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THE SCIENCE OF ULTRAPERFORMANCE

The scientific architecture behind ultraperformance: the rare companies that generate 750 to 1,500 times more enterprise value per product than their nearest competitor, while everyone else stays within a range of one to five. And why this is fast becoming the only way to function, as AI takes over the production work and humanity crosses from deficiency-driven motivation into self-actualization: ***Telogeny***, the third great revolution of the West after the Renaissance and the Enlightenment.

ERIC BARTELS

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A FIRST INTRODUCTION

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THE SCIENCE OF ULTRAPERFORMANCE

A FIRST INTRODUCTION

One empirical business discovery. Two directions of scientific research. One integrated Methodology of human motivation, societal and economic transformation, organizational ultraperformance and practical implementation.

ERIC BARTELS

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This first introduction presents the central architecture of the forthcoming book. The complete scientific apparatus, detailed research record and full bibliography will be included in the complete edition.

THE QUESTION THAT STARTED THE RESEARCH

This publication introduces the result of more than twenty-five years of interdisciplinary scientific research I have conducted as a scientist, author and serial entrepreneur into exceptional business performance, human motivation, societal and economic transformation, and the architecture of becoming.

I did not begin with a theory.

I began with a business question.

As an entrepreneur, I had studied the leading management books of the time. Many of them were intelligent, insightful and useful. But I was not convinced that they truly revealed the deeper source of exceptional and enduring business success. They primarily described what successful leaders and companies had actually done. They identified observable behaviors and translated them into management principles. But describing successful behavior is not the same as explaining the complete reality from which that behavior emerges. As an experienced entrepreneur, I felt that something substantial was missing. I therefore decided to conduct my own research into one fundamental question:

WHAT ACTUALLY MAKES LEADERS AND ORGANIZATIONS EXCEPTIONALLY AND ENDURINGLY SUCCESSFUL?

The research comprises more than 600 in-depth interviews with CEOs and other business leaders; the intensive internal study of almost 100 organizations over extended periods; continuing financial analysis; the observation of leadership, strategy, organizational behavior, architecture, execution and value creation; and the integration of scientific and philosophical findings across multiple disciplines.

THE FIRST EMPIRICAL DISCOVERY

The first major discovery was that the leaders and organizations we studied did not all operate from the same underlying motivation or from the same way of thinking and working. At the beginning of the research, approximately 99 percent of the leaders and organizations we examined began with the outside world. They studied markets, customers, competitors, demand and external opportunities. They adapted themselves to what they believed would generate the greatest revenue, profit, growth, market share and shareholder value. Their motivation was fundamentally extrinsic. Their direction of thinking and working was outside-in.

A very small minority – approximately one percent – began somewhere fundamentally different. These leaders and organizations began with their intrinsic identity, natural motivation, unique capabilities and a deeply held conviction about the value they wanted to create for customers and the world. They were driven by an inner calling: a conviction about what they were uniquely capable of contributing and what they felt compelled to bring into reality. Their motivation was fundamentally intrinsic. Their direction of thinking and working was inside-out.

At that stage of the research, these were purely empirical observations. I did not yet understand the deeper psychological, scientific, philosophical and historical origin of the difference. I did not even know

that deeper drivers existed beneath the behavior. I had simply discovered two radically different sources of motivation and two radically different ways of thinking and working.

TWO RADICALLY DIFFERENT BUSINESS LOGICS

OUTSIDE-IN

Outside-in organizations begin with what they want to obtain from the world. Their central question is:

WHAT CAN WE PRODUCE AND SELL THAT WILL GIVE US THE GREATEST POSSIBLE ECONOMIC RETURN?

They determine what the market appears to want and then engineer the strategy, structure, processes, procedures, controls and capabilities required to provide it as efficiently and profitably as possible. The desired result is defined externally. The organization is subsequently constructed to obtain it.

INSIDE-OUT

Inside-out organizations begin with who they intrinsically are. Their central question is:

WHO ARE WE UNIQUELY CAPABLE OF BECOMING AND CREATING, AND HOW CAN WE TRANSLATE THAT INTO EXCEPTIONAL VALUE FOR CUSTOMERS AND THE WORLD?

