

APPENDIX 1

THEORETICAL MODELS HELPING TO UNDERSTAND MECHANISMS THAT INFLUENCE OUR INNER READINESS

EXISTENTIAL POINT OF VIEW.

By our very nature we are free beings to make our own choices. Though we are thrown into the world, some country, some family and we can have some restrictions in our bodies, we are free to choose in this range, between these boundaries.

This freedom to choose automatically implies the responsibility for the choices we make. Sometimes we make our choices automatically without deep conscious thought. Sometimes we are more conscious and choices are not made so easily. We feel stuck and do not make a choice that we need to make, forgetting that not choosing is also a choice. So it is not always so easy to make choices with the freedom and responsibility that comes with our birth right.

Inner readiness is based on our ability to make a choice (in the mind and in the action). Sometimes we don't have the courage to choose change, we only have readiness to stay in the same behaviour pattern. So sometimes we get stuck in something we don't like, but still do in our life. We are not ready to move out of what you might call "stuckness". We need some readiness to move out of it. Sometimes we are stuck in moving too much and lacking direction – then we need readiness to stop and rethink our direction. To say it in other words, we need inner readiness to change our habitual pattern of participating in our life.

To return to terms of existential theory, we need to have courage to step forward and/or express our potential. We need courage, because we have a deep anxiety as every choice we make has a danger of us ending up (i) being rejected and feeling guilty; (ii) losing or breaking something important, symbolically or literally dying, (iii) finding no sense in what is happening. According to Paul Tillich ("Courage to be"), courage is the self-affirmation of one's being in spite of a threat of non-being.

From the existential point of view **inner readiness could refer to a courage or vitality, with which we act despite fear/anxiety** of being rejected, losing something important, finding no sense in what is happening. Possible responses to this anxiety can be: "I am still worthy to exist in this world, even if somebody rejects me"; "I can do things and be creative, even if I have broken or lost something"; "I can find meanings for the issues that seem aimless".

This balancing between courage and fear/anxiety serves as a main factor in influencing our readiness to act or not to act, to be or not to be.

GESTALT THERAPY APPROACH IN RELATION TO INNER READINESS.

Needs give us energy to develop. Gestalt therapy has rehabilitated personal needs as the positive factor helping us to move forward to develop. The needs are recognised as a natural phenomenon. We decide to step forward because of these needs.

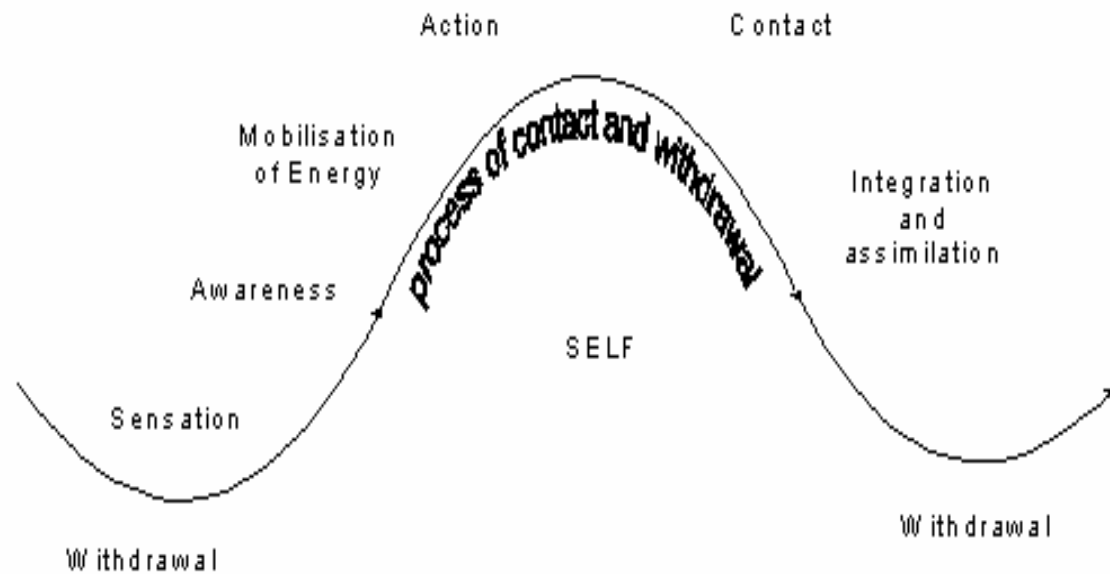
The cycle of meeting needs. The process of meeting the needs is described phenomenologically as we experience it. J. Zinker described it as a gestalt cycle. He took the figure/basic concept developed by Perls, Hefferline & Goodman combined with the contact cycle of the Polsters and described experience in the following sequence:

