

The Development of Advanced Facilitator Training  
for  
The Institute of Cultural Affairs West

A Research Project  
Presented to the Faculty  
of the  
California Institute of Integral Studies  
San Francisco, California

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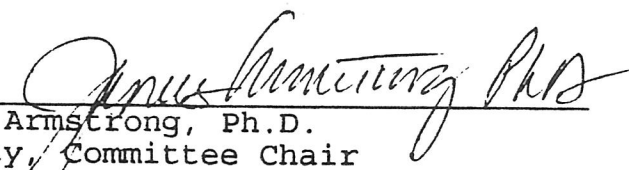
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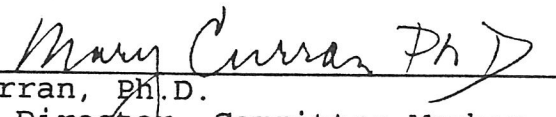
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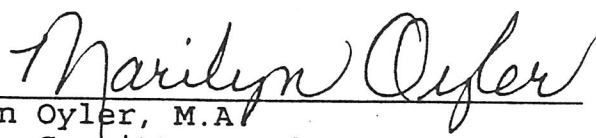
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To see the World in a Grain of sand  
And a Heaven in a Wild Flower,  
Hold infinity in the palm of your hand  
And Eternity in an hour.

William Blake  
Auguries of Innocence

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## ABSTRACT

A Chronological History of the Institute of Cultural Affairs was produced. A model for offering Advanced Facilitator Training was developed. The process for creating consensus surrounding the development of advanced facilitator training, with particular focus on a new course "The Philosophy of Participation," for ICA West was documented. The "Philosophy of Participation" was developed, piloted and evaluated over nine months. The course is to be used by ICA West faculty throughout the Western United States to broaden and deepen the skills of people who are interested in becoming certified to use the methods from the Winning Through Participation seminars.

The Development of Advanced Facilitator Training for  
The Institute of Cultural Affairs West

Preface

The methods of The Institute of Cultural Affairs (ICA) assist people to genuinely participate in the ongoing decision making processes of their groups and organizations.

The Technology of Participation (ToP) methods are taught through two seminars developed by ICA West: "Winning Through Participation: Basic Group Facilitation Skills" and "Winning Through Participation: The Strategic Planning Process." These methods were created by the ICA during thirty years of work with local communities and community based organizations throughout the world.

Two consultants working in the business world who are now becoming acquainted with ICA methods have recently commented on ICA methods. Roger Harrison (1992) comments:

Here is a real step forward in the technology of structuring and facilitating the process of work groups in organizations... The versatility of the ICA designers is impressive, and bespeaks the decades of experience which have gone into the

development of this work.

Marvin Weisbord (1992) also comments:

There is something new here under the sun - new, that is, to those of us who grew up with OD, problem-solving, conflict management, and interpersonal wrangling as our dominant reality.

It is not new...to Laura Spencer and others who have worked with the ICA model since the 1960's.

Over the past few years a shift has gradually taken place and the ToP methods are now being acknowledged for their usefulness in the private sector.

Rosabeth Moss Kanter (1992) states in a recent letter from the editor in the Harvard Business Review:

The Institute of Cultural Affairs, a worldwide not-for-profit network of facilitators, devised a nuts-and-bolts technology of participation (called ToP) for community development in third-world countries. In a kind of reverse technology transfer, ToP has now spread from mountain-top retreats in Jamaica to the boardrooms of Brussels.

(p. 8)

As a result of increased interest in the Winning Through Participation seminars in the Western United States there is a growing need for additional training for those people who want to become proficient in their



use of the ToP methods. This project addresses that need and two responses were created to meet the need for additional foundational facilitator training.

The first response, the Chronological History of the Development of the Technology of Participation was created to give people within the ICA Network of facilitators a concrete record of a history that they were instrumental in developing. The methods history is also intended to familiarize future ICA facilitators with the rich history out of which the methods were developed and to provide them with sense of the climate surrounding the creation of Technology of Participation. The second response involved the creation of a course, "The Philosophy of Participation." The course is the next step on the facilitator journey for those people who have taken, "Winning Through Participation: Basic Group Facilitation Methods." The overall intent of the course is to broaden and deepen facilitator skills and to communicate the depth understandings of the ICA. The session intents are: to explore the role of the times in determining the direction of engagement; to explore the role of personal life understanding in grounding participation understand the role of disciplined methodology in ensuring participation; to

realize the role of the facilitator in creating a culture of participation that beckons people into the decision making process.

## PART ONE

## CHAPTER ONE

## The Process of Corporate Curriculum Development

September 1991 - May 1992

Planting the Seeds for a New Course

On the weekend of September 7-9, 1991, twenty-one ICA West facilitators and Winning Through Participation faculty from the Western United States met in Phoenix, AZ. The intent of the meeting was to explore the question, "What is needed in the arena of advanced facilitator training in order to broaden and deepen ICAW facilitator skills?" for people who have taken the Facilitation Methods Series offered by ICA West. At that meeting it was decided that I would guide the work of creating a new course, "The Philosophy of Participation." The intent of the course would be to communicate the foundational understandings of the ICA to people wishing to become certified ICA West facilitators.

In January of 1992 ten ICA West facilitators met in Phoenix to take the work of the September meeting the next step.

This paper documents the "journey toward consensus and the journey toward action" (Spencer 1989, p.80).

used by ICA West facilitators and ToP faculty to ensure broad based input to the creation of "The Philosophy of Participation," the first step in providing advanced facilitator training offered by ICA West. As Spencer states, this journey toward consensus

follows a path through which the meeting focus progresses from individual participants, to small teams, and finally to the group as a whole...the journey toward action describes the process by which the participants develop a sense of urgency and commitment to act on the plans they've forged out during the meeting (p.80).

The decision was made to pilot "The Philosophy of Participation" with ICA West facilitators in May 1992. On May 26 & 27 nineteen people participated in the pilot course.

#### Beginning the Process

Conversations surrounding the meeting preparation began in May of 1991 and were initiated by ICA staff in Seattle and Phoenix on the Econet electronic conferencing system. Colleagues in Seattle put forward a proposal that facilitators meet to consider next steps for meeting the need for ongoing facilitator training.

In May a letter (see Appendix A) requesting feedback, data, questions and ideas was sent out from the Seattle office with the date and a proposal for how we might use our time together.

Twenty-one ICA West facilitators and trainers from Denver, Phoenix, Seattle, San Francisco, Los Angeles, San Diego, New Orleans, Dallas, Yakima, ICA:India and ICA:Peru met for three days beginning Friday, 6 September 1991. People came to this meeting eager to share experiences and ideas. Expectations were high and everyone anticipated having a good time. The group had not previously met in this configuration and from the beginning there was the sense that whatever went on would empower everyone.

### Pre-Meeting Activities

The events of the weekend began Friday evening 6 September 1991 with a casual outdoor dinner hosted by a colleague. Stories of recent adventures were shared and people not able to be at the meeting were brought into the circle through shared news. New connections were made and old friendships were reestablished.

Saturday morning, 7 September, was spent with people from the Phoenix area Facilitator's Guild. These people have taken the Winning Through Participation seminars and are interested in exploring facilitation issues together.

The focus of the morning was on the history of participation from the perspective of education, business, and behavioral science, (including NTL, T-Groups, and sensitivity training). Books, articles, papers, materials from consulting organizations, and training manuals had been gathered by the ICAW Director of Training for use as resource material in creating a time line of the history of participation from 1940-1991.

Three groups were formed to focus on Behavioral Science, Education and Business. Each group looked through materials relating to their arena through the screens of: historical events, key people, occasions,

new understandings, key research, and key vocabulary. Each idea, event, person, occasion, etc. was noted on a one half piece of paper, along with an approximate date. These were placed on a 8' X 3' time-line of fifty-one years, 1940-1991, with space for earlier information and for future forecasting. The wall chart was constructed using the Environmental Analysis (also known as the Trends Analysis and the Wall of Wonder) process from Winning Through Participation (Spencer, 1989, p.121). The Environmental Analysis is used to allow a group to create a shared view of reality. The Basic Discussion Method (BDM) from Winning Through Participation, Group Facilitation Skills (The Institute of Cultural Affairs, 1991) was the process used to guide a reflection on the experience of participating in creating the time line. The Basic Discussion Method is a structure for effective communication and enables a group to consciously journey together.

All of the data was scanned to see what stood out. The group then shared personal associations and emotions that the exercise had occasioned, identified major shifts, trends, future directions, and considered implications for work their [the Facilitator Guild] together. [Since this meeting was not a part of the meeting of ICA West Faculty and Facilitators and the

work was not directly used in the meeting it is not included in the documentation. The meeting is described here to illustrate the use of the Technology of Participation].

### The Meeting of ICA West Faculty and Facilitators

The meeting (see Figure 1) Saturday afternoon began with a guided conversation using the Basic Discussion Method. The questions asked gave everyone an opportunity to talk about what they were personally doing with the Facilitation Methods courses. People shared what most excited and challenged them in working with the methods in a structured seminar fashion. The group then raised questions for consideration, expressed wonderings and shared expectations. Expectations for the meeting were to:

- Pull together ideas on future courses
- Rebuild the story of who we are
- Take a beginning look at the history of ICA methods development
- Set markers on the journey of facilitators
- Look at what we see as future needs
- Explore the context for using ToP skills
- See how what has been used with the North American tribes is useful in a variety of settings
- See how these methods are relevant to managers
- Translate what we are doing into simple



language [colleague from India]  
See how we can empower local leaders  
Create FM 3-4-5  
Explore how we might build a full palette of  
courses for additional training  
Match names with faces  
Get input for graduate work [two of us]  
Share tricks of our trade with each other  
Consider marketing strategies for the  
Facilitation Methods series.

Figure 1, Meeting Time Design

Phoenix 9/91				Meeting Time Design	
Saturday 9/7		Sunday 9/8		Monday 9/9	
Travel or Invite to Phoenix Facilitator Guild for those people in town		Working Groups		Working Groups	
Lunch					
ICA Methods Development History		Plenary		Plenary	
Define Working Groups		Dinner Out		Travel	
An evening with Shakuntala/Indian Dinner					

The proposed agenda for two and one half days was consensed upon and a celebration was planned for Saturday night.

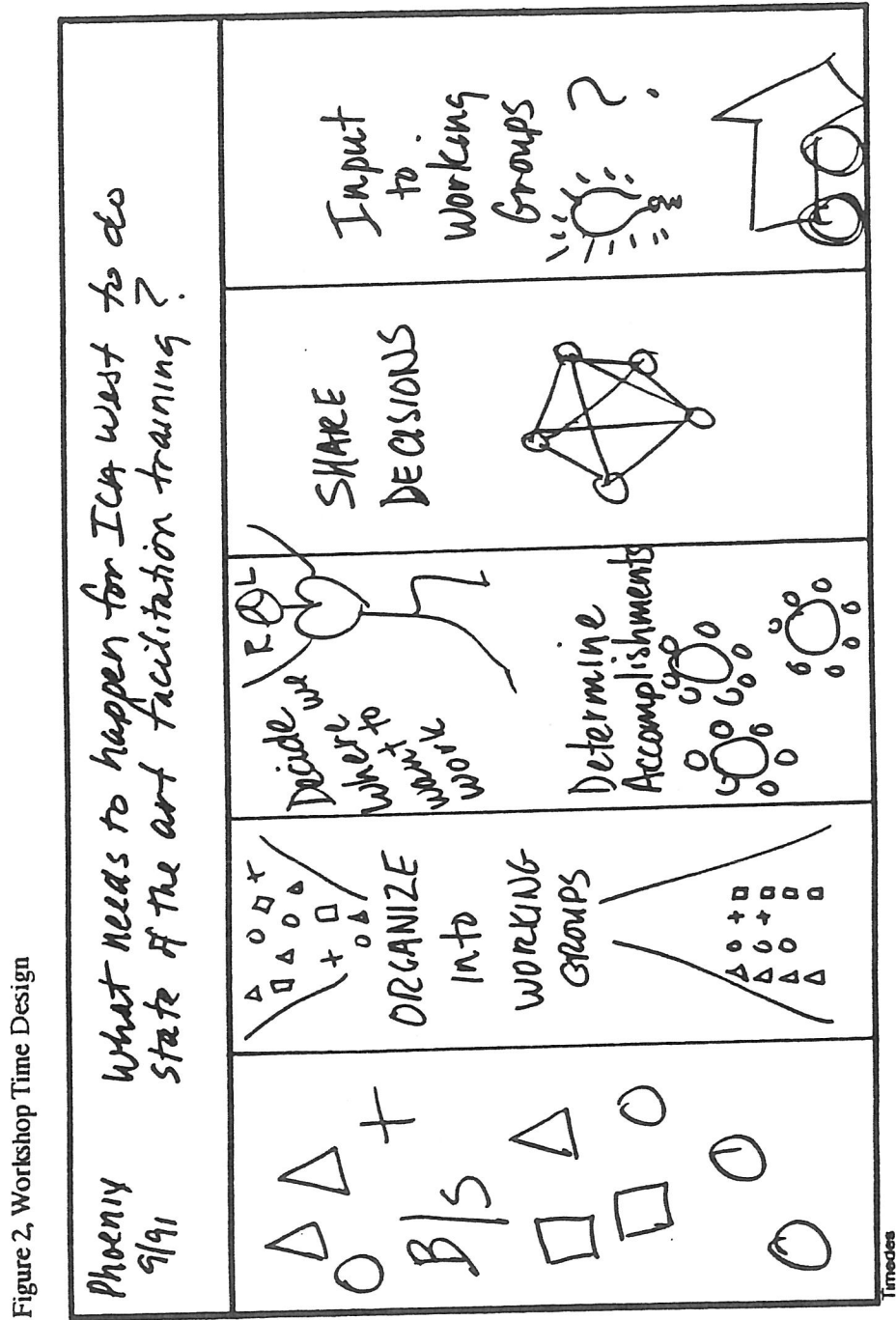
As people have become ICA West facilitators there has been a lot of curiosity about what came "before" and only an oral tradition to communicate a thirty year journey. The intent of the first working session on Sunday morning, 8 September, was to construct a history of development of ICA methods from the perspective and experience of people in the room, using the Wall of Wonder [Environmental Analysis], (Spencer, 1989). The creation of the historical time-line produced a lot of excitement and interest from everyone. A thirty year time line (see Appendix A for "Log of Memories") was constructed and images were generated "popcorn" style. It took about twenty minutes to get a good foundation for continued development of the history. People were grateful for the opportunity to create a shared history.

### The Workshop Process in Action

The focus of the workshop (see Figure 2) held Sunday morning, 8 September 1991, was the question "What needs to happen for ICA West to do state of the art facilitation training?"

In leading the process, the researcher used the Workshop Method outlined in Winning Through Participation, Group Facilitation Skills (The Institute of Cultural Affairs, 1991, p.57). The intent of the workshop was to organize data around possible working groups or task forces.

Three working groups (see Appendix B for workshop documentation) were formed as a result of the clustering of the brainstorm data: Materials Refinement, Course Marketing and Advanced Facilitator Training. Each participant selected the group that held particular interest for them and the groups met to talk through anticipated accomplishments for the weekend. People from the working groups came back together to share their initial thinking with the whole group. During the reports from the three groups, questions of clarity were asked and issues and concerns were raised for consideration by each of the working groups. A key to this portion of the work was the



trust that the group had that each other group would keep the interests of the whole group in mind.

Trust is the highest form of human motivation. It brings out the very best in people. But it takes time and patience, and it doesn't preclude the necessity to train and develop people so that their competency can rise to the level of that trust.

(Covey, 1989, p.178)

It is also important to note here that the trust is also the trust that the group that is gathered will create the appropriate plan or solutions and that the time is exactly right for the group to be doing this particular work.

As people worked together it was significant that they shared a common sense of purpose, cared passionately about what they were doing and had come together for the purpose of bringing something new into being.

In the creative process, the driving force is the desire for a specific result to exist. What is driving the action? To put it poetically yet very accurately, you love the creation enough to bring it into being. (Fritz, 1991, p.293)

Time was taken to swim, talk and allow what had just decided to sink in internally. That evening an

international celebration was held, with a dinner prepared by the colleague from India. Local colleagues not attending the meeting were invited to the dinner and slide show describing training work that is being done in villages in India. The slides and dialogue about the work in India allowed meeting participants to see the work of the weekend in a larger context. Everyone appreciated that colleagues on the other side of the planet were also addressing the need for ongoing facilitator training.

#### Advanced Facilitator Training Working Group

At this point the focus of this paper is on the Advanced Facilitator Training (AFT) working group and follows more directly the process of building consensus in the arena of facilitator training.

The Advanced Facilitator Training group was the largest working group with eleven people. The purpose of the workshop was to explore possible content for additional courses to be used in training facilitators. A workshop was held considering the focus question "What are the possible elements [fundamental, essential pieces of future courses] of 3,4,5...?" [At that time our image for AFT was to create three additional courses and we had symbolically referred to possible

courses as 3,4,5.]

