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FOUNDATIONAL TO ALL METHODS IS CONSCIOUSNESS

At the heart of any method is "consciousness" - an awareness of the self in relationships and the actions of the self within those relationships. Therefore, foundational to all methods, is a method which is built on and creates consciousness. Research into formulation of such a method began with focussing attention on one of the traditional means of consciousness - art. Because of the role art plays in allowing the self to dialogue with itself by mirroring and challenging current images, it was recognized to be a primary tool in developing consciousness.

However, it was found that art alone does not create consciousness, it requires the ally of serious conversation. In give-and-take dialogue the manner in which an art object addresses the individual is clarified, empowered and expanded. The very act of articulating impressions gives added force to inner reflection. Serious conversation deals with the depth address that art makes on the individual and not with the art object per se. It pushes beyond the art object, so that self-awareness and knowledge can emerge. Many objects and forms other than those which are traditionally identified as "artistic" (pictures, books, music, sculpture, films) also enforce and question the images out of which people live. Using such an expanded concept, time and space can even be used to initiate interior dialogue which leads to increased consciousness. Serious conversations can be held at the end of the day or year which recall the objective happenings, produce reflections, and allow interpretation of the events. In a similar manner, dialogues can take place which focus on the community, the workplace, the technology being introduced, social settings in transition, etc.

The method of serious conversation has been designed to peel back layers of consciousness to get to the very origins of the decisions and relationships out of which we are living. Questions are designed which begin at the very objective level with what people see, hear and touch. If conversation were to remain at this level it would simply be banal. Beyond this impressionistic level of experience lie our emotional responses; how we feel toward something, whethor or not we like it, whether it angers, excites, intrigues, frightens, or delights us. Questions of this type are reflective or subjective in nature. It is crucial <u>not</u> to begin at this level of concsiousness because it is important for people to be aware of the objective content which occasioned their response if they are to be open to changing their relationships. Many attempts at serious conversation have floundered precisely at this point - that consciousness is wrongly assumed to consist of talking about one's emotions. Beyond the reflective level lies the interpretive, the layers of meaning and purpose we ascribe to situations, responses, and impressions. Questions of this sort get at the significance or importance we attach to things,; the story we live out of. Conversations which <u>begin</u> at this level tend to be abstract and ungrounded and are not serious;in that no personal content has yet been identified, no change of attitude can take place. Without the two previous layers of awareness, people take positions which they feel compelled to defend without quite knowing why. Finally, at the core of consciousness is the desicional level - the choosing of a self-consticus relationship to one's situation and one's self in the situation. The names and tiles we give to things reflect whether or not we will appropriate and affirm threats to our previous way of grasping reality and ourselves within that reality.

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COMPLEX TIMES REQUIRE METHODS

The 20th century has been characterized as "the Age of Discontinuity","the Great Transition," and the "Post-Modern Era." Whatever terminology is used, it points to the overwhelming effect of a global society tied to a technology that has produced both mind-stretching images of possibility and agonizing crises and despair. At the heart of this new world have been the multiple revolutions of women, youth, minorities, new nations, local communities which have brought the conviction that all human beings must be able to participate fully in the civilizing process and benefit from its gifts. At the same time, the increasing dependence on technology has created a style of specialization which has given rise to the fear that a culture dominated by scientific-technocracy will negate the role of the humanities and will find itself without an ethical base for decisions at all levels of society.

> More practically, the challenge is focused on such areas as equipping the world's people with skills of self-reliance, the incorporation of all levels of society in responsible decision-making, the releasing of creativity throughout the educational systems, and the continuing vocational skills of life education needed for living in a complex and changing world. The experimentation and brain utilization, the experimental schools, the explosion of education in the work environment and the incorporation of teaching technologies such as satellites and computers are all leading society to new frontiers of education. Innumerable articles, books and periodicals are available in these areas which explore the theoretical and practical aspects of these phenomenon. Yet there remains the uncertainty as to just how this is to be applied and the reali-

zation that the issue is grounded in the depth of human consciousness itself. ~~It is not an understatement to say that he~~ who controls the access to information controls the planetary destiny. Whoever propegates the new images of humanness will shape the nature of our future societies.

Faced with the continuing explosion of knowledge and information, any program of study for 21st century people needs to emphasize methodology for thinking and action rather than content. The process by which physics arrived at its operating widdom is more necessary than the operating wisdom itself. The capacity to do sociological thinking is more important than knowledge of particular sociological works. A further reason for emphasis on methodology is the colossal amount of available knowledge in the modern world. People's use of human wisdom and experience is limited by their ability to rapidly appropriate the needed widdom at the appropriate time. In addition to intellectual methods, human beings need methods for grappling with their personal destiny (spirit methods), and methods for participating in the global social process (social methods). A person without self-conscious methods for thinking, acting, and living can not operate effectively in the complex wolrd of the 20th Century.