1. **sensation**
2. **awareness**
3. **mobilisation of energy**
4. **action**

5. **contact**

6. **withdrawal/satisfaction.**

(Zinker, 1977, 11)



The figure would surface during **sensation**, where the individual experiences something happening that disturbs the steady state. If the **sensation** holds sufficient attention of the individual, **awareness** of a need would sharpen. **Awareness** begins to develop through a mixture of feelings, thoughts, and perceptions that seek to interpret the sensation. **Energy** mobilises in response to this awareness of a specific need that is seeking satisfaction. The energy is released and **contact** is made with that which will satisfy the need. During **contact**, whatever is other than the self is digested by de-structuring to find what is new or different and assimilating (or integrating) it. When what is new or different has been satisfactorily de-structured and assimilated, change occurs within the organism (individual). Once the original need has been satisfied, the individual returns to a steady state by **withdrawing** from the experience and **closing** the cycle. When the cycle has been completed, the individual would return to sensation and wait for a new figure to emerge from the fertile ground of the individual (Zinker, 1977, 90-91).

Interruptions in the cycle. This cycle explains the process of meeting the need as the natural, healthy way to act in the world. But the cycle can be interrupted at different stages by different behaviour habits or different reaction patterns that we learn during our lives. Those behaviour habits are sometimes called “interruptions”, or sometimes “behaviour styles”, “adaptation strategies” or “communication skills”.

There are different “interruptions” described:

- Desensitisation – certain blindness toward sensation, disability to name sensations.
- Confluence – confusion of our own needs with the needs of others, with no clarity in it. In this case we try to “sense” what the outside wants. We do what we imagine others want us to do.
- Introjection – we accept the opinions or needs of others mechanically without understanding that we do so. We act as if it is our opinion and need.
- Projection – when we see our needs and our opinions in others as if it is theirs.
- Retroreflection – when we do to ourselves what we want others to do to us or I want to do to them.
- Egotism – we isolate ourselves and we cannot interact and exchange our energy, or points of view with others,
- Deflection – we escape from the need by doing something else.
- Proflection – I do something to others that I would like to do to myself or I would like them to do it to me.

CONDITIONS FOR INNER READINESS FROM A GESTALT POINT OF VIEW.

The cycle of meeting needs and the interruptions within it are natural processes within us. We can learn to raise awareness of our needs and transform the habits as interruptions into the habits of communication strategies, as strategies to get into contact with ourselves, others and the world. As Hanne Hostrup suggests, every interruption is at first a communication skill that worked at certain moments of our lives and it became a “frozen” behaviour strategy, a frozen habit to react mostly in this way.

For example, “confluence” is a skill to have a “we” feeling, to feel empathy, to love; “Introjection” is a skill to learn, to let the content of others to become our content, to let others to fill us; “Projection” is a skill to be interested about the outside, when we are able to see the difference between “me” and “others”. The outside world is interesting, because it reflects me.

So, reflected experience that leads to noticing our habits to react, or noticing our behaviour patterns, is the way to re-learn to react, or act in a constructive way, instead of reacting in a “frozen” inadequate way.

Buddhist psychology about different depths of our ‘habits to react’



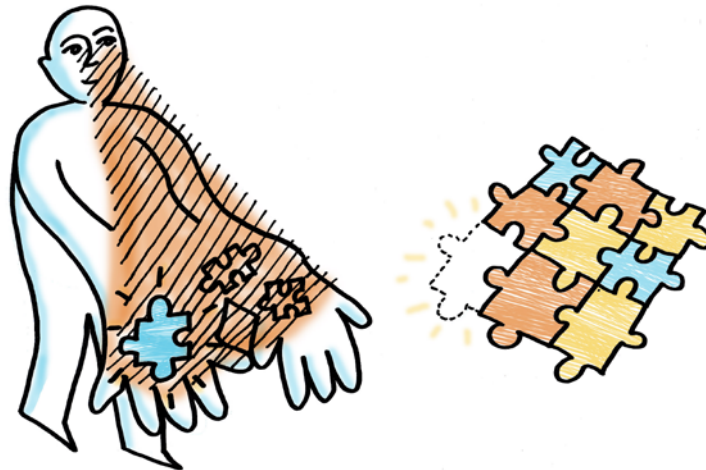
Buddhist psychology can say a lot about Inner readiness as the process and as a state of mind and about our habits to react. Here we took only one aspect – different depths of our ‘habits to react’.