The Director of Development of the Earthwise Learning Series Curriculum led the workshop. Again, the facilitators and trainers came to this session with a high degree of trust and sense of working within a win/win context. "Without trust, the best we can do is compromise; without trust, we lack the credibility for open mutual learning and communication and real creativity" (Covey, 1989, p.220). There was a sense of playful, purposeful engagement.

All of the workshop participants had been considering the workshop question "What are the possible elements of 3, 4, & 5?" prior to the meeting and the workshop leader felt the group needed to do a clearing process before diving deeper for additional information. Individuals listed elements of possible future courses that quickly came to mind. This first round of brainstorming was "to get all the stuff on the top of our heads up and out, so that on the next level of brainstorm we can really get down to business" (J. Wiegel, 1992). Everyone in the working group shared their first five items and data generated was placed randomly on the wall. The items from this first brainstorm were very similar.

The workshop leader said, "The next twenty-five



items are what is important." Each person did a long brainstorm and starred their five key elements. Each element was noted on a 1/2 sheet of paper and randomly placed on the wall. Elements that were different from the first round of data were added to the swirl of cards and data was added until every element was included. There were 117 pieces of data! [and a very large wall].

Someone suggested that convention be thrown to the winds [and not do an orderly organization] and all work on the organization of the data at once. Each person took 10-12 pieces of data and the data was organized as the whole group walked around and intuitively arranged the data into columns. It took ten minutes as people wove in, out and between each other to organize the data into twelve columns at the front of the room (see Appendix C for brainstorm data). The group stood around, sat back, and looked over what had just been done with pleased amazement.

The columns were named and three working teams were formed [column names are included in the Appendix C listing of brainstorm data]. Each team was to create three scenarios for Advanced Facilitator Training, using all of the brainstorm data as seeding. All of the brainstorm information was used by each team in

order to keep the richness of the input as broad as possible.

The way the workshop was adapted and played with was possible because each person felt an ownership in the whole brainstorm and individuals were not attached to having "their" pieces of data stand out.

If you are in the first-person orientation, you are primarily concerned with identity. You will tend to evaluate reality from the standpoint of what it says about you. If you are in the third-person orientation you will be, concerned primarily with something other than identity and self. In the creative process, your focus will be on the creation not on yourself as creator. A first-person orientation tends to limit experiences and abilities; a third-person orientation tends to expand them. You can move from a first-person to a third-person orientation by changing your focus from your own identity to the actual creation and reality. (Fritz, 1991, p.297)

Again the focus of this work narrows to the researcher's particular team. The brainstorm data was reorganized into six clusters defining the parameters of Advanced Facilitator Training, (see Appendix D for backup data on the six clusters).

The training arenas were:

Methods for Managing Change

Applying a Full Range of Methods

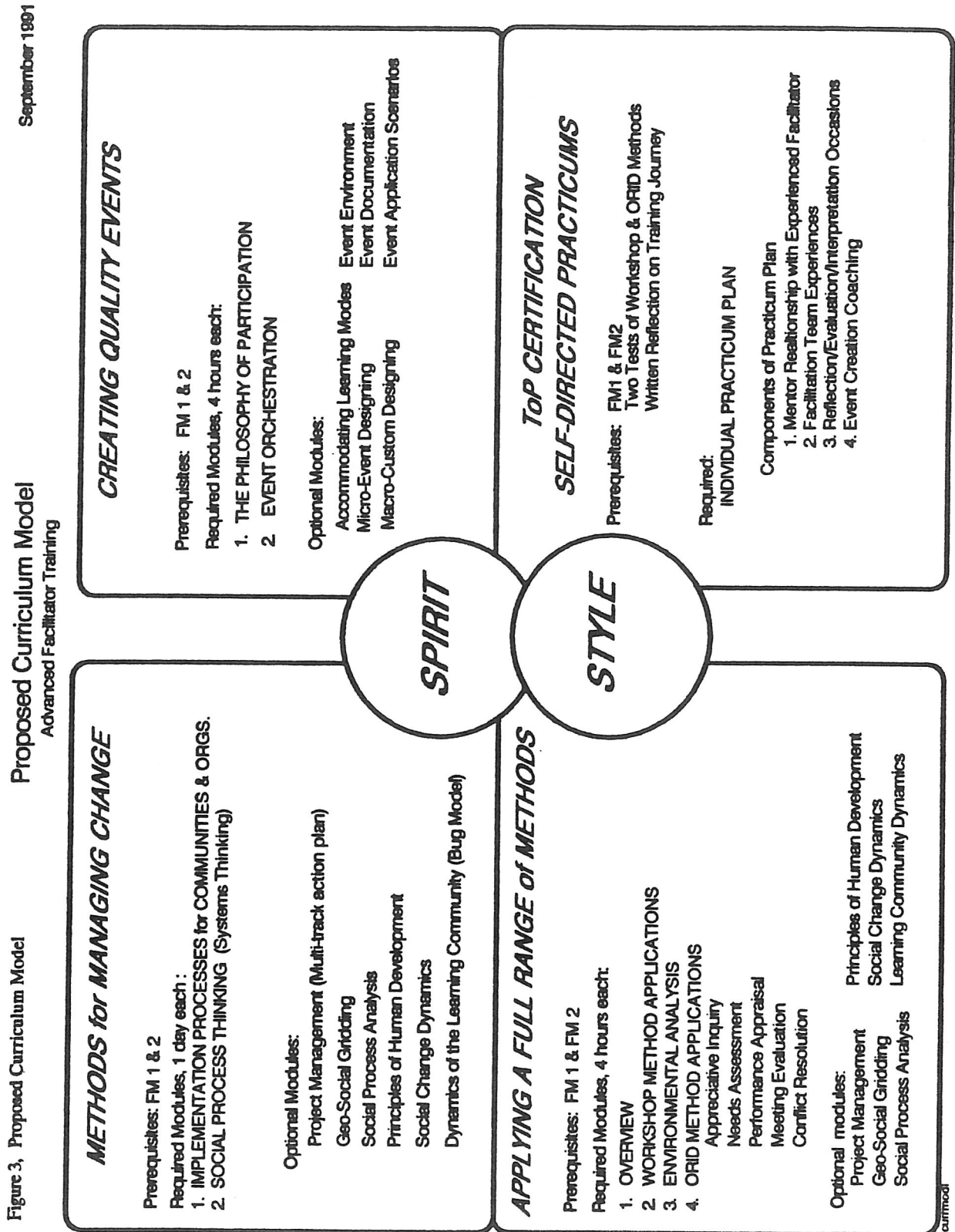
Creating Quality Events

ToP Certification / Self-Directed Practicums

Spirit

Style

Each arena was individually focussed on and training modules that comprised each arena were talked through and determined step by step. Prerequisites for training were then named in each of the arenas. Two new courses, "The Philosophy of Participation" and "The Social Process" were named and slated for creation (see Figure 3).

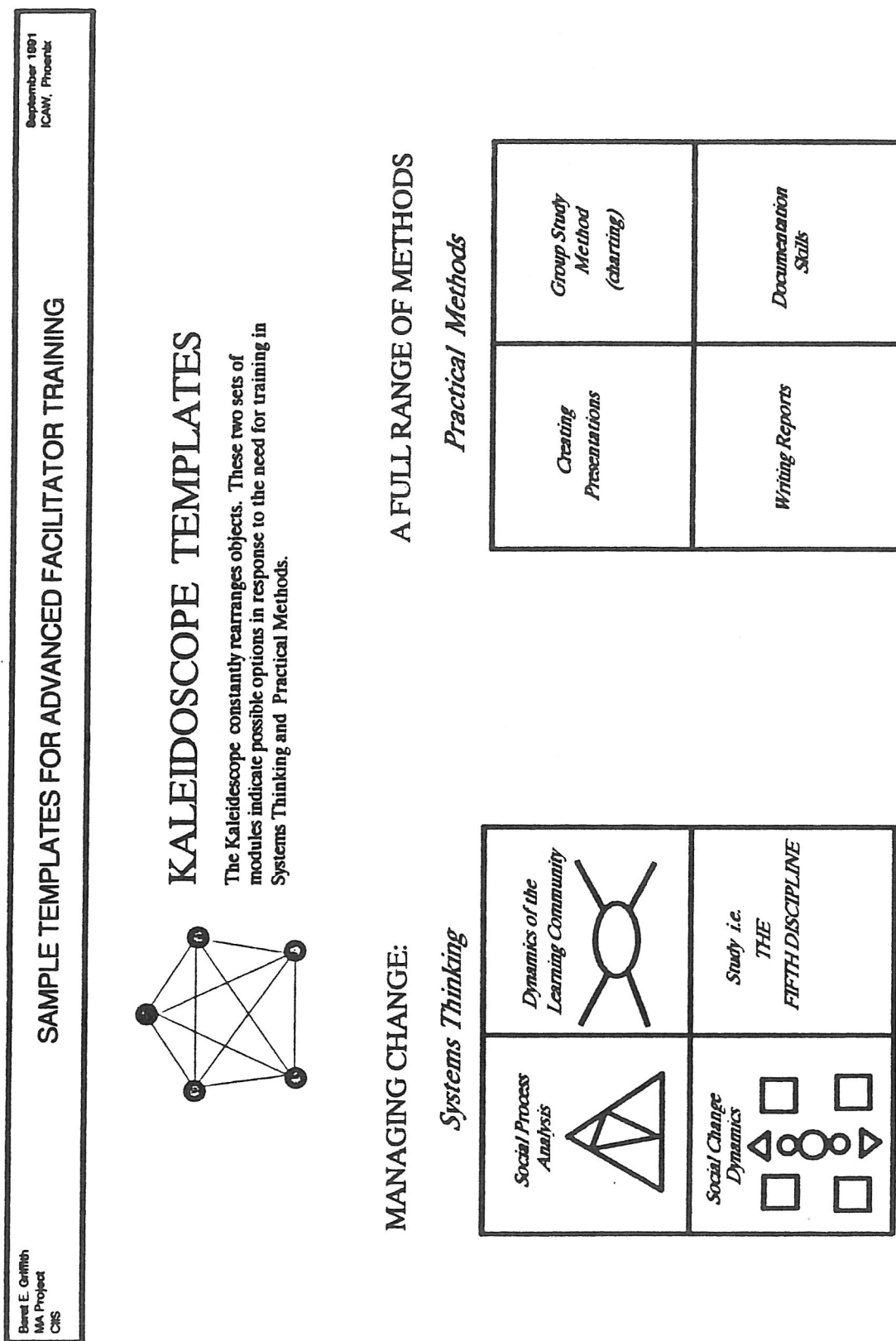


At this point excitement was high and the team began to develop training scenarios. The energy was humming and images were flying, much like a hummingbird zipping quickly and purposefully from flower to flower. The training modules were arranged into four-session templates or patterns for training. All of a sudden the image of a kaleidoscope burst into the dialogue. Someone else mentioned the microscope and someone else laughingly threw out the image of the telescope. When the laughter ended the framework for developing the training templates had been created.

Each team reported on the scenarios that had been created. The three teams talked, and concensed on using the kaleidoscope (see Figure 4), telescope (see Figure 5), and microscope (see Figure 6) images to frame the report from the three teams for the plenary with all of the working groups. It was decided to invent an overall image to hold the information consensed on and one was quickly drawn (see Figure 7).

I am reminded here of two quotations from Piero Ferrucci, "All action is born in the laboratory of the imagination" (p. 43) and Ferrucci quoting Umberto Saba, the Italian poet, "one must never try to make it appear that one's inspiration is 'more vast and transcendent than it happens to be'" (p. 26).

