

To new readers, the draft from April has been influenced by a subsequent reading of *The More Beautiful World Our Hearts Know is Possible* by Charles Eisenstein (2013). At the end of my draft, I'll share a brief description of his book and a the full text of his chapter-Attention which so clearly exemplifies much of the confusion in today's reality (Columns 3&4 of the Enneagram chart-more later) as I've tried to point out in the draft. Following Eisenstein are 2 short drafts from April and December of 2016 that lead to ideas in this 11 year reflection piece. Perhaps we are reclaiming a way of living much in keeping with Interbeing/Essence that Indigenous peoples and wisdom traditions have known.

What started to be a simple continuation from last month's Thrive conversation on compassion/self compassion in planning for our April 17th discussion has morphed into some pretty big picture thinking-it's the topic of Marturano's Chapter 14 In her, *Finding Space to Lead*. Last month we touched on our doing out of the old or new covenant which is nicely captured in Rogers noting a movement from Shoulds to a process of fluidity and potentialities(see Page 4 below). We also revisited Wilber's 4 Quadrant model. In the original version, I called readers to read an appendix. In this version, I've inserted the text from a 2002 Quality Council draft(*Maturity for a Community's Future*) to give a sense of the 4 Quadrant model and how it can apply to emerging work in Winona in the area of community compassion.

What is informing our efforts now is that this transformation talk is really movement on the maturity continuum. Our local leaders' have set a clear vision of what this maturity can look like in Winona. Also, the work of Ken Wilber and Don Beck has given an image to guide community work. As previously mentioned, we're an exteriorized society. Beck and Wilber calls us to look at all 4 quadrants, offering a matrix which has the individual and the collective set against the interior and exterior as represented below.

	<i>Interior</i>	<i>Exterior</i>
<i>Individual</i>	<i>-how we know, learn</i>	<i>-how we function as human machines</i>
<i>Collective</i>	<i>-what norms we follow</i>	<i>-what laws and policies are in place -what are the machines/technologies</i>

Our culture has been so fixated on the exterior, it has devalued the interior which is the left side of the diagram. For the emerging practices to become the norm in Winona(this is the lower left – and a much forgotten piece in community change), we need to begin the conversation about the new norms. We need a comfort in this interior area which can come by being modeled and communicated. We, also, need to see how the new norms have a pay off for organizations and apply in all sectors of life thus bringing an integrity or wholeness which is maturity.

*** Thrive is an eleven year cross sector community leadership model that has met monthly with on average 20 participants around leadership and human development topics. It started originally around an exploration of the Emerging Practices in Winona that originated from a 13" video of 10 Winona senior leaders in a Winona Quality Council activity in 2002 (see video link at www.winonaworks.com). Over the course of the past 11 years, Thrive has become more "spiritual".**

I began to think of the possible utility of the Enneagram in helping our understanding of the challenge we face in personal and organizational transformation – which has been understood as the goal of the Winona Council for Quality since its inception in 1991. Some reconnection with Non Violent Communication caused me to expand upon the dominator model I've shared previously from Marshall Rosenberg as it exemplifies the delusions that keep us trapped in the Lower Left quadrant and offers some ways forward by understanding the beauty of our needs.

My hope in your reading of this draft and perusing the attachments is that we might see ways forward in our personal practices and see application to the growing mindfulness and compassion activities occurring in Winona.

The Enneagram is a model of the human psyche which is principally understood and taught as a typology of nine interconnected personality types represented by the points of a geometric figure which, it is believed, also indicate some of the connections between the types. The contemporary version of Enneagram came from the Chilean Oscar Ichazo in the 1960s; his work was expanded by the American Claudio Naranjo. However, the philosophy behind the Enneagram contains components from mystical Judaism, Christianity, Islam, Taoism, Buddhism and ancient Greek philosophy.

The Enneagram has been widely promoted in both business management and spiritual contexts. In business contexts it is generally used as a typology to gain insights into workplace dynamics; in spirituality it is more commonly presented as a path to higher states of being, essence, and enlightenment. It has been described as a method for self-understanding and self-development. (from Wikipedia)

For some reason, I've had a resistance to typologies. My first national publication was a response in The Kappan in 1976 to an article extolling the Myers Briggs. I was introduced the Enneagram by Dan Rukavina probably 20 years ago. I determined I was a "One" perfectionist, and didn't do much more with it. But in reading portions of Riso and Hudson's Understanding the Enneagram in 2009 and again in 2011, my big picture seeking mind was intrigued by looking at it holistically so I integrated about 30 pages of text (Pages 36-56) into the chart on Pages 13-15.

In 2014-2015 when we were considering some of Fr. Richard Rohr's thinking in Thrive on Non Dual Consciousness, it occurred to me that perhaps Column 1 of the chart was a way to imagine getting glimpses of this reality of Non Dual Consciousness so I wrote a piece for Thrive- Reality and Non Dual Consciousness: Does It Make a Difference? The subsequent month, summing up Column 2, I offered- Virtues of Non Dual Consciousness Reality. (See Pages 16 & 17 below). As we considered Reinventing Organization (Laloux), I suggested perhaps 2nd tier/Teal consciousness was similar to Non Dual Consciousness.

This thinking on NonDual Consciousness has been on the back burner, as we've considered Eckhart Tolle's A New Earth (2015-16) and this year – Janice Marturano's Finding the Space to Lead: A Practical Guide to Mindful Leadership. However, the cliff hanger ending the March Thrive meeting as we moved into self compassion and becoming a person, prompted me to return a 3rd time to Riso and Hudson's Understanding the Enneagram and more connecting nuggets were revealed. Also, on April 5th, I started a 6 week class integrating Buddhism and

NonViolent Communication that brought further connections that I hope can be clearly shared with you.

So over the years in Thrive , we've gone back on forth on the ego. Should it be stamped out? Should we die to it? Is it a healthy part of our functioning? And on and on. This reading of Hudson and Riso made me more aware of Essence vs. Personality.

Essence might be seen simply as that delight, spontaneity, energy and aliveness seen in a young child. If we go back to Columns 1 and 2 of the Enneagram chart, we get glimpses too. There's a sense of freedom, exhilaration, and openness; a direct apprehension of knowingness experienced through our organism; an inherent faith in the goodness of life, a quality of alive participation; and a sense of presence/love that allows the virtues to naturally occur. Sounds like a pretty wonderful place.

But alas, we live in a reality of personality that was captured in this pithy insight of human condition by Michael Quinn Patton -- insidious prejudice, stultifying fear of the unknown, contagious avoidance, beguiling distortion of reality, awesomely selective perception, stupefying self-deception, profane rationalization, massive avoidance of truth---all marvels of evolution's selection of the fittest.

I've shared this quote many times since the late 90's when I became aware of Patton's work on Utilization Focused Evaluation to generally reactions of little curiosity about this stunning assessment.

Perhaps Hudson and Riso can give a clearer sense of the human condition in Personality if we look at Columns 3 and 4. Column 3/Passions are the emotional responses when we lose contact with Essence which cause shame, hurt, grief-the inner suffering of life so the personality/ego comes up with ways to deal with. We can go through all nine rows and see behaviors that result in troubling issues for intra and inter personal relationships. But we can see that personality/ego is trying to help cover up and defend us from the uncomfortable feelings- it is trying to serve us.

Column 4/Ego Fixation continues this theme of personality/ego trying to comfort us by engaging in ways that delude us about reality(which is Essence- not our common view of- "get real; don't you get reality?) " Personality/ego has a series of needs and strategies to keep it comfortable . For instance, it wants appreciation, so it uses flattery as a strategy in hopes it garners a respected regard.

So both Columns 3 &4 give such a rich description of life behaviors that are the patterns in our lives that relate so much to ours' and others' suffering. For instance in Row 7, I'm a compulsive planner; is that explained in not trusting my needs will be met, so I continually scheme and miss the treasures that are here?

What causes this shift from a Column 1&2 world to that of a Column 3&4 world? Often we've hear explanation in episodic wounding. Issues have their origins in parental behaviors often that cause the shells and defenses to arise.

Given the study we've done in the 4 Quadrant Model(see below), I'd like to offer perhaps a complimentary explanation that situates the shift as much or more in the lower left (collective unconsciousness) as it does the upper left(individual unconscious).

Another quote you've seen more than once in Thrive discussions over the years is by Marshall Rosenberg, developer of Non Violent Communication(NVC) and a leader world wide in mediation and peaceful communications practices until his death in 2015.

Life alienating communication both stems from and supports hierarchical and domination societies and renders a slave like mentality. Life alienating communication has deep philosophical and political roots; these views stress our innate evil and deficiency, and a need for education to control our inherently undesirable nature. We learn early to cut ourselves off from what's going on within ourselves. The language of wrongness, "should" and "have to" is perfectly suited for this purpose: the more people are trained to think in terms of moralistic judgments that imply wrongness and badness, the more they are being trained to look outside themselves-to look to authorities-for the definition of what constitutes right, wrong, and good and bad.

There is so much to unpack in that quote as we begin to imagine the deeply embedded, tacit ways-the guts of the Lower Left Quadrant- we operate in relation to ourselves and each other.

Last month we considered some key quotes from Rogers' On Becoming a Person. Rogers sees moving away from: shoulds, meeting others' expectations, and pleasing others to moving towards being a process of fluidity, of changing, the process of potentialities being born, a process of becoming.

Rogers suggest a continuum from fixity to change, from rigid structure to flow, from stasis to process which imply and openness to experience by living in an open, friendly, and close relationship to his own experiences by coming to realize that his own inner reactions and experiences, the messages of his senses and viscera are friendly. Rogers sees a movement towards acceptance of others and towards a trust in self as one develops more trust in the processes going on in oneself.

We can now see Rogers is implying a move from personality/ego back to Essence. Rosenberg is saying some of those same things. It is no coincidence, as he was in contact with Rogers as he was doing his PhD studies at UW-Madison where Rogers was in the Clinical Psychology faculty.

As I was reflecting on my new class on Buddhism and NVC offered through NVC Academy via Zoom, I dug out a pamphlet of Rosenberg's "The Surprising Purpose of Anger" (2006). I'm sharing here some of Rosenberg's introductory thoughts to perhaps more concretely ground his initial quote on domination above.