Having self-conscious methods allows a person to be present in a situation withoug being caught by it. Methods allow people to participate with selfhood, with distance, with objectivity, with responsibility. Methods are rational tools for reflection, planning and action.

CREATING HOLISTIC MODELS

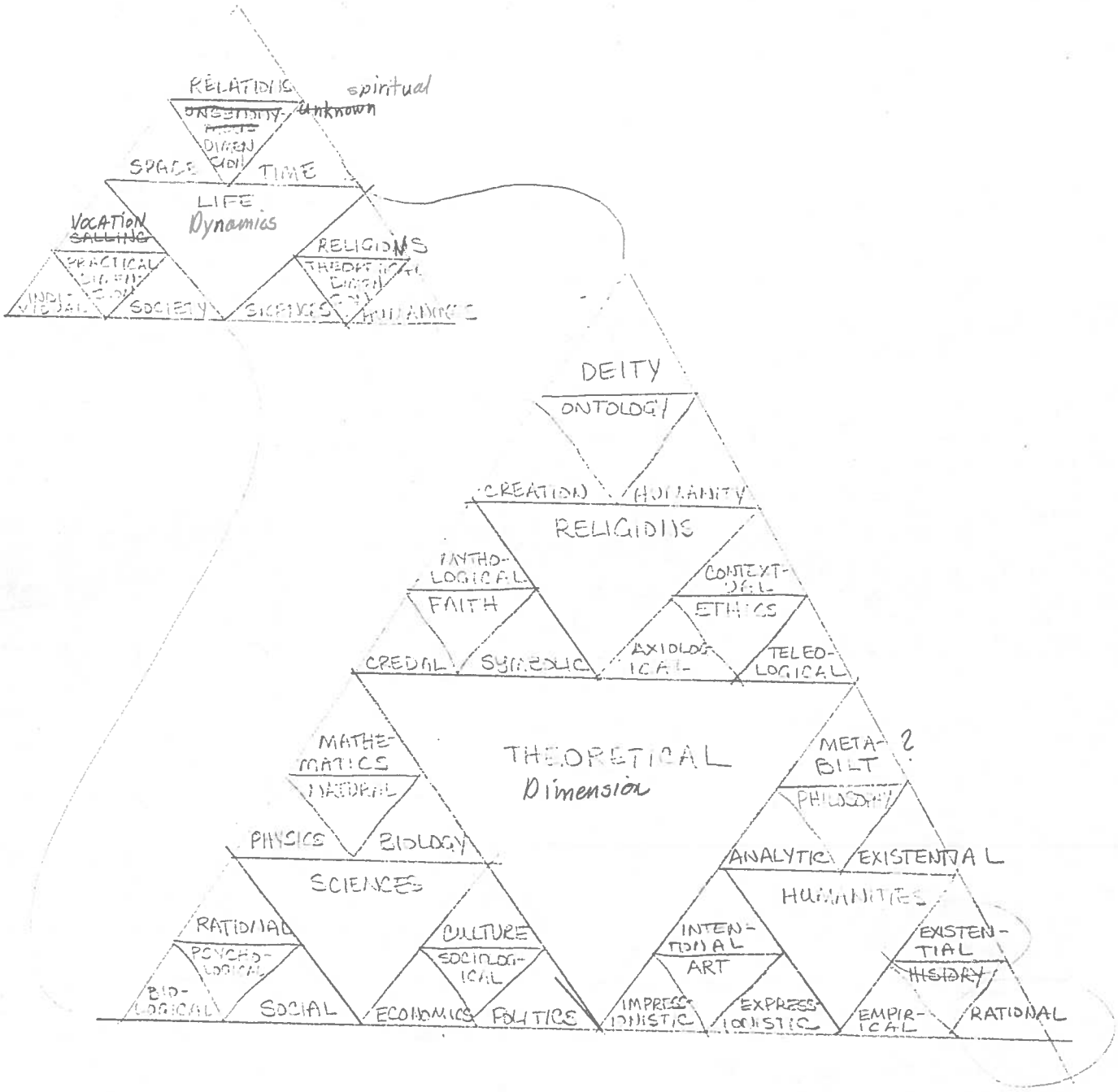
We are living in a time of transition into a post-industrial society. ~~It~~ This has been an era of technological revolution unprecedented in scope and innovation. The emphasis on sciences, coupled with the dominance of economic institutions which emerged during this time, narrowed the focus of education to the ~~single~~ primary task of preparing individuals for their chosen occupations. This has produced a high degree of specialization. ~~often to the detriment of the Humanities and the Arts.~~ Consequently, "well-trained" ~~students~~ persons now emerge from our educational institutions without the tools for understanding and relating to the vast complexity of life in an interrelated and interdependent world. This ~~issue~~ has surfaced into public consciousness ~~and~~ as a ~~new~~ deep concern for the wholeness of life. ~~in this post-industrial society has emerged.~~ ~~The question for~~ individuals ~~is~~ how to assimilate, organize, reflect upon and decide about the vast quantities of data with which they are assaulted through the rapid expansion of media forms.