They begin with intrinsic identity, natural motivation, unique capabilities and unrealized potentiality. They then create the conditions through which that identity can be continuously actualized in products, services, experiences and other forms of exceptional value. Revenue, profit, growth and enterprise value are the economic consequence of the value they create – not the source or primary organizing purpose of their behavior.

THE FINANCIAL CONSEQUENCE

Continuing financial analysis revealed that the inside-out group did not merely think and work differently. It created a radically different order of value and economic performance.

1–5x

CONVENTIONAL RANGE

Most organizations operate within one broadly recognizable performance range.

750–1,500x

ULTRAPERFORMANCE

A very small inside-out group generates an entirely different order of enterprise value per product.

Most organizations operated within a conventional range of between one and five times the enterprise value per product of their nearest competitor. The small inside-out group generated between 750 and 1,500 times the enterprise value per product of its nearest competitor. This was not a marginal difference in performance. It was a completely different category. I began calling these exceptional organizations ultraperformers.

THE DIFFERENCE WAS NOT STATIC

At first, I regarded outside-in and inside-out as two existing but fundamentally different forms of organizational motivation and behavior. I still did not assume that any deeper meaning existed behind the distinction. Then the continuing measurements revealed something that changed the entire direction of my research.

They showed – and continue to show – that the relative proportion of inside-out leaders and organizations is slowly but steadily increasing. The outside-in group becomes relatively smaller while the inside-out group becomes larger. The difference therefore has a direction. Ultraperformance can no longer be explained solely as the exceptional behavior of a few unusual founders, leaders or corporate cultures. The observed behavior has to come from somewhere. A deeper motivational, historical and societal transformation has to be operating beneath it.

At that point, the research began moving in two directions at the same time. One direction moved upward, from the visible behavior of leaders and organizations toward the deeper scientific, philosophical and historical explanation of where that behavior came from and why the inside-out group was growing.

The other direction moved downward, from the visible behavior of ultraperformers toward the precise business logic, organizational

architecture and practical methods through which that behavior could be understood, modeled and implemented.

These were not two separate research projects. They became the two integrated dimensions of one complete scientific and organizational architecture.

THE UPWARD DIRECTION

EXPLAINING WHERE THE DIFFERENCE COMES FROM

EXPLANATION

THE UPWARD DIRECTION

Why does the difference exist, why is it growing and what larger transformation does it reveal?

ONE EMPIRICAL DISCOVERY

Outside-in and inside-out leaders and organizations operate from radically different motivations.

MODELING & IMPLEMENTATION

THE DOWNWARD DIRECTION

How does intrinsic motivation become a complete business logic, organizational architecture and practical method?

FROM VISIBLE BUSINESS BEHAVIOR TO HUMAN MOTIVATION, POTENTIALITY, HISTORY, TELOGENY AND THE ARCHITECTURE OF BECOMING.

FROM BUSINESS BEHAVIOR TO HUMAN MOTIVATION

To understand why the number of intrinsically motivated, inside-out leaders and organizations was increasing, I began discussing the findings extensively with psychologists, psychiatrists, economists, philosophers, physicists and other specialists. The first decisive explanatory breakthrough came from the work of the renowned American psychologist Professor Abraham Maslow. Maslow shows that human motivation develops through a recognizable hierarchy. Human beings move from physiological needs and safety through belonging and esteem toward self-actualization.

Within my developing scientific model, the deficiency-driven function of Maslow's third and fourth levels can be described more precisely as social acceptance and social status. People seek social acceptance because exclusion threatens protection, cooperation and access to resources. They seek social status because status increases influence, security and control over those resources.

Maslow's first four levels are therefore governed by deficiency. Human behavior is organized around obtaining what is missing. Self-actualization represents a fundamentally different source of motivation. It is no longer primarily concerned with acquiring what is absent. It is concerned with actualizing what is already intrinsically present as identity, talent, motivation and potentiality. Maslow therefore showed

me that the business difference I had observed was fundamentally motivational. The outside-in group was primarily driven by deficiency motivation. The inside-out group was primarily driven by self-actualization motivation.