NVC evolved out of an intense interest I have in two questions. First, I wanted to better understand what happens to human beings that leads some of us to behave violently and exploitatively. And secondly, I wanted to better understand what kind of education serves us in the attempt to remain compassionate-which I believe is our nature- even when others are behaving violently.

I've found in my exploration into these two questions that three factors are very important in understanding : 1) the language we have been educated to use 2) how we have been taught

to think and communicate 3) the specific strategies we learned to influence ourselves and others.

When Rosenberg mentions the language used, how to think and communicate, etc., he's not suggesting formal didactic instruction- but rather the subtle ways we are conditioned in the Lower Left Quadrant in my analysis. What we have not been taught is the crucial difference between the trigger of the anger and the cause of the anger. *Rosenberg explains, "this is very hard for many of us to keep straight: to not mix up the trigger, or stimulus, of our anger with the cause of our anger. The reason it is not easy for us is that we have been educated by people who use guilt as a primary form of trying to motivate us. When you want to use guilt as a way of manipulating people, you need to confuse them into thinking that the trigger is the cause of the feeling. In other words, if you want to use guilt with somebody, you need to communicate in a way that indicates that your pain is being caused simply by what they do. In other words, their behavior is not simply the stimulus of your feelings; it is the cause of your feelings. For instance, a partner may say, it makes me angry when you go out every night of the week. Or a parent may say to their child, you make me angry when you don't clean up your room".*

As we think of how we've heard of guilt and shame from our learnings from Brene Brown or even as I noted above regarding the Passions(Column 3) being enacted by guilt and shame, or how Rogers' On Becoming was a move away from shoulds, Rosenberg is identifying and naming a manipulation and a conditioned way of behavior we've had little conscious sense of that has stayed as the common modus operandi generation after generation by a type of oppression perpetrated in the relationship .

He further clarifies that anger isn't caused by the feeling but rather the story we tell ourselves about the other.. Going on, he says, *" If we are to manage anger in ways that are in harmony with principles of NVC, it is important for us to be conscious of this key distinction: I feel as I do because I am telling myself thoughts about the other person's actions that imply wrongness on their part. Such thoughts take the form of judgments such as, I think the person is selfish, I think the person is rude, or lazy, or manipulating people and they shouldn't do that. Such thoughts take either the form of direct judgment of others or indirect judgments expressed through such things as, I'm judging this person as thinking only they have something worth saying. In these later expressions it's implicit that we think what they are doing isn't right.. Now this is important , because if I think this other person is making me feel this way it's going to be hard for me not to imagining punishing them- the violent action..*

As I type this text from Rosenberg's pamphlet, I can't help but recall the definition of Mindfulness that we learned as we started Marturano's book-- "Mindfulness is awareness that arises through paying attention, on purpose, in the present moment, non-judgmentally. It's easy to say we should be mindful and non judgmental, Rosenberg is pointing to some **deep, deep** wiring that has us misunderstanding the causes of anger and the judgment out of our penchant for wanting to be right that makes it likely there will be challenging vs compassionate action towards the other.. I belabor this point in wanting to highlight that behaviors such as this attribution of anger and possible non compassionate actions are the product of tacit ways of acting from our lower left quadrant with **long standing-multi-**

generational roots in the dominator culture I think way more than any causation from our personal idiosyncrasies of woundedness.

One further important factor in dealing with our anger that can engender a compassionate rather than violent response to the formally perceived perpetrator of our anger is the newly taught realization that anger rather than a feeling to suppress is a healthy signal to an unmet need that if tapped into, named, and explained to the other has a good chance of being met. Rosenberg would posit this healthy signaling hasn't been stressed as back to dominator thinking, the oppressor wants to teach anger should be suppressed as then we learn to tolerate what is happening to us. Again, this isn't overt and is buried in generation after generation of tacitly learned behaviors in the lower left quadrant.

Let us recap some of the ideas so far. I've been contrasting Essence with Personality/Ego. It seems that Personality/Ego has a sense of what has been lost in this bigger unity with all being but has some ineffective ways in trying to come to wholeness. This is represented in Columns 3 & 4 of the Enneagram chart. It seems to be somewhat of the paradox of human existence; we seem to have a sense of what's right but we get in our own ways- the conundrum St. Paul points to when he ponders how can I not do the things I say I want to? Perhaps somewhat uniquely, linking Wilber's 4 Quadrants with Rosenberg's thinking on the Dominator Model, I'm speculating that a loss of essence could be coming from the social conditioning that we are unaware of that plays out in how power is used. These are the unspoken norms of culture that make up the Lower Left of the Quadrant Model. Although we intuit limits of hierarchy and power, we pretty much accept this is how the world works. There's talk today of different organizational structures that might change the number of bosses someone has but we don't tend to see the subtle impact of the language of shoulds, the use of guilt and shame, the failure of unpacking the signals of anger that maintain a culture of domination.

So you might ask, why am I overcomplicating this? Recall for almost 30 years I've labored with quality guru W. Edwards Deming's ideas. One key idea was a system can't understand itself. Buddhism names the biggest poison as Delusion in blocking enlightenment which I see as the same as Essence. I think much of our Delusions ensue from not understanding what's happening in this Lower Left Quadrant and this insight can help a system own a view of what is going on that can bring more harmony. In our regard, perhaps this system is the City of Winona. Further, the quality movement chided to get to root causes. I think there are many solutions being offered in mindfulness and compassion today that can have salutatory impacts but aren't addressing the key barrier which is that lack of insight into delusion.

Let me give a Winona example. We've done a good thing in hosting the Winona Dakota Homecoming for over a decade now. I think as a Caucasian I've felt guilt about our forced starvation and land swindling. As I reflect on this from the 4 quadrant model, it is the lower right policies, actions, and practices that have been perpetrated on our Dakota Brothers and Sisters. Looking at it from the Lower Left, it seems our religious bans in practicing native spirituality perhaps moved native people from something very close to living in Essence. **Arrien's in her 4 Fold Way described indigenous people's behavior:** Show Up(chose to be present), Pay Attention to What Has Heart and Meaning, Tell the Truth Without Blame or Judgment, Be Open to Outcome(not attached). The Dakota have an

expression -Mitakuye oyasin- all my relations which reveals a keen sense of the blight Einstein names- A human being is a part of the whole called by us universe, a part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest-a kind of optical delusion of his consciousness. We shattered this normative behavior of the Dakota with no sense of wiping out this deep Essence .

I was reflecting today on my early Native American awareness. My father was a tradesman doing custom canvas work and a few customers were Wisconsin Dells area Ho-Chunk. I remember learning there were a few good ones but they were mostly drunks. What a judgment from a Lutheran School Board president who ultimately died of liver failure!! And what a subtle way that the judging behavior was taught to me not only about Ho-Chunk out of his need to be right and better .

In more reflecting-, I think why I feel so strongly about living out of the new covenant paralleling Rogers On Becoming vs the old covenant is that much of my life has been a recovery from doing well in the exterior Upper and Lower Right – a type of literalism that hasn't had the imagination of Essence. I've remembered struggling with what Tillich meant by the ground of being with never a clue it could have been connected to Mitakuye oyasin- all my relations and the Essence undergirding Native Spirituality which is squarely situated in the Left quadrants. I think the head has a heart but it is driven by rules –the old covenant. My spiritual director last night was counseling , your path Randy is finding your natural heart

There is conversation and activity around Winona being a mindful, compassionate community. Last month at Thrive, we mentioned the April 1st Event on Creating a Compassionate Community that had good attendance, energy and learnings. I saw a link this morning by Jen Christensen of CNN. *Want to be happy and successful? Are you seeking deeper connections with friends or looking for more friends? Want to relate better to your co-workers? Try a little compassion.* I'm not diminishing just saying in long run for success we need deeper approaching.

Perhaps another family story. My twin sister, Sandy, is sharing information on an event she's involved with in Scottsdale, AZ becoming a Golden Rule City which got me recollecting some writing I shared with you earlier this week from 2006- in the summer before Thrive meetings started. I pondered if we should take the second half of the Golden Rule more seriously- as you would have them do unto you. I was clued to some of that different thinking from Marshall Rosenberg. He suggests similar to some of the above commentary that we're trained to think in terms of moralistic judgments that imply wrongness or badness and we trained to look outside of ourselves and look for authorities to define what constitutes right, wrong, good, bad. We develop critical self concepts that prevent us from seeing the beauty in ourselves, we lose connection with the divine energy that is our source. So Rosenberg believes if we can break free from this dominator way of thinking, talking, acting, judging; we can engender compassion which he describes as the flow between myself and others based on a mutual giving from the heart. Once we focus on what is observed, felt, and needed rather than diagnosing or judging, we discover the depth of our compassion. It's a gift when you reveal yourself nakedly, honestly, at any given moment, for no other purpose than to reveal what is alive in you. Not to blame, criticize or punish. Just, here I am, and he is what I'd like. This is my vulnerability at the moment. This is a way of manifesting love. This is the Judeo Christian love your neighbor as yourself and judge not lest you be judged. And I might add somewhat like Column 1 &2.

I summed up this short 2006 draft with the following two sentences. I'm beginning to see compassionate giving is much more about a presence and empathic connection in a non judgmental way to the other or to myself. I'm not a fixer of others' problems or dispenser of advice but rather an honoring presence.

This is drawing us back to the Lower Left vs Lower Right distinction. We can have a Golden "Rule" - a thing we agree to that we "should" follow as a product of our Lower Right-policy/practices but if we don't see the subtlety of the dominator language and behavior that brings the judge center stage to ourselves and others it's hard to walk our talk.(this is lower left awareness). I'm convinced this unconscious judging capacity has to be at the heart of many of the "-ism" challenges we face in society and locally today..

So back to my spiritual director's suggestion to find the path of heart-what does that mean? Last month in Finding The Space to Lead - Chapter 13 Janice Marturano drew us to consider self compassion in two key quotes.