Figure 4, Kaleidoscope Templates



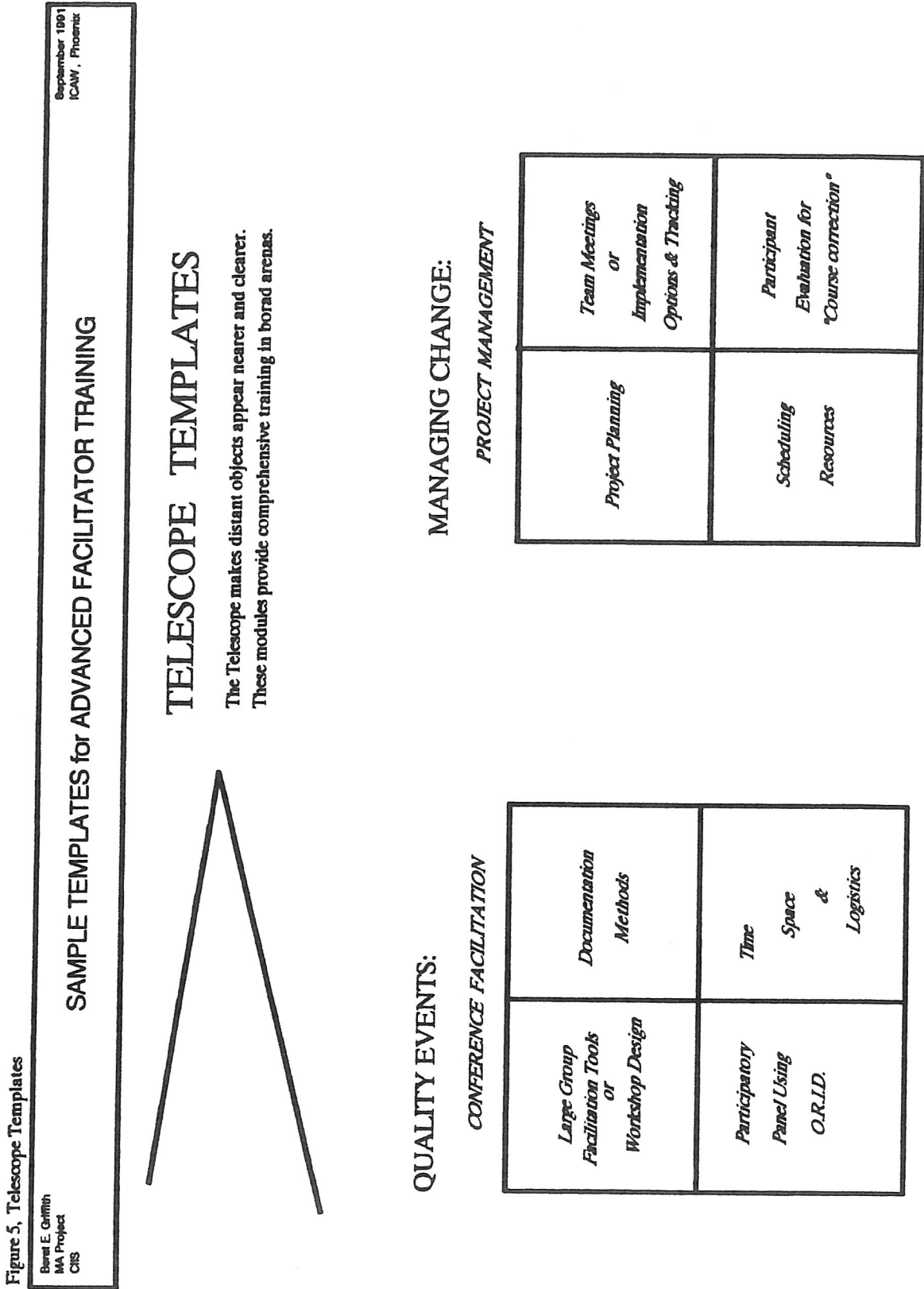
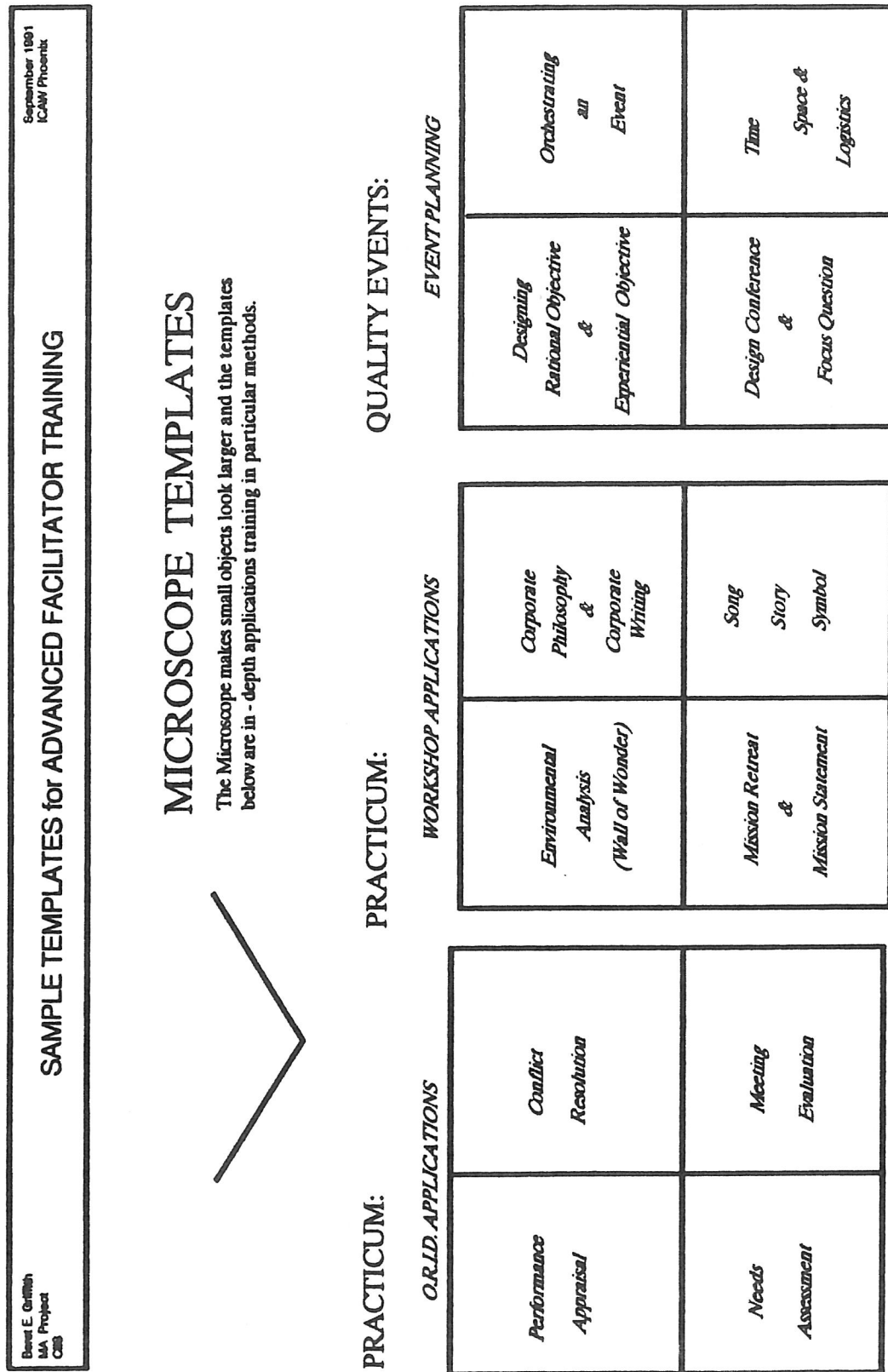
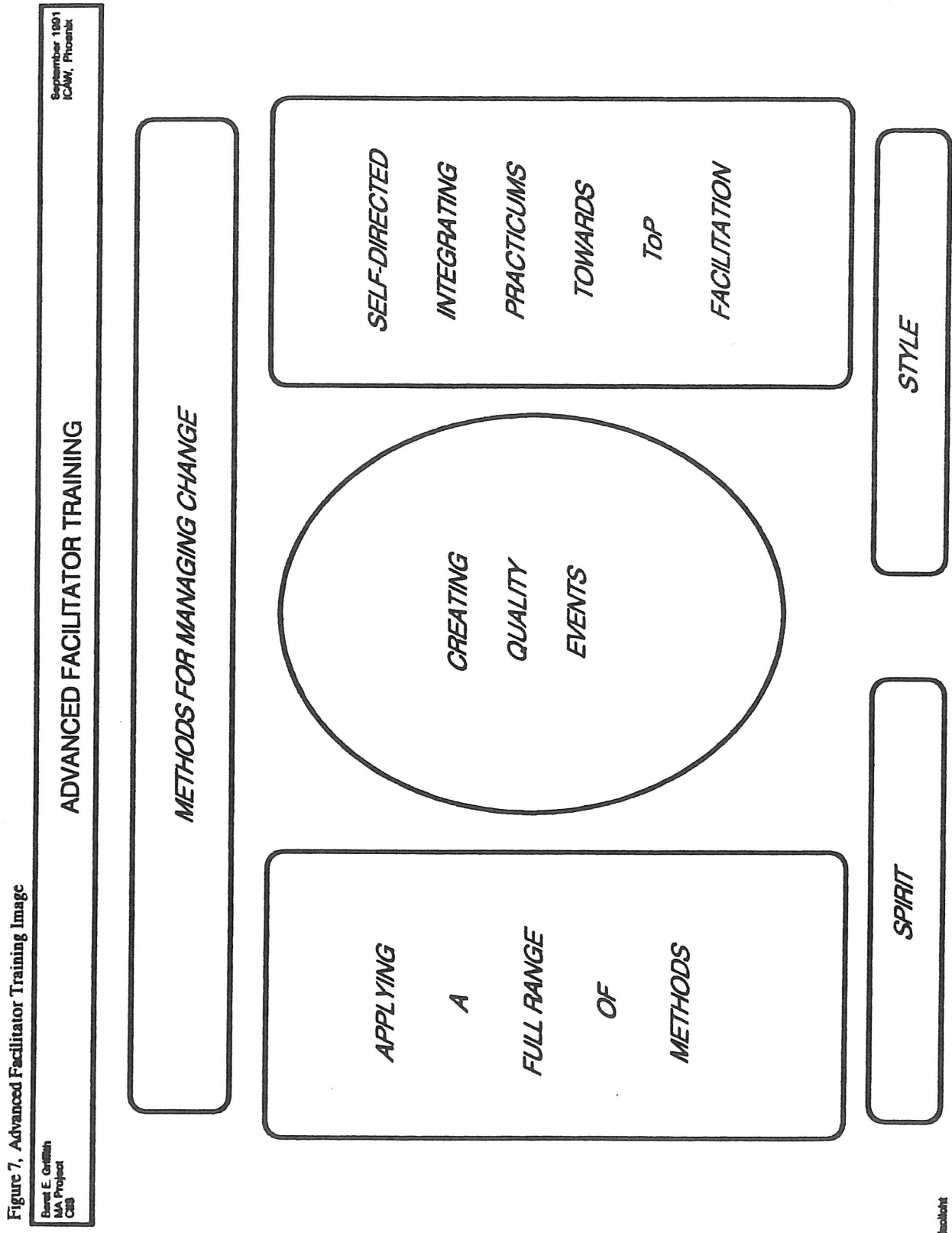


Figure 6, Microscope Templates







The working groups presented their work of the afternoon and together decisions were made about where to focus the group energy on Monday morning.

Sunday evening the entire group went to dinner at a Mexican restaurant. People naturally arranged themselves to be able to talk with colleagues not in their working groups. Talk focussed on what everyone was doing in their local situations and it was another time for sharing and cross pollinating.

On Monday morning each working group met to bring completion to the work of Sunday. At a long plenary everyone had an opportunity to get their input into the decision making process as a whole. To bring completion to the meeting the group: listed points of consensus; named arenas of tasks and identified assignments; listed unanswered questions for consideration; and talked through additional projects needed.

#### The Formation of Consensus

In the process of making commitments, the consensus of the group begins to come alive for people. The process of growing a consensus is exciting and energizing and it needs nurturing. The process of consensus creation implies a willingness to communicate

to be open to whatever is revealed by making new connections with each other.

When you communicate synergistically, you are simply opening your mind and heart and expressions to new possibilities, new alternatives, new options....You're not sure when you engage in synergistic communication how things will work out or what the end will look like, but you do have an inward sense of excitement and security and adventure, believing that it will be significantly better than it was before. And that is the end that you have in mind.

You begin with the belief that parties involved will gain more insight, and that the excitement of that mutual learning and insight will create a momentum toward more and more insights, learnings, and growth. (Covey, 1989, p.264)

At this point I became clear that I wanted to build my MA Degree final project around the Advanced Facilitator Training. I felt strongly that tracking the development of ICA Methods and creating a chronological history would be a valuable contribution to Advanced Facilitator Training and to the ICA. I could see that working on two courses, The Philosophy of Participation and the Social Process, would be the

next step in facilitator training and also be a challenge for myself and stretch of my own skills.

Following the meeting the points of consensus (see Appendix E for points of consensus) were documented and sent to everyone who had been at the meeting.

The next opportunity for input from the larger community was to be in December 1991 at the ICA Network Association meeting where Advanced Facilitator Training was to be considered.

#### Wilder Forest - Synergistic Affirmation

At the ICA Network Associates meeting in December 1991, thirteen people came to the Advanced Facilitator Training marketplace. People represented: Canada, the East, South, Midwest and West in the United States, Kuala Lumpur and Singapore. Right from the start the same questions were being asked as were asked at the Phoenix meeting in September. The questions circled around the next steps for people who want additional ICA Facilitator Training.

The overarching concern was for some way to communicate the foundational understandings of the ICA in the development and delivery of training programs. "You know that it doesn't happen [advanced facilitation] unless you have a very solid grounding.

The question that I would like to explore with this group is, What are the simple, very basic foundations of stance and style in facilitation?" (ICA Network meeting, Shanklin, E., 1991).

And, there is "the need for a continuing education dynamic among facilitators. Something to push our edges as facilitators..." (ICA Network meeting, Rose, D., 1991).

An important part of becoming a facilitator is having the opportunity to regularly practice the methods and receive feedback from colleagues. It was reported that Facilitator Guilds were active in Toronto, Seattle and Phoenix, giving people an opportunity to practice their facilitation skills. At the Guild meetings in Toronto people bring particular situations from their work places to the Guild for help in facilitation. They also bring work issues for input from the group. Guild members take turns facilitating the meetings and the workshops.

People expressed interest in starting guilds as an opportunity to reimagine the facilitator as an artisan. Drawing on the medieval concept of the guild where merchants and artisans provided support for each other the Facilitator Guild may be a place facilitators are able to stretch their wings and build their

facilitating skills in a way that is difficult in a work situation.

One colleague who had been doing extensive work with local people in the Philippines said, "The important thing about our methods is our grounding in and understanding of what it means to be a human being. Our methods are attempts to allow groups and individuals to express their humanness" (ICA Network meeting, Thomas, D., 1991). People from diverse locations seemed to be coming to the same place at the same time and were in the process of creating materials for additional training.

There was a sense of deep appreciation for the work that people were doing. A colleague from Malaysia expressed it this way: "I still remember with fondness and gratitude the manual that came out of Canada with the workshop methods written down. I must confess that I still sometimes just photocopy those pages. They're such quality material" (ICA Network meeting, Epps, A., 1991).

Another expression of concern,

...What's the next step for advancing people so they can do it on their own?..This course on The Philosophy of Participation is very important. A couple of people...are excellent in terms of their

skill [with the methods] but they basically number one don't trust people and they don't believe people are operating out of a sense of saying YES to life so these people really bomb as teachers....We know that their basic stance toward life isn't the same as ours. (ICA Network meeting, Conway, D., 1991)

Our collective experience was that the ability to say "YES" to people had to do with the basic philosophy of life of a facilitator and that some people simply do not trust other people. People have been able to become competent in the delivery of the methods and yet are unable to communicate to a group that what the group has to say can be trusted. There was a felt need among the ICA people present, to find a way to make the "YES" relationship to life explicit.

There was deep concern for how to how to grow people up in the practice of ICA methods, to take them beyond the level of being able to effectively move pieces of paper around.

Need to go into the value system of the facilitator...[become clear] that you are not demonstrating that you [personally] are so wonderful and so intelligent and creative, but that you are there for birthing something that is great

and your success is that people feel that they have achieved something as a group. (ICA Network meeting, Shankland, E., 1991)

People expressed interest in keeping the sharing process going and desire to share what works in response to particular audiences. People valued the diversity of the work that separate locations were doing.

So being able to get three different constructs that are slightly different is one of the riches I value this outfit for. We don't need to have the official authorized handbook of. What we need is a network of people who are working on what they're working on and are willing to share. (ICA Network meeting, Rose, D. 1991)

Several people made commitments to work on the various projects talked about in the marketplace. People experienced a growing sense interconnectedness and were reminded of the shared sense of being on the same journey of care for the ongoing training of people using ICA methods. As I work on this project I have a feeling of support and the knowledge that there are many people to call upon for ongoing dialogue.



Giving Form and Shape to Our Future

In January of 1992, ten ICA faculty and facilitators met in order to give shape to the work done in Phoenix in September. The group had the benefit of conversations held with colleagues at Wilder Forest as affirmation of the current direction. The immediate need for ICA West facilitators was a motivating force for the continued dialogue around the creation of advanced facilitator training and for a certification process.

The anticipation was that at the six hour meeting we would consider the certification process, curriculum building [creating courses] and agreements on the cost and use of the manuals for Facilitation Methods courses. As a result of the clear consensus of the September meeting and excitement generated during reports on work in progress the group was able to quickly decide upon working groups without a workshop. The stage had been set for the group to be able to work quickly and effectively. The reporting engendered a lot of dialogue and it was important for people to have an opportunity to thoroughly talk through issues and concerns. Adequate talking time gave everyone an opportunity to be heard by the whole group.

### Contributing Elements:

Meeting Pre-planning, Celebration, Shared Expectations, Story Telling and Casual Gathering, Shared meals, Unhurried Reporting Time, Trust, Expanded Context by Colleague from India, Creating Story of History Together, Planned Follow-up Meeting, Written Statement of Consensus, Shared Enablement, Commitment to the Task, Team Facilitation. (ICA West Facilitators' Meeting, 1992 January)

All of the above elements were a part of what made the meeting a success. The mind, body and spirit of the group were integrated and each element contributed to the whole.

The process of creating the course followed this meeting. As people contributed information for the Chronological History they also expressed support for the creation of the course. A colleague in Lima, Peru wrote the following:

What is needed...to broaden and deepen ICA facilitator skills?

1. A. grasp of the spirit-motivating dynamics - that underlie the process and various techniques. i.e. the extending of interior time, expanding of interior space. the deepening of human relatedness

and the "FREEING" given in reflected transcendence (SK) [Soren Kierkegaard] i.e. how LENS [Living Effectively in the New Society, and ICA seminar] creates authentic living or living effectively. Many of these understandings are spelled out beautifully in a book 7 habits of Highly Effective People, by the way. (West, 1992)

## CHAPTER TWO

## Creating "The Philosophy of Participation" Pilot Course

It had become clear that what was needed was "The Philosophy of Participation" course completed and piloted by the end of May 1992. As a result of the decision to pilot the course in May, I bracketed work on "The Social Process" and began to work in depth on "The Philosophy of Participation."

Imaginal Education

The curriculum creation process relies on the theory of Imaginal Education developed by the ICA in the 1960's. The Imaginal Education approach comes from Kenneth Boulding's understanding of images:

Everyone operates out of images.

Images govern behavior.

Images are created.

Images can change.

Changed images lead to changed behavior. (Boulding, 1956)

Another way of stating the concept of Imaginal Education,

"People have pictures (images, paradigms) of themselves and their world...people base their

daily decisions and actions on their present operating images...people's images change from year to year, from decade to decade, from day to day...when people receive repeated messages which make sense out of their experiences they change their operating images." (IMAGE, 1981) and their behavior changes.

My screen for thinking about the overall course was taken from the teaching strategy of Imaginal Education which is a spiral journey of learning, moving from a breadth perspective to a depth perspective. Ronnie Seagren, ICA Toronto, drew this together for an article on participatory methods development.

The spiral journey of learning is carried on in several ways.

\*Expanding the context beyond the self as the primary frame of reference. A perceived connection to the broadest possible perspective of time, space and relationships enables the learner to operate out of hope for the future rather than fear.

\*Stimulating the imagination by encouraging the learner to view a situation from a variety of opinions and perspectives, and to "see" reality not yet created.

\*Beckoning participation by creating opportunities

for active involvement. When ideas are connected with people's real life questions, meaning and motivation are awakened.

\*Encouraging critical thinking by guiding the learner to relate information to inner resolve, will and values. Ethical reasoning empowers an individual to operate responsibly and independently.

\*Touching a person's depths in order to build self-esteem and release human potential. (Seagren, 1988)

I also used another screen developed by the ICA which is described in the April-June, 1981 issue of IMAGE, (see Appendix G for IMAGE article). The screen is used as a tool to think comprehensively when planning curriculum and includes: Intellectual Methods, dealing with the theoretical dimension of life; Social Methods, addressing the practical dimension of life; Spirit Methods which reveal the spirit dimension of life. Intellectual methods use processes which allow people to picture relationships between parts and make decisions in relationship to the whole, for example, The Charting Method and The Workshop Method (p.7). Social methods build an effective plan based on the groups wisdom and give the

mind, body and spirit of a group a way to support a common effort (p.8) [this is what took place in the meetings that lead up to the actual course creation]. Spirit methods allow participants to consider the deep meaning ordinary, everyday experiences have for their lives, for example, The Art Form Conversation Method, (p.10) [also called the Top Focused Conversation Method (Spencer, p.47) and the Basic Discussion Method, (ICA West, Level One, Instructor's Manual, p.11)] and The Life Timeline method (p.11).

