her* experience. You and your partner are in this together., hopefully with a shared vision of being parents.

So what do I mean by intentionally inclusive? It is the process of regularly reflecting on my intentions on how to be a partner, father and how my values and actions shape that. What skills do I need to achieve my purposes as a Dad? And how do I include this to create a well-rounded life lived with integrity? Integrity can mean honest and strong moral values and it can also mean unity. In my view both are

to be applied as both.

Love, Respect and Co-operation

In my couples work and in coaching parents one of the things I bring to the table is to help couples establish their sense of what values guide their actions. I intentionally do not focus on personality as this is not a constant in a person life, we change over time. It is also easier to create a more stable foundation when we have values as a reference point in relationships.

When I think of what has made a significant difference in my



relationship it has been my attention to loving actions, respect for my partner and responding co-operatively even if there is conflict.

It is there for essential that as a couple we need to clarify what these values look like in action. In a way, it's no different to having a vision for your business and determining what the culture of that business should look like. You have a vision for that business. It is no different being in a relationship and being a parent.

'Is she on board?'

So, boil it down. What is your vision of being a dad? How will those values play out in your day to day life? Moreover, have you shared this with your partner? Is she on board?

These values are not only between you and your partner, but they also establish how you are going to deal with your child/children. They are values that you want them to share.

I often get parents coming to me for 'more rules'. In most cases, more rules are confusing and often lead to a great deal of inconsistency in parenting, especially when the kids are teenagers. Any teen worth his/her salt will approach most rules with an attitude of how they can make them work for them and how to bypass them with the least consequences. By nature, most teenagers are good 'bush lawyers' and will tie you up in an extended negotiation that usually ends in frustration and tears and often with the parent giving in.

Using values circumvents this torturous process and is more likely

to result in an appropriate outcome for both parent and child. Most importantly it establishes a fundamental principle in parenting being consistent. The other is being persistent in adhering to the values.

Love

Ah, love, what a feeling! We all love to feel love, but the problem with feelings is that they are transient. Give me a bad day at the office, pulled over for speeding, an argument with my partner and any warm, loving feelings will go up in smoke. Now here's the thing love is actually more than just a feeling, it is much more than that. Embedded in what we think of as feeling are particular values that give life and my relationship purpose and meaning but most importantly values sustain my relationships with my parent but also as a Dad.

1. Emotional regulation

To be fully loving we need some skills. Primary here is my ability to regulate my feelings. I see too many teenagers whose relationship with their father is disturbed because Dad goes 'ballistic' almost immediately in any discipline situation. Naturally enough the response I get from the Dad is that his son/daughter yells at him, so he yells back. You need to look at what your child is seeking. What behaviour are you modelling in your life?

2. Empathy

The thrust in my thesis in masculinity is that patriarchy makes men narcissistic and therefore by definition reduces men's capacity to experience



our own emotions clearly and to empathise with others.

This is evident when men move into forms of needless sacrifice through aggression and violence. Now, if we want to begin to prevent the prolific use of violence in our culture, we need and a steady decline in the mental health of our population we need boys to be more in touch with their own feelings and be more attuned to the emotions of others'. They need in a nutshell be more emotionally intelligent. Any discussion examining the issue of masculinity and child-rearing that does not include a reflection on the importance of empathy in the evolution of men is missing the point.

'...empathy can be taught and enhanced throughout our lives.'

Growing emphasis has been placed in educating young children to be more emphatic, but we frequently assume that adults cannot develop empathy further. You either got it, or you don't. Not true. Moreover, here lies one of the significant challenges I have working with Dad's.

The great thing is that research has

shown repeatedly that empathy can be taught and enhanced throughout our lives.

So, where to start?

Roman Krznic, the author of *Empathy: Why it matters and how to get it*, talks about Six Habits of Highly Empathic People.

- Habit 1: Cultivate curiosity about strangers
- Habit 2: Challenge prejudices and discover commonalities.
- Habit 3: Try another person's life.
- Habit 4: Listen hard and open up.
- Habit 5: Inspire mass action and social change
- Habit 6: Develop an ambitious imagination.

Here's the challenge for this edition to you, the reader.

Think about your vision for being a Great Dad

Clarify that vision and your values with your partner

Review how good your emotional regulation is

And most importantly practice empathy.

Stay tuned for more on this exciting and vital part of living a considered life.





8 CHARACTERISTICS OF GREAT MEN:

- 1** A great man has a noble life purpose achieved through blood, sweat, and tears, not platitudes.
- A great man has a vision for a better life for yourself and others. **2**
- 3** A great man has the emotional courage to step up.
- A great man is prepared to be emotionally vulnerable. **4**
- 5** A great man is humble and self-reflects.
- A great man lives in alignment with himself and in relation to the world and those in it. **6**
- 7** A great man exercises empathy.
- A great man has self-confidence independent of others' approval. **8**



Challenging Patriarchal Values.