Cultivating compassion begins with self compassion. When we engage in self compassion, we are willing to make room in our lives to see our suffering and to offer ourselves some kindness. I have had the great privilege of working with wonderful people in all sectors of our society. They were leaders working incredibly hard with interminable lists of obligations and responsibilities, and they generally put themselves at the bottom of the list. We don't think we need compassion. It may even feel selfish or indulgent. Everyone needs compassion, though, whether it is obvious to a passerby or not - unlike other qualities associated with the best of humanity, such as love and happiness, compassion cannot truly be offered to others until we first offer it to ourselves. It is an integral part of knowing ourselves more deeply an opening our hearts more fully. P 40

Not surprisingly, noticing our own suffering is the starting place for training ourselves to cultivate compassion. We are generally not very good at acknowledging the difficulties in our lives, but quite good at denying and ignoring those parts of our lives that are painful. Marturano notes the reluctance of MBA students to admit to others a failure difficulty in their lives suggesting that success is a great place to hide and generalizes this penchant to most leaders. P 150

So all this writing and the answer is self compassion. But it's not so easy. Recall all my great insights(head work Randy) back in 2006 on the Golden Rule and doing unto me(self compassion). Then I had another brush with the topic becoming enamored with Kristin Neff's book and work on Self Compassion in 2011. I've read it all; but failed to do the inner work.

On Page 2, I shared again the quote of Michael Quinn Patton reflecting the human condition. This defended self is only growing stronger in this last decade's phenomena of social media news that allows us to select self reinforcing feeds that perpetuate our "rightness" and promote more and more the polarization that is epidemic. Perhaps a more granular look at the human condition is revealed in Columns 3 & 4 of the Enneagram Chart. I might note that Column 3 is very parallel the Seven Cardinal Sins noted in early Christianity. The columns also have a strong relationship to the 3 Poisons of Buddhism-Greed,Hatred and Delusion. I think self compassion is appreciating these motives in misdirected ways are calling us back to Column 1. Robert Gonzales, one of the fine extenders of Rosenberg's NVC

work, talks of ways forward talks of examining from self compassion our emotionally traumatic wounding that creates seemingly unmovable defensive structures that keep us in reactive states. In this profound empathic approach to pain, suffering, and defensive structures there is an unconditional acceptance of what is. In this self compassion there is no push to change, just accept who are. He concludes a talk I listened to by saying, "I can't heal and transform myself. I can only create the space that allows that space to relax; that's where transformation happens. I don't love, love appears in that space of compassion whether it's for me or someone else." I think this challenging inner work relates to the Hero's Journey and staying with The Dark Night of the Soul.

A central idea in NVC is the beauty of needs; they hold kernels for our transformation. Again, in this inner work of touching into the motives of these needs we see something that can lead to healing. From Column 4 of the Enneagram Chart the following needs were extracted from each of the 9 rows:

- #1 a need for perfection
- #2 feeling lousy unless have others' accolades so need for accolades..
- #3 obsessed with doing what makes feel worthwhile
- #4 a need to fantasize to fuel feelings that hide true reality
- #5 need for more and more so hoard knowledge and power to build self up
- #6 a need for security- so have no doubts
- #7 a need to plan out so can fill mind with exciting future
- #8 a need for vengeance-fight for justice; but often for retribution
- #9 a need to avoid contact with interior.. and need to idolize others to create feelings of wholeness.

How do we not despair, holding ourselves in self compassion as we transform needs to the return to Essence in Column 1?

For me- in this solo trek, since I started meditating, in 2011, some things have shifted. I think some self compassion is built, in coming back to the breath over and over non judgmentally instead of spewing an internal condemnation or chiding to get it right next time. I have slowed the racing monkey mind and have not been as reactive. I seem to be getting glimpses of stories ingested that seem to guide my behavior- growing up in a small factory I've been driven by productivity and efficiency. Recently, I returned to focusing and reconnected to gently listening and welcoming parts of me and am trying to trust, what Rogers noted, that the messages of my senses and viscera are friendly and to be trusted. But this is a huge edge for me.

In wrapping up, I'd return us to the personal and organizational transformation – I think from the quadrant model the two key areas here are the upper left and lower left- the interior domains.

Something this week called me back to Toward A Global Spirituality -- by Pat and Gerry Mische- which was authored in their year of residency at the College of St. Teresa in 1982. My regret, being on the CST faculty then, is that I wasn't mature enough to appreciate what they were getting at.

I want to share two sets of quotes as we think of compassion:

Paradoxically, the more deeply inward we go and the more we live in deep awareness of our own separate center and source, the more universal we become; the more we grow in awareness and communion with all peoples. The joys and sufferings of the world's peoples are our joys and sufferings. We are part of one humanity. P 1

The work of psychologist Abraham Maslow provides a helpful image of what it means to become fully human. It also illuminates what it would mean to become a true world community. In Maslow's vision, the two are inseparable and essential to one another.

Maslow describes human potentialities in terms of inherent human needs and capacities that include Basic needs(think of his hierarchy) and also Meta or Being needs or values. Maslow's list of Being needs or values includes some 40 attributes such as Justice, Peace, Love, Unity, Beauty, Truth, Goodness, Simplicity, Joy, Playfulness These are not abstract ideals remote from human possibility. They are part of the ground of our being; without them we feel incomplete, deprived, not fully human.

These Being needs are also the words which, through the centuries of spiritual search, people in different cultures have used to describe God, the Buddha nature, the Christ nature, Atman, the Divine. In its essence, the human search for completeness, for becoming fully human, is the search for the indwelling God in us, and for becoming more God like. The Being needs or values pull us forward in search of their realization....

Maslow observed that the instinct to become fully human is not strong.Maslow felt that the great tragedy of human existence was that so many finished their lives without realizing their full potential. He felt that the actualization of the highest human potentials is possible—on a mass basis—only under good conditions; that we need a good society in which to grow. .. Only through self transcendence, through responding to issues larger than self do we become fully human. P.10

It's quite amazing that was written 35 years ago. Going back to organizational and personal transformation – the perennial question the Winona Quality Council, Maslow certainly names their simultaneity. Maslow's Being needs have great congruence with Columns 1 & 2 of the Enneagram and NVC's Beauty of Needs. Perhaps we've held such little aspiration for what we can become and its grounding for the compassionate community .

I recalled a final section authored in the challenge I put to Thrivers in Dec 2006, In Upping the Ante --

We know that paradoxically community is central to this hard inner journey. Parker Palmer calls it "being alone together," a space that welcomes our inwardness even as it connects us to the gifts and challenges of community, and to the larger world. This sense of community is grounded in relationships that according to Palmer, "combine unconditional love, or regard, with hopeful expectancy, creating a space that both safeguards and encourages the inner journey. In such a space, we are freed to hear our own truth, touch what brings us joy, become self-critical about our faults, and take risky steps toward change—knowing that we will be accepted no matter what the outcome."

What seems different 11 years later, is that our work in Thrive over the last 5 years has given us such better envisioning capacity.. Finding A Space to Lead gives us ways of personally doing this inner journey.

Organizationally, Reinventing Organizations gives a blue print for what this Column 1 , non dual, 2nd tier world can look like and the postures and predispositions transcending the egoic that leadership displays in creating the norms of lower left that are congruent in supporting this 2nd tier living.. Kegan's An Everybody Culture: Deliberately Developmental Organizations even more clearly describes real organizations that are supporting all co-workers embracing a living truth with such a benefit for healthy functioning that differ so much from operating that limits our potentials . . . *In an ordinary organization, most people are doing a second job no one is paying them for. In businesses large and small, in government agencies, schools, hospitals, in for-profit and nonprofits, and in any country in the world, **Most people are spending time and energy covering up their weaknesses, managing other people's impressions of them, showing themselves to their best advantage, playing politics, hiding their inadequacies, fighting their uncertainties, hiding their limitations.** Hiding. We regard this as the simple biggest issue of loss of resources that organizations suffer every day.*

We know a lot more pieces- how can they be applied in our personal lives and the life of our community? Does Column #1 imply a more process approach to life ; does it allow us to name concretely a paradoxically more fluid way of being(similar to Rogers On Becoming)? What difference does this inner work and views of reality have for community thriving, being co-creating, visionary and inclusive? Can we soften into a less wants to be right posture that takes down defenses? What does this have to do with a more mutable sense of "I"? Do these new images give us more sense of possibility in dealing with challenges and issues and can we see a peaceful, contented benefit from pursuing - for Winona to be a Still, Alive City?

I'll look forward to a thoughtful interchange from 11-1 pm Monday and hopefully as we go forward. Randy Schenkat

<p>Holy Idea-(essence ways of knowing –see unity of being- arise in clear,quiet mind when person awake)</p>	<p>Virtue (natural expression of awakened heart)</p>	<p>Passion(emotional response by loss of contact which causes shame, hurt, grief- so ego comes up with way to deal with)</p>	<p>←9 ways lose center & forget connection to divine EgoFixation(way delude self about reality)</p>
<p>E1-Holy perfection-present moment always perfect(inherent rightness) -feel divine plan unfolding as should;even past acts ie dinosaurs according to plan -don't ignore suffering; respond compassionately -can't know big picture(grand plan) because our limited view</p>	<p>Serenity-when awake will accept reality as is- called to action helping others in need but do in compassionate spirit- so more effective in world - don't feel separate, or comparatively better or worse than other- such evaluation meaningless -not only accepting of others, but self too – comfortable with feelings a body -allow energies of life to flow through & not resist/control -flow feeling calm & balanced</p>	<p>Anger(but not present to- simmering feeling-even self control can't keep at bay(so bound to have negative impact on relationships Feel that reality not way should be -don't see self as angry;rather under control&striving to get things right.</p>	<p>Resentment(judging) -vague sense of perfection- resent cut off from that feeling -wonder why is everything messed up as doesn't have to be this way? -so ego wants to recreate this sense of perfection.. – but when fails to find perfection, resentful of self and angry at own apparent imperfection- thus sustaining anger & resentment in cycle.</p>
<p>E2 Holy Will, Freedom -don't need personal effort to make good things happen (goodness can flower without me) -in dualism, ego thinks making things happen ; we're agents -reality is everything in God's hands - so identity (Beingness) not dependent on helping beyond compulsive need of ego to be good -sense of freedom and exhilaration and openness when see part of unfolding</p>	<p>Humility-when in true nature-don't need others RX -not self disparaging and taking satisfaction in work or relationships– not forced humble -when present, issues of identity and self worth don't arise -can love others without expectation of appreciation & self congrats(don't keep score)</p>	<p>Pride Vainglory- pride in one's own goodness- not tendency to be kind or good but compulsion to call attention to- want to be admired, repaid, praised for being humble -can't admit own hurting or need but terrified will break down and others will see sadness- don't allow to see own pain or beauty of needs -denial of contact with loss of essence & qualities of real love..</p>	<p>Flattery(ingratiation) - ego tries to make good things happen -flatter others to get appreciation in return -can't feel good about self unless get others accolades -do good for others to get their praise -preoccupied(find nice things to say or do so can feel good about self while convincing self of own loving goodness that others confirm -meet others' need to fulfill own needs</p>
<p>E3 Holy Law/Hope -correct false perception that ego's doing something -one complete, total reality in each moment- a oneness -reality is dynamic, unfolding (emergence) -no independent doing as everything is happening together - one creative dance -universe is benign, developing, and optimizing</p>	<p>Truthful(Authentic) If untruthful, detach from true nature Our heart's desire(most important thing in life be ourselves deeply&completely) -realize no accomplishments gain this -see no reason for deception when feel profound connection -liberated from roles as don't need value from achievement and experience depth of</p>	<p>Deceit(Vanity) -so common in our culture -not lying rather inauthentic -how seldom we express what feel, think- need to be connected to hearts which can't if in ego's trance -tend to behave in conformist ways in adjusting to prof, personal, social demands so lose touch with true nature. -we become a particular</p>	<p>Vanity(Deceit) Invest energies in making persona to compensate for loss of essence. Keep trying to make ego feel real and valuable- really caught up in and see any inner work as threatening and waste of time -obsessed with doing what makes feel worthwhile: career, goals, prestigious schools, etc - become lost in these roles</p>

