

## FACILITATING THE EMERGENCE of SPIRIT

### with Technologies of Participation

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You don't have to be a mystic to recognize the spirit within a group or an organization. "It's the degree of enthusiasm, creativity, commitment and passion shown by the people." (Epps, 1995, p 40). When Spirit and creativity are present, energy, commitment, passion, and enthusiasm within a person are manifested.

Can facilitators enable a group to become aware of the spirit that is inherently present within every person? How can facilitators elicit within the group a sense of deep and profound meaning?

In his book The Eye of the Spirit, Wilber (1997) states that:

*" We don't see that Spirit is fully and completely present right here, right now, because our awareness is clouded with some form of avoidance. We do not want to be choicelessly aware of the present; rather, we want to run away from it, or run after it, or we want to change it, alter it, hate it, love it, loathe it, or in some way agitate to get ourselves into, or out of, it. We will do anything except come to rest in the pure Presence of the present..*

He goes on to say that the state of awareness of seeing the self in relation to everything that is, is not difficult to achieve. Spiritual traditions used formation processes in order provide an environment for the forming or re-forming of the human spirit or soul. Today, formation facilitators build from the underlying assumptions of these traditions. "Formation" is the shaping of a state of being that releases the ever present spirit that is inherent within the individual. It makes possible the realization of full humanness, and implies growth and change. Formation thinking is an integral component of creativity and intuition because it allows one to go beyond the functional dimension and include insights from the transcendent dimension.

Today most everyone is aware that society and its institutions are headed for major changes during the next millennium. Consequently, because of the connective nature of our inner selves with our environment, our spirits are also experiencing a time of evolutionary change. Individuals

and organizations change when their operating images change, because people "act out" their self understandings. (Boulding 1956). When people have a way of understanding the profound wisdom and truth that comes from within, then their actions, manifest this profound wisdom and truth. And the institutions and social structures change to reflect or respond to these new collective understandings

An illusion of separateness has been a primary operating image for many people. (Bohm, 1980). However, throughout generations the ancient mystics conveyed an idea that many experience today, the unity or wholeness of the universe where no "thing" exists in isolation. Nothing exists or acts independently of the whole. The experience of oneness and connectivity changes the way people perceive who they are. The Nobel laureate neuroscientist Roger Sperry (1981) states that an over emphasis on the kind of science that neglects the human soul has contributed to a neglect of our ultimate values, beliefs, motivations, and meanings. Due to the emphasis at this time on science and technology, facilitators are experiencing the need to use facilitation methods that deal more directly with the spirit or soul of the participants.

The Institute of Cultural Affairs (ICA) called the group processes and methods used to occasion formative thinking "spirit methods." However, the term "formation method" will be used in this article to refer to the process by which the deep or profound meaning within ordinary situations is experienced. A foundational component of a formation experience is cultivating the soul (Palmer, 1995) and expanding the spirit that is wanting to break forth.

The design and facilitation of events where formative thinking can occur has been a primary focus of the Institute of Cultural Affairs (ICA) for over 30 years. It is what has distinguished its participatory strategic and action planning processes from more well know strategic and re-engineering and quality management processes. ICA has evolved into primarily a network organization with its trained faculty of facilitators scattered across the globe. However as independent facilitators, consultants, trainers, and social change agents most have continued to use, create, and develop generative facilitation methods that elicit full participation of the individuals within the group and provide an environment where a sense of meaning, purpose, or significance is manifested and allows spirit to emerge.

It is important to note that formative or spirit method processes are "content less" in the sense that they draw content from an object, a piece of text, a video, the memories and

imaginings of the participants, or the world itself. They are not related directly to any specific content. They are both simple and profound. To talk of "method" in this context implies the intentional application of a natural human process. For example when one enters into any conversation, the process people go through is the same. They observe who is in the room and hear talking taking place, are immediately aware of liking or disliking what is being said or the way it is being said, interpret what it means, and respond by deciding to enter the conversation, remain silent, or leave the room. This is normally unconscious and swift, but it occurs all the time. In a formation conversation, one simply slows down this process.