Consequently, ~~those people involved in concern all~~ Training have been increasingly preoccupied with ~~A paramount issue in education is~~ how to build up practical skills, increase intellectual understanding, and create an appreciation of the unknown dimensions of existence. The life triangle is an attempt to ~~is a design of the life dynamics which points to this shift toward the wholeness of human existence.~~ Include ~~Present Illustrates~~ this concept of all of the life dynamics and in one simple design. The accompanying theoretical traiangle was created to encompass all ~~the~~ arenas of civilization's accumulated wisdom, ~~and~~ it serves as a tool to ensure that any course of study reflects the totality of life's experience. ~~As this triangle illustrates,~~ ~~the dichotomies between~~ The sciences and the humanities are shown as ~~in polar tension with one another. They are~~ complementary ~~opposites~~ rather than conflicting, ~~enemies presenting an either/or situation.~~ This complementary nature can be seen in ~~As a result~~, scientists ~~can be seen~~ who exhibit ~~ing the poetry and~~ artistic sensitivity ~~of artists~~ and artists, in turn, ~~have become~~ who masters ~~of~~ complex technique. In like manner, the theoretics of religion is shown as complementary to ~~fold~~ both the sciences and humanities ~~together in tri-polar fashion.~~

~~This recovery of the~~ wholeness of life ~~represents~~ a ~~the new moral foundation.~~

Life Triangles

The Intellectual Methods were designed to enable people to think comprehensively.


RELATIONS
spiritual
unknown
SPACE
TIME
LIFE
Dynamics
VOCATION
RELIGIONS
SOCIETY
SCIENCES
DEITY
ONTOLOGY
CREATION
HUMANITY
RELIGIONS
MYTHO-LOGICAL
FAITH
CONTEXT-UAL
ETHICS
CREDAL
SYNEDUC
AXIOLOG-ICAL
TELEO-LOGICAL
MATHE-MATICS
THEORETICAL
Dimension
META-
PHILOSOPHY
PHYSICS
BIOLOGY
SCIENCES
ANALYTIC
EXISTENTIAL
HUMANITIES
RATIONAL
PSYCHO-LOGICAL
BIO-LOGICAL
SOCIAL
CULTURE
SOCIOLOG-ICAL
ECONOMICS
POLITICS
INTEN-TIONAL
ART
EXISTEN-TIAL
HISTORY
IMPRESS-IONISTIC
EXPRESS-IONISTIC
EMPIR-ICAL
RATIONAL

INTELLECTUAL METHODS

~~Anytime you~~ Reading a newspaper, organizing a file drawer ~~or kitchen shelf~~, or preparing a report ~~or talk~~, ~~you are employing~~ involves the use of intellectual methods. Everyone experiences daily demands to bring order into situations of chaos, to ~~master~~ channel an ~~avalanche~~ flood of necessary details, and to ~~quickly grasp~~ master complexities in order to make decisions. ~~The having self-conscious~~ use of methods allows an individual to take charge of situations with confidence and competence. ~~The~~ Intellectual Methods involve a process of ~~getting a feel after~~ picturing the situation as a whole, examining its ~~parts, and~~ various aspects, the relationships between the ~~parts~~, and ~~finally, dissecting the~~ their relationship ~~of the parts~~ to the whole ~~in order to see its significance.~~ Examples are given below of enabling a group to ~~get hold of~~ think through an issue or topic, of rationally displaying the structure ~~behind~~ of a ~~piece of writing~~ text, and of planning an ~~which will have power and purpose.~~ successful event.

DATA ORGANISATION

~~Data organization is best done by a group of people, however individuals~~ The Gestalt Method can be used to bring order and rationality to a multiplicity of seemingly unrelated issues, ideas and data. ~~It~~ Gestalting is also used to generate and then organize insights and ~~material related to an issue or topic of mutual interest~~ information, such as for example, in a community meeting. This method allows a comprehensive picture to emerge out of which new possibilities and directions can be discerned and decisions made. ~~It also gives confidence to individuals and groups who must deal with complex issues and details~~. The process is, first , to gather all the data. Brainstorming is one technique, selecting and reviewing relevant data ~~from published media~~ is another. The second step is to group the individual items of data into related categories. Next, the categories are related to each other in a chart, ~~and~~ finally, the groups of sections and the whole chart are given titles. ~~which defines the relevance of the~~ The result is a comprehensive picture of the factors involved in the discussion. ~~for the individual or group.~~ The categories on the chart can then become topics for a report, arenas for assignments or ~~organization~~ elements of a task. ~~etc.~~