#### Developing the Course Objectives

In building curriculum there is the sense that the journey through a course happens to participants in two ways and that in effective courses, an image shift occurs. The first is stated in the rational objective, a statement of the desired outcome for the course. It deals with the content of the course and what the participants will remember and learn. It answers the question "What would you like the group to know." The second is the experiential objective, a statement of the desired experience for the participants. It answers the questions "What do we want the participants to experience or to have happen to the group? How do we want them changed by this event?" (The Institute of

Cultural Affairs, Basic Group Facilitation Methods, Instructor's Manual, 1991).

The first task was to design a Curriculum Creation Chart and to create the Rational Objective and Experiential Objective for the course as a whole. (see Figure 8).

All of the input from September through January was put onto post-its and reframed on the Curriculum Creation Chart.

The information from the Curriculum Creation Chart was selectively transferred onto a large four session chart. The Rational Objectives and Experiential Objectives for the four sessions were written, (see Figure 9) the course sections were named and suggested curriculum elements identified. A first draft imaginal chart of the suggested curriculum elements for the four sessions was created (see Figure 10) and a listing of images and resources for each session was created.

Concurrently a facilitator's guild meeting was being planned in Phoenix and the guild wanted to look over my work to date and to give input to the process. I faxed the first draft chart and list of resources to Phoenix for consideration at that meeting. A tape was made of the conversation at the guild meeting and sent to me. I transcribed the tape and incorporated



suggestions into the ongoing course creation.

In final preparation for the pilot course, I reframed the imaginal first draft (see Figure 8) into a new Proposed Pilot Course chart (see Figure 11) more realistically representing the sessions. I then gathered resource materials for use in fine tuning the pilot and assembled them into folders for each session. (see Appendix H for listing of course session resources).

Advanced Facilitator Training  
for ICA Methods Trainees

February 1992

### CURRICULUM CREATION CHART - MODEL

Rational Objective:

Experiential Objective:

Chart & Dramatic Flow:

From:

IMAGE SHIFT      To:

	INTELLECTUAL METHODS	SOCIAL METHODS	SPIRIT METHODS
METHOD			
FOCUS	<p>Knowledge/Knowing</p> <div style="display: flex; align-items: center; justify-content: center;"> <div style="width: 15px; height: 15px; border: 1px solid black; margin-right: 5px;"></div> <p>Continual/Reduction</p> </div>	<p>Skills/Doing</p> <div style="display: flex; align-items: center; justify-content: center;"> <div style="width: 15px; height: 15px; border: 1px solid black; border-radius: 50%; margin-right: 5px;"></div> <p>Community/Reformulation</p> </div>	<p>Attitude/Being</p> <div style="display: flex; align-items: center; justify-content: center;"> <div style="width: 15px; height: 15px; border: 1px solid black; margin-right: 5px;"></div> <p>Spirit/Removal/evolution</p> </div>

Ideas

particip

Figure 9. Rational & Experiential Objectives

Barrett Griffiths

IMA Project C48

# THE PHILOSOPHY OF PARTICIPATION

Course and Session Rational Objectives and Experiential Objectives

4/02

<b>Rational Objective:</b> To communicate the underlying assumptions and understandings of the ICA about TWLI (the way life is) to people who have taken FM1.		<b>Experiential Objective:</b> To broaden and deepen the facilitator journey. To experience collegiality and support as facilitators.	
<b>Session One</b> <b>The ROLE of the TIMES</b> <i>in determining the direction of engagement</i>			
<b>Rational Objective</b> To rehearse the historical context within which we live. To participate in the Wall of Wonder method. To get to know each other.	<b>Experiential Objective</b> To experience our relatedness to each other and to the ongoing historical process.	<b>Rational Objective</b> To understand the role that disciplined methodology plays in the participatory process. To participate in the Charting Method.	<b>Experiential Objective</b> To experience the releasing quality of structured methods. To have fun and experience corporate study as valuable.
<b>Session Two</b> <b>The ROLE of PERSONAL LIFE UNDERSTANDING</b> <i>in grounding participation</i>			
<b>Rational Objective</b> To understand the depth and breadth of the individual journey. To participate in creating individual time lines.	<b>Experiential Objective</b> To experience uniqueness of own life journey.	<b>Rational Objective</b> To understand that we define culture as we work together. To see that we are in the midst of creating a new culture of participation.	<b>Experiential Objective</b> To experience the excitement at the possibility of creating the new.
<b>Session Three</b> <b>The ROLE of DISCIPLINED METHODOLOGY</b> <i>in ensuring participation</i>			
<b>Session Four</b> <b>The SOCIAL ROLE of the GUILD</b> <i>in creating a culture of participation</i>			

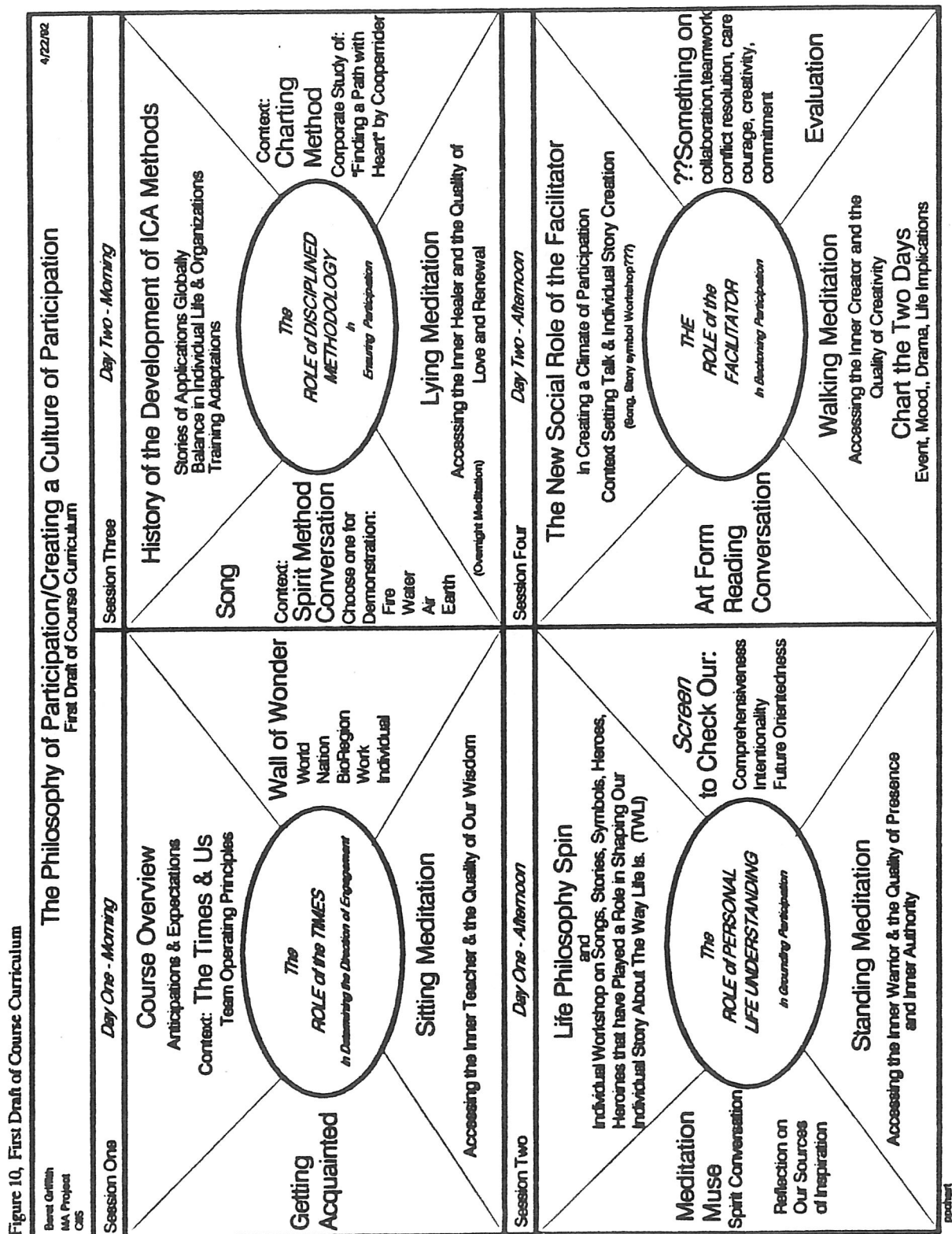


Figure 11, Proposed Pilot Course

THE PHILOSOPHY OF PARTICIPATION Proposed Pilot Course					ICA West 5/21/02	
Session One <i>In determining the direction of engagement</i>		Session Three <i>The ROLE of DISCIPLINED METHODOLOGY in ensuring participation</i>				
Conversation: <i>GETTING ACQUAINTED, Who are We?</i>	Talk: <i>"The Times and Us"</i>	Method Introduction: <i>WALL of WONDER</i> World Nation Bio-Region Work Relationships Individual Reflection	Singing Method Introduction: <i>SPIRIT CONVERSATION</i> Choose one: Fire Water Air Earth	Talk: <i>"The Development of ICA Methods"</i> Foundational Understandings & Global Applications Q & A	Method Introduction: <i>CHARTING</i> Corporate study of "Finding a Path with Heart"	
Course Overview State Our Anticipations & Expectations	Determine Our Team Operating Principles					
<i>Lunch:</i> Individual process Sitting Meditation Assessing the Inner Teacher and the quality of our wisdom		<i>Lunch:</i> Individual process Walking Meditation Assessing the Inner Creator and the quality of creativity				
Session Two <i>The ROLE of PERSONAL LIFE UNDERSTANDING in grounding participation</i>		Session Four <i>The ROLE of the FACILITATOR in beckoning participation</i>				
Conversation: <i>MEDITATION MUSE</i> Identifying our sources of inspiration	Talk: <i>"Life Philosophy"</i> Life Journey Time-line, birth to death Events Places Music Stories Heroes/Heroines Quotations	Methods Introduction: <i>SCREEN of COMPREHENSIVENESS</i> (a look at one and experiment with creating one of our own) Reflection	Conversation: <i>ART FORM READING</i>	Talk: <i>"The New Social Role of the Facilitator"</i>  <i>WORKSHOP Focus Question ???</i>	Method Introduction: <i>SONG, STORY, SYMBOL WORKSHOP</i> CHART the TWO DAYS/ the drama Reflection EVALUATION	
<i>Evening:</i> Individual Process Standing Meditation Assessing the Inner Warrior and the quality of presence and inner authority		<i>Evening:</i> Individual process Lying Meditation Assessing the Inner Healer and the quality of love and renewal				

course

## CHAPTER THREE

Piloting "The Philosophy of Participation"

Final Pilot Course Input by Colleagues

Between 22-25 May, thirty ICA colleagues met for The Memorial Day Retreat with the invitation to stay for an additional two days to participate in "The Philosophy of Participation" pilot course. The morning of 24 May was set aside to tap the corporate wisdom and experience for the course. The thirty people came from nine cities throughout the western United States and one person came from New York City. A conservative estimate of the collective memory of the group that met for consideration of content for the course was 900 years. Each person represented twenty to thirty years experience with ICA. This was a particularly special opportunity to tap into the collective life experience of the foundational life understandings of the organization.

The curriculum input session for the proposed course was three hours long. A context was given for the creation of the course and the group was brought up to date on work in progress. Four teams were formed and each team considered each session of the course. Each team produced one sentence in an attempt to capture their sense of the essence of the session.

## SESSION ONE

Group A:

This is our life and we participate in the process of creating our future.

Group B:

Redefining this moment in history so that participants can re-connect with a leadership role for the times in which we live, which requires a commitment to participation.

Group C:

This session is about experiencing the big picture from which one intensifies the process of making sense of the world and draws the impetus for action individually, in community and in organizations.

Group D:

Conveys that where we stand in relationship to the times is through participatory methods in a global context utilizing symbols like the wedge blade (standing on the edge) and the song The Earth Belongs to All and video shorts like: The Third Wave (three phase of human society) or the Global Brain (our relationship to the globe).

## SESSION TWO

Group A:

The ability to facilitate is in direct relationship to a willingness to be open, to hear and thrive on diversity in a group; using this richness to facilitate a consensus or elegant solution.

Group B:

Moving participants toward forming an enlivening personal mythology.



Group C:

The facilitator appreciates the immensity of their own inner universe and accesses that immensity within themselves and the group, in order to facilitate a group.

Group D:

Explosion of one's own interior journey enables understanding all human-kind's journey. (includes a drawing of the Iron Man and the coliseum)

## SESSION THREE

Group A:

This session is about a disciplined process that has a transparent structure that releases creativity.

Group B:

Deepening the understanding of methodology (or underlying life processes) as the basis for designing group methods, processes, and procedures.

Group C:

The facilitator employs structured life methodologies to ensure effective group participation.

Group D:

Spirit is the energy that drives our methods are the structure that releases the spirit energy. (drawing of the yin/yang symbol). Using disciplined methods like charting objectifies information by dialoguing with the author and each other; the discipline is: evaluation, analysis, form, and relationship (drawing symbol from RS-1, All is Good, The Past is Approved, All is Received, The Future is Open).

## SESSION FOUR

Group A:

This session is an induction into the League with a mandate to continue their experimentation with and use of the methods and to continue to network and to be part of a learning community.

Group B:

To reveal personal life practice that makes possible group transformation.

Group C:

The role of the facilitator in effecting the foundational dimensions of deep change: facilitation is a simple, gentle process for enabling the deep and radical change that needs to happen in an organization.

Group D:

Give depth understanding of the Transparent style, the underlying assumptions and the facilitator journey that provides the facilitator the ability to create a structure for a group to creatively participate.

Final Pilot Course Preparation by the Teaching Team

People then volunteered to be a part of the teaching/learning team. Session One had two people and Sessions Two, Three, and Four each had three people on the preparation team. They prepared the next afternoon and evening to pilot the course during the next two days, May 26 & 27. Each team used the input from the working sessions plus the resource material brought by

the researcher to the meeting. After working for one hour the teams made assignments and together, on butcher paper at the front of the room, created an overall scheme for the course which I later drew up as the Pilot Course Chart (see Figure 12). It was checked for consistency, flow, a balance of content and process and with consideration for the spiral journey of learning. Individuals prepared their assignments that evening.

The course was held from 9 a.m. to 5 p.m. during the next two days. Nineteen people attended the pilot course. An evaluation session was held immediately following the course.

THE PHILOSOPHY OF PARTICIPATION

COURSE CONTENT

May 26 & 27, 1992

The Institute of Cultural Affairs West

Phoenix, Arizona

Figure 12, Pilot Course

Figure 12, Pilot Course

THE PHILOSOPHY OF PARTICIPATION Pilot Course				Pilot Course 5/28 & 27, 1982 ICA West, Phoenix	
Session One <i>The ROLE of the TIMES in determining the direction of engagement</i>		Session Three <i>The ROLE of DISCIPLINED METHODOLOGY in ensuring participation</i>			Pilot Course 5/28 & 27, 1982 ICA West, Phoenix
9:00	Conversation: <i>GETTING ACQUAINTED, Who are We?</i> Expectations Course Overview Talk: <i>'The Times and Us'</i>	10:00 B R E A K	10:15 Method Introduction: <i>WALL of WONDER</i> World Nation Bio-Region Work Relationships Individual Reflection 11:15 Individual Process Introduction Sitting Meditation	9:30 B R E A K	
9:30				9:45 Method Introduction: <i>CHARTING</i> Corporate study of: DISCIPLINE by Rosabeth Moss Kanter	
9:00				8:30 Singing 8:45 Method Introduction: <i>ART FORM READING</i> 9:00 Participative Talk: <i>'A Foundational Life Methodology as it re-iterates itself in the development of ICA methods'</i>	10:55 Reflection 11:15 Individual process Walking Meditation
9:00		15	12:40	8:30	11:30
12-1	Lunch (in)			11:30-1	
Session Two <i>The ROLE of PERSONAL LIFE UNDERSTANDING in grounding participation</i>		Session Four <i>THE SOCIAL ROLE OF THE FACILITATOR in creating a culture of participation</i>			Pilot Course 5/28 & 27, 1982 ICA West, Phoenix
1:00	Conversation: <i>MEDITATIVE COUNCIL</i> Identifying our sources of inspiration Talk: <i>'Life Philosophy'</i> Grounding Exercise	2:45 B R E A K	3:00 Methods Introduction: <i>LIFE TIME-LINE</i> Events Places Music Stories Heroes/Heroines Quotations Story of Life Reflection Individual Process Standing Meditation	3:15 B R E A K	
1:45				1:30 Song Four Directions Ritual 1:50 Talk: <i>'What is a Facilitator'</i> 2:20 WORKSHOP Focus Question: <i>'What are the Key Elements of a Facilitator Network?'</i>	3:30 Method Introduction: <i>SONG, STORY, SYMBOL WORKSHOP</i> 4:15 CHART the TWO DAYS/ the drama and reflect on experience 4:30 Individual process Lying Meditation 4:45 EVALUATION
2:15					
1:00		15	5:00	1:30	5:00

# The Philosophy of Participation

## SESSION ONE

THE ROLE OF THE TIMES in determining the direction of engagement.