KURT GOLDSTEIN	Organismic self-actualization
HARRY HARLOW	Intrinsic drive beyond reward
ROBERT WHITE	Competence motivation
CARL ROGERS	The actualizing tendency
EDWARD DECI & RICHARD RYAN	Self-Determination Theory
MIHALY CSIKSZENTMIHALYI	Flow and autotelic experience
MARTIN SELIGMAN	Flourishing and optimal functioning

These different scientific traditions demonstrate that human motivation cannot be reduced to survival, deficiency, external reward or the avoidance of punishment. Human beings can be driven by the activity itself, by autonomy, by competence and mastery, by meaning and by

contribution. All of these are expressions of the actualization of intrinsic capacities.

Once this became clear, I wanted to understand whether the movement toward self-actualization was itself part of a more fundamental movement in life and reality. That brought me to Aristotle.

FROM HUMAN MOTIVATION TO THE ARCHITECTURE OF BECOMING

Aristotle was the first great systematic scientist of the Western tradition. He distinguishes four different forms of causation. Material cause concerns what something is made of. Formal cause concerns the form or organizing principle through which something is what it is. Efficient cause concerns what directly brings about a particular change. Final cause concerns the end or intrinsic developmental direction toward which something moves.

The final cause is often misunderstood as requiring an external divine intelligence that designs every outcome in advance. That is not what Aristotle's analysis of living nature requires. In living nature, both the source of development and the direction of development are intrinsic to the organism itself. An acorn does not become an oak because an external intelligence designs an oak and then constructs it from outside. Under the right conditions, the acorn actualizes the oak that is already present within it as intrinsic potentiality. The oak is not imposed upon the acorn. It becomes from the acorn.

This is teleology: the scientific-philosophical explanation of phenomena through the ends or developmental directions intrinsic to their nature. The word derives from the ancient Greek telos, meaning end or intrinsic purpose, and logos, meaning reasoned account. Aristotle therefore provides the fundamental grammar of self-actualization:

INTRINSIC POTENTIALITY BECOMES ACTUALITY THROUGH AN INTRINSIC DIRECTION OF DEVELOPMENT.

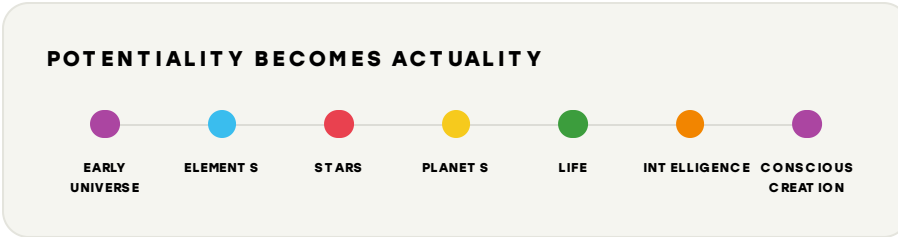
Maslow's self-actualizing human being is the psychological expression of this more fundamental movement. The inside-out organization is its organizational expression. Maslow showed me that the difference I had observed was motivational. Aristotle showed me that it was ontological.

FROM POTENTIALITY TO LIFE

Aristotle's distinction between potentiality and actuality reaches beyond the development of an individual organism. It concerns the architecture of reality itself. Approximately 13.8 billion years ago, the early universe consisted of matter, energy and the natural laws governing their development. Today, that same reality contains galaxies, stars, planets, biological life, intelligence and human consciousness. If scientific explanation excludes supernatural intervention, only one conclusion is possible:

THE EARLY UNIVERSE ALREADY CONTAINED THE REAL POTENTIALITY FROM WHICH BIOLOGICAL LIFE AND HUMAN CONSCIOUSNESS COULD BECOME ACTUAL.

That does not mean that a fully formed human being or biological organism was physically hidden inside primordial matter. It means that the generative capacity, natural architecture and developmental possibilities from which life could emerge were already intrinsic to reality. The present actuality of life proves the prior potentiality of life. What has become actual must first have been possible. Potentiality is therefore not merely a human idea about what might happen. It belongs to reality itself.


POTENTIALITY BECOMES ACTUALITY
EARLY UNIVERSE
ELEMENTS
STARS
PLANETS
LIFE
INTELLIGENCE
CONSCIOUS CREATION

FROM THE ACTUALIZATION OF LIFE TO THE ACTUALIZATION OF HUMANITY

The development of life makes this movement from potentiality to actuality visible. From the earliest biological life, new forms of organization, complexity, intelligence and conscious agency continuously become actual. These forms do not arrive from outside reality. They develop from possibilities already intrinsic to reality itself. Humanity represents the highest known manifestation of this development because human intelligence can transcend the exclusive biological logic of survival. Non-human biological life remains organized primarily around physical existence, adaptation, survival and reproduction. Human beings can move beyond that level.