<p>-so rest in Holy Hope without endless agendas - we sense God is doing a good job</p>	<p>heart -able to be(identity based on direct experience in moment) -true being allows to love others simply & genuinely -own preciousness see in all</p>	<p>self image and must deceive ourselves about who are and what want (learn to develop the image and perfect the package)- identify with performance and don't know what want in life. -want others to applaud and support this false self</p>	
<p>E4 Holy Origin- cut off from ground so need constant RX - ego maintains identity -slow down and see source -can't do/achieve things but see we're not separate(self is aspect of this creative flow) -recognize true identity and feel exquisite delight.</p>	<p>Equanimity(emotional Balance) -in presence, feel expansive & open in heart -not swept away in emotions (not storm tossed by feelings) -grounds our soul's capacity to be transformed by life's events -soul can transform even negative to positives</p>	<p>Envy-something's missing in us- compare; others have better. – they're more alive and not possible for us -have a sense of inner lack -make lifestyle of suffering& construct identity and make up stories. Alienates from life /others -storminess & reactivity</p>	<p>Melancholy(fantasizing)- use imagination to fuel feelings & so obscures reality & true nature. -inner commentary on one's flaws and how let down others –so feel like - so self conscious and cut off from identity</p>
<p>E5 Holy Omniscience, Transparency -direct apprehension of knowingness. -essence experiences reality thru our organism(sensory) -universe knows itself thru us -clarified mind sees thru boundaries-everything distinguishable yet oneness -see underlying depths of reality - we feel transparent</p>	<p>Non attachment-no hint of rejection(radical acceptance of reality) - don't cling;abide in nature -don't need mind's endless activity -at one-everything touches and transforms but we don't have to attach identity to anything -profound compassion for all; see compassionate nature -to understand all =forgive all</p>	<p>Avarice≠greed rather small, tiny, helpless in vastness -universe rejected us, find way to do with our wits -inner impoverishment-clutch little we have as afraid of losing- no nourishment so it hoards so it can f in universe -collector mentality (more and more knowledge, books so hope can go into world with confidence)</p>	<p>Stinginess(Retention) Hoard knowledge & power to build self up -in identifying with mind this way, detached from being and connection to universe - need more and more so frightening to give of self; not even enough for me -no amount of hoarding, studying, learning can ready to deal with life</p>
<p>E6 Holy Faith -not beliefs rather recognize the actual support of presence and being -realize our essence(true nature) can't be lost -we don't have to make support happen; it's there -faith in inherent goodness of life and universe so inner freedom</p>	<p>Courage-absence of fear not defying it or toughen up -arise in heart when deeply grounded in moment -when abide in true nature, inner strength naturally arises -draws on strength & will so felt held up so can accept not knowing embedded in Divine</p>	<p>Fear(anxiety) –a feeling of unsupported without inner guidance so don't know how to go ahead -Sense of imagined future and not knowing(reality) ; we can plan but can be undone -often just things that might happen.–how make predictable</p>	<p>Cowardice(worrying)- failure in our confidence to know & receive inner guidance- self doubt. – hedge bets to create social security. 2nd guess & undercut decisions - always doubting self</p>
<p>E7 Holy Wisdom-divine plan unfolding perfectly, Work- consciously participating in miraculous unfolding that is holy& satisfying , Plan-</p>	<p>Sobriety-when abide in true nature, feel awake, sober- this' bracing- see world exquisite -different feeling than glutton's giddiness-things</p>	<p>Gluttony ≠ stuff rather all good exists outside of me -False sense of abund. & excit- ment that masks frustrations & we can fill up self emptiness</p>	<p>Planning(anticipation)- tend to fill mind with exciting future projects & ego makes optimal -don't trust needs met; so continually scheme and</p>

<p>know our soul's part of so joyous -ego's desire to steer reality seen through. -Satisfaction not in any particular act but in quality of how participating -Pleasure in journey itself</p>	<p>wonderful - not swept away, fully here -much less anticipated from experience -brings a sense of gratitude for everything have-life is gift & filled with joy</p>	<p>-fear won't get what need to make happy/secure -excess is way of life; can't distinguish wants & needs so more fillup,less find happiness</p>	<p>miss treasures here.. -always looking forward to next moment filling schedules -looking for mysterious, exotic, but afraid will miss. (and while waiting for it do miss the here and now)</p>
<p>E8 Holy Truth- all is one- everything part of one unfathomable reality that collectively is truth. Non conceptual.. we feel truth in our very cells.. all alienation, fear, desire ends This knowledge is liberation and a profound inner peace comes.</p>	<p>Innocence—being fully, deeply human; responses completely sincere, direct, heartfelt. -unselfconscious as feel profound communion with natural world. awakens a largeness of heart that allows to feel compassionate/ benevolent towards self, others, world magnanimous. Gentle, forbearance, mercy</p>	<p>Lust(forcefulness)≠ sexual rather addicted to intensity as give sense of aliveness; like getting worked up feel strong -don't like luke warm more insecure greater the need for intensity, control -blocked from relaxation -use force discussion≠dialogue -not open to natural vitality U.. -want to dominate environment and people(power over) but quite out of control, irony -the objects of lust(+/-=) control us</p>	<p>Vengeance(objectification) Like 4, sense something missing- but react rather than understand depth of loss -angry, rejected by God for crime not committed -subconsciously world against & see everything as struggle so nothing will be easy -fight for justice(but often seek retribution) – very popular in our culture-myth of redemptive violence and news rooms</p>
<p>E9 Holy Love- all one and ultimately beneficial/supportive -all made from Divine love -relax ego activity and trust Being to support us -ego mind can't fathom we could be loved by Divine and actually made of love. – by being grounded in can move through lives in deep compassion, nobility & unshakeable peace -action – as love has dynamic affect on souls- what transforms life more powerfully than love-separateness dissolves.</p>	<p>Action-≠physical but rather embrace dynamism of reality - affected& transformed constantly (not cushy stasis) but surrendering familiar identity constantly to dynamism of true nature. -awake to seeing self reshaped every moment. -so participate dynamically in life— moved to help others achieve -create healing/harmonious environment for self/others -capacity to live fully and dynamically</p>	<p>Sloth(disengagement)≠ lazy -resistance to being deeply affected or engaged in life -give little attention to own development -go to sleep to one's life, not arise as independent person or take rightful place in things(hope things will flow around them) -tend to ignore issues; avoid anything that rocks inner tranquility but takes energy to resist so lack energy to be self aware -fantasize about unity, but too off to do inner work to gain -not in contact with deficiency</p>	<p>Indolence(daydreaming) -avoid deep contact with our interior – can know about outer reality -if present, without content so don't have meaningful awareness of others -lost & centerless but withdraw in to safety of our imaginations-adopt comforting philosophy or idolize others or create feelings of wholeness -disengage attention from our core - dissociate, check out mentally-cautious- don't engage – conflict with other – surface friendly but don't want to change</p>

Last month, Fr. Richard Rohr challenged us to a new type of consciousness – what he terms non dual consciousness. This is a re-wiring of the brain which has been conditioned to see things in black and whites, either -ors ;what Rohr calls dualistic thinking. Our states of consciousness give us different views of reality. Recall earlier in Thrive we had played with the idea- is it seeing is believing? or believing in seeing? The latter, fits with my statement, our states of consciousness give us different views of reality.

What would reality be like if we could rewire our brains to operate in non dual consciousness? This has been a question puzzling me and I would like to offer some insights that I gleaned from a book by Hudson and Riso entitled "Understanding the Enneagram".

World religions have all strived for us to become awake. This means operating from this non dual consciousness. There is a divine plan unfolding as it should. However, we cannot know the big picture from our limited view. This is a challenge to the relatively simple cause and effect reasoning that at a current common sense level guides so much of our thinking and decision making. Some of the research in the "New Sciences" is helping us appreciate the complexity of interacting causes and conditions that govern reality. This does not exempt us from dealing compassionately with the suffering manifest in world today'

Paradoxically , we don't need personal effort to make good things happen as goodness can flower without us. In dualism, the ego thinks it is making things happen, while in non dual consciousness reality is in a Higher Power's hands. So our identity is not dependent on helping and we can be beyond the ego's compulsive need to appear good. When we see we are part of the unfolding, there is a sense of freedom and exhilaration and openness.

So reality is dynamic and unfolding. This is like the concept of emergence that we've seen in Theory U and Holacracy. There is no independent doing as everything is happening together in one creative dance; this is that complexity of interacting causes and conditions. This universe is benign, developing, and optimizing, and it knows itself through us as we are doing our parts as active co-creators in what Christians term the Body of Christ.

The ego is cut off from the ground of this non dual consciousness so it is in need of constant reinforcement while in non dual consciousness we understand we can't do or achieve things but see we are not separate as the self is a part of this creative flow. I imagine this being somewhat like the paragraph on Integrated Decision Making in Holacracy we read last month on how action happens beyond the ego.

