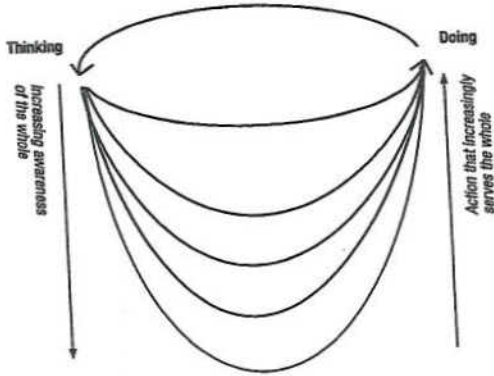


All learning integrates thinking and doing. In reactive learning, thinking is governed by established mental models and doing is governed by established habits of action.



Deeper levels of learning create increasing awareness of the larger whole—both as it is and as it is evolving—that leads to actions that increasingly serve the emerging whole.

Imagination and Collective Wisdom This presentation will honor the potential of creation residing in our collective imaginations. We will look at how groups overcome the voices of: judgment, fear and cynicism to begin to see from within the source of what is emerging and letting it come into being.

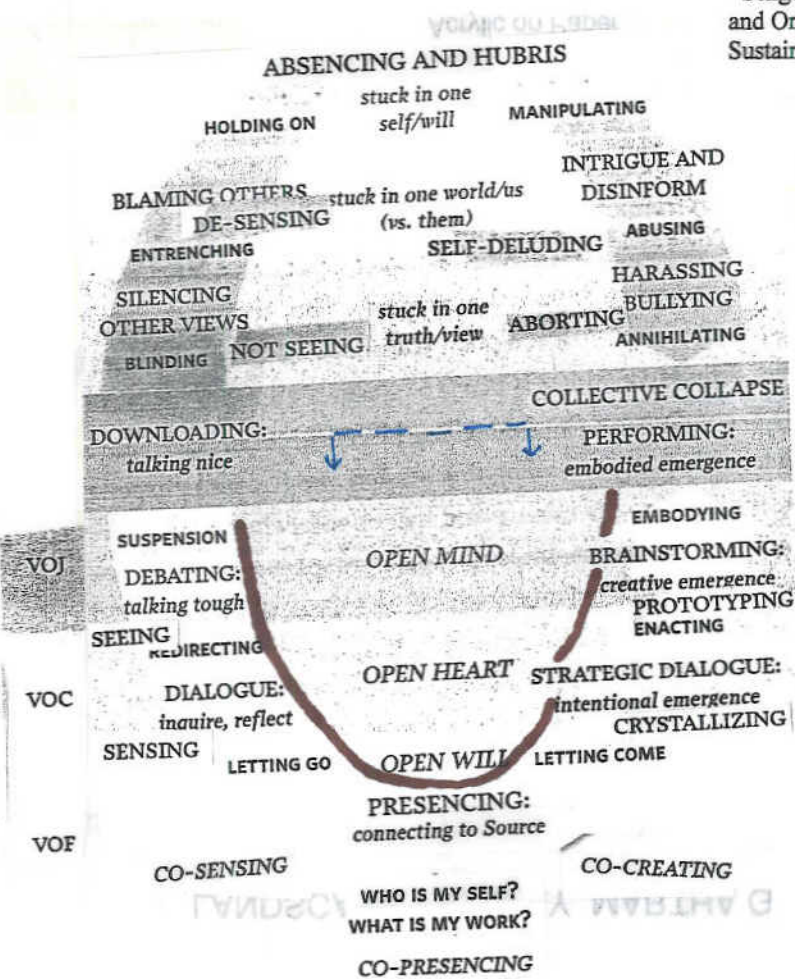
1. A Founder's Sense of Collective Wisdom
2. Background on Theory U
3. Contemporary Challenges in Living the U
4. How Theory U Relates to World Religions /UU's

Some Readings:

- *Braden, Gregg The Divine Matrix: Bridging Time, Space, Miracles, and Belief 2007
- *Briskin, Alan et. al, The Power of Collective Wisdom and the Trap of Collective Folly, 2009
- *Needleman, Jacob The American Soul: Rediscovering the Wisdom of Our Founders, 2003
<http://speakingoffaith.publicradio.org/programs/democracy/transcript.shtml>
- *Scharmer, C. Otto Theory U: Leading from the Future as It Emerges, 2007
- *Peter Senge, Otto Scharmer, Joseph Jaworski, and Betty Sue Flowers, Presence: Human Purpose and the Field of the Future 2004
- *Senge, Peter The Necessary Revolution: How Individuals and Organizations Are Working Together to Create a Sustainable World 2008