Once physiological needs, safety, social acceptance and social status are structurally satisfied, human beings acquire the freedom to recognize their intrinsic talents, motivations and possibilities and consciously actualize them in value for the world. A lion whose survival is secure continues to exist as a lion. A human being whose survival is secure can begin to create for the sake of creating value. Human beings can imagine what does not yet exist. They can recognize possibilities that have not yet become actual. They can transform those possibilities into ideas, products, art, organizations, knowledge, relationships and value for the world. In the deepest sense, human beings are creators.

Maslow describes this movement at the level of the individual. The next question in my research was therefore unavoidable:

DOES HUMANITY AS A WHOLE MOVE THROUGH THE SAME DEVELOPMENTAL ARCHITECTURE?

The answer is yes. For most of human history, human existence was dominated by deficiency. Food, physical safety, social protection, economic security and social position could never be taken for granted. Human behavior, societies and economies were therefore necessarily organized around acquiring, controlling and protecting scarce resources. Humanity lived primarily within Maslow's first four, deficiency-driven levels. Two great Western societal transformations were decisive in enabling humanity to move further through this developmental trajectory: the Renaissance and the Western Enlightenment.

The Renaissance restored human observation, creativity, individuality and agency to the center of existence. Human beings increasingly began to see themselves not merely as subjects of a divinely predetermined order, but as discoverers, thinkers, creators and shapers of their own lives and world.

The Western Enlightenment carried that development further. It moved the authority to determine public truth away from religious revelation

and ecclesiastical authority and toward observation, reason, evidence and scientific inquiry.

That transformation was essential. It released scientific intelligence from religious authority and made the technological and industrial development of the modern world possible. But it also had an unintended and fundamental conceptual consequence. Within the monotheistic religions of the West, humanity had concentrated virtually every form of intelligence, logic, order, direction and purpose in the universe in the concept of God. God had become the explanation for the architecture of reality, the origin of its laws and the intelligence that gave existence its direction.

When God and religion were moved from the public explanation of reality into the private domain of personal belief, intrinsic order and direction were moved into the private domain with them. The official scientific worldview retained what could be observed, measured, predicted and explained through direct cause and effect. Of Aristotle's four forms of causation, efficient causation became the only form fully admitted into the dominant scientific worldview. Newtonian mechanics subsequently demonstrated with extraordinary precision how one physical event produces another. Its success transformed science, technology and humanity's capacity to shape the material world.

The problem was not – and is not – Newton's laws. The problem is that Western thinking elevated an extraordinarily successful explanation of

mechanical motion into a complete ontology of reality. Reality came to be understood as a machine composed of separate parts, driven exclusively by direct cause and effect and possessing no intrinsic developmental direction of its own. The apparent direction of biological life was reduced to adaptation and survival. The direction of society, the economy and organizations had to be supplied by human reason and human will.

If reality contains no intrinsic direction, the desired future must first be defined externally and then produced by controlling and arranging the necessary parts. But this reduction was not a necessary consequence of science. It was a conceptual error produced by Western religious conditioning. Western science correctly removed a supernatural God from the scientific explanation of nature. But because humanity had previously attached all order and direction to God, it incorrectly removed intrinsic order and direction from nature as well.

Aristotle's teleology never required an external divine designer to determine the development of living nature. For Aristotle, nature itself is an intrinsic principle of movement and development. The source of development and the direction of development belong to the nature of the living entity itself. Removing God from science did not logically require removing teleology from nature. It required only that teleology be understood as a natural and scientific phenomenon rather than as a supernatural and theological one.

The Renaissance and the Western Enlightenment are themselves manifestations of the movement from potentiality to actuality. The Renaissance actualized humanity's capacity for observation, imagination, individuality and creation. The Western Enlightenment actualized humanity's capacity for reason, scientific inquiry and independent judgment.