---

### RATIONAL OBJECTIVE:

To rehearse historical context within which we live. To participate in Wall of Wonder method. To get to know each other.

### EXPERIENTIAL OBJECTIVE:

To experience our relatedness to each other and to the on-going historical process.

---

### OPENING

#### CONVERSATION

Your name?

When did you first take the FM 1 course?

How would you describe the style of your participation in the group?

As you have used the methods, what kinds of changes have you noticed happening in groups?

What changes have you noticed in yourself since using these methods?

Make a note for yourself: What are my anticipations and expectations for the next two days?

---

### COURSE

#### OVERVIEW

#### Course Time Design

#### Session One:

Getting acquainted.

Our expectations.

The role of the times in which we live.

The historical perspective, internal & external.

The shifts in perspective over time.

Reflections.

The external dimension of the philosophy of participation.

Session Two:

The Role of our personal life understandings.

Look at our internal, personal journey, our own lives.

The interior dimension of the philosophy of participation?

What are our yearnings, longings, and concerns as people?

Session Three:

Move from the universal dimension of a philosophy of participation and focus more particularly on operating philosophy.

What is the discipline of participation?

Where does this business of method come from?

Session Four:

Look at the role of facilitation.

The notion of change. Change is taking place. Look outside self, look inside self, notice change is taking place. Look around self, groups, organizations and communities of which you are a part. See changes taking place.

The role of the facilitator is no longer, how to get change to take place. Question is, how do you help people to negotiate change more easily and effectively in an ever changing world? The question for groups and organizations is: How do we enable people within these organizations to consciously participate in the change process? How do you make the changes that are happening on the planet, in peoples' personal lives and in their organizations to happen as easily and as effectively as possible?

---

PROCESS  
OVERVIEW

Review FM 1 process. Demonstration, Theory, Practice. This is different.

Have a way to raise different questions out of experience of facilitation. Question of what's underneath this, what's really going on?

Someone with a lot of experience using ICA methods shares some of the perspectives, images and intents that we've found helpful. Not because it's the truth. From experience. Let you in some of the things people have found helpful from their perspectives on what the whole business of participation calls for.

Do exploration and model new methods for the group. Methods that people can facilitate with groups and will help to deal with: How can you get a hold of what is going on in the world around you?; What is going on in your own interior?; How get hold of what is going on in terms of the process of the group?

Time to ponder. Look at the deep insights you are having. What is the sensitivity to myself, to a group, to methods, to the process that makes (the unexplainable "it") happen within a group? Locate in ourselves where that spirit sensitivity is. Sharing additional ways of doing these methods. Help each other tune in a little bit more clearly to the spirit sensitivity that's underneath being able to use these methods and how they create a healing dynamic in a group.

From the perspective of "I am a facilitator." That's a privileged role. Don't have responsibility for the outcome, don't have to be in the group all of the time. Want to keep in mind that this also deals with a person who finds themselves being the leader of a group. The person designated in charge of other people and for getting things done on an ongoing basis. Many find themselves apart. Someone else in charge and they're being carried along. Find selves insiders. Staff meeting. Outsider. Invited in to give your two cents.

Philosophy of participation begins to be shared, to illuminate different roles. In terms of facilitation, the facilitator is the least important role. Where the real



stuff happens is in the group. Being part of a facilitation team. Keep in mind different perspectives.

# QUESTIONS OR COMMENTS

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TALK	"The Times and Us" (see transcriptions of talks).
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METHOD INTRODUCTION	(see Environmental Analysis, p. 121, Spencer, 1989). Environmental Scanning provides us with a way to have a larger perspective from which to view our present situation. We will be considering how the way people have participated in the historical process has changed over time.
------------------------	---

---

TIMELINE REVIEW	Reminder that in the afternoon we will each look at our personal life journey. Then we will look at how disciplined methods have released people to participate in making decisions about their lives. Will look at how disciplined methods are a reflection of and response to having to create in our lives, in this time, and work with each other as human beings against the backdrop of the planet.  We will look at question of what it means for us to see ourselves as facilitators and how it is we enable groups and organizations to make the transition into a culture of participation.
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COMMENTS or ADDITIONS

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# BREAK

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ENVIRONMENTAL SCAN	(see Wall of Wonder, p. 121, Spencer, 1989).
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Way of looking at an enlarged perspective in order to better understand one's own particular situation.

Look from perspective of scope of history.

Journey of Participation..."What are key events in the history of participation?" How has that changed over the years? i.e being present to global events electronically via instant replays back to the early labor movement, suffrage, civil rights movement. Go as far back as you want to go. Personal as well as major changes. Rough dates. Take a few minutes to brainstorm. Work in pairs.

Teams get brainstorm items on large sheet of paper at the front of the room.

---

REFLECTION  
ON TALK

What does this reveal to us about the challenge to us as facilitators?

What new is being required?

REFLECTION  
ON MORNING

(Talk with people on either side of you.)  
What did we notice?  
What is missing, is not up here?  
What were perspectives and screens that we were using?  
Where did these screens come from?  
What is the implication for participation & facilitation?  
Looking over the whole morning...  
What did you learn about the ICA Philosophy of Participation?  
What were your insights?

Have a few people call insights out.

---

CONCLUSION

The kinds of screens and the nature of questions used by the facilitator are a powerful resource in the group.

Have people note where they think they might be able to use this method.

As we go through the course helpful for you to make note of what is happening to you so you can go back and recreate your journey of the course.

---

INDIVIDUAL  
PROCESS  
INTRODUCTION

Opportunity for individual integration of what is happening. Einstein story. Four ways of doing his work and reflection.

Introduce "Meditation: Four Portals to the Inner Life" by Angeles Arrien. These meditations are for participants to do on their own time (see Appendix I).

SITTING MEDITATION: a way to access the inner teacher and the quality of our wisdom.

Opportunity to move beyond paradox, conflict, polarities to inner sense of what is true for you. The act of getting information from within ourselves. Invitation to spend time with the meditation.

## The Philosophy of Participation

### SESSION TWO

The ROLE of PERSONAL LIFE UNDERSTANDING in grounding participation.

---

#### RATIONAL OBJECTIVE:

To understand the depth and breadth of the individual journey. To participate in creating individual life time line.

#### EXPERIENTIAL OBJECTIVE:

To experience the uniqueness of own life journey.

---

#### OPENING

##### CONVERSATION

The Meditative Council  
(see Appendix J for exercise).

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#### TALK

"Life Philosophy"  
(See Chronological History Text Expanding Information, 1959) for grounding for this talk. The Religious Studies Curriculum, Religious Studies One). See also, (Appendix N for another example of a life philosophy spin). The talk is created from examples from the speaker's own life experience using a framework developed by the ICA in Cultural Studies I and Religious Studies I.

---

#### GROUNDING

##### EXERCISE

Divide into four groups and take a look at the images on the board and recall the talk.  
Individual work first, then group sharing.  
Ask the following questions:  
What stood out for you, notice, words, phrases, images?  
What life experiences reminded of?  
How does this inform you about being a facilitator or a participant?  
Implications for your work with participatory methods?

---

BREAK

---

LIFE JOURNEY  
TIMELINE

Reminder of where we are in the process.

Introduce method. Looking at the in role of our own life journey and how our personal life understanding influences and grounds our own participation in life.

---

METHOD  
CONTEXT

This method is an adaptation of the Charting Method (see Appendix K). Describe the method. Participants may choose any form to represent their life journey, i.e. a path, a circle, or some other kind of design. The focus is on the history that is particular to every individual. There will be a beginning, middle and ending point for each life. It will be different for each person.

This process is particularly helpful in getting a sense after an individual's own life journey. Remind people to keep that in mind as they work on their own life time line during the afternoon.

Everyone will need a large piece of paper [large sheets of newsprint or flip chart paper]. Create a design in any form that holds your life journey for you.

---

METHOD  
DIRECTIONS

Put down date of your birth.  
Put in the year, 1992 and what you might expect to be the year of your death, or create space that represents the future. Could put 2012. Give at least twenty years.

SEEDING

1. Considering that we are standing in the present, we want to notice how we got here. Indicate some markings i.e. in 10 year chunks. Note things that happened. Give whole plethora of things to consider: Main

events, stories family tells, or ones that you tell, places lived, people, sensory awareness, tastes, smells, touches, sights, sounds, sayings, assumptions, skills/learnings, transitions, colors, touchstones, names, roles, books read, trips, jewelry important, symbols (anything else anyone thinks of) births, deaths, marriages. Notice what comes up.

#### SHIFTS & PATTERNS

2. Notice turning points, trends, patterns.

#### FUTURE

3. Create a sense of who you are becoming. Make stuff up. Places you'll go, people you'll meet, things you'll do, explorations, learnings.

#### LIFE STORY

4. Story of your life in three sentences.

5. Seeing your life as a drama/movie/book, what is the title of this film that is your life?

#### REFLECTIVE CONVERSATION

##### OBJECTIVE LEVEL:

How did you represent your life? Ask what people did. Maybe first way to share that is to have everyone lift up their papers showing what they did so everyone can see all of the different ways people saw their lives.

Ask what people notice about all of the pictures. Have people notice all of the different ways people approached this.

Ask if anyone wants to share how they came at The process. What did you do to get started on this? What were your initiating steps?

Example: "I put on the chart all of the places that I lived, started with education/jobs/travels/girlfriends/wives."

What did you do to get yourself into the future?

Example: "I worked more in the mode of titles, chunks." "Got a kid finished in school, didn't get very far."

#### REFLECTIVE LEVEL:

Easy? Difficult?

Where have fun with method?

What surprised you?

How did you feel you were working on this?

What did you discover?

What happened to you?

#### INTERPRETIVE LEVEL:

What did you learn about influences on your life?

How did you experience yourself resisting working on your life timeline?

How many have never done this kind of a workshop before?

What happened to you in the process of working on your life time line?

In doing this, what did you learn about your own life posture? What has it been, what is it and how to anticipate it will be? i.e. "Image went from Douglas fir to bamboo pole." "I tend to look at things whimsically with a bit of humor."

#### DECISIONAL LEVEL:

Does anyone want to change the title of their life? Go ahead.

What are you going to do with your life timeline? Where put it?

This session has to do the fact that people choose their life postures. Gave you a visit to the life posture that the ICA lived out of when these methods began to get developed and has remained the basis of life understanding for most of us for most of our lives.

This is a tool that you now have at your disposal. This is your perspective today. Do it in another form on another day and it will reveal something else to you. Take a look at who you are and where you stand.

## STAND UP AND TURN AROUND

Who do think would really appreciate doing this method?

---

SMALL GROUP  
REFLECTION

Take a little bit of time too look at the afternoon...Go over events of afternoon.

Have everyone get out a piece of paper.  
Write down images of the afternoon that are particularly vivid for you. Make note of your energy level...high/low points.  
Get into groups of three.  
What did you learn about the influences in your life?  
How does your life understanding influence the way you are as a facilitator?  
What does your life experience support you in your role as a facilitator?  
How improve or change?

---

STANDING  
MEDITATION

Assessing the Inner Warrior and the quality of presence and inner authority.



## SESSION THREE

The ROLE of DISCIPLINED METHODOLOGY in ensuring participation.

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RATIONAL OBJECTIVE: To understand the role that disciplined methodology plays in the participatory process. To participate in the Charting Method.

EXPERIENTIAL OBJECTIVE: To experience the releasing quality of structured methods. To have fun and experience corporate study as valuable.

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## OPENING

Song written in December of 1978, in Chicago, at the old ICA facility there as a part of a social methods training school to go with a session on Charting. Written by Doug Druckenmiller who is now staff development coordinator at the College of Mary in Bismarck, North Dakota. Two parts of the song. First part gives the very generic methodology of the method. The second part is the specific steps.

## CHARTING SONG (Tune: O Holy Night)

First find the parts,  
 Relate them to each other  
 And then relate all the parts to the whole.  
 Number the paragraphs that you are reading  
 And turn your paper on its side and draw a line.  
 Divide up the line with one space per paragraph.  
 Look quickly for the key words that catch your eye.

Write them on your chart beneath their numbers. Choose two or three more to help your memory.

Which group together?  
 What are these groups about?  
 Divide these into two or more parts and title them.  
 Give a title to the whole paper.  
 What is this all about?

This is a preview of the Charting Method we'll be doing a little later in the morning.

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TALK  
INTRODUCTION

"A Foundational Life Methodology as it Re-iterates Itself in the Development of the ICA Methods?" (See transcriptions of talks for full content.)

Speak this morning about where this all came from. Not going to hold back. In the quest for art forms...The Tao of Management came to hand. If you substitute the word "facilitation" for "management" this comes off pretty well as being in context.

#37 INNER GOVERNANCE.

"The facilitator refines himself. He/she masters his mind and turns his attention around to gaze inward. By not being in firm in refinement, the facilitator allows laziness, trickiness and self-indulgence to destroy order and he is humiliated. Balance here unifies purpose and flexibility and allows one to seek out and pursue the path of gentility toward a purpose of selflessness. Self-governance, selflessness and a refinement of the inner self is a serious matter.

REFLECTION ON THE QUOTE

What words or phrases caught your attention?

What identify with and why?

How have you learned to avoid trickiness, laziness and self-indulgence in facilitation?

What are your next steps on path towards gentility and refinement?

What questions do you have for this reading?

Reread the quote.

Journey of this course. Session One, context of the planet; Session Two, context of person; Session Three, context of history of this approach to participation; Session Four looks at the future.

Reiterate where we have been so far. Wall of Wonder Timeline, Personal Timeline, Methods Development Timeline.

---

## CHARTING INTRODUCTION

(For detailed description of method, see Appendix K):  
Corporate study of "Discipline", and editorial by Rosabeth Moss Kanter from the Harvard Business Review.

First scatteredness of the ICA networks formed into local cadres. Most of their activity was using and experimenting with the Charting methodology. Charting was part of the research and training dynamic of the ICA and almost every time we got together we used this particular methodology. Using a simplified version of Charting today. Charting gives one an overall visual picture of a piece of written material. For me it transformed what study was all about. It is both an individual and a group methodology. Individually I have always used this methodology when I have needed to get on top of written material. My brother went through college charting every thing he did. He saw it as a way of making A's without a whole lot of study. Exciting part is the way charting is used with a group of people. Brings richness to the experience of the group. Hearing what others have to say helps the individual to get inside of the material.

### HINTS:

Use time keepers. Have large piece of paper at the front of the room. Put directions on flip chart at the front of the room.

**DIRECTIONS:**

Take the material being studied. Number all of the paragraphs, will end up with 22 paragraphs. Turn blank piece of paper on its side, draw a line 1/3 down from the top. Put 22 spaces, representing the paragraphs, across the line and number the spaces.

Scan the paper. Get familiar with the paper. Observe the style of the paper, how many pages. Notice any words while numbering? What else absorb while numbering? Sometimes scan from the back so don't get caught in reading. Allows you to get all of the immediate feel for the paper.

Now read only the first eight paragraphs. Write down words, key points, highlights of each paragraph. As you read look for the structure the author has given the paper. Put the structural divisions above the line. Put content below the line.

WE WILL CREATE CHART TOGETHER ON WHITE BOARD OR LARGE SHEET OF PAPER AT THE FRONT OF THE ROOM

**REFLECTION:**

Where have you been a part of a group that used a common disciplined methodology?

How have you seen people trust themselves to participate when they have been treated as professionals?

Where experienced that a disciplined methodology has not constrained the work of a group?

Illustrations. Talk through content of the paper using life illustrations.

**SMALL GROUP WORK**

PART I - Divide into four groups each studying one part of the paper.

Group 1 - Para 9-11

Group 2 - Para 12-13

Group 3 - Para 14-17

Group 4 - Para 18-20.

## SESSION FOUR

The SOCIAL ROLE of the FACILITATOR in creating a culture of participation.

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RATIONAL OBJECTIVE: To understand that we define culture as we work together. To see that we are in the midst of creating a new culture of participation.

EXPERIENTIAL OBJECTIVE: To experience the excitement at the possibility of creating the new.

---

OPENING                      Start with a song and a ritual.

SONG:

PUT YOUR EAR TO THE GROUND

Put your ear to the ground  
Hear the Pains and the Joys  
Of a new human world  
A-coming to be.

Put your ear to the ground  
O'er the rumble of wars  
Lifts a melody  
A New harmony

Put your ear to the ground  
Let the drummers of fear  
Stir your voices to rise  
In a chorus of cheer.

Put your arms 'round the Earth,  
A gesture of care.  
Sing out your hope,  
The courage to care

Sing first verse.