According to Buddhist psychology there are three levels of depth of our ‘habits to react’:

7. Like a “line drawn on the water” - short-term, reactions formed during recent days and they don’t stay if they are not reinforced. Those are “innocent” and can be influenced easily by friendly reaction or feedback. Empathy of the educator is enough in this case: support and encouragement is sufficient as a means to help people to express themselves in the best possible way.
8. Like a “line drawn on the sand” - behaviour habits that we notice, habits with some observable tendencies, trends of reactions. Reflective experiential learning can help to identify behaviour patterns and to deal with them in order to adjust the habit to a certain context. Usually there is no need to find “the roots” of behaviour, no need to remember how this habit was formed. It is enough to notice it when it is experienced, to understand if the person likes the habit or not and if the person wants to change it. Then experimenting, trying new ways of reacting is helpful.
9. Like a “line carved on the stone”. It is a habit that has deep roots from early life or even the habit that we bring at birth. For dealing with this kind of habit we have to get to the “roots” of it. In the western world, psychotherapy is used for this; Buddhist psychology advises some meditative practices.

INNER READINESS AND MULTIPLE INTELLIGENCES

Gardner's theory on multiple intelligences has emerged from cognitive research that he has carried out while investigating several experiences of people with serious brain damage and creative people in all fields, people who have a special inclination that until then was named as talent. This theory "documents the extent to which learners possess different kinds of minds and therefore learn, remember, perform, and understand in different ways".



Gardner defined the first seven intelligences in *FRAMES OF MIND* (1983) and added the last two in *INTELLIGENCE REFRAMED* (1999). Below is a brief list of the main characteristics and functions of the 9 sorted intelligences:

- **Verbal-Linguistic Intelligence:** well-developed verbal skills and sensitivity to the sounds, meanings and rhythms of words
- **Mathematical-Logical Intelligence:** ability to think conceptually and abstractly, and capacity to discern logical or numerical patterns
- **Musical Intelligence:** ability to produce and appreciate rhythm, pitch and timber
- **Visual-Spatial Intelligence:** capacity to think in images and pictures, to visualise accurately and abstractly
- **Bodily-Kinaesthetic Intelligence:** ability to control one's body movements and to handle objects skilfully
- **Interpersonal Intelligence:** capacity to detect and respond appropriately to the moods, motivations and desires of others
- **Intrapersonal Intelligence:** capacity to be self-aware and in tune with inner feelings, values, beliefs and thinking processes
- **Naturalist Intelligence:** ability to recognise and categorise plants, animals and other objects in nature
- **Existential/spiritual Intelligence:** sensitivity and capacity to tackle deep questions about human existence, such as the meaning of life, why do we die, and how did we get here.

According to Gardener, "we are all able to know the world through language, logical-mathematical analysis, spatial representation, musical thinking, the use of the body to solve problems or to make things, an understanding of other individuals, and an understanding of ourselves. Where individuals differ is in the strength of these intelligences - the so-called profile of intelligences - and in the ways in which such intelligences are invoked and combined to carry out different tasks, solve diverse problems, and progress in various domains."

Gardner defines the intelligences as "a bio psychological potential to process information that can be activated in a cultural setting to solve problems or create products that are of value in a culture" (Gardner, Howard (2011) *Frames of Mind. The Theory of Multiple Intelligences*. New York: Basic Book), suggesting that intelligences are potentials to be activated, depending on cultural values, opportunities in the culture, and personal decision. In other words, we can say that intelligences are used by individuals as antennae for learning and for performing/acting and are to be considered a natural and instinctive drive to understand the world and create meanings for oneself.