The Industrial Age translated these capacities into technology, productive systems and material value on an unprecedented scale. Science, technology and industrialization enabled humanity to produce food, housing, healthcare, safety, mobility, communication and material goods so effectively that the first four levels of Maslow's hierarchy could increasingly be addressed structurally. The Industrial Age was therefore not a historical mistake. It was an essential stage in humanity's own movement from potentiality to actuality. But its extraordinary success also created the conditions through which humanity could begin to move beyond the deficiency-driven motivational order on which the Industrial Age itself had been built.

As physiological security, safety, social acceptance and social status become increasingly structurally attainable, a growing part of humanity gains the freedom to move toward self-actualization. The very success of the deficiency-driven Industrial Age creates the conditions for a self-actualization-driven age.

Hegel's philosophy of development provides an additional philosophical explanation of this historical movement. Existing societal forms do not simply remain in place. Through the tensions and limitations they generate, they create the conditions for more comprehensive forms of human actuality.

Large-scale empirical research reveals the same direction. The World Values Survey is an international scientific research program that has measured social, cultural, political, economic and religious values across societies since the early 1980s. Its Inglehart-Welzel analysis identifies a recurring movement from survival values, centered on economic and physical security, toward self-expression values, centered on autonomy, participation, quality of life, individual agency and the expression of identity, as existential security increases. What Maslow describes at the level of the individual, human history reveals at the level of humanity. Humanity moves from deficiency toward self-actualization. We now stand at the historical tipping point between Maslow's first four, deficiency-driven levels and his fifth level: self-actualization.

THE EMPIRICAL DIFFERENCE ACQUIRES ITS FULL MEANING

Only at this point did the distinction I had first observed in business acquire its full meaning. What I had initially identified as outside-in thinking and working was the organizational manifestation of a much deeper ontology. An ontology is a fundamental understanding of what reality is, how it works and where direction originates. Within the outside-in ontology, reality is assumed to possess no intrinsic developmental direction. The desired outcome must therefore be defined externally and subsequently produced through human will, engineering, control and the arrangement of the required parts. I came to call this the MAKE Ontology.

What I had initially identified as inside-out thinking and working was the organizational manifestation of the opposite ontology. Within this ontology, a human being, an organization and existence itself contain intrinsic potentiality and an intrinsic developmental direction. Development consists of actualizing that potentiality in value for the world. I came to call this the BECOME® Ontology.

The concepts of MAKE and BECOME® did not precede the research. They emerged from it. The first empirical distinction had now become a complete scientific-philosophical distinction:

MAKE	BECOME®
OUTSIDE-IN	**INSIDE-OUT**
MAKE	BECOME®
DEFICIENCY MOTIVATION	**SELF-ACTUALIZATION**
MAKE	BECOME®
EXTERNALLY DETERMINED MAKEABILITY	**ACTUALIZATION OF INTRINSIC POTENTIALITY**

THE TRANSFORMATION IS TELOGENY

The shift from deficiency to self-actualization is not a marginal cultural development. It is a fundamental transformation in the existential motivation of humanity. People whose physiological security, safety, social acceptance and social status depend on external authorities are prepared to submit to those authorities. They accept hierarchical organizations, externally defined objectives, processes, procedures and work that may not correspond with who they intrinsically are, because income, safety and social position depend on their compliance.

That is why industrial organizations became – and largely remain – hierarchical, process-driven and procedure-driven. Few people enjoy that system. Most accept it because it delivers income, protection, security and material progress. Customers within the same deficiency-driven economy primarily purchase products because those products remove a shortage or solve a functional problem. But once competent products become widely available, the removal of deficiency no longer creates a meaningful distinction.

Almost every competent product performs its basic function. The basis of choice changes. Self-actualizing customers increasingly select products, services, organizations and brands that correspond with who they are, what they value and the life they seek to actualize.

Employee motivation changes at the same time. Self-actualizing people no longer want merely to obey instructions and exchange time for income. They seek autonomy, responsibility, mastery, meaning and contribution. Meaning arises when people can actualize their intrinsic identity, natural talents and deepest motivation in value for the world. Leadership changes. Work changes. Organization changes. Customer behavior changes. And the economy changes.

I call this enormous societal transformation Telogeny. The word combines the ancient Greek telos – intrinsic end or developmental direction – with genesis – coming into being. Telogeny is the third great Western transformation after the Renaissance and the Western Enlightenment. It is the transformation from deficiency-driven citizens, employees, leaders, organizations and customers toward self-actualization-driven citizens, employees, leaders, organizations and customers. It is therefore the historical transformation from the MAKE Ontology toward the BECOME® Ontology.

