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mission assigned Judy to be in the preschool here and Augustine to be in the Academy. But somehow or another there was a confusion and they were sent straight to Jamaica rather than to Chicago. So I called up the Works yesterday and I talked to Mary Work and I said, "Hi Mary," (This is trying to get the objective situation) "When is Augustine coming to Academy?" And she said, "Academy?" And I said, "Mary, we talked for hours on the subject about Augustine coming to the Academy." "Academy?" "Well we thought maybe the spring Academy." And I said, "No, I remember distinctly talking x to you, we said they are coming to the fall Academy." "Oh, but Kaye, they are already in the cluster work. Remember when I talked with you this summer and I said this and you said that?" And I thought I must be going crazy, I don't remember the situation. So I had to go to another person and find out "Do you remember that conversation we had with Mary Work, what did you say?" Well I remembered part of the subject, Mary Work remembered part of the subject, and the third person remembered part of the subject. And between the three of us we tried to get out what exactly was said. Because you know what happens when you are in a conversation, your mind is on other things. I was saying, "Augustine needs to come to the Academy because he is a fantastic teacher, he could be a global teacher." And Mary said, "Augustine has been doing this cluster work in Kenya and he needs to come and do cluster work," and I said, "Oh, yes, cluster, he's very good in the cluster." "But when I said he's very good in the cluster, I did not mean therefore, do not go the Academy course for the cluster, I just meant he was good. But what she heard was, ^{Oh} yes, that means she agrees with my word that he should go straight into the cluster, not go to the Academy, And I thought she was saying, he should go in the Academy and not the cluster. And we both are from the United States, we both speak English, it wasn't a language problem. It was we had a hard time reconstructing what the objective situation is.

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So, in order to continue the conversation, we tried to get into the reflective mode. We tried to figure out: "Let's get back into the situation." Why did we want Augustine back in the Academy? To be a global faculty so somebody besides a North American was in there. Why do we want him in the cluster? Because Jamaica is starting this national program... How was it he was sent? So we just tried to get ourselves involved in all the reasons. And then finally we said we have to make a decision. He can either be in the cluster or he can be in the Academy or he can be in the Academy this fall, or this spring. But you know what happens ^(reflective) if he is there most of the year, to pull him out near the end is harder than pulling him out at the beginning. What are we going to do? We said we will call you again on Monday, because we have to open this up. But this was our conversation. We had to go through the objective, we had to get inside it, and then we had to make a decision.

Now one thing ^{that} I discover is, it is becoming easier for me to do these two and forget about this one. I was talking with the Panchayat the other day and it was very funny, ~~we~~ ~~at~~ got out all the issues, or the objective issues. Then we talked around it. Well, what does this mean? What is the significance. And then I find myself thanking them and they thank me for coming, and I walked out of there and I realized I was supposed to be calling someone and telling them the decision, that we had made a decision. And none of us had caught it. That we had talked it through and looked at the situation, but the decision had ^{not} been made and I had to go back in and I said, "Maurene (she was in charge at that time) did ^{decide to} we say yes or no to it? And she thought about it and said, "we haven't decided." So I had to sit down and we had to go over this conversation again, because I walked out of there without a decision. Well I notice that in Operations Centrum all the time. We sit there and we say, we've got to get somebody assigned to this course. What is the course? What do we need? Where is the course, how much is it going to cost? Who needs to go, who is on our push list? (This is reflective)

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Who is that needs to go right now? Who can go? Then we say good, everything is solved. And we walk away from the meeting and I look at the board and I realize we didn't make the assignment. We forgot the decision. We went up to that point and stopped. Now I don't remember, Marianne, maybe you do, but I don't remember it being so hard. I remember skipping over to the decision very quickly and missing out just getting inside it. But I am discovering today, it must be our times, that I am going up to it and then stopping short of the actual decision. Or I find myself reading a newspaper, getting the situation, and saying, "Hey, listen, listen to this newspaper." And I start reading it and it is so painful that we stop in the middle of it and start talking about something else. I forget totally what the question was I was asking, Because I don't want to have to make that final decision.

Well, I suppose it depends on the time or whatever. But this is the journey you go through. What is the situation? How do you get inside and reflect? And then finally, what are the implications you've got to make?

Now, I've drawn a chart that ~~xxx~~ we do sometimes to get a hold of these questions that I think are rather interesting. If you put Objective, Reflective, Interpretive this way, and Objective, Reflective, Interpretive this other way; you ask, What is the most objective-objective, the hardest objective statements you can make, or observations. Well if you ~~xxx~~ are asking what question it is; What did you see, or what did you hear? But you are after the basic fact. And often, Ronnie ~~just~~ had a conversation with me and I notice she does something we ~~ix~~ tend to do. She did not start with the objective situation, she started with the reflective. She was getting me inside of what the problem was before she told me what the issue was. And often we do that and I get confused. I want to say, wait a minute, Are we talking about what you did yesterday in a Centrum, or are you talking about a village in India, or what are you talking about? And you

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force them to come back and say what are the basic facts. We have a problem. We usually start with the reflective rather than the objective. Do you have this kind of conversation? You say, "Please just give me the subject." In fact some people you can't stop ^{them} talking. It is an hour later and you say, "What subject are we on?" "Would you just name the issue?" The objective-objective is, "What do you say, what do you do, what are the basic facts?"