The skillful use of questions can facilitate the process of formative thinking or self-reflection. Self-reflection can result in shifts in both self-knowledge, consciousness, or basic operational images.

In the process described in this article, two modes of self-reflection are used: *introspection* and *transcendent self presence*. Introspection is the contemplation of one's own thoughts and sensations. It is standing outside yourself and analyzing your thoughts and feelings. This necessitates separating the "self" from its larger or more complete context. However, when it is said that the whole is greater than the sum of its parts, it is because when you separate the parts you lose awareness of the connections or relationships. When the self loses these relationships, it becomes separated from the whole and becomes isolated. In this isolated state, the individual's attention tends to focus on self-perfection or making the world better a better place. (van Kaam, p. 176 (as cited in Kloepfer, 1990). In turning to science and technology for help, one loses touch with the deeper directives and callings of their inherent spirit or soul. This prevents them from experiencing the power of their spiritual, psychological, and physical resources thus limiting their enthusiasm, creativity, and energy (Kloepfer, 1990, P. 27). The Basic Discussion formation process adds the mode of transcendent self-presence. In this mode one reflects not as an isolated individual but becomes aware that the self is related to the whole of creation in its enormity and simplicity. The self-reflection is more integrative, meditative, and unitive

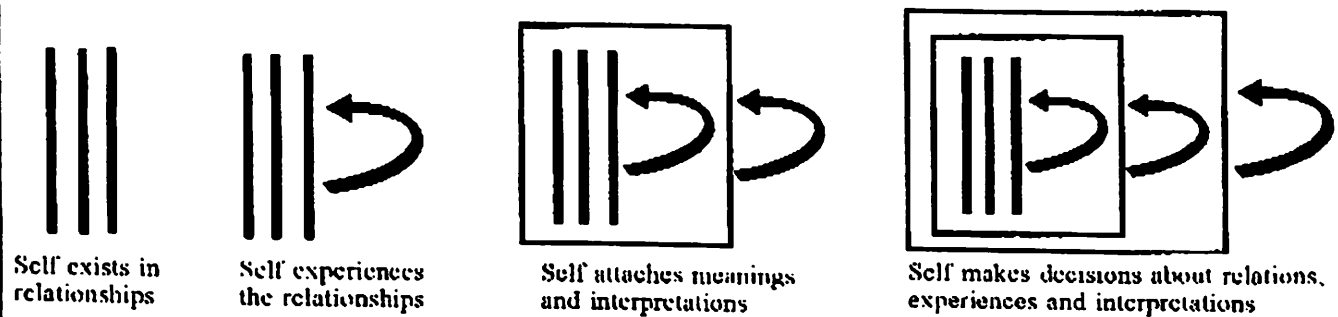
Sometimes, in the midst of affirming the infinite possibilities and finiteness of all of life while experiencing both dread and fascination, one becomes aware that:



*In spite of the pain and tragedy of life,  
**life is good just as it is....or...***  
*In spite of my bag full of neuroses, fear, and faults,  
**I am received.....or.....***  
*In spite of all the pain I bring to others and all my own foul-ups,  
**the past is approved....or.....***  
*(Even the past of the whole human race is received!)....or....*  
*In spite of all the pain, problems, crises, and bad news,  
**the future is wide open**  
**And ALL IS POSSIBLE!***  
 ( Joseph Mathews RS1 Lecture, 1960]

In this awareness one comes to feel, beyond a shadow of a doubt at one with the universe, the sense of identity expands beyond the confines of mind or body. The self and the world are experienced as one single reality, not two different ones. ([Wilber, 1981 p.158).

According to Kierkegaard (p. 147) "*The self is a relation which in relating itself to itself, and willing itself to be itself, grounds itself transparently in the power which posits it.*" In simplified terms this says that a Self exists in relationships. It experiences these relationships. It attaches meanings and interpretations to these. And it make decisions about the, relationships, experiences and interpretations. This is the philosophical undergirding that birthed the Basic Discussion Process developed by the ICA in the 1950's, originally called the Art Form Method.