In this non dual consciousness , there is a direct apprehension of knowingness as reality is experienced through our organism. This seems to contrast the head dominator knowing that Out of Our Heads cautioned us of. The clarified mind sees through boundaries (those features that set up dualities). Things are distinguishable while there is a sense of oneness underlying the depths of reality.

Faith not beliefs recognizes the actual support of presence and realizing our essence or true nature. There is an inherent faith in the goodness of life and the universe which brings an inner freedom.

We are consciously participating in this miraculous unfolding so we know our soul's part and are joyous. Satisfaction doesn't come from any particular act, but in the quality of how we participate as there is pleasure in the journey itself.

All is one; everything is part of one unfathomable reality that is collectively true. Relating back to organism knowing, this truth is non-conceptual but we feel it in our very cells and all alienation , fear, desire ends .

Finally, in the reality of non dual consciousness, it is made from Divine love. The egoic mind can't fathom we could be loved by the Divine and actually made of love. In non dual consciousness the ego activity relaxes and there is a trust in being that supports us. By being grounded in this presence, we can move through life in deep compassion, nobility, and unshakeable peace.

Last month we looked at some of the dimension of reality from the perspective of non dual consciousness. This begs the question, what type of a person would we be, what type of qualities would we exhibit if we lived in this world? The Hudson and Riso book that informed our view of the reality of non dual consciousness, had another take on words that we usually associate with human virtues. The ways they describe: serenity, humility, equanimity, courage, sobriety, innocence along with other virtues are different than ways I've learned of virtues.

In general the virtues seem to manifest, when we are in our true nature which is non dual consciousness.

Serenity comes from awakesness and accepting reality as it is. We allow the energies of life to flow through us, and we don't resist or try to control. From the flow feeling comes a sense of calmness and balance where we don't feel separate or comparatively better or worse than others and such evaluation is meaningless.

Humility doesn't need others' reinforcement. We can take satisfaction in our work and relationships but don't need to be self disparaging or forced humble. When in presence, issues of identity and self worth don't arise. When in humility, we can love others without expectations of appreciation or self congratulations; we're not into keeping score.

Truthfulness(Authenticity) is our heart's desire and most important thing in life. It is being ourselves deeply and completely. We realize that no accomplishments gain this sense and see no reason for deception when this profound connection is felt. We are liberated from roles as we don't need value from achievement. We are able to be which is based on direct experience in the moment. Our own preciousness is seen in all so this true being loves others simply and genuinely.

Equanimity is emotional balance not being swept away by emotions into reactivity. In presence, we feel expansive and open in heart and this grounds our soul's capacity to be transformed by life events whether positive or negative.

Non Attachment is both non clinging and no hint of rejection(a radical acceptance of reality). We are at one with everything, but we don't have to attach our identity to anything. There is a profound compassion for all based on seeing a deep compassionate nature in all. To understand all is to forgive all.

Courage is not a toughening up or defying. Rather it arises when the heart is deeply grounded in the moment and an inner strength naturally arises. It draws on strength and will that is so felt that it can accept not knowing.

Sobriety is a bracing feeling of aliveness which sees the world exquisitely. This is different than a glutton's giddiness in acquiring. Things seem wonderful but we not swept away. Rather we are fully present. Much less is anticipated from experience, and there is a sense of gratitude for everything one has. Life is seen as a gift and filled with joy.

Innocence is being fully, and deeply human so that responses are completely sincere, direct, and heartfelt. There is a degree of unselfconsciousness as we feel a profound communion with the natural world that awakens a largeness of heart that allows us to feel compassionate/benevolent towards our selves, others, and the world. We have a magnanimous sense being gentle, forbearing, and merciful in the world.

Action isn't the usual thought of working for physical change. Rather it embraces the dynamism of reality by us being affected and transformed constantly by surrendering our familiar identities to our dynamic true natures. So we are awake to seeing ourselves reshaped in every moment. So in participating dynamically in life, we are moved to help others achieve this too. We create a healing and harmonious environment for ourselves and others.

The More Beautiful World Our Hearts Know is Possible Charles Eisenstein.

The crux of dizzying social, economic, political, and environmental problems, says Eisenstein (Sacred Economics), is the underlying-and largely unexamined-"normal" worldview and story that programs human responses; he calls it the "Story of Separation." The good news is that simultaneously a new story is emerging, the Story of Interbeing, a "story of the world that we really care about" This book is a guide through this time of transition between stories: "Internally, it [the transition] is nothing less than a transformation in the experience of being alive. Externally is it nothing less than a transformation of humanity's role on planet Earth." Eisenstein brilliantly deconstructs the old story and simultaneously weaves an ambitious and empowering narrative of the new story, relating real life stories that demonstrate the best way to interrupt the story of separation: give someone an experience of non-separation. This is a revolutionary and interactive book-in the sense that it inspires the reader to think out of the ordinary. Eisenstein will be noted in antiquity as one of the seminal and pioneering storytellers of this new world. (Nov.)

Chpt Attention

Let me offer you an example from my own inner monologue that illustrates non-doing as an active principle. I dropped off my car one morning for state inspection and, rather than ask my then-pregnant wife Stella to wake up early to pick me up, walked the five or six miles home. Now let me be clear that this was no hardship at all— I love walking, I was wearing comfortable shoes, and the weather was cold but clear. But as I walked, I started thinking, "Gee, this is taking a long time. I wonder how I can milk this. I know, when I get home I'll make a little show of being more tired and hungry than I am so

that Stella thinks I underwent a hardship for her sake. Then she'll be extra nice to me."

That seemed a bit obvious, so I came up with a better idea. "I can put on a brave face and say I'm not tired or hungry, but subtly signal that I am. Then I will get credit not only for having made a sacrifice for her, but also for valiantly trying to keep it secret."

Recognizing both of these plans as habits of separation (scarcity of love, needing to manipulate and control, exercising psychological force against an "other" who would otherwise just look out for herself), I decided not to implement them. That was when Plan C arose. I would keep my tiredness secret for real. I would bear it in silence and not indulge in puerile machinations. But wait, that's no good: I'd be acting the part of the martyr, still a habit of separation because it valorizes struggle and cuts me off both from Stella and from gratitude. On to Plan D: I would be someone who has gotten past all that. Then I would be able to approve of myself and— would I smugly look down on others who still do such things? No!— I would tolerantly, nonjudgmentally allow others their own journey.

Unfortunately, I quickly realized that that too was coming from Separation. Why am I so anxious to prove myself good, to meet some standard of virtue? That comes from a kind of scarcity too. In Reunion, love and acceptance of self is natural, a default state. Even positive self-judgment is still judgment; it is conditional approval.

That led to Plan E. I would use this opportunity to take a sober inventory of my habits of separation and put them behind me. I would be someone who is seriously working on himself, someone who has no time for self-pity, self-praise, judgment, or any other frivolity that would impede the important work at hand. Oops. Here I am constructing a pretty self-image that I can like. More separation.

Maybe as a last-ditch plan I could feel ashamed of myself for all of these plans, and therefore earn absolution because at least I feel disgusted with myself. Actually I didn't consider that one, but you are welcome to try it if you like.

Such sequences of realizations are, I am told, common among meditators, who will then marvel at how sneaky the ego is in trying to get something for itself. Hey, I have an idea. Having gotten past fighting the ego or being disgusted with it, we can at least shake our heads in rueful bemusement, as if in humility at the enormous task before us about which we have no pretenses. That would be mature, wouldn't it?

All of these plans went through my mind in about fifteen seconds. I ended up implementing none of them. (Well, maybe a bit of Plan A— you'll have to ask Stella.) It wasn't because I came up with a Plan F though, to not implement any of them. I simply didn't implement them. It wasn't a choice at all in the usual sense.

One of the more subtle habits of the old story is the goal-oriented attempt to seek self-improvement by carrying out a plan. We might unconsciously apply that technique even toward the goal of leaving behind the habits of the old story, but if we do, we

will continue reenacting it on a subtle level. Reading over my account above, I see that my description implies that I rejected each plan because it represented a habit of separation, but that is misleading. It isn't as if I go through my day vigilantly parsing my motivations to make sure I winnow out anything coming from separation. Rather, I note their association with separation in order to help clarify how each choice feels and where it is coming from.

Do I then base my choice on that? No! It is almost accurate to say, "I make my choices based on what feels good," but not quite. That makes it look like I am advancing a principle about choice-making: choose what feels good. I have advocated such a principle in earlier books, because of the way it breaks down the habit of self-rejection by embracing pleasure as an ally. Nonetheless, it still implies that the way to choose is to consciously weigh two alternatives, evaluate which feels better, and then through an act of will choose that one.

What if we are fooling ourselves when we think we are making our choices according to one or another principle? What if the choices are really coming from somewhere else, and all the reasons we cite for the choice are actually rationalizations? In fact, there is a lot of social psychology research that demonstrates precisely this. Unconscious motives of social conformity, self-image, coherence with belief systems, validation of group norms and

worldviews, and so on demonstrably wield a far greater influence than most people suspect. 1

These findings conform to certain spiritual teachings about the "automaticity of man," which say that most (though not necessarily all) apparent choices are not really choices, but are the automatic result of choices made long ago. That does not mean that we should cease attempting to change ourselves or the world— as we shall see, it is quite the opposite— but it does suggest a very different approach to doing so.

So what do we do about it? What if you have habits of separation like mine and you want to change them? So many personal empowerment seminars conclude with some kind of declaration of the new you and affirmation of personal responsibility and choice, but over time many people find that the old habits are much stronger than they seemed at that moment of declaration. You might say, "I choose now and forever to respond with loving patience to my children" or "Who I am is courageous nonjudgment"; you might join a work group where you "hold each other accountable"; and when you find yourself doing the very things you forswore or living from old patterns, you feel deep chagrin or shame, and you resolve anew to hold to your word. And you do, for a while, and feel good about yourself. It really isn't so different from someone on a diet. Willpower, and all the techniques of the motivational arsenal, only work temporarily unless something fundamental has changed. When that fundamental thing has changed we might give ourselves and our willpower the

credit, but that is an illusion. We are used to giving the credit to force. That is what willpower encodes: a kind of psychological force to overcome an enemy: yourself.