CHARTING

With the super abundance of materials and writings on almost every topic, it is essential to have a way to quickly understand the significant parts of a book, article, and document. Charting, a method adapted from John Ruskin's work in literary criticism, is designed to reveal the whole structure of a text. This promotes dialogue between the reader and the author. First the reader creates a visual chart by numbering the paragraphs and drawing a horizontal line and dividing it into a section for every #. This is done then the reader scans the paragraphs and writes down the emphasis of each. Then a decision is made about the relationship of the paragraphs to each other and the chart is divided into segments to reflect the relationships between #. Once the main and sub-points are grasped, the groups of paragraphs are titled to hold the relationships. The whole document is then retitled to reflect the decision of the reader about what the author is saying. At that point the reader is in a position to authentically dialogue with the author. Questions such as: "How would I say that in my own words?" "Where have I experienced what the author describes? "What is the author saying about life?" "What response would I make?". These questions allow the reader's own life to be related to the topic. This dialogue allows the reader to new ways of looking at and thinking about human existence and the world. It moves beyond factual information to new knowledge and wisdom.

ORCHESTRATION

When planning an event, the most important step is getting clear on the one thing that the event is out to accomplish. Therefore the orchestration method begins with deciding the rational objective (What is the purpose of this event?) and the existential aim (What do I way to have my the participants (audience) experience?) Then From here the critical data and steps necessary to fulfill these objectives are determined. These elements are arranged to build toward the key point. The chart to the right is an example of how a meeting might be orchestrated. Finally, the essential details necessary for each step are listed, such as materials-tools for the workday, audio-visual aids for the presentation, space setup and decor for the meeting. or seminar. design

INDIVIDUAL RESPONSIBILITY REQUIRES SOCIAL METHODS

The Twentieth Century has been characterized as ~~given various names among which are~~ "The age of Discontinuity", the "Great Transition", and The Post Modern Era. Such ~~Whatever the~~ terms ~~nology~~ reflect the sense ~~on awareness of a~~ of a world of new dangers & possibilities. This is seen in such phenomena as the — revolution, ~~these names point to the overwhelming effect of a global society tied to expanding technology that has produced mind-stretching images of possibility, the erosion of traditional values and images and social and economic crises that defy resolution.~~ At the heart of this new wold have been the multiple revolutions of consciousness among ~~men~~, women, youth, minorities, new nations and local communities. ~~All of which~~ These revolutions have declared that all h uman beings must have the opportunity to participate fully ~~ob~~ decding the futyre shape of civilization and benefit from its gifts. This has raised Fundamantal questions such as ~~that are being raised include;~~ "How do I make ethical desisions in the midst of the endless assault of data and alternatives?", "How do I participate responsibly in the creating of the future of my local community and the world?"

One common factor emerging from these revolutions, is the demand for a fair share in the world decision making process

This demand for participation by all levels of society in decision-making has challenged previous modes of operation, expecially that of hierarchial authority, itarianism. It requires individuals ~~that each person~~ to be responsible and effective in determining future directions. This demand has ~~likewise~~ come at a time when traditional ~~the old~~ ethical systems have ~~themselves~~ been called into question. The relativity of all such ~~ethical~~ systems has resulted in the emergence of contextual or situational ethics, in which ~~i.e.~~ decisions are made according ~~which are relevant~~ to the demands of each situation. This mode of decision-making, however, has two major drawbacks - the tendency toward immediacy and the tendency toward reductionism. define each → ~~Because every situation is different, each decision can becomes reduced to the moment and to the immediate~~ particular context. The social methods were ~~series was~~ designed to overcome these dangers ~~two shortcomings~~ and to enable a group to reach an authentic ~~, and, therefore,~~ ~~practicable~~ ~~implementable~~ decision consensus.

SOCIAL METHODS

~~If you are~~ In a business meeting doing long-range planning for ~~your~~ a company, ~~if you are part of~~ in a committee planning a ~~party~~ celebration, or ~~if you~~ are in a group of local citizens working ~~with others toward~~ neighbourhood ~~improvements~~, concsiously or unconsciously, ~~you are using~~ are used social methods. Social methods allow people to become self-conscious about their objective situation and to choose appropriate action. They ~~are ways to move from one point to another~~ are ways to thread a path from the present into the future. They are ways ~~to turn~~ to join the minds, bodies and spirit of a group in a corporate effort.

The intent of social methods is to build a ~~concenced~~ and effective plan of action which the group can implement. Any group finds it necessary to plan and any group soon discovers that it is necessary in the planning process to honor and utilize all the wisdom of its individual members since their support and involvement is necessary to the implementation of the plan. Social methods are, therefore, motivational methods which beckon people to invest their lives in the continual process of analysis, planning and implementation.