The Basic Discussion Method in the Technologies of Participation (ToP) when used as a formation method guides the participants through a progression of four interacting but distinct levels of self-reflection:

- **objective** - getting the participants attention by engaging the five senses
- **reflective** - eliciting the participants imagination and emotional responses
- **interpretive** - catalyzing the sharing of lived experiences and decisions
- **maieutic** - eliciting a sense of wonder by bringing latent inner wisdom to consciousness through a series of questions that relate it to personal experience.

By using a natural critical thinking process, the participants of the conversation or dialogue are able to move from one level of awareness to deeper levels. None of the levels are static. Each has movement, relies on those before it, and sets the context for those that follow.

It is important to remember that no participant begins to participate in a dialogue with an empty mind, or in a vacuum. The participants mind is not like the scoop on the end of a stream shovel, dumping one load of matter before taking up another. But rather the participant is always in the context of his or her own unique set of internal questions so both the facilitator's questions and participant's responses merge with each individual's particular conscious and unconscious questions. The individual's questions are far more significant to them than those the facilitator asks.

### **OBJECTIVE LEVEL: Getting the participants' attention**

Following a brief introductory context that presents the topic and process for the conversation, simple descriptive questions are asked about the topic or object of discussion. A conversation topic can be a video clip, a piece of written material, an art form, a shared event, or a simple concept or idea. Preoccupied participants who distracted by their own uncertainty about their inner callings, purpose, talents, or interest in structured group dialogue may withdraw or become tired and restless when asked to participate in a structured discussion about a predetermined topic. The simpler and more direct the questions, the

#### Sample Objective Questions

##### TEXT:

*What words stand out?*

##### VIDEO:

*What scenes do you remember?*

*What sounds did you hear?*

##### VISUAL ART:

*What objects do you notice?*

*What colors did you see?*

greater the chance to draw them beyond their initial resistance into a state of self reflection about the topic. These questions at this point do not require deep thought, but simply ask for objective information that is easily observed through their senses and communicated spontaneously.

The facilitator asks the questions in a non threatening manner that expects a response. When the participant perceives that the facilitator is willing to accept the answers to these initial questions, it creates an atmosphere of trust and openness. This invites participation, even if initially on a superficial level. It is important for the facilitator to keep in mind that participation means both the opportunity *to partake of* (listen) or *to take part in* (contribute vocally to) the dialogue. Of course, underlying this trust of others is a trusting openness to the mystery of the formation process itself. Finally the authenticity and integrity of facilitator cannot be hidden from the group.

The less preoccupied participants and those whose basic tendency is to approach the topic "rationally" or through the use of sequential or concrete thought usually respond quickly to the objective questions. Enough time must be allowed for everyone to grasp the focus of the discussion and for the introspective resistance to shift to an affirmative openness.

### **REFLECTIVE LEVEL: Eliciting the participants' imagination**

The second level begins with questions that require imagination for their response, catches the subjects off guard, causing them to think about the topic. These questions begin to evoke emotional sensitivities and involvement as well as cognitive awareness of the topic or object. The participants are asked to actively reflect upon what they had earlier been asked only to passively acknowledge.

#### **First Movement**

The questions shift gradually from objective to subjective in this level. The facilitator begins by asking questions which are still simple, but which require the participants to reflect on the topic or object before answering. If the topic for discussion is a video clip or a piece of literature, the facilitator might ask, "*Which words or phrases occurred repeatedly throughout the video or text?*" This question is similar to an objective question, "*What words or phrases do you recall?*"

asked in the first level, but requires reflection for an answer. Thus, this could be considered a transitional question from level one to level two.

Once the participants are reflecting on a question such as this, the facilitator may lead them to still further reflection by asking, "*What objects in the video were used symbolically?*" or for a piece of written text, "*What colors do you see as you glance at the words?*" Imagination is required for an answer. No discussion of meaning of a particular object, color, or phrase observed is called for here, simply recalling what stands out or seems significant on first reflection.