Before I answer my question "What do we do about it?" I would like to explain why I think it is such an important question. I gave a rather petty example above: if I were in the habit of enacting Plan A, the result would be no worse than Charles Eisenstein having a rather infantile relationship to his wife. You probably know a lot of couples where the wife is a little bit too much like a mommy. Now don't you name names! Not exactly sexy, but not the end of the world either. But consider what it means for a healer, an activist, or anyone with high ideals to be unconsciously subject to petty ego motivations like those I described. Her activism would harbor a secret agenda. Her energy would be working at cross-purposes.

Whom do we serve? Do we truly serve the more beautiful world our hearts know is possible? Or is that just the banner under which we pursue our private agendas of approval-seeking, identity creation, self-approval, vanity, and self-justification? How much political discussion online is like a big game of "Look, I'm right! And they're wrong. How could they? How stupid. Aren't they awful? Aren't I good?" If our energy is divided, with the majority going toward selfish goals, then those are what we will achieve while nothing much else changes.

I want you to reread the last paragraph and see if you can do it from a story that does not generate any shame, indignation, or condemnation. It sounds like

I leveled an awful accusation by using words like approval-seeking, vanity, and self-justification. So let us recognize where the need for these things comes from. They are the responses of a wounded person, cut off from the intimate connections that form a robust identity, and conditioned through conditional acceptance and rejection at a tender age to adopt a deep-seated self-rejection that leaves him ever hungry for approval. All of the habits of separation are symptoms, and only secondarily causes, of our present condition.

A second reason this is such an important question is that what is true on the individual level is also true on the collective. Our civilization is stuck in patterns that we seem helpless to alter. One need only look at the stirring pronouncements of the 1992 Rio Summit to see that. Organizations and nations routinely pursue policies that only a small fraction of their members

support— or sometimes in the case of organizations, that no one supports. How is this possible? Certainly, part of the explanation has to do with the interests of the elites who wield financial and political power, but we must remember that this power comes ultimately from social agreements and not from the super powers of the rulers. Moreover, such things as global warming or the risk of thermonuclear war are not in the interest of the elites either. So we are back into the realm of self-deception. The question I am asking is “How can the body politic, the human species as a whole, change its destructive habits?” I investigate the question on the individual level, therefore, because it might have a metaphorical or more than metaphorical bearing on the collective level—

level— as one would expect in a universe where self and other, macrocosm and microcosm, part and whole mirror each other.

The reason that (in this particular instance— you don’t think I’d confess to you the times I have acted like a self-centered drama king now, do you?) I did not act from the habits of separation after my walk is not that I tried not to or chose not to. It is because of the attention I gave to the habits themselves and to the feelings underneath them. To give attention to a habit weakens its compulsion. To give attention to the condition underlying the habit robs it of its motivation. The feeling underlying all of my little plans was a kind of tender, helpless loneliness. I gave attention to these things without even having an agenda of stopping myself from acting on them. I trusted the power of attention to do its work. Maybe the result would be that I would adopt Plan A after all. I didn’t worry about that.

What would have happened if, instead, I had noticed my secret plan to milk some benefits out of my trek, and then resolved to stop myself at all costs? What would have happened if I’d threatened myself with punishment (guilt, shame, self-castigation, verbal abuse by my inner voice saying, “What’s wrong with you!”) and motivated myself with rewards (self-approval, telling myself I was mature, better than Uncle Bob, etc.)? I can tell you what would have happened. I would have withheld from Plan A or B in the obvious ways, but I would have done it nonetheless in a way that gave my own conscious mind plausible deniability. Because if my goal is simply to pass the muster of my own inner judge, then that judge and other parts of me will conspire to arrange a verdict of innocent. I need not elaborate on we humans’ capacity for self-deception. If the motive is self-approval, then self-approval we will get, even if it comes at the expense of everything beautiful.

That sounds alarming, doesn’t it? My purpose here is not to scare you into making a change. Maybe I would if I could, but this is not the kind of change one can be scared into making. I could scare you into trying, perhaps, but the result would be the same as in my scheme of reward and threat above. No, this is the kind of change that happens when it is time for it to happen.

The habits of separation not only succumb to attention; they also seek out the attention they need for their passing, when their time has come. One way they seek attention is by creating situations, which can be quite humiliating, in which they are noticed. Another way is that another person mirrors them: the things in someone else that provoke our judgment often are within us as well. The mirroring might not be direct— for example, someone’s constant anxiety about trivial things could mirror my own lack of attention to a big thing— but I have found there is usually something in me calling for attention through the triggering person. Another way a hidden habit reveals itself is through spiritual teachings or, especially, stories, which again hold a mirror up to our selves.

I am hoping that the stories and lists of habits of separation will bring some of you readers to a curious awareness of whichever of those habits resides within you. Please do not try to stop them by force. If you do try, it probably won’t work; you will only deceive yourself. Indeed, it would be a habit of separation to respond with shame, chagrin, and the desire to turn over a new leaf when you notice a habit of separation. We are not on a quest here to become better and better people. “Being good” is part of the old story. It reflects an internalized approval-seeking originating in modern parenting, schooling, and religion. The quest to be good is part of the war against the self and the war against nature that it reflects.

Here is another paradox: We become better people only when we give up the quest to become better people. That quest can achieve only the appearance of what it seeks. None are as capable of evil as the self-righteous. ² One amusing study showed participants packages of organic food or comfort food like brownies. Those shown the organic food displayed less empathy and made harsher moral judgments than those shown the comfort food. When you’re honest with yourself that you want that brownie as much as the next person, naturally you’ll be less judgmental. Studies like this are often interpreted so as to sound a call for humility. Unfortunately, humility is not something one can attain through hard work or an act of will. If we could, then we could also rightly take credit for our own humility. Be wary of those who strive for humility— usually what they achieve is a counterfeit of it that, in the end, fools no one but themselves. It might actually be more humble to be cheerfully immodest.

If you do notice the habit of self-righteousness, you know what to do: give it

attention. Give attention to any feelings of embarrassment or frustration, without intending to stop those feelings. Let the attention you give your habits and the underlying feelings be as gentle as you can make it: loving, forgiving, and peaceful. You can even thank the habit for having done its job for so long, knowing that it is in a late stage of its life span and will soon pass on. Now you may sometimes experience a very sudden and dramatic release of a habit. There is even a time for declarations and willpower. That would be when the unmistakable feeling arises strongly in you: “It is time for this to stop!” It is not an

anguished feeling of wishing it would stop; it is a clear, direct perception that comes with confidence and a kind of finality. If you are blessed with such a feeling, you can put down those cigarettes, or that habit of showing off, or that habit of getting in the last word, and never pick it up again. But please do not imagine that you are therefore made of stronger spiritual fiber than the next person. I take that back— go ahead and imagine it. And notice yourself imagining it. And give attention to all the other ways in which you lobby your inner judge to render a verdict of “good girl” or “good boy,” because this is one of the most damaging habits of separation there is.

You may be noticing that my answer to the question “What do we do about it?” is a bit paradoxical. Almost everything we put into the category of “doing” is itself a habit of separation, usually one of self-struggle, or otherwise drawing on some form of judgment. Really, the answer is “You are already doing something about it.” This is hard for the mind of separation to grasp. It sounds

like I am telling you to do nothing. And there is a time to do nothing, but sooner or later, from nothing doing comes, a natural impulse backed by one’s full unconflicted energy. For some of you, I hope, reading this book has set a process in motion, or accelerated a process that began long ago. You will find yourself doing things and not doing things that were invisible to you before, or that seemed beyond your power.

When people ask me at talks for something practical, something to do, I sometimes feel as if they are asking me to insult them. It would be like a smoker asking, “What should I do about my smoking habit that is killing me?” hoping for me to say, “Stop smoking. You’re going to have to try harder.” We are no longer at a time when people don’t know what the problems are. That was the 1970s. Few people knew about global environmental threats then. We are also no longer at a time when people don’t know what the solutions are. That was the 1980s or ‘90s. Today the solutions are legion, on every level from the personal to the global, yet on every level, we are not enacting them. And we are helpless to enact them through the means we are used to. Isn’t that obvious by now?

Sit for a moment with the thought “I don’t have to do anything. The change I seek is already happening.” Does that bring up the same feelings in you as it does in me? Feelings of scorn, a kind of swelling outrage, and a secret longing as for something too good to be true? The scorn and outrage say, “This is a recipe for complacency and therefore for disaster. If I give up my efforts, however feeble they admittedly are, then there is no hope whatever.” They also tap into the deep unease that comes from a worldview that casts us into a purposeless, insentient universe. In that world of force, if you don’t make something happen, nothing will happen. You can never let go and trust. Yet there is that secret longing too, that wants to do just that. Will it be okay? Or will the hostility of the universe that our ideology has taught us and that our society has reified once again exploit our vulnerability?

Yes, it is scary to not do, or rather, to not impose doing. Most of us have grown up in a society that trains us, from kindergarten or even earlier, to do things we don’t really want to do, and to refrain from things we do want to. This is called discipline, the work ethic, self-control. Since the dawn of the Industrial Revolution at least, it has been seen as a cardinal virtue. After all, most of the tasks of industry were not anything a sane human being would willingly do. To this day, most of the tasks that keep society as we know it running are the same. Lured by future rewards, chastened by punishment, we face the grim necessity of work. This would all be defensible, perhaps, if this work were truly necessary, if it were contributing to the well-being of people and planet. But at least 90 percent of it is not. 3 Part of our revolution is the reunion of work and play, work and art, work and leisure, of have to and want to.

Our discomfort with a teaching like “You don’t have to do anything” comes in part from our thorough indoctrination into the work ethic, which holds that without the discipline of doing, nothing gets done. If there were no grades hanging over their heads, no paycheck at the end of the week, and no internalized habit of work such devices have created, then most people wouldn’t keep doing what they do. Only those who work for the love of it would continue— only those whose work gave them a palpable sense of service, of contribution, or of meaning. In preparation for such a world, and to prepare such a world, let us cultivate the corresponding habit: in whatever way makes sense, let us practice trusting the impulse to work, and when it is not present, let us hold each other through the panic, uncertainty, and guilt that may arise.

You may have recognized the discomfort underneath “You don’t have to do anything” as akin to the cynicism that challenges our belief that a more beautiful world is possible, or our belief that even the warlords and corporate CEOs have a desire to serve that world, or that our personal choices have planetary significance. All come from the same wound of Separation. You can’t be trusted. I can’t be trusted. They can’t be trusted. What I know in my heart can’t be trusted. There is no purpose, no unfolding wholeness, no intelligence in the universe outside ourselves. We are alone in an alien universe.