Part Four: The Tasks Of Life

By Lorin Josephson, R.N, R.P.N, BA (Hons) MA (Org Ethics)

In Part One I explained why it was that the second wave of Feminism, the Women's Liberation Movement of the 1970s focused on "equal opportunity" in the world of work and education. In the Public sphere where men continued to hold all of the power, there were many occupations closed to women, and those that were deemed appropriate for women were poorly paid and often mimicked the tasks of the private sphere. Nursing is a perfect example where the almost exclusively female Nursing Staff were treated as handmaidens to Doctors who were almost exclusively male. There was no recognition that Nursing was a different occupation with a different theoretical underpinning to that of medicine as practised by Doctors that they are collaborative professions that worked alongside each other.

The fact that today more women than men attend university and complete their degrees have been well documented and puzzled over. However, it makes perfect sense that with the advent of equal opportunity and the dismantling of the patriarchal rules that used to govern women's choices, that women have chosen to go where money, prestige and social value and power is found. The fact that more women seek higher education rather than choose historically female occupations is an excellent example of my argument

that there is a significant problem in the differing values we place on human endeavour. They are choosing occupations that historically have not only been closed to them but are also the occupations our society has always put the most value on.

These are the occupations that have always been at the top of the hierarchy of value in the public sphere and reflect the historical way in which we value all forms of work. Apart from the gender divide between the public and private sphere's, there are the divisions between so-called 'blue collar and white collar' occupations. The failure of our societies to acknowledge and recognise the importance of all the tasks of life is not confined to sex bias. The vital areas of paid work that support and facilitate our health and well being, that build our infrastructure and grow our food, and which are poorly paid and at the bottom of the status hierarchy, are an excellent example of this.

In this respect, women are no different from men. They have been inculcated with the same beliefs and ideologies about value, and have joined men in maintaining those values. Although women are now working in many different occupations, those that are at the lower level of the value hierarchy such as trades, crafts and support and





service work, remain less attractive. They also remain much more poorly paid. Those tasks that once were the province of the private sphere; caring for the elderly, childcare and all forms of home maintenance and cleaning continue to be remunerated in a way that does not reflect the responsibility and importance of the work. After all, it doesn't matter how technically brilliant your surgeon is, if the operating theatre he works in hasn't been cleaned properly, with diligence and care, you could still die from an infection.

Moreover, this is the core of the problem of the way that we value the tasks of life. All of us have to live somewhere and have food to eat and clothes to wear to work, and this is what paid work pays for. For most of us, work is a means to an end. Very few of us are lucky enough to have occupations that we love and are so passionate about that we would work for free, let alone someone to support

us doing so. Work for many of us is monotonous, boring, frustrating and sometimes dangerous. However, it is also what provides us with the sense of dignity that comes from being self-sufficient and independent. It gives a structure to our lives and an opportunity to be part of the broader society of humans within which we live. Paid work is complex, but it is not the only important and valuable thing in our lives.

The consequence of us all focusing on the tasks of the public sphere is that we have maintained the dualistic valuing system that relegates the tasks of the private sphere to be of less importance. By continuing to prioritise paid employment over time spent on parenting, relationship building and maintenance, caring for others, and pursuing the hobbies and interests that give us pleasure and balance, we have missed an opportunity to rethink the world of work.

‘Motherhood was institutionalised and idealised...’

To re-shape it so that it is user-friendly, family friendly. The term work/life balance has been used by some to describe the need for us to look at how we participate in the workforce and how that affects the other areas of our lives. Within the patriarchal division of labour of the past, the day to day tasks of raising children was relegated to the private sphere. Motherhood was institutionalised and idealised during the last two centuries and highly valued as a role for middle-class women. The contradictions of this romanticised vision, where a woman was seen to be a second class citizen and yet she was entrusted with the rearing of the next generation, seems unfathomable to us today. However, now that women expect to be able to maintain their foothold in the public world of work, and household budgets increasingly require both parents to work, childcare and housework have become a significant logistical problem for families.

Another factor is that the tasks of actually running the domestic side of our lives are time-consuming. Whether you are single or part of a family, that home your wage pays for needs to be cleaned, your clothes need to be washed, and you need to shop for and prepare your food.

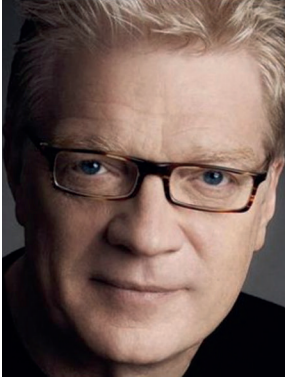
Those tasks were always ‘women’s doings’ in Margaret Meads words,

and in the majority of households of more than one person, they still are the responsibility of women. One of the startling failures of the move to gender equality is the now very well documented uneven distribution of the responsibility for housework between men and women. Feminists didn’t fight for the right to do two jobs, but that is what has become a reality for many women.

‘...what makes life worthwhile to humans.’