Gardner's theory of multiple intelligences appeals not only to psychologists, but also to educators who seek to apply it to educational practices, as its perspective conceptualises enhanced learning in terms of engaging as many of learners' multiple intelligences as possible in learning. However, learners who are capable of engaging their multiple intelligences as areas of strength in learning need to recognise their own strengths and weaknesses, need to be able to consciously use the various cognitive, behavioural and emotional capacities, and need to be able to use these capacities intentionally to make changes and thus to improve.

Intelligences, or talents as Gardner initially called them, are to be considered more than merely differentiated human abilities, they are dispositions or potentials that include notions of *natural readiness*, suitability, and proneness, and can be conative as well as cognitive (Dai, D. Y., & Renzulli, J. S. (2000). Dissociation and integration of talent development and personal growth: Comments and suggestions. *Gifted Child Quarterly*, 44(4), 247–251).

Nurturing and valuing these potentials throughout reflection in the here-and-now experience is one of the possible ways to achieve self-actualisation (A Theory of Human Motivation. A. H. Maslow (1943). Originally Published in *Psychological Review*) and the growth of the self towards a fulfilment of the highest needs. To say it with the words of Maslow, "What a man *can* be, he *must* be. This need we may call self-actualization...It refers to the desire for self-fulfilment, namely, to the tendency for him to become actualized in what he is potentially. This tendency might be phrased as the desire to become more and more what one is, to become everything that one is capable of becoming."

The multiple intelligences perspective could not only lend itself to an understanding of how thinking, feelings and behaviours are processed, but could also suggest how the educator/facilitator might help the learner make sense of the new awareness and perspective for action and changes, which could occur in at least eight or multiple combinations of ways. It also could provide new and creative options for learners to act on their new understanding in ways that could engage their strengths or relatively untapped intelligences.

If we assume that our "profile of intelligences" has somehow an impact on:

- what we consider relevant for our learning
- how we unconsciously select our learning environment
- how we reflect in a deep way
- what moves our actions and how we carry them out

then it becomes evident how the combination of the learning context, the supporting activities and the personal intelligences/talents highly influence and trigger our inner readiness.

In line with the above explanation, we would suggest that inner readiness is a potential state of mind that permanently resides in us, until a specific inner and external condition and experience moves it to leverage our action/s. When the environment around us and the stimuli we receive match our "profile of intelligences", most likely our inner readiness is activated for change and learning.

WHAT IS THE LINK BETWEEN THE THEORY OF MULTIPLE INTELLIGENCE AND INNER READINESS?

Our profile of intelligences influences the way we approach things, the way we act and the way we learn. Through reflecting on ourselves, we become aware of our own profile and this awareness makes us more inclined to make conscious choices when we are standing at the edge of our action in a suspended time and space where inner readiness takes place and moves us to accomplish our action, no matter the result. Reflecting on the intelligences (talents) and strengths that move us towards action and being able to recognise the external elements that stimulate them, increases our possibilities to recognise that very moment where inner readiness takes place, enabling us to further look for and or recall the conditions for our own inner readiness.