RITUAL:

Have everyone go outside and form a circle

Four Directions Ritual, Starhawk  
(see Appendix L)

---

**TALK****INTRODUCTION**

"What is a Facilitator?" (See transcriptions of talks for full content of the talk.)

Go over time design.

**Session One:**

Post Everything, Post Civilization, Post Industrialism, Post Information age, Post Modern.

**Session Two:**

Looked inward. Took an interior journey. Reality we experience of being driven into life and cut off in our endeavors to make things as we wish they might be. To be those who use the picture making mechanism, creating stories, illusions, that get intruded upon so we have a new choice to make. We live in tension between radical obedience and the possibility of rebellion and the need to make responsible decisions. Be those who stand out past that which is known and clear, organized. Between the no longer and the not yet as social innovators. Pioneers building the future. Personal journey, a look inside.

**Session Three:**

Basic underlying philosophy out of which these methods are created. ORID...That particular philosophy is a part of all other methodologies we encounter within our organization.

Asking the question of "Who Does This? What is the role; What are the characteristics of a facilitator?, Intents of a facilitator? Where is the facilitator heading? What is the environment in which this facilitation happens?"

---

**WORKSHOP**

(Complete workshop directions are in Winning Through Participation, p.57)

What would it be like to have a guild or a facilitator support network? Some support structure. Team dynamic. Something in

place that can enable one to stand and have the courage to continue to be able to risk.

What are the elements, the pieces, the parts of a support network? What would a facilitator support group/team, where you can discuss what works and what hasn't worked, look like?

#### WORKSHOP FOCUS QUESTION:

What are the key elements of a facilitator support network?

#### WORKSHOP SEEDING QUESTIONS:

What are time where you have been engaged in some kind of activity, action, enterprise where you have experienced support of some kind?

Other times you've been supported in some way by a structure or a team?

Want to look at this question by using the workshop method that you are all familiar with from FM1/2. (Could have someone who has taken FM1 & 2 lead the workshop.)

Rehearse the Workshop Method.

Context, Brainstorm, Organize, Name, Reflect. (Could ask participants to recall elements of W/S, how to put data on cards, etc.)

The Song, Story, Symbol Workshop (Winning Through Participation, p.131) is incorporated into the workshop here. Small groups are formed to create the Song, Story and Symbol for the facilitator support group that did the workshop.

#### REPORTING:

Have everyone sing "The Song."

Read "The Story."

Show and interpret "The Symbol."

#### CLOSING

Thank everyone for coming.

Sing "Keep Your Ear to the Ground."

## REFLECTION ON THE TWO DAYS:

Using method of charting rehearse what has gone on for two days. Have four session chart up in front with major pieces: timeline and overall session titles. Have group add other items.

Look at the eventfulness of the two days, energy level, moods, journey of the group.

From the perspective of seeing yourself in the role of a facilitator, What was the value of the past two days for you? Your journey? Significance? What is next for you?

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COURSE  
EVALUATION

Do standard ORID evaluation.

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INDIVIDUAL  
PROCESS

Lying Meditation: Accessing the Inner Healer and the quality of love and renewal.



## TRANSCRIPTIONS OF TALKS

## SESSION ONE:

"THE TIMES AND US"

Jim Wiegel, Phoenix

Find we know a lot, sometimes we know more than we really need to know. [He uses examples of facts we carry around from something like Harper's Index.] For example: The number of pizzas delivered to the Russian parliament building during the Soviet coup (250); ratio of Barbie dolls sold in the US since 1959 to the number of Americans born since then (5 to 1, Five Barbie dolls to every person); price of one minute of fresh air from an oxygen booth in Mexico City (\$1.15); the ratio of the density of the average fruitcake to the density of mahogany (1:1).

Axiom of think globally and act locally is one of the perspectives behind the development of a lot of these methods. We need a way to look out and see what is going on around us in the broadest possible context. We will be doing the "Environmental Scan" so you can see what has been and is going on in the arena of participation on this planet.

Our understanding is that we have to understand what is going on, on the planet and look down into the person and see the changes that are happening. Notice [refers to Peter's Projection map at the back of the room] the map and all of the recent changes. Look inside self and notice changes. As immense a universe going inside as it is going up outside.

The hooker in think globally, act locally is middle part (see board diagram). [refers to T-Shirt] There are two scientists writing equations on a black board. One equation equals "whatever" and another equation says, "And then a miracle happens." One scientist says to the other "I think you need a little more detail on this middle part." It's like that.

We look out at globe and see what is happening - planetary consciousness, do interior work on self...meditate every day, experience profound spirituality. There's still this middle part. It's not so much what the 6 billion people living on this planet are demanding as it is the relationships we need to have with each other in order to survive. The things we have to do, the connections we

have to make, the policies we have to operate out of, the organizations we set up so we can buy food, so we can live safely, so we can have money to fly in airplanes, so we can have clothes with decorations on them. That's what is putting the pressure on. Where we live most of our lives. It has to do with our organizations, our communities, our policies. [Images of stark differences, i.e. beautiful neighborhoods, next to bombed out ones]. I was walking with someone and he said, "Do you see the zoning line?"

So many dimensions we find ourselves in, in the midst of thinking globally and acting locally that have somehow been set and determined, like tradition, mandate, law, structure and we sometimes don't notice. How laws on tariffs and trades determines how a street in Machakos [a village in India] looks like.

This third dimension is where the business of discipline and methods works. It's the middle place where somehow the miracle happens that we get fed, we get travelled, communitied, cared for, birthed. And that is the focus of our work.

Frank and Ernie cartoon [he goes over the cartoon on evolution] "proceed at your own risk" (see Appendix M). A lot of work and a lot of thinking has gone into explaining the changes that are happening these days in this century.

When I first got hooked up with ICA, we were studying a paper that said we live in the post-modern age. What they meant by that was that the kind of changes that were happening here were the most profound changes that have happened over the last 300 years. 1750-1760, 1800. The dawn of the modern era. Then another book came out that said we're living in post-civilization. Meaning there was a time of pre-civilization, before Western civilization, before Chinese civilization. There was a time when there were civilizations and now that's over. People were saying that we're in the time of most radical change in the last 6000 years. More recent book, Riane Eisler, The Chalice and the Blade says we're living in the post-patriarchal age, which means that since about 10,000 years ago, when the whole notion of organizing hierarchically came into being, that we're in the time of most radical change in the last 10,000 years.

Now somebody's going to say they read a book and it's saying we live in an age of post-consciousness. We are living in the time of most radical change. The sense of change in the broad sweep of things is pretty well established. Someone now says, "We're living in a time of radical change," and people go "OK so?"

If you look through the broad sweeps of history, our sense as a species of what reality is all about has changed (see Appendix M). If we go way back to the earliest times and get people's sense of what reality was all about, reality is pure spirit. There is the sense that what surrounds me, what is all around me is mystery. Nobody in our tribe has ever been over that mountain before, this flower grows here, it's just there. You walk up on that mountain and the thunder rolls. It's simply unaccountable. The person was a reflection. Each self was a whole in itself. In terms of the methods people used - what you did was you worshiped. In my own tradition, Moses ran into the burning bush and he took his shoes off and bowed down. That is not what I would do if I came upon a bush that was burning. Yesterday we had a grease fire in the stove and Judy put it out with baking soda.

And then the sense of reality began to shift and there is this reality called spirit, but it's also reflected in stuff. There's dirt, there's wood, you can take a plant here and plant it there and it will grow. You can cut a tree and you can shape it. And you can take a majestic, powerful thing called a mammoth and by shaping a stone you can get the mammoth. In terms of who the person is, things began to change. The image emerges of a spark of the Divine within each one of us. Have a husk of a body, with the spark. People are trying to understand the spirit, the divine that is circling around this hunk of stuff. The method people used was you had to find "The Way." You had to find the path whereby you could maneuver through the stuff to get to the spirit. It was a time of masters, wise people, tribes - there had to be a leader. That's my image, at least in the West. Some leaders were in charge of stuff part and other leaders were in charge of the spirit part. As states went on there was an argument about whether the spirit part of the leadership was really in charge of the stuff part of the leadership.

About the time the West took over the planet, 300-500 years ago a great revolution in reality happened. People said there isn't any spirit, there's just stuff. And you can measure stuff and you can calculate stuff. Using mathematics you can project stuff and what's going to happen to stuff and you can control stuff. The human being became a body. A machine. An experiment was done where they tried to measure the soul. Tried to dig in and find where the spirit thing was and they couldn't find it. Then they said well then it must not exist. I no longer have need of the hypothesis of GOD. I no longer have need of the hypothesis of spirit. So the method people used was rationality. Let's get things organized into bureaucracies where things can be measured, where we can calculate. Once we calculate

that's the truth. How many of you had the experience when you were growing up that if you wanted to find out the meaning of life, you'd go read a book. That's a part of that reality. Any part of life can be measured and organized. The people who do the best measuring write about it and the rest of us read about it. We're kind of living in the back end of this time. A lot of things that are in the world today, came out of this time. A major force of innovation over the last 400 years has been bureaucratic rational organizations. Getting things put together, getting things organized, making sure decisions get made on objective values and people get treated fairly not just by favoritism or are you a member of the king's family.

Now it's like our sense of reality has changed again. According to the best of what I get out of the sciences, we're living in a reality where there is no stuff. People looked down into stuff and the further they looked into stuff the more they discovered that there wasn't any stuff. I was talking to two engineers, who said gravity is a helpful hypothesis but don't mistake it for reality. We live in a time where there is not stuff, where  $E = MC^2$ , where uncertainty is at the heart of everything, is at the heart of what is to be a human being. Am I a body, not exactly a body. What I am is a bunch of relationships.

The question is how I participate. What is the disciplined method where there is no stuff but all the stuff is interrelated. Where there's no thing at the core of me as a human being except a bunch of relationships that I am and the consciousness that comes out of that. How do we create a way that we as communities, as organizations, as friends, as a species, relate to each other?

Most of us still rely on rationality. How will we know who our next president will be? We will count up the votes. Whoever has the most wins, because there's just stuff. We're kind of machines and that's how we do it. That's what we depend on a whole lot - still.

People are studying what it's like to be, as Case Western Reserve researchers refer to as Global Social Change organizations. For a long time we defined innovative organizations as "not" not for profit. Not large, not bureaucratically organized, not governmental. Just as we're trying to define the nature of our times based on what it's not. Only in last couple of years have we used words like, maybe were moving into a Planetary Age, maybe it's not longer an ethic of rationality, maybe it's an ethic of integrity, that I relate everything I have access to, to everything else and out of that make a decision. That's the

kind of a backdrop we find ourselves in. The kind of backdrop that ICA methods have been created in.

We find it helpful - I want to share four perspective that have kind of been enduring for the ICA as an organization.

1. We are standing at a unique moment in time where deep change is happening in our sense of reality, our societies, how we relate to each other and how we function and who we are as selves. Understand that to see reality from the notion of the global is very important. The notion of having in mind, not just this place but the whole planet. Continents, regions, bio-regions, communities.

2. This dynamic - i.e. workshop method. Everything is related to everything else. It will be more helpful if you understand that everything is related to everything else, because if you don't think everything is related it's going to come in anyway. It shows up in the cards. In the workshop process a card comes up that I don't even think of is an answer to the question. Then you ask which ones go together. This one and this one. And you say to yourself, no they don't. Come back a little bit later and someone says "Why did we put those cards together?" and someone else says, "Oh because...." and everyone goes "oh ya...and that one goes there and that one goes over there." The perspective is that reality is dynamic and the key is to get a pattern that includes everything. You are never allowed in a workshop to leave the cards out.

3. The re-appropriation of the earth and really bringing in the feminine. I did this little thing for a project. Have this board become like a computer screen, push a button, have the board disappear and have the surface of the planet. We're all talking about how we human beings have learned to connect with each other and function on the planet. That is no longer really the question. The question behind that is "What is all that business and connectedness connected to? Sustained with?" We need a 100 million year business plan. Starting back 100 years ago, on this planet, life evolved to the place where an engine of diversity got started and the carrying capacity of the planet began to grow and mount and build both in diversity and in capacity - until sometime around 1875. That was around the time that we human beings were first able to use up more energy than the planet could create. In addition to whole picture of what it is we seem to know as human beings, there is a sense that we have to move even beyond this. We have to learn to look as organizations and individuals not simply out into the world but to deep inside of ourselves, to build on the received knowledge that each one of us has. We have to see each other, to understand and to connect.

**RESOURCES**

Board Image

Frank & Ernie cartoon

Meditation: Four Portals to the Inner Life

## SESSION TWO:

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"LIFE PHILOSOPHY"  
Jim Jewell, Seattle

Refer to Chronological Text Expanding Information, 1959, The Religious Studies Curriculum for resource material used by the facilitator to create this talk (see Appendix M for example from Training, Inc. Life Philosophy Spin "How to Handle Routine Everyday Life").

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## SESSION THREE:

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"A FOUNDATIONAL LIFE METHODOLOGY AS IT RE-ITERATES ITSELF IN THE DEVELOPMENT OF ICA METHODS"  
David Dunn, Denver

[This talk was given at the Pilot Course to a group of primarily ICA facilitators and will be different for a group for Facilitation Methods Course graduates.]

I had a friend who was meeting with a Chamber of Commerce executive who asked the question, "Who are you guys anyway?" My friend answered, "Well we're somewhat like monks." and this was nearly his undoing.

When I say that disciplined methodology comes from theological origins my legs begin to quiver.

THEOLOGICAL ROOTS OF orid.

PLANET  
HISTORY      FUTURE  
PERSON

Recall the Basic Discussion Method from FM 1.

O - Objective Reality

R - Reflective Consciousness. The self is a relationship.

I - Interpretive realm of our consciousness of our consciousness  
in which we (the self) relates itself to its own self.

D - Decisional realm of consciousness of consciousness of consciousness. By the self relating to its own self it



grounds itself transparently in the power that posited it, i.e an encounter with the mystery.

We got that from Soren Kierkegaard an existentialist theologian who did a lot of delving into the realm of being.

Story of bumping into cobwebs going into #15. In milliseconds I saw a major black Phoenix spider right here. [on himself]. Shooed it off. This happens in the twinkling of an eye in human experience. There's some sort of an external objective experience, immediate internal relationship, some kind of interpretation, (genetic, archetypal, racial memory, species memory or what??), instant decision. Fascinating.

I then stood back and watched spider. Remembered time when I stopped crushing flies. Let spider creep on to paper and put it outside. This is what some people have called Consciousness.

The self is a relationship which relates itself to its own self and by relating itself to its own self and willing to be itself, grounds itself transparently in the power that posited it. SK

Ask people to walk through this in terms of their experience.

Examples of experience of self-hood. i.e. (someone says something that hurts my feelings, go about feeling sorry for myself. It is possible for me to say I'm a person that goes around feeling sorry for myself, but I don't have to wallow in that. And I don't).

Participants talking:

Doing conversation about ORIDity of my life.  
What, Gut, So What, Now What?

What we call reflective feelings, associations are triggered.

This is a key part of our life stance. If we make decisions based on reactive, associations, feelings and skip interpretive, something is missing. If I want to live in the domain of the creative I have to continue through the whole process. O.R.I.D.

It is the dynamic of coming to awareness in the moment. The dimension of our existence that has to do with levels of consciousness, capacity to get reflective, to sense tone, sensitivity, ...different levels of consciousness that you take your whole life to develop.



David again,

Where are ICA types vulnerable? Where are we vulnerable?

"I'm not really responding to that question." Thinking about a couple of movies. "Water Dance," and "My Left Foot," where characters in the story makes the choice to be who he is - in full consciousness of what that is. Not in spite of. Gave up illusions. Willing fully to live the life which is his. The is a powerful journey. Do it at a million levels, multiple levels. With your whole life. Find question on vulnerability unhelpful. I think we're vulnerable on all four levels. If I did it as a spiral, Spider is at the top, the decision to live fully a life which is mine is somewhere else on the spiral. Don't go through the spiral leaping over emotions, associations. Don't get to the next level if you leap over the interpretive (story) level.

Vulnerability is to stop short of our potential. Unwillingness to continue the journey over and over and over again. More and more denial of relatedness.

Vulnerability (image on board) power that posits it. In religious terms, faith in GOD. Sense that there is a great spirit, mystery surrounding life. Not very many ways to hold that dimension, so that the objective becomes its own realm; the reflective becomes its own realm, without a referent. Objectivity that is the other. Lots of language in the reflective level. That holds relationships between people. Part of key to method is that there is always a referent. There is always a thing that this is about. The spider and the happening that is transparent in the spider. Its about my life and the happening that is transparent in my life. Vision of group that connects into something larger than the vision of this group.

SK uses "other" names for "other" What is this?

To me that's a model of the self (ORID). Life dynamics. How to get the fullness. Lot of times I don't get the full dynamics. Get a truncated version of what I could get.

From this model of life, how to get the fullness. From this comes a methodology, ORID. Other methodologies that are parallel?