The social methods are called "indicative" because they begin with getting clarity about the real situation. They begin with what is, not with what ought to be. They begin with analysis, ~~therefore~~, not with goals. They presume that the total situation must be considered. Part of the analysis, therefore, is the very people themselves - their dreams and visions - another part is the physical geo-social setting; another part is the societal framework in which the group exists. As all of these aspects are considered, contradictions are discerned - matrices of interlocking relationships which are keeping the situation as it is and blocking the realization of the hopes and dreams of the group. The identifying of this matrix becomes like a doorway into the future as people see what must be addressed to realize their vision.

Now people can rise "above" their situation. They have a position from which they can view it. From this position, they are able to make proposals which will alter the matrix of relationships in which they have been caught. They are able to visualize specific actions (tactics) which will make the proposed directions possible. Once a plan of action has been created, it is necessary to inject it into the situation for implementation. This requires designing ways of relating specific actions into programs for which resources and personnel can be mobilized. The creation of long-range and short-range timelines for implementing the programs requires careful adjustment to the dynamics of the situation. As the timeline is implemented, the situation changes, so it becomes necessary to engage again in analysis. Thus, although the social methods can be put into a variety of planning modes and done at specific intervals, they actually represent a dynamic life process.

The diagram on this page lays out this life process. There are many social methods which are detailed procedures for parts of this total process and any or all of them can be used according to the amount of time available, the complexity of the situation being addressed, the size and knowledge of the group which is engaging in decision-making. A three hour version of this process has been used with over 9,000 local communities to enable them to quickly get a sense of direction and purpose. A three-day version has been used with companies, agencies and organizations to build strategic plans for their task. A two-week version has been used in 350 community consultations to initiate human development projects.

I. PRESENT ANALYSIS

~~Standing in the situation,~~ all ~~of its~~ aspects of the situation are brought under scrutiny.

OPERATING VISION

Envisioning
Sharing specific and visible hopes and dreams for the future.

UNDERLYING CONTRADICTIONS

Discerning the sociological reality which prevents the vision from being realized.

II. FUTURE PLANNING

~~Standing outside the immediate situation~~ with the aid of the analysis, directions are projected.

PRACTICAL PROPOSALS

Determining the arenas of action which will deal with the contradictions.

TACTICAL SYSTEMS

Itemizing the particular actions necessary to move in the proposed directions.

III. DYNAMIC ~~ACTUATION~~ IMPLEMENTATION

~~Standing inside and outside the situation,~~ means of manuvering within it are designed.

ACTUATING PROGRAMS

Orchestrating the tactics into a system of accomplishable programs.

TIMELINED IMPLEMENTARIES

Organizing the tasks and assignments on a calendar to carryout the programs.

CREATING AN INTENTIONAL LIFESTYLE

The 20th Century has not only been an age of profound change in the social and economic life of the world, it has wrought deep interior changes in the life of every human being. Humanity has become conscious of its consciousness; humanity has recognized all "content" to be relative and dynamic interpretations. Traditional self-understandings, roles, and values no longer make sense in a world where we know that people are starving to death while we have more than we need. Former images of ~~worth~~, significance, ~~or meaning~~ have become limiting and dehumanizing in a time in which people have seen through their own uniqueness to that which is universally human - consciousness itself. This cutting off of the profound sense of significance to life has created in people a sense of being unrelated from their own lives, the lives of others and from Being itself. Thus, people find themselves raising the question of the significance of what they do. They ask, "Is there any meaning to my life?" Is there anything that I can do that makes a difference?" Is it all just a game?"

People today are faced with self-consciously creating a story of their own life and that of the world which invests them with profound significance. They are faced with creating a lifestyle which is ~~relevant~~, responsible, ~~and meaning~~ful. The picture above holds the concept that human beings are in relationship to Being and to aspects of Being; they experience these relationships; they attach meanings and interpretations to these experiences; and they make decisions about these relationships, experiences, and interpretations. Selfhood methods presume this capacity for consciousness of consciousness and are designed to create a depth awareness in all dimensions of life. The experience of creating one's own consciousness can make any human experience significant to the total life journey.

SPIRIT METHOD

With the profound changes that have occured in the 20th Century it has become increasingly important for individuals to periodically pause from the ~~perceived~~ experienced mundanity of life to get distance on their situation in order to release the significance and creativity of life in those situations. ~~Such~~ reflections which enable one to recreate a relationship to life, however, have been overshadowed by the present complexity of human existence. Spirit methods, ~~which~~ are ~~at once~~ simple yet profound, at the same time. They are ways in which an inidividual brings into consciousness the relationships taken to events in time, settings in space and to other people, thus providing an opportunity to make fundamental decisions realtive to the intent of one's life. Such events as death in the family, a job promotion, world starvation, ~~etc~~., offer an opportunity to rehearse the giveness, the ambiguity and raw possibility of life itself, and to redecide one's relationship in the midst of it. These spirit methods, which include singing, use of time and space, decor, reflective conversations, ~~etc~~., allow people to transcend the immediacy of their own concerns in order to forge an awareness of how everything affects their lives so that they in turn are free to embrace life in a spiritof renewed motivity.