91 The reflective, when you are doing a conversation like that reading, you are asking things still objective questions like who are the characters?

where you have to think just a little bit. Or you might say what are the elements? And particularly, when I'm trying to find out a situation I have to make a decision on: What are all the elements in this that you consider? Then the objective-interpretive generally we ask in terms of an event like you've seen today, you say, "When did this happen during this situation?" or "precisely what month did you notice there was a problem?" You've got a time element to it. Now all of those are objective. That is trying to get hold of the facts, but its kind of a journey of the objective reflective interpretive in the middle of it.

Now the reflective questions try to get inside the data. You start out with "what is your priority? When you are trying to get a hold of it, you say, "Now, wait a minute, what is the priority we are talking about?" Or when we are doing a conversation like this story, we said ~~xxx~~ yesterday, "Where ^{are} ~~was~~ the shifts that take place? Do you remember the question in Don Juan? YOU are trying to get them to reflect, but very objectively, trying to think, what was happening? You have to think just a little bit, its not just the objective facts. The reflective-reflective is your example. Tell me where this has happened in history. Tell me where this has happened your culture. Tell personally an example. And we probably use this gimmick more than any other in teaching, when we say, "Give me an example." Because we want them to get into it. And then the reflective-interpretive is not your understanding,

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but what is the other person's focus? Or you might say, the person who wrote this, (there had to be somebody who said yes) What is their focus? What did you think they were after? What did they consider is most important? Not what did you consider most important, what did you think they consider most important? You are forcing them to get inside. What this does is to state where you are in the situation, ⁵state where they are in the situation, and try to give an example of how you understand it. This is trying to understand the data.

Then the third one is the interpretive. The most objective part of the interpretive is "What is the implication of not having the Hijagas here? What are the decisions we have to make?" Then the interpretive reflective: How would you change? What do we have to do in order to get this decision done? What has to shift if we are going to make a decision? And then the interpretive of the interpretive What's the name we give it? What's the title we give it? What's the symbol we give it?

→ Now, this is sort of ^{our} ~~xxx~~ like an abstract model of how ~~we~~ you go ^{through} from this journey. And I want to go through the three kinds of activities we normally do and we are going to do workshops on them this morning.

But, first do you have a question about discerning the fact, getting inside of it, and deciding the action? Objective, reflective, interpretive.

Okay, we normally use this because ^{first of all} we have some ^{kind} of crisis or some kind of accountability that has to take place. So that we say, alright, Jonathon and Elizabeth, you ^{are} fighting with each other. What happened? And then you try to say in terms of the reflective, "Exactly how did this come about? Has this happened before? Do you get into fights often (trying to get out some kind of a pattern). Then, "what are we going to do about this? Are we going to have you apologize to each other,

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Are you going to go sit down, you going to pay damages, what are you going to do? " We make up questions that lead us ^{through} crisis or accountability or making ^a decision. Then we have just plain old conversations. Maybe somebody comes up to you with a problem or maybe ^{you are just} talking about

7 Maria. You say, the greatest thing happened to me in Kenya, I was riding this bus (that's my objective) and that bus was about to kill me, I mean people were crowding in on me and I was hating every minute of it, and I was trying to decide do I have to be there? I was raising questions. Why am I in this bus, Why do I have to go here? And finally I decided I didn't have to be on the bus. I decided I was going to get to the village any way I could and the bus was the only way I could get there. ~~It~~ I decided that, that was my freedom. Now you tell the story and you go through the objective, the reflective and the interpretive. You want to know what makes a boring story? They leave out the reflective. I was on the bus and the bus was very crowded and I decided it is my own freedom to go on the bus to get to this village. Very boring, and yet that's where we fail.

And the third one is what we call an awe object, or a story. Where we ask the old common question. "What word did you hear? What did you see? Which is your favorite color? Who did you identify with?(that's reflective).(Interpretive) How would you name this story? What would you change?" You know those old questions that we ask on the ^{awe} object. However, in your every day life how many times did you lead an art form, an awe object conversation with any one? Okay, how many times in this past week have you done an art form conversation? Now preschool, you must have done at least one. Alright, and student house. But if you are not in formal training, you probably didn't do it. Most of us don't do it. How many of you have been in conversations yesterday? All right, so that is one that is very common, and how many have had to make a decision or held somebody accountable or had a crisis presented to you? Now this is probably the key one, but this ^{ones} one ~~is~~ especially if you

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are a teacher or a supervisor, comes up quite a bit. This one is when we are in a formal training.

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Workshop

Key: the conversation is quite clear on the tape.