### **Second Movement**

After the level of reflection has engaged the imaginations of the participants, the facilitator deepens the level of reflection again. A next possible question might be "What emotions did you see expressed on screen or in the text? Where? This question is much like the one above, but is further removed from the objective or descriptive data of the movie or text itself. It requires still more imagination. However, the attention of the participants is still focused on the movie or text. Then the facilitator asks, "What emotions did the movie evoke in you?" The questions shift from the objective data. This type of question can be pivotal, because it moves from the exteriority of the topic and the group's reflections about the topic to the inner life and personal responses of the participants themselves. From this point on the dialogue may become predominately formative rather than informative. Most of the participants may be absorbed in the discussion at this point and forgotten their fatigue and self-preoccupation.

### **Third Movement**

The last shift within this second level of questions becomes a transition into the third, or interpretive, level. The facilitator sensing the group is not only reflecting imaginatively upon the topic itself but is also reflecting upon their own emotional reactions to and involvement in it, might ask a question such as "*Which character in the video do you most identify with?*" Regardless of the interest or disinterest of the participants in the topic itself, they have such a vested interest in their own emotions and reactions that these questions have the power to draw the group members into them. The answers of others in the group play a significant role here as well. Hearing others expressing their feelings helps break down one's reluctance to acknowledge

and share their own emotions. But whether verbal expression is given to an individual's answer or not, the individuals are called by the questions and by others' responses to look into themselves to find the answers. Just hearing others in the group express what you yourself are experiencing gives you courage or "en-courages" you to acknowledge and explore it further yourself. Because of this encouragement a person's imagination is allowed to disclose facets of their own inner life not previously explored.

### **Power of Imagination**

In the reflective level of questions, the facilitator is creating an opportunity for participants to receive messages that open them to a change in their operating image. Since the image includes the basis on one's emotions and other non-focal levels of consciousness, any significant or structural change in one's image involves a change in the whole person.

Kenneth Boulding (1956) in his book, "*The Image*", uses the concept of the image to explain the human processes of "learning, change, and growth." He claims it is a person's image that provides the organizing principle or pattern for receiving and responding to messages or information. This image includes, consciously, unconsciously or subconsciously, the current integrative residue of information and knowledge possessed by the person. A person grows or changes as his or her image changes and grows. The process of change is an interaction between the image itself and information. Boulding states that it is the meaning of the message or information that occasions a change in an operating image. Most messages do not change one's image. However "Sometimes a message hits some sort of nucleus or supporting structure in the image, and the whole thing changes in a quite radical way." When this change occurs in one's image, behavior then changes accordingly to fit the new image. (pp 3-18).

According to J.C. Gowan, "imagination is an action of the mind that produces a new idea or insight." The new idea or insight comes "unheralded, as a flash, fully formed." In addition, Immanuel Kant (1950) states that the imagination is reproductive, constructive, and truly productive, since each imagined object is a new entity. Both Kant and Boulding state that images are the basis of ideas and concepts. Aristotle said the "the soul never thinks without an image," and Einstein claimed that it was images rather than words or language that were the key to his creativity.

### **INTERPRETIVE LEVEL: Catalyzing the sharing of lived experience**

The facilitator continues to shift the nature of the question by probing for relationships, self-evaluation and new levels of meaning. The questions are now about life rather than the topic itself. These more evocative questions require deeper reflection and interpretation. The participants begin to make connections to their own lives by identifying with other participants' comments and through their own self reflections.

Interpretive questions are ones that ask the participants to interpret the text or object of discussion by relating it to the world or their own lived experience. This level does not require as many different questions as the earlier levels, but usually takes more time. The questions are not so easily answered, and require deeper reflection.

The questions gradually move from the more personal, imaginative, and emotional responses elicited in the second level toward a meditative dwelling on the specific meaning and implications for one's own life. The first question asked at this level is usually something like "*What is happening here?*" or "*What is it about?*" Whereas the latter questions of the reflective level focus on the personal relationships and response of the participants to the topic, these questions shift the focus of attention to the larger context of the whole text, video, or object. The questions call the participants to begin the process of **integration**, which require a dynamic movement between the concrete "world" of the particular object text or event and the more abstract "world" of ideas. This also initiates a similar movement between the unique "world" of the topic, which by now has been enhanced by the shared and private imaginative material from the previous discussion, and the wider "world" of the participants interior formative field. Throughout this third level of discussion, the dynamic interplay of these polarities serves to broaden the context of meaning in which the object or topic is seen.