One spirit method for depth reflection developed by the ~~Institutes~~ is the Depth Form conversation. It is designed to peel back layers of consciousness to get at the very origins of the decisions and relationships out of which we live, thus averting banality, abstraction and emotionalism. This conversation, which consists of a series of questions, takes people on a four-level journey: FROM THE objective, reflective, AND interpretive, TO THE and decisional. Questions are designed which begin at the very objective level with what people see, hear, and touch. Beyond this ~~impressionistic~~ level of experience lie our emotional responses; how we feel toward something, whether or not we like it, whether it angers, excites, intrigues, frightens, or delights us. Questions of this type are reflective ~~or subjective~~

Following
in nature. ~~Beyond~~ the reflective level ~~lies~~ the interpretive, the layers of meaning and purpose we ascribe to situations, responses, and impresssons. Questions of this sort get at the significance or importance we attach to things; the story we live out of. Finally, at the core of consciousness is the decisional level--the choosing of a self-conscious relationship to one's situation and one's self in the situation. The name and titles we give to things reflect whether or not we will appropriate and affirm threats to our previous way of grasping reality and ourselves within that reality. The results of ~~the~~ self-conscious application of the Art Form method ~~is~~ are profound and far-reaching. It allows the individual to move beyond the apparent hopelessness that is confronted daily to the spirit deeps of care and authentic engagement. Ordinarily one might relate to world hunger with a sense of hopelessness. Yet embarking on this journey an individual discovers the reasons for such a situation, profound care for the situation, possible solutions and a particular role to play to resolve the issue, ~~from contributions to voluteering expertise for a period of time.~~

Niebuhr - precision

Social Rebalancing Requires Comprehensive Approach II

(1) During the past twenty years we have been living in a time of transition into a post-industrial society. It was ~~the~~ AN ~~era~~ ERA of the technological revolution which prevaded every aspect of human existence. The emphasis on science coupled with the dominance of economic institutions which emerged during this time HAVE narrowed the focus of education to the single task of preparing individuals for A specialization their chosen occupation~~(careers)~~, to the detriment of the Humanities and the Arts. Well-trained students now emerge from our educational institutions without the tools for understanding and relating to the vast complexity of life in an interrelated and interdependent world. This issue has surfaced into public consciousness and a new concern for the meaning of life in this post-industrial society has emerged. How is it that all educational structures, from preschool to post-graduate ~~work~~ STUDY, sensitize and equip each new generation with the self-images and life skills that enable them to take ~~effective~~ creative relationships to the uncertainty and ambiguity of the future and to act responsibly in the context of one earth? This new human consciousness relates to the wholeness of life in all its contours, powers and contingencies. The paramount issue in education, therefore, is how to articulate the numerous arenas of learning to an all-inclusive understanding of the shift that has taken place.

(2) The life triangle is a ~~dynamical~~ design that points to the wholeness of ~~life and~~ human existence of the life dynamics which THIS SHIFT TOWARD THE IS. This represents one of the ~~second~~ unique features of Imaginal Education, that is, its comprehensive (approach) scope. The accompanying theoretical triangle was created to encompass all the arenas of civilization's ~~wi~~ accumulated wisdom and serves as a tool to ensure that any (program) COURSE of study reflects the totality of life's experience. As the triangle illustrates, the dichotomies between the sciences and the humanities are in polar tension with one another. They are complementary opposites rather than comflicting enemies presenting ~~th~~ an either/or situation. As a result, Scientists exhibit the poetry and ~~the~~ sensitivity of artists and artists, in turn, have become masters of complex technique.

In like manner, the theoretics of religion hold both the sciences and humanities together in tri-polar fashion. In this mode people are being educated within the crucible of life itself instead of, or at least in addition to, the classroom situation. The totality of life, therefore, is the foundational context for education that holds the tensional and interwoven relationships between the disciplines. This approach gives education a structure and intentionality that permeates, AND GIVES DIRECTION, the ~~total~~ total life experience of an individual. In the many training programs developed by the Institute, the effects of this holistic approach can be seen in the intentional use of the classroom, workdays, excursions, art forms, media, and local community endeavors which are used to build up practical skills, increase intelllectual understanding, and to create an appreciation of the unknown dimensions of existence. This ~~approac~~ approach is based on an understanding that society today is returning to A NEW THRESHOLD OF EQUILIBRIUM, (a balance) in which <u>culture</u>--including religion, education, and style--creatively affects the economic and political processes. A NEW The moral foundations ~~are~~ IS (being reformulated), EMERGING WHEREIN religion is BEING refurbished, ~~and~~ education is becoming life-related and life-long, AND STYLE IS evolving into COMPREHENSIVE CARE FOR THE PLANET EARTH.