SHADOW-SPACE OF SOCIAL PATHOLOGY: Economies of destruction

U-SPACE OF SOCIAL EMERGENCE: Economies of creation



Through our interviews, we've discovered similarities to shifts in awareness that have been recognized in spiritual traditions around the world for thousands of years. For example, in esoteric Christian traditions such shifts are associated with grace or revelation or Holy Spirit. Taoist theory speaks of the transformation of vital energy, Qing, into subtle life force, Qi, and into spiritual energy, Shin. This process involves an essential quieting of the mind that Buddhists call cessation, where the normal flow of thoughts ceases and the normal boundaries between self and world dissolve. In the mystic traditions of Islam, such as Sufism, this shift is simply know as opening the heart. Each religion describes this shift a little differently, but all recognize it as being central to personal cultivation or maturation. PRESENCE

Out beyond ideas of wrong doing and right doing there is a field. I'll meet you there" Rumi

Arthur Chickering, Encouraging Authenticity and Spirituality in Higher Education 2004

"A great irony is that while spiritual indoctrination, in particular, has been banned from our classroom, indoctrination and imposition continue unimpeded. Students aren't indoctrinated into religious liturgy but instead into dualism, scientism, and most especially consumerism. We have been indoctrinated into a severely limited, materialistically biased world view.

Rather than learning to nurture and preserve spirit, we learn to manipulate the world: to earn, store, and protect wealth. Rather than learning to be sensitive – understand and attend to the needs of others – we learn to want, rationalize, and do for ourselves. With the rise of a kind of 'economic individualism' as our basic sense of identity has come the centralization of wealth and power, the loss of the commons, and the ravishing of the planet. The fact is, within our schools and culture, identity is being imposed: not spiritual identity but material identity." Quote #1

Robt Inchausti's Breaking the Cultural Trance from the Fetzer American Dream Series. 2004

Such are the perceptual lacunae we breed in our young by our unmitigated focus on knowing things. They suspect and dismiss anything that doesn't solve a problem or have the potential to serve as an answer to an exam question. Any challenge to their ideas and linguistic formations poses a direct threat -- not only to their grade point average but to their self image and hence to their very existence. So they learn very quickly how to avert their gaze from troubling anomalies, unsolvable questions, and potentially embarrassing complexities and in some cases even how to bully others into accepting their own simplistic formulations. Quote # 2

From Presence

Unbroken Wholeness In short, the fundamental insight of 20th century physics has yet to penetrate the social world: relationships are more fundamental than things... At all levels of life, Capra writes, from the metabolic networks inside of cells to the food webs of ecosystems and the networks of communication in human societies, the components of living systems are inter linked in network fashion. While the slow acceptance of this idea reflects the inevitable delays in an alternative worldview's gaining credibility, the evidence is mounting. Moreover, the extent of the interrelatedness of nature may be far greater than almost anyone might have imagined. Quote # 3

Native Vs. Western Science Rose von Thater-Braan, one of the organizers of an integrative learning center for the study of indigenous knowledge and native science says that many difference between native science and Western science start with intent. The common purpose that drives modern Western science is to understand nature in order to be in control- some would say commodify -- nature. By contrast, in native science, the fundamental intent is to become more human and to learn how to live in harmony with nature and one another. Native scientists may invent technologies to make life easier, but these are always secondary to human development. Quote # 4

Getting to the Center... What is human nature? Where does life come from? What is life for? What was important for the ancient leaders of China- to develop a culture that respects these questions – is important again today. – The key lies in transforming both our capacity to see and our capacity to create. In effect, Theory U suggests that the central integrating thought will emerge from building three integrated capacities: 1) a new capacity for observing that no longer fragments the observer from what's observed; 2) a new capacity for stillness that no longer fragments who we really are from what's emerging, and 3) a new capacity for creating alternative realities that no longer fragment the wisdom of the head, heart, and hand. What is emerging is a new synthesis of science, spirituality, and leadership as facets of a single way of being. Bucky Fuller believed the future lay in cultivating the scientist in all of us. If science is an unfinished project, the next stage will be about reconnecting and integrating the rigor of scientific method with the richness of direct experience to produce a science that will serve to connect us to one another, ourselves, and the world. Quote # 5