Telogeny explains why the number of intrinsically motivated, inside-out leaders and organizations grows. It explains why the number of extrinsically motivated, outside-in organizations becomes relatively smaller. It explains why the industrial business logic increasingly loses its effectiveness. And it explains why ultraperformers create radically more value for customers and the world – and consequently realize radically greater economic results for themselves. In Telogeny, business and meaning cease to be separate domains. Business

becomes one of the principal structures through which people and organizations actualize their intrinsic potentiality in value for the world.

Profit does not disappear. Profit becomes reciprocal economic value: value that returns to the organization because value was created for others and that enables the organization to continue and expand its actualization.

AI IS A LOGICAL ACTUALIZATION OF TELOGENY

Artificial intelligence is neither a separate phenomenon nor an external technological development that happens to accelerate Telogeny. It is one of the most logical technological actualizations of Telogeny itself. The industrial economy has required – and still requires – human beings to perform enormous amounts of repetitive, process-bound and procedure-bound work. People work on production lines, process information, administer systems, repeat calculations, follow instructions and execute predetermined tasks. They have done so partly because deficiency-driven existence requires them to exchange their labor for income and security. They have also done so because no technology existed that could perform these activities for them.

Industrial organizations consequently came to treat human beings as components within processes. That has never been the deepest expression of what a human being is. The essence of the intrinsically human is not repetition. It is creation. Human beings imagine what does not yet exist. They generate ideas. They perceive possibilities. They create meaning. They design forms, systems, relationships and architectures. They bring potential realities into actuality. In the deepest ontological sense, every human being is an artist.

This does not mean that every human being paints, composes music or produces objects conventionally classified as art. It means that every

human being possesses the capacity to perceive or imagine a possibility that does not yet exist and to actualize that possibility in form and value. Artificial intelligence is itself an actualization of human potentiality. Human beings are creating a technology that externalizes and automates increasingly advanced forms of pattern recognition, calculation, analysis, administration and execution. AI increasingly assumes the reproducible analytical, administrative, procedural and productive work that previously required human execution. This is not separate from humanity's movement toward self-actualization. It belongs to that movement.

As human motivation shifts toward self-actualization, technology develops that releases human beings from an increasing part of the work that required them to function like machines. AI does not make humanity less relevant. It makes mechanical human behavior less necessary. And it makes the intrinsically human capacities of imagination, judgment, meaning, architecture and creation more economically decisive. AI is therefore not merely a tool used within the self-actualizing economy. It is part of the technological architecture through which that economy becomes possible.

The future is not one in which machines become human and human beings become redundant. It is one in which machines increasingly perform what is mechanizable, allowing human beings to become more fully human.

The central economic question consequently changes. It is no longer only:

WHICH PROCESSES CAN YOU EXECUTE MORE EFFICIENTLY THAN OTHERS?

It becomes:

WHO ARE YOU INTRINSICALLY, WHAT CAN YOU UNIQUELY IMAGINE AND CREATE, AND WHAT VALUE CAN ONLY YOU BRING INTO THE WORLD?

RETURNING TO THE BUSINESS

The upward direction of the research had now explained where the observed difference between outside-in and inside-out organizations came from. It connected that difference with human motivation, Aristotle's teleology, the movement from potentiality to actuality, the historical development of humanity, the Industrial Age and the emergence of Telogeny. That understanding brought the research back to the organizations where it had begun.

The remaining question was no longer:

WHY DOES THIS FUNDAMENTALLY DIFFERENT GROUP EXIST?

That question had been answered. The remaining question was:

HOW DO INTRINSICALLY MOTIVATED, INSIDE-OUT ULTRAPERFORMERS TRANSLATE THEIR IDENTITY INTO A COMPLETE AND CONSISTENTLY FUNCTIONING BUSINESS?

That became the downward direction of the research.

THE DOWNWARD DIRECTION

MODELING HOW ULTRAPERFORMERS ACTUALLY WORK

I returned to the leaders and organizations identified as ultraperformers and studied how their intrinsic motivation became concrete organizational reality. I examined how they understood their identity, how they made choices, how they developed products and services, how they formulated strategy, how they translated strategy into tactics, how they structured responsibility, authority and accountability, and how they aligned daily execution with the complete organization.