INTELLECTUAL METHODS

Intellectual processes are used consciously or unconsciously by every person regardless of age and educational experience.. By bringing self consciousness to these processes and articulating them and using them in methodological form persons have the opportunity to take a creative relationship to every situation and experience and make effective decisions. Intellectual Methods illuminate the life process by which individuals respond to, organize and decide about data and experiences. The process involves a journey which moves from objective analysis of a situation ordata, reflec tion on its significance, interpretation of it in relation to ones own experience and a decision about the relationship one needs to take in the light of that interpretation.. Use of these methods occaision new excitement and confidence about the thinking process.

CHARTING.

With the super abundance of materials and wrting on almost every topic, it is essential to have a way to quickly grasp the significant parts of a book, ~~article or~~ document. Charting ~~is a method used~~ in literary criticism, ~~and developed by~~ John Ruskin. ~~Ruskin which~~ is designed to reveal the whole structure of a work of writing in order to dialogue with the whole work, its separate parts and the author. The reader creaes a visual chart by numbering the sections or paragraphs and laying them horizontally on a paper. Next, one scans the paragraphs and writes dowm the emphasis of each. Then a desicison is made about the relationship ~~to~~ of the paragraphs to each other and t the chart is divided into segments to reflect those realtionships/ Once the main and sub-points are grasped, the groups of parfagraphs are titled to hold the relationships. The whole document is then retilted to reflect the decision of the reader about what the author is saying. At that point the reader dicides to dialogue with the author with hsi own life questions or move on to something else. Should he decide to

continue the dialogue, questions shuch as "how would I say that in my own words," "Where have I experienced what the author is pointing to?", what is he saying about life, what response whould I make to him, allow the reader to engage in an authentic dialogue with the author which provides the possibility for a paradigm shift or an changed life stance.

DATA ORGANISATION

Data organisation is best done by a group of people, however individuals can use it to bring order and rationality to a multiplicity of seemingly unrelated issues, ideas and data. It is also used to generate and then organise insights and material related to an issue or topic of mutual interest such as in a community meeting. This method allows a comprehensive picture to emerge out of which new possibilities and directions can be discerned and decisions made. It also gives confidence to individuals and groups who must dela with complex issues and ~~details~~ details. The prcess is, first , to gather all the data. Brainstroming is one technigue, selecting and reviewing relevant data from published media is another. The second step is to group the individual items of data into related categories. Next the categories are related to each other in a chart and finally the categories and the whole chart are given titles which define the relevance of the comprehensive picture for the individual or group. The categories on the chart can then become topics for a report, arenas for assignments or organisation of a task ~~etc.~~

INDIVIDUAL RESPONSIBILITY REQUIRES SOCIAL METHODS

I

The Twentieth Century has been given various names among which are "The age of Discontinuity", the "Great Transition", and The Post Modern Era. Whatever the terminology, these names point to the overwhelming effect of a global society tied to expanding technology that has produced mind-stretching images of possibility, the erosion of traditional values and images and social and economic crises that defy resolution. At the heart of this new world have been the multiple revolutions of consciousness among men, women, youth, minorities, new nations and local communities all of which have declared that all human beings must have the opportunity to participate fully in deciding the future shape of civilization and benefit from its gifts. Fundamantal questions that are being raised include; "How do I make ethical decisions in the midst of the endless assault of data and alternatives?", "How do I participate responsibly in the creating of the future of my local community and the world?"

The challenges that arise out of these cultural and scientific shifts include providing the worlds population with methods to assimilate, organize, reflect upon and decide about the vast quantities of data with which they are assaulted through the rapid expansion of media forms. Secondly methods are required for incorporating all levels of society in the creation of consensus with regard to future directions and the building of practical models in which each person can participate responsibily and effectively in creating that vision of the future.

contextual/indicative ethics
excessive time
reduced universe

SOCIAL METHODS

The intent of social methods is to build a ~~corporate~~ consensus and creat an effective plan of action which the group can implement. Any group finds it necessary to plan - the next meeting, a social event, a task to be done. And any group soon discovers that it is necessary in the planning process to honor and utilize all the wisdom of its individual members since their support ~~of their resources~~ is necesaary to the implementation of the plan. Social methods are, therefore, motivational methods which beckon people to invest their lives in the continual process of analysis, planning and implementation.

The Indicative planning method is laid out here since it is central to the social methods. It begins with an analysis of the objective situation which is comprized of the vision of the people involved and the contradictions or blocks to that vision. Effective planning follows with proposals as the necessary response, and tactics, or the "to do's" of practical action. Finally, the implementation of the plan involves orchestrating the available resources into programs of activity and scheduling the necessary tasks over a period of time.