### **Second Movement**

Questions such as "*Where do you see this taking place in the world today?*" begin to take the conversation to a even deeper level. The "this" of the question is determined by the responses to the first questions of this third level. It is the "what" of the question, "*What is this about?*" After asking the participants to step back from the topic and abstract from it some facet of human existence, the participants are asked to locate it in time and space. The context of the "world today" is intentionally inclusive, in order to move the sphere of thought beyond the individual realm and in order to put distance between participants and the meaning. At this point, the meaning asked for is related to experiences of the other people in the discussion. It is therefore not so painful for the participants to share their answers to these questions with those they may not know intimately. And it allows you to know people at a depth of intimately without knowing a person personally.

### **Third Movement**

The final questions of this Interpretive Level focuses on increasingly concrete and personal applications for the meaning of the topic. The facilitator might ask, for example, "*Where do you see this taking place around you - in your city, neighborhood, place of work or family?*" This moves the reflection still further toward the specific and concrete, and applies it to the actual life of people the participants know. Eventually, questions such as "*How is it taking place in your own life?*" will be asked. This is especially helpful for participants who are reluctant to look within but can easily exteriorize concepts.

Through the interpretive level of the process, the reflection required becomes increasingly more personal and intimate. As others in the group share their responses to these questions, several things begin to happen. The process of identifying with others in the group through shared feelings and experiences deepens and intensifies. As people share how the particular realities and dynamics being discussed are operative in their own lives, their own private thoughts and experiences are validated and the group gains courage to share still further. Deeper levels of care, compatibility and compassion are shared. A sense of community frequently emerges. These dynamics of intimate shared self-disclosure with others and private self-reflection require time as well as sensitivity on the part of the facilitator.

Without discerning the specific meaning and implications for ones own life, one is not able to experience a new level of self-understanding. Thus, the facilitator's skill in providing the time and space for the participants to share their answers to the interpretive questions is crucial for the process of formation. The participants who are now in an interpretative and self-reflective mode have opened themselves to wider inner horizons or possible worlds within a personal formation field.

### **Blocks to Formation**

What blocks the participants from experiencing formation? An excessive fear of risk or change or an unwillingness to move from the status quo can block a participant in responding to interpretive questions. This fear of change inhibits the creative and imaginative power of poetic metaphor and analogous thinking required in answering questions in this level. Without poetic metaphors or

analogous thinking it becomes difficult to move to deeper levels of identification, inquiry, intimacy, compassion and meaning.

A person who is locked into a calculative, analytical mode of reflection, finds it difficult to get beyond a superficial or literal level of interpretation or to resonate with answers from others who reflect a freer, more imaginative level of thinking. This may be due to an underdeveloped ability to think formatively, meditatively, or contemplatively. On the other hand some participants get caught up in the wonder of their own experience or absorbed in the power of their emotional involvement with earlier questions. It becomes difficult, if not impossible, for them to listen to others participants in the group. Furthermore, the drive for competition or validation is so strong in some participants that they are blocked from hearing similarities between their answers and those of others in the group. This is usually due to fear or negative self-image.

#### **MAIEUTIC LEVEL : Eliciting a sense of wonder**

The final questions move the participant into still deeper levels of formative reflection and change by eliciting a sense of wonder. As horizons of meaning and compassion are expanded, one is given a new level of self-understanding. Thus, the participants are open to discover, discern and affirm directives calling them to a new manifestation of who they are.