Scientific Method, Evaluation Counseling, International Conflict Resolution, Focussing.

This goes on whether conscious or not. Facilitator makes sure group walks around each of these levels. Examples of your own experience of self-hood. About living in the domain of the creative and moving beyond the reactive. It

is the willingness to be in full consciousness about life. ToP methodology comes from this understanding GARO/ORID/spiral experience/breadth to depth understanding. Also use FAVA: Facts, Associations, Values, Actions [other acronyms people have used for describing the Basic Discussion Method sequence].

Facilitator makes sure group moves through all of these dynamics. These are check points for person who is educating, mediating, facilitating. Existential philosophy. Encounter with the mysterious other.

People who have worked on developmental levels of consciousness, Piaget, Blooms taxonomy, Wilber, NLP, field of facilitation/mediation, group consciousness, Existential Philosophy, all use a breadth to depth methodology.

[Other recollection of acronyms, SOAP: Subjective, Objective, Analysis, Prescription. FERN: ran into it with a management group, Facts, Emotions, Reasons, Next steps.

O.R.I.D as modeled on The Way Life Is, (TWLI). Life process methodology. Dimension of life stance. Historically ORID comes more out of the desert religions of the Middle East that grab ultimate reality first as an encounter with an other. An exterior thing. Eastern religions more an interior thing. Going inside yourself to find the answer. That's a different life stance. Deconstructionism would say it all starts with decision. Different life stances come out of this too. Look at how this life dynamic has reiterated itself in our methodology over time. Look at timeline of methods. Have to do with a way of being in the world.

There was a whole stream of trying to release the power of human consciousness, in a direct kind of way, that goes back to courses first created at the University of Texas. People felt there was the necessity of using art forms, poetry...paintings as something that releases consciousness about ones life. Workshop methodology began as a problemat, a way of organizing a lot of data. In 1967 there were training sessions, as part of a summer program, on how to brainstorm.

"Don't remember if we organized anything, but I do remember being taught how to brainstorm." (Wiegel).

"At first we gestalted by symbols. Group didn't go beyond that step, somebody in the group took all of that and brought a new picture back the next day." (Watts)

Methods were developed along the way in the midst of doing our work. For instance, the Wall of Wonder.

"That was an Order celebration, in Chicago. We were going to do this big order birthday party. Sort of grew into a huge thing all over the wall. It wasn't a workshop. Pulled out pictures from our archives. Documents, put up on the wall. Humongous big long wall of the history of the order. for a birthday celebration. 1978." (Jewell).

"The term the Wall of Wonder was invented in the research division to represent we were struggling with having to move to a dingy place as our meeting space, where there were large bookcases. We took the backs of the bookcases and we put up dates. I remember somebody got Time magazine's person of the year for every year. Then we just started adding things. It started off as a gimmick and people would come in and just look at it. They would say, 'Oh, put this up, Oh, I remember this happened. Oh, this happened,' or whatever. Then somebody said, 'people really experience wonder when they're looking at this.' That's where the Wall of Wonder term came from. I don't recall it being turned into a method, tho it was [a method] shortly after that and was done at the regional consults." (Wiegel)

"That was the first evening of the Regional Consult. To have the participants create the Wall of Wonder of the region." (True).

"The way we first did RS-1 pedagogy, we studied SK and got real clear. I was left with the image that the reason we did Kierkegaard was because it was really, really tough to study, was because that was where Bultmann, Tillich, Bonhoeffer, and Neibuhr got their theology, and that's why we went back to their source." (Watts).

"In 1963, the role of doing art form method with gangs. There were two roles. One was trying to do consciousness of consciousness building. The other role was, there was somebody paid by a grant to sit in the back of the room and document everything that went on. It was a research role as well." (J. Oyler).

"In starting New Year of 1975, everyone did the Wall of Wonder and telephoned everybody in every location we were at around the globe. Also, in Regional Consults, the term 'orchestrator' was used to describe the leadership role. (Wiegel)

What did disciplined methodology do for us?

"Allowed us to go deep enough to create zillions of applications. Used disciplined methodology to check what we did to see if it fit with TWLI. Common study method allowed us to scatter and to study the same thing. Because we had the same teaching methodology, it allowed us to come from different places and operate as a team. It was very useful to us because we could actually take somebody else's notes that they had done individually using this common methodology and teach from somebody else's notes. That's just unheard of in the [University] world my husband operates in. We understood the methodologies deeply enough, we were living the methodologies, so we could apply them wherever we were and that expanded the entire group's understanding of the methodologies and they kept getting polished." (Watts).

"We were more interested in talking about the existential philosophy and we pulled from that the method. We talked more about the philosophy than the process. (Watts).

"You intensely address the question of What is it that's going on? How is that affecting me? How is it affecting the groups of which I am a part? What can we do to respond in doing this? and at that level, my recollection of that was not at all we were committed to something called ORID. We were committed to about ten thousand different things. Looking back from this point we think, oh we're using ORID a lot, but it wasn't that way. It was a commitment to be living intensely and noticing what was going on and try as much as possible to be effective and responsive to what was happening around you. Out of which then, you shared notes, you tried things, you risked things, you reflected intensely and began to find things that worked. We were trying to look through this [SK work] to figure out 'If that's the objective level, what does that say about my life? Looking through that, How does it help to understand what is going on in the world?

A little bit like the workshop method. The important thing out of the workshop is the new resolve that comes out of people about what they are going to do next, not obedience to here's the way we do it. There's an interesting kind of dialogue. What excites me about Level One and Level Two is the people I meet there. Here are people who are intensely committed to being present to what is going on in their groups and organizations and wanting to enable what's going on, to go out and make a difference. Have met people from courses who believe

that ORID is the truth about life and I find myself uninterested in working with them. (Wiegel).

"What I was self-consciously aware of in terms of working on the methods, and what we really did focus our attention on in the early 60's, was that we understood very clearly that one acts out their self-understanding. So allowing ourselves to understand what our self-understanding was and to get that common, was the assumption that we would demonstrate that and act it out, we would live it. That was very critical for us in the beginning, to get clear on that" (Watts).

"There was a Real attempt to make sure that in any course or process we did, the emphasis was on the structure of the course. That did several things. It got everybody thinking on a common level. Made it possible for courses to be done divorced from personalities. Didn't have to be a certain personality to do something. If you knew the structure of the course you could teach it." (Oyler).

What other insights do you have about the role of disciplined methodology? The role of life understanding? The crux of the matter is the life understanding.

"Methodology is a way of being. So it is the acting out of our self understanding." (Oyler).

"Methodology allows those who don't have the common history, but have a similar life understanding to immediately recognize the similarity of life understanding. Have ways through shared methodology to join in ways of acting out that shared life understanding. That's one of the great gifts of the methodology and our particular place right now, in terms of our ability to translate these methods in various types of training. There are so many people who share that life understanding and these methods allow them to see that even if they cannot articulate that life understanding can understand at a very profound level that there is that commonality and to act it out. (Epley).

You become a greater mystery as you are known.

## SESSION FOUR

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"WHAT IS A FACILITATOR?"

Marilyn Oyler, Phoenix

This talk is to help us get inside of the role of the facilitator and also the context from which the facilitator is operating. We have been raising a lot of questions about What is a facilitator? What we say about what a facilitator is?

What I am discovering out of research I have been doing on facilitation, what the world thinks of as a facilitator, can be characterized with 3-5 images of things that I encountered in relationship to the understanding that's available within society and organization development as a whole.

My search for a definition to put around this category was very quickly stymied. There isn't a definition. Facilitation and facilitators are coming from many different professional arenas, education, psychology, business...different vocabulary, different self-understanding, but with some assumptions they are making in common. That they're making about the need for the ability of everyone in the group to participate. To hear and listen clearly to what is being said by the group and to honor that wisdom.

Facilitators are those people who run meetings effectively and lubricate the functioning and problem solving in planning groups.

Facilitator is a combination of a tool guide, traffic officer and meeting chauffeur.

Facilitator has to do a combination tap dance, shuffle, tango, to a syncopated rhythm produced by unpredictable humans.

Being able to facilitate win/win solutions, bring a lot of ideas together.

Before we go any further, lets take a short stretch, get snacks, take a break. Ten minutes at the most.

10 minute break

As I interviewed people, some of the anticipations about future of facilitation that I heard, were that: people will



want to be facilitators; everyone will want to learn these skills in order to make better decisions; that there will be cadres of professionally trained facilitators. As pace of change continues to accelerate a stronger discipline of facilitation will be developed. As we move into teams and teams based cultures, middle level people will be called on for more facilitation skills. It will become part of the curriculum for business schools, basic training for participative management. It will be professionally done and standards will be created. Facilitators will be building a repertoire of processes which they will mix and match to meet needs of their group.

Within ICA we have some pretty clear images of facilitator and facilitation. One of those characteristics, for me, has to do with how you stand in this gap, (see Appendix N for board image) the gap we talked about this morning, the gap between the no longer and the not yet. What kinds of characteristics enable one to stand there. One who stands in care, one who is able to affirm the participation of every human being. Image of caring for the last fat lady. Salinger's work. It is the kind of care, kind of affirmation, kind of concern that comes from the depths of concern.

Participation is needed from everyone who is a part of our society. We are in the process of future building through their creativity. Creativity has to do with being able to talk about the methods and be loose about the context. Being able to create the structures that give a flowing dynamic to the process and yet come to the situation without the blueprint already worked out, without a particular end product in mind. Without knowing what you're going to end up with. Be one who is able to suspend their own opinion, to relinquish their own judgement so that it doesn't run into the groups wisdom.

The role of the facilitator is one of courage. Courage has to do with understanding that you are responsible, in a way assuming the burden of history, being willing to live in the paradoxical freedom of knowing that you don't have the right answer. Being able to risk, try things out, work things through without having to be right.

It has to do with commitment. Has to do with trusting the historical process. Trusting that the group that is gathered can in fact participate, can create, can in fact invent, can in fact craft the solutions that are going to be adequate and appropriate for their future. Being consumed with the character and quality of the evolutionary change, instead of being wedded to an outcome which excludes the creativity of those present.

Another way we have talked about this commitment is the symbol...the logo. This is about the commitment also. Standing in the "what's known," standing with one foot in methodologies, structures, behaviors that are carrying us forward at this time. Starting with what is there. The establishment. See circle as both the establishment and the disestablishment. Then standing in the disestablishment the risking, venturing, unknown. Transestablishment, one foot in both, not wedded to that which is already in place, nor wedded to the rebellion against what is already in being, or deciding because it is already in place that it is wrong or bad. Being a part of the creation of what is needed, being a part of the new. Commitment to being a facilitator. Screen by which you can hear what goes on within a group. It informs or helps you to know how you might respond and guide or work with a group who is building a future.

In order to be one who is standing out here in this space...standing over a big bowl of jello, where you are not sure what is workable, what's worthwhile, where to put your energy. Will it make a difference if I put it there? Standing here is a solitary choice. It's a choice many other solitaires have chosen to make. Coming together and working as a team of people who stand in that place is all a part of this role of being a facilitator. Has to do with creating a discipline of teamship, being a disciplined team.

In order to be a disciplined team, one of the things we've experimented with and tried out about what it means to create a team, has to do with creating some common operating patterns, rituals, ways of discerning a connection to the earth. Has to do with getting connected to that which is beyond the team. The structures and meaningful organization that makes it possible for the team to work.

Another has to do with study, with staying on the edge. With knowing who Senge is or who Demming is. Who else is doing what, what is working? With all of the knowledge and information available, it is much more effectively done by a team. Bringing all of the team learning and experience together.

It also has to do with service. Service has to do with how we act out the learnings/insights that have come to us through our study and our organizational form. That's how we make a difference, how we actively engage in altering and shifting patterns that are going on in society. Providing the service and exchange, the dialogue that somehow keeps that available for all of us. Through exchange and interchange we have the capability to effect change within society as a whole, within our whole organization or within



our whole social industry or arena we are apart of. Have experimented with this dynamic in various places. Have talked about it as a facilitation guild.

Building on the medieval understanding of craftsmen [people], of people who are sharing an art or endeavor. I think there is an art we are describing in the course of these days. Facilitating participation in our society is a craft.

Another piece of what it means to be a facilitator is to operate with strategy, with an intent to go somewhere to make a difference. Intent to facilitate social change, intent to make things happen within our society as a whole.

In a moment will talk about living within a culture of participation, a participative environment. Facilitators are out to occasion that, or catalyzing effective action. There are some parts to that. One part that's important has to do with understanding the Action Factor. Creating the vehicle for making change happen. Myth factor, broader story, bigger umbrella understanding that this revolutionary process is appropriate. This is the way our world is moving now, a world in which I wish to be a part and to make change. The historical legacy describes some of the attempts in the past to make change, to effect how society moves. Impact, people displaying facilitating. I see facilitators perfecting their craft. Has to do with making events happen within groups that find they have a new power, that they in fact can influence their future, the direction they want to go. Training - need to have people in training, in journey. That exploration into training, the advanced training, the basic training. All that is what keeps the craft alive and growing, evolving and giving form to that evolution. Journey of learning. Demonstration - Has to do with making change in an organization. It is the regularly scheduled courses, has to do with organizations taking it in within themselves.

With Signegtics in Sunnyvale and Albuquerque, has 12 graduates of FM 1 series, took another 20 workbooks to train another set of folks within the organization. Begin the process of broadening the vocabulary of the organization. Creating a process discipline, as Kanter would say, within that whole organization. I was chatting the other day with the person who is doing the in-house training with them. I said, "well, the thing we need from you is testimonials, documentation, we need ways to tell people what happened when you did this, what happened when you used this inside your organization?"

Or, in the El Paso, Texas school district, teaching the facilitation methods to superintendents, principals, staff development people, lead teachers. Finding that they could in fact work within their own school, working with the site management process, finding that they could trade off and someone from the middle school could go work with someone from the high school - that kind of interchange. A demonstration within the whole school district.

Find a year from now or two years from now a way to mark what has happened and to be able to tell the story of that work, so that we can see how it works, what it looks like. That next step is the Interchange, getting it said, telling the folks at Project Lead in Albuquerque next week just exactly how it worked in El Paso, what happened in the Mesa public schools, what happened with the Arizona Leadership Academy. So that the learnings can be building on one another, instead of each one starting over. Sharing approaches that work is still a very important dynamic within the package of effective change.

Giving permission for people to have faith, for people to have trust that it's possible to create new realities, to be a part of the process, the evolution, the growth of new realities. All of this gets happened, gets occasioned by the facilitation guild. The disciplined team that comes together and is willing to hang in there when it doesn't all seem so obvious that this is working and that this is working and working fast. A groups that is willing to continually look for what might work. To look for another entry point that might then in fact help to make change happen.

Supporting the guild are ICA staff who can play that role, in terms of building undergirding networks and coordination, training tools and methodologies. Then there is the Membership, the group at large within any organization, the frame, the surrounding people who are supporting this happening within the organization. The people who will to stand there and make sure it keeps going. Might be ICA, might not. The people who let this happen and who make it happen. Help with tools, permission, time, influence. training time.

This is about catalyzing effective action. All of these spinning, each one plays off the other. One piece alone only gets this started. All of this spinning has to do with being a culture of participation, an environment of participation. This is harder to describe. It is about "being" within organizations and communities, that thing called the learning organization, where people continually expand their capacity to create results they truly desire.

Where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, where people are continually learning how to learn together. That's Senges idea and I like it. Has to do with identifying practices and skills, disciplines that assist an organization in doing that. It has to do with continually tearing down old boundaries, old walls and letting the new happen.

Rosabeth Moss Kanter, we talked to her this morning. She has some ideas about participative environments. She said they are environments where we acknowledge the rapid change that is going on in our world. People participate in the planning process and have commitment. Where people by their very participation are generating new ideas new involvement that give way for the innovations that are needed in this time. A common framework for decision making is created, which includes our communication, planning vocabulary, methodology, a way in which you can skip the arguments and just get on with it. Make things happen. Participative culture according to Kanter is one that encourages initiative and responsibility.

I think what we're out to do in this kind of an action mode is to make that the norm in our society. Participative cultures in organizations, communities, families. The situations we encounter, we are out to alter traditional patterns in such a way that each one of those becomes a way in which participation is the standard. Participation is where you turn to when its time for a decision instead of saying lets vote on that. We say what is our consensus? Where do we stand in alignment or agreement? For me, that's where we're headed.

Cooperider and Johnson wrote this article, "Finding a Path with Heart" that is in a bound volume that says these are the key significant changes in organization development change. They say there is a new organization in society called the Global Social Change Organization and that they have as their primary task to serve as an agent of change in the creation of a happy and sustainable world. So I think that's what we're out to do, what the facilitator is out to do. Replicate Global Social Change organizations. Cooperider and Johnson named four that they called prototypes or front-runners, one of which is ICA. Also included were The Hunger Project, The Nature Conservancy, Physicians for Social Responsibility, as organizations that hold values of empowerment, egalitarianism and people centered forms of social action in the accomplishment of their mission. Global Social Change Organizations usually have a function across two or more countries.