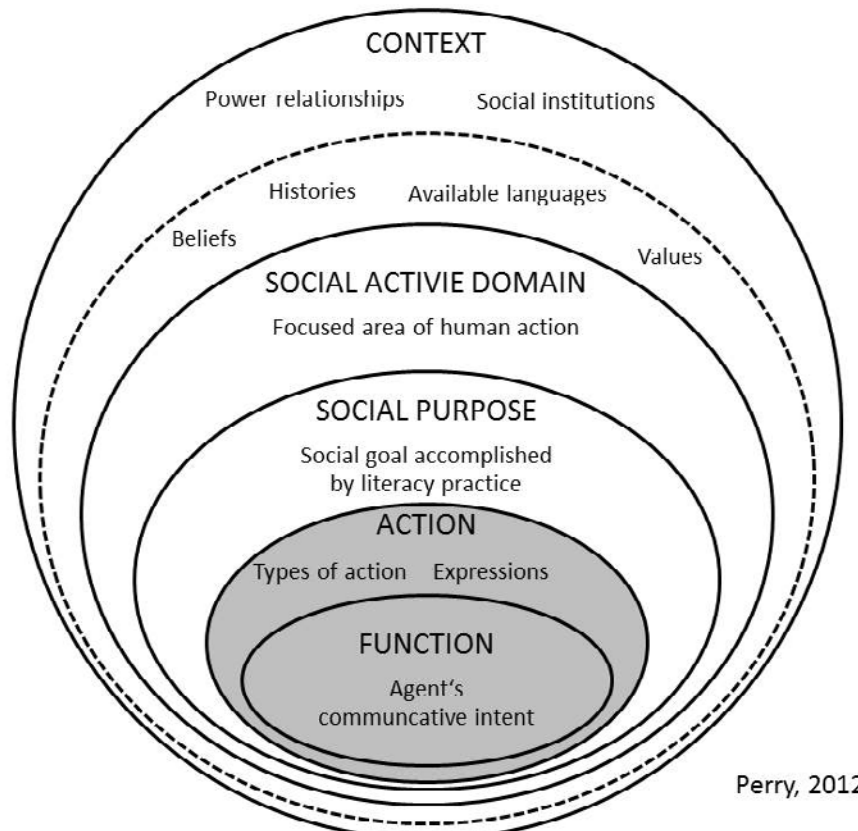
Intelligences are natural talents present in all human beings and as such potentials that can be nurtured or not valued by the context and the inner and external stimuli that one receives. "The extent to which intelligences develop is a joint product of biological (genetic potential), the emphasis a culture places on an activity, the excellence of the instruction, and the motivation of the individual. Any individual can strengthen an intelligence if she is well motivated; if her ambient culture values that intelligence; if there are ample human and artefactual resources (i.e. texts, computer programs, apps) on which she can draw" (https://howardgardner01.files.wordpress.com/2012/06/faq_march2013.pdf).

Our intelligences are the natural and innate talents that enable us to acquire competences in terms of knowledge, skills and attitudes. They are the strengths that push us in choosing our learning environment and that underpin our actions. They are the antennae that support the arousal of our inner readiness, as their function is also to recognise the favourable elements in the here-and-now context (in terms of people, place, culture) that supports us in moving towards a conscious action.

INNER READINESS FROM A SOCIOCULTURAL PERSPECTIVE

In the past decades there has been a sociocultural movement within literacy education claiming that if we want to help individuals become active participants in society we need to expand the current understanding of literacy from an autonomous understanding, in which literacy has been conceptualised in technical terms, towards an ideological understanding in which literacy is understood as a set of practices grounded in different contexts (Gee, 2000; Street, 1984, 2001). From this theoretical standpoint, reading in the broadest sense is understood as interpretation and writing as representation. This explanation is helpful in pointing out how we do not only “read” and “write” through written words, but we read the world and react to current situations in life based on our background and prior experiences with similar situations. In the same way, we can only talk about our situations and experiences through the words and other means of expression we have to describe them (words, body language, gestures, space). However, our ability to react to different moments in our lives is always influenced by the broader context within which we find ourselves. There are certain things that we believe we can and cannot do because of who we are.

To expand the notion of literacy, the sociocultural movement has brought many new concepts into the discussion about literacy, such as literacy events and literacy practices (Barton & Hamilton, 2000; Street, 1995, 2000, 2001b). Literacy events are observable activities involving literacy, usually centering on written texts or talk around texts. Literacy practices are the traditions and habits where reading and writing are used for specific purposes, to meet someone’s intentions. The graphic illustration below illustrates a model Purcell-Gates, Perry and Briseno (2011) developed to represent the theoretical relationship between literacy events and literacy practices. The graded area represents the literacy events and the white area the underlying literacy practices. In this project, we use this graphic illustration to explain how the broader social context influences our inner readiness to respond/react to our situation.



The shaded area highlights an incident, a situation, where an individual is confronted with a possible need for action. Outsiders can observe and describe the situation and the actions the individual takes to respond to his or her situation. Reflection questions at this level might be: What are you doing? Why are you doing it? How does it help you in that current moment?