At this level of the discussion, the facilitator continues to change the nature of the questions directing the participants to reflect on ever wider horizons of meaning, including the ultimate implications of the dialogue. The identification with the other participants is broadened to include all of humanity. The transcendent dimension of the individual's formation field comes into play, revealing its mysterious ground of being. It is in this level that where one is most open to formative change. (Klopfcr, 1990, p.195)

The questions at this level are "maieutic" in the sense that the answers to the questions **draw out or bring forth the latent ideas or inner wisdom that are of universal import to the individual.** In this context the word "universal" means the widest possible field of human formation. It refers to the primordial or foundational aspects of being human, and signifies the opposite of "particular" or "personal." The word "maieutic" is taken from the Greek word "maia"

which means midwife, which implies that one is bringing forth a new interior form. (Kloepfer, 1990, p. 183)] As the awareness of this latent wisdom emerges, the conversation shifts the group dialogue, which has to this point focused on the dynamics or relationships between the text or object, the members of the group, and the external world. The dialogue slows down as the conversation moves more into the self-reflective mode.

The questions require the participants to make decisions or take relationships to the meaning of the text or topic. Of course the extent to which one chooses to take a self-conscious relationship or stance depends upon numerous factors. The maturity of the group, their homogeneity, their size, their mood or state of mind, and the skill and sensitivity of the facilitator all play an important part. This is not a mechanical, step-by-step process that is at work, but an open, dynamical one. No one can predict or control the extent to which the formation mystery will penetrate the personal or shared formation fields of the participants. Nevertheless, the potential is there for each individual to come to a new awareness or image of self because the overall structure of the conversation provides this opportunity.

In the Interpretive Level, the "meaning" of the topic was articulated in terms of the interconnections and subsequent identification of particular or specific facets, ideas, aspects, or concepts drawn from the topic itself in relationship to both the external world and the internal lives of the participants themselves. However, in the fourth level the questions ask about the "meaning" of the text or topic as a whole. By now the "whole" includes the topic, all the dialogue among the participants, and the unspoken reflections of each individual.

### **Interplay of Silence and Communication**

The facilitator provides an environment for moments of silence and meditative reflection in response to the questions asked. Questions about the implications of the topic for their own lives, both as a group and as individuals, are asked. Furthermore, the facilitator must phrase these questions in such a way to prevent the participants from returning to abstract or cognitive reflection on the overall meaning of the topic. Instead, the questions require answers that are grounded in the concrete lived experience of the participants so that the individuals are opened to new levels of self-awareness by relating their own lives to the ultimate and universal.

For self knowledge to occur there must be

rhythm of solitude and communion (communication) which leads to both greater self awareness and greater horizons of actual communion with and compassion for others... Because an expansion of one's horizons of meaning and compassion requires greater self-disclosure, these dynamics between solitude and communion are especially important. In this respect a group process, such as a guided group dialogue, can be potentially more formative than a dialogue between two people. Since the focus of the conversation does not remain fixed on any one participant, he or she has time to engage, in privacy, in these expansions and contractions of the intrasphere even during the conversation." (Kloepfer, 1990, p. 199).

Moments of silence during the conversation provide a participant the inner space necessary for the dynamic interplay of solitude and communication.

### **Sharing one's Intrasphere**

When maieutic questions of meaning are asked too early they fall flat because the depth of life content is not yet available to use. Because these questions ask "*What does it all mean?*" or "*What is the ultimate meaning?*" a sense of wonder must be present before the larger picture of what they have been sharing can be realized. The opportunity to share or verbalize certain aspects of their private life may allow people to become more clear about what moves them inwardly. In attempting to articulate it for others it becomes more clear to the speaker who thus becomes more aware of the mystery of the intrasphere or interior world. Of course no one can completely describe for others this intrasphere, but the attempt is helpful to the speaker and has the potential of enabling the listener to better comprehend their own insights.

When the facilitator and members of the group are willing to confirm and support each other in their responses and answers, then they are enabled to affirm any truth, even when painful, about themselves. This confirmation and affirmation are conditions which facilitate transcendent self-presence by relieving guilt and doubt, and calming anxiety thus allowing one to choose to be present to the Spirit that they already are.