All of this takes us back to the very core of philosophical inquiry which I will look at in part five. What makes a good life? And this is where we need to focus our attention on the reality of what makes life worthwhile to humans. We are relational creatures. Our very sense of ourselves as individuals is grounded in our relationships with our caregivers from the time we are born, and our development as a human being within society continues to be directed and enhanced by the relationships we form with other humans all through our lives. Raising children, creating and maintaining relationships and personal development all take time. Humans need a balance between the various aspects of their lives to flourish. While we focus all of our attention and value on paid work, we are neglecting other vitally important areas of our lives and cheat ourselves of the opportunity to create that balance.





Teaching is a creative profession, not a delivery system. Great teachers do [pass on information], but what great teachers also do is mentor, stimulate, provoke, engage.

— Ken Robinson —

WE NEED GREAT MEN IN TEACHING

I spend a great deal of time with young men who are struggling with the idea that school has actually something to offer them. By the time many of them are in Year 10, in Australia that is around the age of 15 many of them have essentially checked out.

'...they hate their teachers and want to start making money.'

They want to leave school, citing that they are bored, that they hate their teachers and want to start making money. Now, this is typical teenage stuff. Especially the 'I hate Authority,' number. However, many of these young men are not entirely academically challenged. In fact, most of them have a couple of subjects that they often excel in. So the question is wherein lies the difference? Why do they do well in some subjects and not in others?

I was struck recently by a Youtube video I was watching where a Jerusalem based University professor, Sydney Engelberg, who has gained Internet fame, fielded interview requests from all over the world, and has earned devotion from parents of infants everywhere, all because of a simple gesture: Holding a student's fussy baby while continuing to teach class.

Without reading a whole lot of sexual political rhetoric into this, let's think about why that simple gesture has such meaning. And let's do this in simple terms.

The **first** thing that strikes me is that Professor Engelberg appears to have no preconceived or traditional notions of what it means to be teaching a class. His approach is go with the flow and is not based around his role nor his power in his position. However, he has a clear vision about how to teach, despite unexpected challenges to the traditional approach.





The **second** thing was the process of participating in his classroom. There appears to be a co-operative relationship between him and his students, especially with the mother of the baby.

The **third** element, which is a direct consequence of his co-operative attitude with the group he is teaching, is that there is clearly a sense of trust between him and the baby's mother.

The **fourth** element was that the power of his communication, was not just in what he said, but he what he did. He wasn't blowing his trumpet or making a big thing about what he was doing, he just did it.

All of this comes down to making the learning environment better by having great relationships with your students, and being a great communicator, both in word and in action.

So let me come back to my introduction to this piece. The answer to my questions is that most students do well because they have a teacher who knows how to put these basic principles of creating strong relationships into place. Their focus is not only the academic performance of the person. They focus on the student as a whole and his/her needs in the context of the learning environment. As Robinson

so eloquently puts it "great teachers mentor, stimulate, provoke and engage."

Unfortunately, too many times we see teachers, especially men, work on the principle that they are an *information delivery system* and that the priority is the student's academic output.

What they forget, is that they will have no influence, academic or otherwise, if they do not first have a relationship with that student.

So, the take out of today's blog is:

4 principles:

1. be authentic, that includes being humble,
2. establish co-operation,
3. build trust,
4. and have integrity in how and what you communicate.

And on a final note these just happen to be the primary leadership principles in ALL walks of life.

BTW another Making Good Men Great Mentoring Group will be run towards the end of April. For more information please call Rebecca on **02 9999 0429** or email rebecca@goodmengreat.com.



Call to Action

If your choice is to be Great then it is time to take action.

We are constantly evolving psychologically, socially, philosophically and physically but we rarely pause to consider what has contributed to us making the decisions we make and how we can change our focus to improve who we are as an individual. There are often major triggers that challenge us and develop new skills such as a promotion, a new relationship or our own self-awareness.

Our programmes draw on the core fields of philosophy, contemporary psychology and neuroscience to take you on a practical, goal directed journey to identify what makes you 'you', to define your aspirations and set a path to achieving them. Most importantly the programmes help you to understand the ramifications of patriarchy in your daily life and shows you how to de-construct these damaging beliefs in order to live a more fulfilling life, have better relationships and to make a difference to others.

The programmes have five phases that recognise that our thinking affects how we feel. These feelings in turn can influence the decisions and actions we take. Fundamental beliefs about ourselves need to be understood in order to set the right goals, identify and leverage our strengths and also to become mindful of our weaknesses and how these can be improved.

'What makes a Good Man Great?'

is the central question this programme challenges you to address, and provides you with the tools to define your path to greatness – personally and professionally.

Logistics

One-on-one or group sessions to establish meaningful dialogue.

Ten sessions of an hour-and-a-half, spread over 10 months which provides time for reflection and action of key concepts.

Location: Group sessions take place in our office in Mona Vale and individual sessions can be face to face or via Skype or FaceTime.

There are other ways to get involved. Join in online on Facebook, Twitter and with the Blog.

[Facebook.com/GoodMenGreat](https://www.facebook.com/GoodMenGreat)

[Twitter.com/GunterSwoboda](https://twitter.com/GunterSwoboda)

[GoodMenGreat.com/blog-medium](https://www.GoodMenGreat.com/blog-medium)

But foremost get involved in a movement that will make a difference by Making Good Men Great.