The research shows that inside-out motivation is not an inspiring attitude added to an otherwise conventional organization. It produces a complete and distinctive business logic and organizational architecture. Ultraperformers begin with a multilayered intrinsic identity. That identity defines what the organization fundamentally is, which value it is intrinsically driven to create, how it naturally creates that value, which capabilities and competencies are essential to it, which beliefs and attitudes shape its behavior and which timeless principles govern its business model.

That identity becomes the organization's permanent compass. Strategy is derived from that identity. Strategy defines the business model the organization intends to have fully realized within the next three to five years. Strategy is translated into a coherent tactical architecture of targets, approaches, indicators and initiatives. Operations align

everyday responsibility, decision-making, projects, priorities and execution with the complete architecture.

Through more than twenty-five years of research, the extensive study of more than 600 leaders and almost 100 organizations, this recurring logic has been identified, integrated, modeled and further optimized. The result is the BECOME® Framework. The Framework does not teach an organization to imitate Apple, IKEA, NVIDIA or any other ultraperformer. It enables an organization to become the most complete and valuable expression of its own intrinsic identity.

FROM FRAMEWORK TO TRANSFORMATION

A framework alone does not transform an organization. Leaders and employees must understand a new logic, reconsider existing assumptions, change behavior, redefine responsibilities, create alignment and translate the architecture into thousands of daily decisions and actions.

I therefore developed the BECOME® Program as the complete change-management and implementation methodology for the BECOME® Framework. In developing the Program, I built on and further perfected Professor John P. Kotter's scientific research on organizational change by integrating it with the inside-out BECOME® business logic and the permanent leadership-coalition architecture required for complete implementation.

The BECOME® Program creates a leadership coalition that collectively discovers and defines the intrinsic identity of the organization, derives its strategy from that identity, constructs the complete tactical architecture and remains responsible for aligned execution. The Program therefore does not end with a strategy document. It turns identity, strategy and tactics into a permanent organizational rhythm.

FROM TRANSFORMATION TO DAILY PRACTICE

The research continues. The BECOME® Framework Ecosystem is being developed and refined to make the complete way of thinking and working executable in daily organizational reality. It includes books, educational materials, diagnostics, canvases, work methods, the BECOME® Journal, physical products and forthcoming digital applications. These tools are not separate products added to the theory. They form the practical environment through which the BECOME® Framework becomes learnable, implementable and usable every day.

ONE DISCOVERY. TWO RESEARCH DIRECTIONS. ONE METHODOLOGY.

The upward direction of the research explains where the observed business difference comes from. It connects the behavior of ultraperformers with human motivation, potentiality and actuality, the historical development of humanity, the Industrial Age, Telogeny and artificial intelligence. The downward direction explains how that difference becomes operational in a business. It identifies and models the motivation, thinking, business logic and organizational architecture of ultraperformers and translates them into the Framework, the Program and the Ecosystem.

The BECOME® Methodology integrates these two directions in one coherent system of knowledge and practice. It comprises the BECOME® Ontology, the BECOME® Framework and the BECOME® Program. The Ontology provides the scientific-philosophical foundation, the Framework models the intrinsic business logic and architecture, and the Program brings it into practice. Its governing principle is simple:

EXISTENCE DEVELOPS THROUGH THE ACTUALIZATION OF INTRINSIC POTENTIALITY.

The BECOME® Methodology connects that fundamental movement with human motivation, societal development, economic transformation and

organizational ultraperformance. Its three core components, their historical context and their practical support have distinct functions.

BECOME® ONTOLOGY	The scientific-philosophical knowledge architecture that explains reality and the transformation from deficiency to self-actualization.
BECOME® FRAMEWORK	The mapped intrinsic business logic and architecture of how ultraperformers create value.
BECOME® PROGRAM	The structured implementation process that activates the Framework throughout an organization.
TELOGENY	Historical context: the shift toward self-actualization in society and the economy.
BECOME® FRAMEWORK ECOSYSTEM	Practical support: the products and tools that make the Framework usable every day.

BECOME® INSTITUTE	The institution that continues the research and brings the system into the world through Academy, Studio and Alliance.