### **The State of Transcendent Self-presence**

The dynamics present in the first three levels of question - objective, reflective, and interpretive - plus the first questions at the maieutic level create a field where a state of transcendent self-presence can operate. During the final questions, an individual can be fully aware of the questions being asked, the other members of the group, and their responses to these questions while engaging in self-reflection. Everything has been put into a new perspective. It is like seeing it all through a new set of glasses. Things that had once seemed fuzzy are brought into focus sometimes for the first time. A glimpse of true Self, a Self centered not in ego, but in the mystery that transcends all that is. As individuals experience this transcendent self-presence, the boundaries of time and space seem to disappear. There is a sense of wonder and awe as the participants stand before the larger picture of what they themselves have been saying. This state of awareness opens the interior world by placing the person in the presence of the all-pervasive mystery of Being where authentic "selfhood" resides. (Kloepfer, 1990, p.191)

### **Blocks to Transcendent Self-Presence.**

Several dynamics can block transcendent self-presence. "The first is a propensity to moralize and thus bring to closure the meaning of a text or event and therefore its implications and imperatives." (Kloepfer, 1990, p. 233) A second is the tendency to feel guilty about one's own limitations or weaknesses. Both of these block authentic self-presence by preventing a sense of participation in a larger context or a connection to the whole.

A judgmental attitude or atmosphere within the group or on the part of the facilitator can also block transcendent self-presence. It severely limits the willingness of the participants to risk becoming aware of, much less sharing and exposing, their inner selves to others. Without this willingness to risk an awareness of their true condition they are not open to formative change.

What appears to be the most difficult obstacle for many participants in the Western scientific world is to let go of the need to feel as though they are in control of their formation and go beyond the more familiar and more comfortable functional dimension of rationality. As maieutic questions lead the participants to become aware of the transcendent dimension, they intuit that something new or different is being demanded. The fear of the unknown can make it difficult for

them to freely enter into the experience of wonder that is required to experience transcendent self-presence.

To summarize:

- The process of formative questioning can, through stages of reflective thought, expand people's horizons of meaning, enabling them to move to greater self-disclosure.
- Four naturally and dynamically related but distinct states or levels are present in formative thinking.
- Different types of questions facilitate the movement from one level to another.
- Images and imagination play a crucial role in the second level of formative thinking.
- The capacity to listen to what others are saying and to share one's own experience opens one to experience formation.
- New levels of self disclosure occur by relating concrete lived experience to the ultimate and universal dimension of life.

The ICA demonstrates and introduces this basic dialogic methodology in their Group Facilitation Methods Training Workshop in a practical and usable way. However, the nuances, dynamical nature within each level and the formation intent is learned best by working side by side with a practiced facilitator or an ICA trainer who has internalized these levels so that they flow naturally whenever he/she is leading a conversation. Group process facilitators can learn further how this process is applied to many other group formation and spirit methodologies by studying the lectures and materials on the Golden Pathways CD Rom produced by ICA CentrePointeS. This CD is a collection of works of ICA from 1952 to 1984.

The releasing of transparent self presence or inherent spirit in a group requires specific facilitation skills. We believe that only those facilitators who are well grounded in their own spiritual nature will lead a group through the maieutic level. Most dialogue ends with the interpretive level with practical implications or general group decisions. But as the level of consciousness among participants increases as a result of the radical changes taking place, the group will begin to need and expect facilitators who will help them access their inner sources of wisdom and insights.

Ritscher (1986) in talking about leadership says that one begins with the question "How do I do it? What specific actions(methods) do I take?" However, these questions do not go deep enough. The real question is not "How to do it?" but rather "How to be it? The qualities of leadership (facilitation) are inner, spiritual qualities. They do not involve "doing" as much as "being." If you have the "being" worked out, the "doing" will come naturally. The reverse is not true.

A new spirit mode is wanting to emerge. How can group facilitators be prepared to meet this challenge? It will require continual energy and authentic enthusiasm. It will include the individual practice of self reflection, authentic self-presence and a discipline of being aware of the internal states of being that are manifested in the way each question is asked and the approaches and facilitation methods used in any given situation.

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