I will leave this topic with a paradox. You don’t have to do anything— why? Not because nothing needs to be done. It is that you don’t have to do, because you will do. The unstoppable compulsion to act, in bigger and wiser ways than you knew possible, has already been set in motion. I am urging you to trust in that. You needn’t contrive to motivate yourself, guilt yourself, or goad yourself

into action. Actions taken from that place will be less powerful than the ones that arise unbidden. Trust yourself that you will know what to do, and that you will know when to do it.

Because our habits of self-forcing are so deep-seated and often quite subtle, it might help to have a way to distinguish where your actions are coming from. Sometimes it is not clear to me if I have done something out of a direct, uncontrived desire to serve, or if the real motive was to show myself or others that I am good, to confirm my membership in an in-group, to avoid self-censure or the censure of others, or to fulfill my duty as an ethical person. I find, though, that there is a lot more pleasure in the former. Because the desire to give is a primal expression of the life-force, actions taken in the gift bring a feeling of being fully alive. That's the feeling to look for.

In case you think that this advice belongs in a self-help book only, let me share with you a story from my friend Filipa Pimentel, a leader in the Transition Town movement, who has applied this principle in an activist setting. She was involved in a Transition initiative in one of the most depressed regions of Portugal, itself mired in an economic depression with 25 percent unemployment. The group was suffering a lot of pressure, feeling burned out, thinking nothing they were doing was nearly enough, wanting to retreat inward in the face of the overwhelming enormity of the crisis and the need.

One day, she said, they had to admit that the group was collapsing. The main flame holders had a long discussion and after many hours came to the

following consensus: • They would look after each other, caring and protecting, and if one is not doing well, the others would surround this person; • Their initiatives would have to come from a pure intention, generosity; • They would continuously look into their personal development, supported by the group; and most importantly, • That everything they do must come from pleasure, real desire, and their epiphanies. They decided not to engage in sacrifice, nor to prioritize action based on what someone says is most urgent.

This last principle was a response to a situation in which one of the core team was organizing an activity relating to swaps. Maybe it was just a drop in the bucket given the town's huge unmet needs, but she was having fun and really stretching her comfort zone. Then some people in the network began criticizing the project. It was inefficient. It should be a secondhand market, not just trading, because the impact would be much bigger that way. Soon she was questioning, "Is this really going to make a difference?" and became discouraged and paralyzed. In their meeting, they realized, as Filipa puts it, "This town needs a world of things to happen, a gift exchange, a secondhand market, a farmers' market— all these things need to exist. We can't do it all. But just because we can't do everything, doesn't mean we shouldn't do something."

So they choose now by what connects them, and what gives them pleasure. She says, "This is the first criterion when we are looking to an enormous list of things that can be done, most probably most necessary. When somebody is showing signs of distress and tiredness in organizing a specific activity we always ask— do you feel connected with what you are doing? Does it make you happy or do you feel that you need to sacrifice for it? If this feels like 'work,' stop it!"

Doing only what makes them feel good, only what makes them feel connected, only what doesn't feel like work ... does that mean they get less done than when they were driven by urgency and seeking to be more efficient? No. They get more done. Filipa says, "The group is much more cohesive; there is freedom in expressing our feelings without being on the spot or feeling that we are responsible for all the negative stuff. I feel that, in a way, with the people near me and myself, it is much easier to give ourselves to what we do without fear, with true joy and with a feeling of belonging. Somehow, I feel that the others around the group sense that and a lot of 'situations' are unblocked— if the group does not flow, things tend to get stuck at one point. Since then, we do much more, in a much more positive way."

Wouldn't you like to do much more, and in a more positive way? Dare you stop doing what feels like work? How much more effective will you be when you "give yourself to what you do with true joy and a feeling of belonging"?

Not that there is anything wrong with work. Work and play, work and leisure ... it is time to question these polarities. That doesn't mean indolence. When I worked in construction, the labor was sometimes very strenuous, but it was rarely an ordeal. I didn't have the feeling of fighting myself or forcing myself. There is a time to make great efforts, a time to push one's capacities to the limit. We have after all been given those capacities for a reason. But struggle is not supposed to be the default state of life.

The same applies to spiritual practice. You may have also noticed that my recipe for releasing the habits of separation corresponds quite closely with Buddhist teachings and practices of mindfulness. Ah, finally, something to do! Now we can all embark on a heroic effort at mindfulness. We can admire those (especially ourselves, who if not as mindful as, say, Thich Nhat

Hanh are at least more mindful than most people, right?) who are more mindful and look with disdain or patronizing indulgence at those who are less. We can use all the same psychological apparatus toward a new goal: mindfulness.

I hope after having read this far you are a bit suspicious of this plan. Could it be that mindfulness too comes as a gift, when circumstances make us newly mindful of what had been beneath the threshold of our awareness? I urge you to see mindfulness as a gift and to cherish it as such. Fully accept that gift, indulge in it. Perhaps the path to mindfulness is not one of a fierce mustering of the will. We cannot will the exercise of will— volition too comes as a gift.

Eisenstein, Charles (2013-11-05). *The More Beautiful World Our Hearts Know Is Possible (Sacred Activism)* (Kindle Locations 2092-2103). North Atlantic Books. Kindle Edition.

Eisler contends that societies mostly operate on the dominator model where : those on top strictly control those below them. People learn to obey orders without question and to repress their anger against those above, leading to denial, scapegoating and frustration taken out on those below. Everyone is guarded and mistrustful, living in fear and pain. While no one would consciously choose to live this way, people raised in the "superior/inferior" model seldom realize they have a choice. They develop beliefs justifying these relations, and social structures that reinforce them, and unthinkingly pass both on to the next generation. Times have changed since this system was first set in place, but these ingrained habits still impede the fulfilling relationships we all want.

Has this dominator model generation after generation for thousands of years caused the unworthiness and lack of vulnerability that Brene Brown names? Are we driven by fears of: not controlling, losing connection, and not being worthy? This creates a life so different than Arrien reported for indigenous people in her 4 Fold Way: Show Up(chose to be present), Pay Attention to What Has Heart and Meaning, Tell the Truth Without Blame or Judgment, Be Open to Outcome(not attached). Perhaps both Buddha and Jesus were challengers of the dominator system as implied in Wink's Seminal Engaging the Powers.

Kegan and Lahey (2009) in Immunities to Change suggest we have effective anxiety management systems making us unaware of fears. They go on in their newest book An Everybody Culture: Becoming A Deliberately Development Organization (2016) to give a sense of how this fear plays out. In an ordinary organization, most people are doing a second job no one is paying them for. In businesses large and small, in government agencies, schools, hospitals, in for-profit and nonprofits, and in any country in the world, Most people are spending time and energy covering up their weaknesses, managing other people's impressions of them, showing themselves to their best advantage, playing politics, hiding their inadequacies, fighting their uncertainties, hiding their limitations. Hiding. We regard this as the simple biggest issue of loss of resources that organizations suffer every day.

Organizations are Deliberately NOT Developmental, according to long time student of organizations –Chris Argyris-- Most of our schools and colleges, businesses, legislatures, social agencies, and community organizations operate in the dominator fashion. In doing so they keep individuals from maturing, as employees and students, they are given minimal control over their environment and are encouraged to be passive, dependent, and subordinate. Thus the pattern of keeping people immature is built into the fundamental management practices of most organizations.

Argyris also notes a way of operating which he calls Model 1 which results from the relationship between how people are conditioned and organizations run. He contrasts this with Model 2 which seems like healthy behaviors of indigenous people and notes what are the results of Model 1 which makes us very anti learning. Little known, Argyris posited a Maturity Model – Model 1 was low on continuum while Model 2 was high and paralleled what is today being called 2nd tier consciousness or from Kegan's model –the self transforming mind. Perhaps the power over of the dominator model and the fear and unworthiness it engenders has much to do with human development or its lack. The power with implied in Model 2 could set the seeds for a more complex, loving way of being/knowing. Argyris suggested acting in Model 1 is acting in fear while acting in Model 2 is acting by tough love . .

In Model 1, interpersonal relationships are goal oriented toward maximizing winning and minimizing losing, with strong emphasis on rationality and minimal open expression of negative feelings. Relationships tend to be characterized by persuasion, stereotyping, intellectualizing, suppression of feelings and information, competition, manipulation, and outward conformity with limited internal commitment.

In Model 2, the emphasis is on creating valid information so that internal commitment to free and informed choices can occur, and so that actions can be openly and continuously monitored. Interpersonal relationships call for initiative, collaboration, direct observations, attention to one's own biases and inconsistencies, minimal defensiveness, trust and respect for individuality, and open confrontation on difficult issues. .

By engaging in these Model 1 behaviors the following consequences are likely; defensiveness, misunderstanding, and self-fulfilling and seal-sealing processes.(See Climbing Ladders-P. 14-18)

All that Argyris is describing in happening TACITLY. This same level of unawareness runs rampant in school delivery.. We want kids as risk takers and innovators.. but this dominator culture dampens it. In a surprising twist, Doyle(1986) notes how students prefer a boredom to risk and challenge class after years of conditioning (See Page 56 in Quality Connections) . He concludes- Although there is often an appearance of engagement, the working is often counterfeit, that is, faked or done without understanding.

At political level, this same unawareness plays out. In Jon Haidt's The Righteous Mind we see many parallels with Model 1. Reason, in this view, evolved to help us spin, not to help us learn. Haidt and colleagues compiled a catalog of six fundamental ideas that commonly undergird moral systems: care, fairness, liberty, loyalty, authority and sanctity. Alongside these principles, he has found related themes that carry moral weight: divinity, community, hierarchy, tradition, sin and degradation. It is fitting to ponder how fear and unworthiness could have shaped the ideas in these moral systems..

The Missing Piece

Many programs and books of the last 3 decades have had glimmers of answers to the is anti learning challenge. 7 Habits of Highly Effective People, Crucial Conversations, The 5th Discipline, Deming's System of Profound Knowledge all made forays..They missed naming explicitly the depth and demands of practices of mindfulness that focus on reclaiming a basic goodness Needleman would assert was seen as necessary by the founders for a deeply functioning democracy.. He says, "The

original and deeper meanings of these ideals may be astonishingly different from what we now understand them. For example, the ideas of human equality and independence in these communities are rooted in the notion that God, or "the inner light", exists in every human being, and that the aim of life revolves around the endeavor and the necessity for every man or woman to make conscious contact with this inner divine force, --- which is the source of true happiness, intelligence and moral capacity, and is meant to be the guide to ultimate authority in conduct and assessment of our lives and obligations. Perhaps this is the ground for Model 2 to take hold and begins to unleash a sense of compassion that can only occur when self compassion is restored.