WHAT A BECOME® PROGRAM DOES

A BECOME® Program translates this complete scientific and organizational architecture into four practical phases.

1 IDENTITY

The leadership coalition discovers and defines the timeless, multilayered intrinsic DNA of the organization. This identity defines the intrinsic value the organization exists to create, its purpose, its natural way of creating value, its core capabilities and competencies, its intrinsic beliefs and attitudes, and the timeless principles of its business model. It becomes the permanent compass for everything the organization thinks, decides and does.

2 STRATEGY

Based on that intrinsic identity, the leadership coalition defines the business model the organization intends to have fully realized within the next three to five years. Strategy is not a collection of financial targets or disconnected ambitions. It is a coherent description of the organization the coalition has committed itself to building.

3 TACTICS

The strategy is translated into a complete tactical architecture of targets, approaches, indicators and initiatives. Every existing and newly defined project becomes part of one aligned system connected with the organization's identity, strategy and every other initiative. The process is repeated on the same three-to-five-year cycle as strategy.

4 OPERATIONS

The leadership coalition remains collectively responsible for execution. During the first year, it meets monthly to review progress, resolve obstacles, maintain alignment and make decisions. In subsequent years, it normally meets quarterly. The result is not another strategy document, but a complete identity-led architecture for becoming the organization you are intrinsically capable of being.

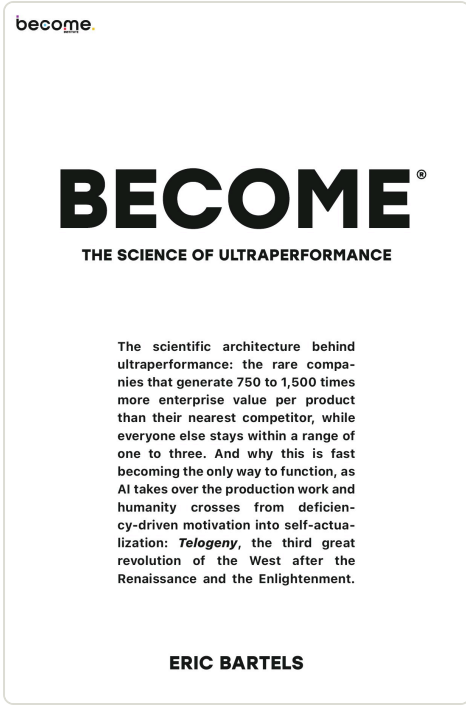
THE SCIENCE OF ULTRAPERFORMANCE

Ultraperformance is not a result that can be created by chasing profit, growth, shareholder value or the win more aggressively. It emerges when an organization understands who it intrinsically is, builds from that identity, perfects what it uniquely does and actualizes its potentiality in exceptional value for customers and the world.

The economic result follows because the value precedes it.

THAT IS THE SCIENCE OF ULTRAPERFORMANCE. THAT IS BECOME®.

THE FORTHCOMING BOOK



This first introduction presents the central architecture of the forthcoming book.

The complete book expands the empirical research, the scientific and philosophical foundations, the BECOME® Ontology, Telogeny, the BECOME® Framework, the BECOME® Program and the BECOME® Framework Ecosystem. It also presents the full source apparatus and the implications for leaders, organizations, society, the economy and the age of artificial intelligence.

BECOME® – THE SCIENCE OF ULTRAPERFORMANCE is the second volume of The Telogeny Trilogy.

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Why does a small but steadily growing group of companies create radically more value—and consequently outperform conventional competitors by an extraordinary margin?

BECOME® — The Science of Ultraperformance introduces the result of more than twenty-five years of interdisciplinary research into the fundamentally different motivation, business logic and organizational architecture of ultraperformers.

It reveals why industrial societies and economies are moving from deficiency-driven MAKE thinking toward self-actualization-driven BECOME thinking; why artificial intelligence is an intrinsic part of that transformation; and how leaders and organizations can translate their unique identity and potentiality into exceptional value for customers and the world.

This is not another management model.

It is a first introduction to the BECOME® Methodology.

Eric Bartels is a scientist, author and serial entrepreneur. His research includes more than 600 in-depth interviews with CEOs and other business leaders and the intensive internal study of almost 100 organizations.

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