OPERATING VISION
Sharing hopes and dreams for the future. These are specific and visible. ~~often unarticulated~~.

UNDERLYING CONTRADICTIONS
~~Listing~~ the sociological reality which ~~is~~ prevents the vision from being realized. The roadblock between the group and its dream.

PRACTICAL PROPOSALS
Determine the arenas of action which deal with the contadiction in order to move toward the vision.

TACTICAL SYSTEMS
Itemizing the particular actions necessary to implemt the proposals.

ACTUATING PROGRAMS
Orchestrating the tacics into a ~~system of~~ accomplishable ~~programs~~. system.

TIMELINED IMPLEMENTARIES
Organizing the steps necessary to carryout the programs across the time alloted and with the people available.

FOUNDATIONAL TO ALL METHODS IS CONSCIOUSNESS

The 20th Century has not only been an age of profound change in the social and economic life of the world, it has wrought deep interior changes in the life of every human being. The traditional self-understandings, roles, and ethical values have all collasped ~~or been relativezed~~ to the point where all former images of worth, signifinance, or meaning have become limiting and dehumanizing rather than fulfilling and humanizing. This cutting off of the profound sense of significance to life has created in people a sense of being disrelated from their own lives, the lives of others and from Being itself.

Thus, people find themselves raisng the question of the significance of what they do. They ask, "Is their any meaning to my life," "Is their anything that I can do that makes a difference," "Isn't it all just a game"? How does a person see through the mundane to that universal human experience which can invest any act with profound significance? How ~~does~~ can a person self-consciously create the stroy of his life and world which ~~invests~~ it with significance for himself and oterh?

Self-hood Methods are ~~Imaginal Education is~~ based on the understanding that humanity has become conscious of its consciousness. The picture above holds the concept that human beings are in relationship to Being and aspects of Being; they experience these relationships; they have meanings and interpretations of these experiences; and they make decisions about these relationships, experiences, and interpretations. The understianding of METHOD put forth in ~~Imaginal Education~~ Selfhood Method presumes this capacity for consciousness of consciousness, and has as its objective the creation of consciousness (depth awareness) in all dimensions of life. It is this creation of consciousness that is the act of seeing through the mundane, to "significating" human experience at every point in their life journey.

SPIRIT METHOD

With the profound changes that have occured in the 20th Century it has become increasingly important for individuals to periodically pause from the perceived mundanity of life to get distance on their situation in order to release the significance and creativity of life in those situations. Such reflections which enable one to recreate a relationship to life, however, have been overshadowed by the present complexity of human existence. Spirit methods, which are at once simple yet profound, are ways in which an inidividual brings into consciousness the relationships taken to events in time, settings in space and to other people, thus providing an opportunity to make fundamental decisions realtive to the intent of one's life. Such events as a death in the family, a job promotion, world starvation, etc., offer an opportunity to rehearse the giveness, the ambiguity and raw possibility of life itself, and to redecide one's relationship in the midst of it. These spirit methods, which include singing, use of time and space, decor, reflective conversations, etc., allow people to transcend the immediacy of their own concerns in order to forge an awareness of how everything affects their lives so that they in turn are free to embrace life in a spirit of renewed motivity.

One spirit method for depth reflection developed by the ~~Institutes~~ Research Staff is the Art Form conversation. It is designed to peel back layers of consciousness to get at the very origins of the decisions and relationships out of which we live, thus averting banality, abstraction and emotionalism. This conversation, which consists of a series of questions, takes people on a four-level journey: from the objective, reflective, and interpretive, to the decisional. Questions are designed which begin at the very objective level with what people see, hear, and touch. Beyond this ~~impressionistic~~ objective level of experience lie our emotional responses; how we feel toward something, whether or not we like it, whether it angers, excites, intrigues, frightens, or delights us. Questions of this type are reflective or subjective

in nature. Beyound the reflective level lies the interpretive, the layers of meaning and purpose we ascribe to situations, responses, and impresssons. Questions of this sort get at the significance or importance we attach to things; the story we live out of. Finally, at the core of consciousness is the decisional level--the choosing of a self-conscious relationship to one's situation and one's self in the situation. The name and titles we give to things reflect whether or not we will appropriate and affirm threats to our previous way of grasping reality and ourselves within that reality. The results of the self-conscious appplication of the Art Form method is profound and far-reaching. It allows the individual to move beyond the apparent hopelessness that is confronted daily to the spirit deeps of care and authentic engagement. Ordinarily one might relate to world hunger with a sense of hopelessness. Yet embarking on this journey an individual discovers the reasons for such a situation, profound care for the situation, possible solutions and a particular role to play to resolve the issue. ~~from contributions to voluteering expertise for a period of time.~~