Janice Maturano founder of Institute for Mindful Leadership notes how leaders grounded in self compassion make choices that overcome that reactive Model 1 mind . "Mindful leadership practices and exercises had taught them to notice the strong pull to react, the mind's propensity to narrow the focus when under stress, the dynamics of difficult conversations that can sometimes be resolved by reaching the lowest common denominator to gain agreement rather than the more skillful choice, and the negative effects of information overload. The training also help them choose to hold the ambiguity of not knowing the answer for a while, providing the quiet and spaciousness needed to see clearly and to respond. Neither their traditional business training nor mind training alone would have sufficed to help then reach an optimal decision. It was the combination of the two that proved to be so powerful. This sounds like Model 2 in practice.

She elaborates--- When you are mindful of this moment, you are present for your life and for your experience just as it is not as you hoped it would be, not as you expected it to be, not seeing more or less than what is here, Not with judgments that can lead you to a conditioned reaction but exactly what is here, as it unfolds, meeting each moment with equanimity.

Deming said it was difficult for a system to understand it self. Regarding the person, Mezirow in his work in Adult Learning held a higher aim for self understanding : "It involves an enhanced level of awareness of the context of one's beliefs and feelings, a critique of their assumptions and particularly premises, an assessment of alternative perspectives, a decision to negate an old perspective, and a desire to fit the new perspective into the broader context of one's life. Perspective transformation involves (a) an empowered sense of self, (b) more critical understanding of how one's social relationships and culture have shaped one's beliefs and feelings, and (c) more functional strategies and resources for taking action".

Perhaps that degree of self knowledge is central in de Chardin's dream... " Someday, after we have mastered the winds, the tides, and gravity, we shall harness for God the energies of Love. Then for the second time in the history of the world, man will have discovered fire.

Marturano quotes Madeline Albright.. " Opportunities for leadership are all around us. The capacity for leadership is deep with in us. "This begins to initiate a conversation about the role of mindfulness as an engine to Winona's future. And the need for us to consciously move beyond the Model 1 dominator model which conditions the tacit anti-learning mind frame to bring forth the full potential of our citizenry. In conjunction with Marturano's work on individual mindfulness, Frederic Laloux's Reinventing Organizations (2014) sets forth organizational norms of :self management, coming to wholeness, and evolutionary purpose guided by leaders operating from the self transforming mind which completely alters the relationships of power. Perhaps this answers Wm. James' conundrum on the "Moral Equivalent of War" beyond Solnit naming catastrophes in Paradises Built in Hell when those in power "don't need to suppress our genius because they haven't figured out how to manage a population of educated men and women " as Gatto suggested.

Marturano,Janice(2014) Finding the Space to Lead: A Practical Guide to Mindful Leadership
Other references found at resource section www.winonaworks.com Schenkat@hbci.com 507-452-7168

Marriage of: Mining Mindfulness, Generative Community in Deweyan Frame, Post Quality Connections, and Reinventing Deliberately Developmental Organizations As Model Building for Still, Alive Communities

The Vision for Citizens and Organizations

We hold that individuals are to be grounded in self responsibility free of knee jerk reactivity that implies informed choice in bringing their aliveness, imagination, and passion to community grounded in ways for human differences to peacefully co-exist and even thrive in organic and ever shifting borders.

Organizations move from rigid hierarchical structures to containers that harness human potentials in a power with context that is grounded in self management, coming to wholeness, and sensing and living individual and organization evolutionary purpose. Organizations are deliberately developmental.

The Payoff From This Vision's Realization

Communities are faced with seemingly intractable problems: Health and mental health issues, failed reform efforts of schools, lack of innovation for creative economy, polarization of citizenry, racism and other -isms, poverty, etc. In Einsteinian wisdom, problems can not be solved at the level they were created. The Still, Alive Communities Model posits ways of being and organizational structures that honor a higher plane of humanity and hence a different level that brings capacity to solving these challenging problems and imagining life enhancing ways forward.

A Description of Limiting Factors In Realization

Since the advent of agrarian economies, people have existed in "power over" dominator models that generation after generation have conditioned tacit pathological ways in our human interaction. Historical examination of indigenous cultures note "more enlightened ways of being". It could be argued that both early Buddhism and Christianity were calling for reformation of these "power over" models but were eventually co-opted back into domination. Democracy had another attempt. Dewey says, "A democracy is more than a form of government; it is primarily a mode of associated living, of conjoint communicated experience" (p. 73). The term 'democracy', in current social/political discourse, is often conceived, contra Dewey, in a thin sense, as a particular set of conventions that allow citizens to vote for governmental officials. Giroux comments more on the lost potential of democracy contending that the term democracy, with its immediate and positive emotional appeal, has been used as a rhetorical device in support of anti-democratic practices. A call to institute "democracy" may be used to effect merely the expansion of free-market capitalism.

These failures at living a Power With model have created the condition noted by Evaluation researcher Michael Quinn Patton- The human condition: insidious prejudice, stultifying fear of the unknown, contagious avoidance, beguiling distortion of reality, awesomely selective perception, stupefying self-deception, profane rationalization, massive avoidance of truth---all marvels of evolution's selection of the fittest. Yet we stay blind to this condition. Arygris notes the vast differences between our espoused and enacted theories. Paul in the Christian Bible laments why can't I do the things I say I want to do? Albert Einstein also comments on this "blindness issue", Small is the number of them that see with their own eyes and feel with their own hearts.

Human development models give some sense of this blindness as the vast majority of population stays locked in dualistic, black and white thinking that can't see- a naïve realism grounded in a wants to be right sense as described by Psychologist Jonathan Haidt.

(The explication of human blindness, description of human development models, reasons for post conventional, teal, 2nd tier consciousness, the powerfully limiting effects of Dominator or Model 1, and an integrated analysis of why post conventional consciousness is so scarce is presented in Climbing Ladders at resource section of www.winonaworks.com. Also Stage Summary of Leadership Development Framework gives a sense current leader distribution on capacities. n.b. for the adult population in general 70% at Diplomat or below, 25% Expert or Achiever, and 5% Post Conventional)

Stages in Moving to the Vision

Generative Community work gives a process sense of groups finding solutions by honoring steps of: connecting, grounding, informing, discussing, and engaging in the context of growing individual capacity in: vulnerability, listening, goodwill, and equanimity. These capacities beg a foundation in mindfulness. Mindfulness is almost becoming clichéd today and superficially rendered. Its value in resolving the intractable problems named comes from going deep in its mine of potential. Perhaps it's initially seen as a tool to resolve stress and pain. From the stillness accompanying the pain/stress relief, a place is found to begin the examination of our conditioned unworthiness that makes revealing vulnerability difficult and self compassion foreign. With a growing self compassion, we can begin to look at some of distortions that MQPatton named and begin to understand and accept why we've needed these defenses and have a clear lens to our motives that have roots in grasping and aversion and how we can move beyond these limits.. With defenses lower, we begin to more naturally open to the other and seek to understand their perspectives. Seeing the universality of our dilemmas and suffering allows a deep compassion that roots more just responses. In seeing the vastness of dilemmas we can entertain larger systems looks at issues without defensive responding. This going deeper into our motives and understandings and seeing the profound role of cultural conditioning in shaping us allows us to tackle the deeply implicit biases that form the basis of racism and other -isms.

As this deepened awareness grows in us, the complexity and challenges of problems we are convened around increases. A mutually reinforcing aura of insight collectively grows as the narratings from convening and organizational development continue to inform new possibilities in community flourishing.

It is envisioned this mining of mindfulness would start from a community wide approach in the application of Mindfulness to health and wellness issues.. From this base, supportive groups will nurture the deeper exploration in a combination of sangha like formations and broader community convening..

With the growing realization that much that limits human potential is resultant for organizational structure, congruent with the personal transformation portended in mining mindfulness organizational transformation will begin occurring modeled on the work of Laloux and Kegan et. al. in Reinventing Organizations and An Everybody Culture:Deliberately Development Organizations respectively. This will be done in organizations across community sectors from:education, manufacturing, media, health care and human services, service industry, retail with an deep awareness of the potential of reducing loss by the elimination of hiding or wearing masks which Kegan claims is the "biggest issue of loss of resources that organizations suffer every day".

The matrix attached begins to convey the scope, interrelatedness, time frame of a community transformation that from a ground of stillness builds an alive community tapping its whole citizenry. This also begins to convey the uniqueness and wisdom of a design that few have dared to dream in whole community work.

Questions in Embarking

When defensive routines abound and Patton's wisdom is readily dismissed, how is this project's intent of emancipation conveyed and when in the cycle?

What is the training capacity needed to build a community of mindful practitioners? How can personal development be supported? Can ways beyond conventional workshops be envisioned? What would be the cost of this effort and where would be a source of funding?

What begins to entice "leaders" that are norm shapers to rethink organizations? How much of a recovery program is needed to jettison power over models?

It is hoped that Laloux's assessment leads to a vulnerability of leadership that will be necessary in the renaissance. He states on Page 4, "Behind the façade and the bravado, the lives of powerful corporate leaders are ones of quiet suffering too. Their frantic activity is often a poor cover up for a deep inner sense of emptiness. The power games, the politics, and the infighting end up taking their toll on everybody. At both the top and bottom, organizations are more often than not playfields for unfulfilling pursuits of our egos, inhospitable to the deeper yearnings of our souls." This leadership work could lead to an embrace of the entire view of Reinventing Organizations and the supportive norms of self management, coming to personal wholeness, and evolutionary purpose.

How does a natural fit happen between individual development and community convening around issues needing consideration? What's the scope and numbers of convenings occurring?

How does narrating in its variety of forms stay sustained and integral to the effort underway? What Resources are necessary?

How does this vision of human potential feed into consideration of learning in Winona in : PreK-12, Higher Ed, Corp training, Adult education?

And a host more questions..

IF THIS SIMULATES QUESTIONS ON YOUR PART PLEASE FORWARD -THANKS..