I think this is what we're about in creating a participative culture. That's an arena where we want more exploration. What is it really going to look like when you have a participative culture? How will you know when you have it? A lot of research still to do in that arena. This afternoon get a chance to look at the elements are in the creation of this facilitator guild that we might be about the task of effecting change and catalyzing action which will move us as a society as a whole in the direction of these GSC organizations, in the direction of learning communities, in the direction of being able to continually create the future.

I began to think about the one metaphor for being a facilitator that we've used within ICA, is the metaphor of a facilitator as a conductor, conducting a symphony. I think its not really a conductor, I think a conductor has the advantage in that they have the whole score, have all the parts already laid out. It strikes me that the facilitator is more like the midwife. As the facilitator you weren't around when it came into being, you weren't even considered at the time the gestation began. It didn't need you to get started and it doesn't need you at the end, the growing up point. The organization itself conceived, gestated, nurtured, grew up this phenomena, this idea, this action. Your role as the facilitator is one of massaging the passage, of enabling the new birth. Maybe it's just standing at the far side catching what is coming to be, to announce to the organization and to the world as a whole that we're in a new place that we have a new understanding, a new dimension, a new life before us. Announces, proclaims the new that's there. And its good and can in fact grow on its own into the fullness of what its role and responsibility will be. Some clues about what it means to be a facilitator.

### The Pilot Course Evaluation

Immediately following the pilot run of "The Philosophy of Participation," I guided an evaluation of the course. We decided together how we wanted to proceed with the evaluation, divided into five small groups and considered each session of the course. Following the small group work we gathered back together and reported to each other.

What follows is a session by session compilation of the reports with general comments at the end.

#### Session One

There was a general sense that this session is on target.

The talk on the times - It was great! It didn't shy away from the "oh, my gods" of today and did it in such a way that it didn't sap our energy. The sense that this is our planet and it is our home was well communicated in the talk. There was energy in the talk for "This is it. This is our moment." A bit long but on target.

One person felt it tended to be strongly patriarchal and suggested getting more feminine input into the content.

The Wall of Wonder (Spencer, 1989) - Side categories and a larger wall space would be helpful. Consider having the group input reflect a particular group's history of participation or broaden the categories. Have everyone put up their own cards; it is more fun. Tighten and shorten the time frame. Go ten years back, or back to roughly the lifetime of the group. Focus on upper levels in terms of trends and titles. Pull the whole together with more grounding. Ask, "What in this has affected how you operate personally? How has it affected/changed how you operate in groups?"

Consider doing the Wall of Wonder first, then have the talk be around "What is going on here?" Participants could share their experiences and then the talk could share ICA operating images, i.e that we are in a radical transition. Look at how that has been helpful in understanding our own experience.

## Session Two

There was the general sense that this session is on target.

Meditation Muse - More in introduction about how this fits into our personal life understanding and that one of the ways it gets formed is by who and what we allow our imaginations to dialogue with. Spend more time on

this so people get the feel of how the meditative council is here and present in our imaginations, vividly. Facilitator needs to have a story or two as a part of the context and the role the council has played in own life. Prime the pump more. Give more time for sharing. Use small groups for initial sharing.

Could use icebreaker for this exercise that has people talking about themselves to each other for three minutes without mentioning anything about what they do for a living or their work. Each person gets three minutes without being interrupted.

Life Philosophy Talk - Sharing symbols seemed too personally revealing and could cause misunderstandings. Need to make connection to overall course more clear. It took years for us to ground these symbols for ourselves. Rather than try to get out so many different images of the understanding in which these methods were created, use GARO: All is Good, The Past is Approved, All is Received and The Future is Open as the point of the talk. If Kierkegaard is referred to, say who he is and what he did.

Could do the talk with more dialogue and from the standing point of the facilitator. Insert questions for dialogue around experiences of bumping into up-againstness, illusions, freedom/responsibility



(vision/current reality), possibility. Keep talk grounded in own life as a facilitator in relationship to a group of people.

Life Time Line - Context a bit more about the role of personal life stance, walking your talk. Allow more time for individual work. The schedule is tight and time would need to be made for this. The suggested list for consideration is a bit long and overwhelming, and it is helpful to have categories to seed brainstorm about life. Being given permission to create any image, in addition to the chart, to hold the life time line is very helpful.

Following the completion of their time lines, have people get into small groups to tell stories about their lives. Could bring in image from the talk here. Ask people how they have experienced that, i.e. "the big squeeze." Have people look at where they see themselves pushed and pulled. Have people identify ways they might do life differently in the future. Spend more time reflecting on the time line. Tie the time line more in with facilitation.

Sample questions: High points, low points? Learnings? Shifts? Two or three events or episodes in life where you were at your best and it kind of revealed your life posture? How describe what that is? What roles have



you played with a group? What does this reveal about your personal stance as a facilitator? What roles do I need to play as a facilitator? What would push you? What more do you need to know about facilitation? What on your personal journey has affected how you operate?" What talents and life understandings do you have that will help you as a facilitator? Help people to think about how they have actually participated throughout their lives. Participation is not out there in the abstract. It comes back to what each person has learned and how they participate in their own life.

This exercise could be difficult for people with low self esteem. Have to be aware of the pain level some people experience as they look at their life. Keep the symbols from the talk visible for referencing life experiences.

### Session Three

There was a sense that a rethink is needed in this session.

Artform Conversation - Read the artform twice before asking the questions.

The History of Methods Talk - Be more clear about what needs to get said here. People are interested in the history of the ICA methods. Perhaps say more about the

evolution of the methods and the journey of applications. Some felt that the historical time line needs to be omitted and others felt it needs to be kept. All agree that we need to look at the way the history is done in the talk. Need to deal with history, not just origin.

Use the ORID process for communicating the methods history. Objectively lay out the data, make associations, let the group make associations. Talk about what this means. What this means leads into the study of the paper. Then do the decisional level. There was the sense that we did the objective level briefly, then skipped to the interpretive and back again to the objective.

Focus on life since WWII as context for the development of the methods of participation and the breakthroughs that have happened in trying to understand how to participate. Look at intellectual wrestling in the 50's, disestablishment wrestling in the 60's, 70's, 80's. Help people to see the common history and that the ICA isn't just a funny thing out there. Show movement of what has happened with the ICA methods and relate that to ICA strategy, i.e. started out working in the ghetto, internationally, then business. Do a chart of the various methods and their

intents. Explore more methods to get to the heart of a whole set of methods.

Charting - Describe the method more clearly. Go slowly, step by step with more instructions. The Rosabeth Moss Kanter paper on Discipline was good, stay with it. Create all chart divisions with the group.

#### Session Four

Some people felt that Session Four worked very well and that it was on target. They sensed that this session is all about style and begins to answer the question "Why isn't it like it is when Marilyn does it?" It addresses the leadership crisis of our time.

Role of the Facilitator Talk - The first two images referred to, the yin/yang and Courage, Care, Creativity and Corporateness were on target. The images of the Bug model and the Whistle Points Model seemed to come out of the blue. The talk needs to relate more clearly to facilitation. Beckoning to be a guild seemed weak and inappropriate. Use one main symbol/image. Use either Catalyzing Social Change or the Whistle Points. The flow from the talk to the workshop needs to be clearer.

Workshop on Key Elements of a Facilitator Network -

People felt this was a gem and needs to be kept in this spot.

Song, Story, Symbol Workshop - It doesn't seem to fit here. It works best when the group is a working group.

General Reflections on the Course

The philosophy of participation is a critical question to address. People want to know how to participate and how to guide participation in these times, on this planet. We want participation to take place so strategic social change can take place. Concerned about people seeing the whole world and how it is a part of them, not because it is an intrusion but because that is who they are. There is the possibility for people to see that we are all "the same people." We're building a new perspective that how people act and their relationships to each other is all tied together.

The FM1 & FM2 courses are more experiential. This course is more contextual. This course is quite intellectual. How do we do it for people who are not?

Methods

Look at what needs to weave through the course. It would be good to end every session with a question.

"What do we know now about the philosophy of participation?" Build in self-consciousness about journeying. Also weave in the question of the facilitator journey. Have people notice how their sense of being a facilitator is being enhanced.

The methods used in The Strategic Planning seminar are more sophisticated. The methods demonstrated here are actually more simple. In the Imaginal Education course Charting is taught early on so people can study the Boulding paper. It is then used as a basis for teaching the Art Form method which is more sophisticated.

It was suggested that participants write down individual reflections during the structured course reflections at the end of each section of a session. Then have a corporate reflection at the end of each session. People had the sense of being "reflected out." Keep reflections just on the content of the sessions. Do not do a walk through of the new method used, or even much reflection on process. End each session with a question guiding reflections on insights about the philosophy of participation and the role of the facilitator occasioned by the session.

People doing the course need to know the methods and have an "All is Possible" life stance. Not out to

teach new methods in this course. We are doing methods here in order to make that particular session or focus come off. Don't worry about teaching the methods. That should come in another advanced level course.

Day one seems to have all of its parts. All of the exercises felt right.

In the conversations always ask everyone to participate in answering the first question. This is an example of some of the simple things we do to guide participation. We could distill the simple guidelines into less than a handful and use as a hand-out. Use quotes. Use example of how to create the environment. Some people felt that creating the environment was not something they knew how to do, yet they felt it was really important.

Need to be more explicit on the methods and techniques. Maybe there are three parts in a session: method, life stance and technique.

### Talks

The talks could use more participation and be a bit shorter. Make sure they are grounded by participants. Distill information, shorten, focus.

Could the history of the world, the times and how we fit in be communicated all at once. Talk more about what it is like for us to live on this planet. Address

the incredible sense of privilege we all have by having access to so much economic power and how unrepresentative that is of the planet. Talk four deals a little bit with the complexity of being in an organization and deciding to take it seriously.

Use Care, Creativity, Courage, Commitment imagery in talk two as well as in talk four as a connector piece. We're trying to cover too much ground in two days. It becomes overwhelming. This was noted a volunteer who was in the course. Need to hold the impulse of putting everything we know into the course. Cannot do everything in our vast curriculum in this course.

#### Rational Objective

Consider getting rid of the words "underlying assumptions and understandings." People go from objective to reflective, to interpretive to decision and the wisdom comes out. The wisdom here is lived wisdom. Perhaps the question, "What is our loving wisdom about how to participate in these times?" and we're here to work together on that. "What do we know about how to live effectively, work together, make a difference and live a life?" Clarify the RO in that direction. The people doing the talks knew what they were talking about as lived wisdom. A little shift in the RO would make it easier to participate.

Take a look at course objectives again, for each session. Make sure we keep ourselves anchored in the focus. Start each rational objective with the words "the facilitator" and "participation."

Come at this from, "What is the new life that people need?" Use that as a filter. There are some people who go through the FM courses who really care. This course is for them. It is a time for them to say "Hey, we really care about our lives and this planet and we're trying to make a difference in our lives and in our organizations."

#### Further Considerations

The "Put Your Ear to the Ground" song was great.

Create one good hand-out for each session, perhaps provide a journal.

#### Retreat or Training Course?

People expressed that at times it felt like this was a retreat and at other times a training course. The course occasionally flip flopped between the two. This may be more of a retreat mode in the sense that it really helps to fortify those people who care as facilitators. We need to decide what mode this is going to be in, in order to be able to talk to people about it. It might be helpful to frame the course as a retreat dynamic that is out to give participants some



history, and opportunities to see other applications of the methods from FM 1 and FM 2. It is more reflective, introspective, more personal journey. It gives people a chance to probe their own commitment to participation, facilitation and a life stance that supports that.

### Train the Trainer

This could be part of a total train the trainer course. There is commitment to creating a train the trainer program. In the train the trainer mode it would be appropriate for the course to be more intellectual.

We need to think more about the target audience and determine how much information people are really asking for and need. This may be for people who want to take the journey, to take the long view and to get into a collegial relationship with other facilitators while doing that. This course doesn't present a lot of information but does need to touch on methods and use methods that people might become intrigued about. As a journey course, we could hand out a blank notebook with handouts session by session and have additional information available for people.

There was a fair amount of uncomfortableness with the suggestion of having people talk about their

experience and then circle around and talk about how that fits in to our experience. If we have a message we need to say it and not draw it out of others.

There was some feeling that we need to consider teaching the Mission and Philosophy retreat in this course. Others felt that it would be hard to do unless the group is a group that works together.

There was some feeling that we lose a lot of dialogue by doing the message first. By doing the experience first there might be more serious conversation among the group. The ICA had insights about the wisdom being in the group early on and more people now recognize that there is wisdom in the group. The dynamic of having an experience and then walking through that with people honors the fact that we aren't the only one with that wisdom. The dynamic of being able to present the insights with clarity and without a lot of talk and then let the group jump in and fill out the reality of those insights could be a really powerful experience.

This could go in the direction of the retreat, where people are really expected to participate in and create the course. Since every course is really a part of who is around the table we could learn a lot from diverse cultures and perspectives. Could even ask people where

and how in their own cultural traditions particular life dynamics are played out.

Is the Rational Objective a question? "What are the understandings and assumptions required for us to create a culture of participation?" and is the course a way for participants to figure that out and articulate it? We would be guiding them through a way for them to see.

When people leave the event we want them to leave with transparency, the image of a person as a window in which to see the reflection of the group. The images of the invisible college and of dancing on water are in alignment with the course.

## SUMMARY AND CONCLUSIONS

The corporate process of creating curriculum added to my work in many ways. I was able to benefit from many years of experience of large number of people and felt the support of those people as I worked.

Following the work of gathering corporate input for creating the course, I worked on my own with the material for about three months. When I suggested the direction for the course I felt a lot of appreciation for the work that I had done.

I had intended to have more resources pulled together for the team that would present the pilot course. My Father died in the spring and my work on that task was cut short. When I arrived in Phoenix for the piloting of the course I was give total support from people and a commitment that people would do what ever needed to be done to have the course be a wonderful event for everyone.

Following the completion of the MA project, a team of three people, Marilyn Oyler, Director of Training for ICA West, Jim Wiegel, Director of the Earthwise Curriculum Series and myself, will continue to work on the course refinement. The Philosophy of Participation will be held in Phoenix on October 28, & 29, 1992; in San Francisco on November 4 & 5, 1992; and again in

Phoenix as a pre-conference event for the ICA Network Conference in January of 1993.

We see The Philosophy of Participation as the possible next step for people who have taken the Basic Facilitation Methods seminar. It might be appropriate for some people to take The Philosophy of Participation prior to taking the Strategic Planning Process seminar.

Marilyn Oyler, in her work on Transferring Skills to Develop and Sustain a Participative Culture, mentions that the ICA has "a long history of cooperative learning through living research" and that "The learning happens primarily in a face-to-face-situation" (Oyler, 1992). I am hopeful that the learning and journeying that we anticipate will go on in The Philosophy of Participation will be an experience of "cooperative learning through living research" for people as they consider their lives as facilitators in the context of the world in which . I am also hopeful that participants in the course will experience themselves as carefilled and courageous human beings, always on the journey.

There are several questions and issues that need to be looked at and considered as course refinement proceeds:

1. Look again at the course intents, rational

objectives and experiential objectives in light of the evaluations.

2. Is this a course or a retreat?

3. How does it really work to have people consider their own life philosophy along with articulating the ICA understandings and philosophy?

4. How do we look at the future and consider the past history of the ICA in the light of where we sense we're headed?

5. Consider the images of the Global Social Change Organization. How do those images fit into our picture of the future and give us a screen through which to interpret the past and talk about development of methods up to this point?

6. What are new images of the ICA that are visionary in nature and could be communicated through this course?

7. What are the handouts? Is there a personal workbook or a journal that would go with this course and what might it look like?

8. Is this course also a way of reconnecting with ICA colleagues?

In dialogue with the course refinement team, we feel that our major work on the course centers around incorporating more of the imagery of the Global Social

Change Organization (GSC). In the paper Finding a Path with Heart, by David Cooperider and Pam Johnson, they refer to the Appreciative Inquiry done with the ICA and to the non-negotiables of the ICA. Perhaps a set of non-negotiables relating to facilitation and being a facilitator might be developed. We need to explore this paper in depth. We need to consider what it means to communicate the posture and stance and transfer the skills of being a Global Social Change organization.

Finally, this has been work that really matters to me and that is one of the factors that has made the journey of creating this project both a challenge and a lot of fun. In his book, Creating, Robert Fritz says,

If you don't have to be any particular way, and you don't have to behave any particular way, and you don't have to justify your existence, and you don't have to live up to preset standards, and you don't have to accomplish anything in particular, how would you spend your time? Probable answer: any way you want. You might begin to reconsider what really matters to you. (p.232)

The image of being able to consider what really matters to us is continually evolving. Perhaps this work will be a contribution to toward expanding our interior and exterior universes.