The white area stands for the underlying factors influencing the situation and actions taken to respond to it. **In the area of social purpose**, we can begin to speculate why the individual reacts to the situation in the way s/he does. What is the purpose behind his or her actions? How does her action relate to the life she is living? How does this action prepare the individual or give her or him an opportunity to act upon their situation, to live according to their dreams? **In the area of broader context**, we need to explore how external forces (the broader context) act on and influence individuals' choices in reacting to the current situation. The context domain illustrates how individuals' actions are influenced by power relationships (gender, ethnicity, race, religions, abilities, languages). These power relations are competing external forces where dominant social groups try to spread out their worldviews through sets of expectations of how people can think and behave in different situations. Social institutions develop emphasis and strategies based on dominant beliefs and values and people's actions in the world are evaluated based on them. This may be particularly important for people who might work within these institutions, institutions like a University, because there are already expectations in place about how we practise and assess practice, that we might have to go against if we want to work in line with our beliefs. For example, if I believe education should encourage people to draw on their strengths, how can I practice that if I need to use assessment to assess if they have learned what they were "supposed to learn"? In exploring an individual's actions from this broader cultural perspective we see that in responding to a current situation an individual might not only be trying to make the best of that situation, but they might also be behaving in response or opposition to how they are expected to behave in that current situation. In their reaction to a current situation, individuals might be working through explicit and implicit messages they receive about who they are and how they can live their personal and professional lives in society.



Every individual act is influenced by internal (personal) and external (societal) forces. Some of these forces are conscious and some of them are unconscious. So educators wishing to facilitate reflection processes should be aware of these forces and pay particular attention to helping individuals recognise the unconscious forces. This can be done e.g. through the use of relevant questions such as: How do I understand this situation? Are there other ways of understanding this situation? What choices do different understandings (or perspectives) give me to respond to the situation? and setting up possibilities for dialogue and exchange.

Reflecting on the internal and external factors influencing how people think and act within specific moments can increase individual's inner readiness to respond to various situations they are confronted with on a daily basis in their personal and professional lives.

INNER READINESS AND THEORY U

When talking about human potential we refer to it as all the possible abilities residing in us, that manifest in the moment we are inner-ready to act them out. The moment for us is the here-and-now, the present in which the individual is operating, or is about to operate. That's why, as Otto Scharmer's "Presencing" state shows, we need to focus "on feeling, tuning into and "bringing-into-the present" all future possibilities" (Presencing – A Social Technology of Freedom - Interview with Dr. Claus Otto Scharmer - published in Trigon Themen, 2/2002. <http://www.ottoscharmer.com/publications/articles>). In other words, we need to bring into the present our potentialities adequately expressed in the here-and-now inner and outer context.

The presencing state, as described by Otto Scharmer, allows us to gain a greater awareness of the context in which we are acting and of our emotional and mind state in the here-and-now. "Presencing is the ability to act in such a way that the actions we perform originate in the coming-into-presence of the future. When acting on this level, we let go of our "small selves" and turn into vehicles for the coming-into-being of a deep evolutionary stream. How do we do this? By carrying out a certain inner work, an inner work that is related to a threefold reversal process: turning one's thinking away from judging to exploring; the reversal of feeling away from emotional reaction to appreciation and seeing with the heart; and a reshaping of the will away from hard ego intentionality to a softer, more future-receptive will that the philosopher Martin Buber refers to as "Grand Will." The opening to future possibilities requires such reversals, that is, an inversion [Umstülpung] of the mental-emotional-intentional field structure. Is such a future open? Yes, every future is fundamentally open—the future is potentiality" (Presencing – A Social Technology of Freedom - Interview with Dr. Claus Otto Scharmer - published in Trigon Themen, 2/2002. <http://www.ottoscharmer.com/publications/articles>).

In a changing world, we are constantly asked to fine-tune our changing human conditions with the changing conditions of the context around us. This is the reason why we need to be aware of what's happening in the present, as reflecting and learning from the past experiences - even when speaking of an event that has just occurred - is no longer enough to allow a sustainable change in a changing world.

Presencing becomes a crucial stage of the human being, in order to express a personal potential in a specific time and space, in a concrete "here-and-now. Therefore, we see a strong correlation between Presencing and inner readiness. We believe that Theory-U is a very useful and effective tool and theory that allows us:

- to be more attentive to what's happening in the here-and-now moment not only to us but also to the wider context by observing and exploring the different levels of listening with all our senses. "It means stop downloading" - meaning to stop seeking for confirmation of what we already know, by suspending our voice of judgment – "and totally immerse yourself in the places of most potential, in the places that matter most to the situation you are dealing with." (Leading from the Emerging Future. Minds for Change– Future of Global Development - Ceremony to Mark the 50th Anniversary of the BMZ. Federal Ministry for Economic Cooperation and Development – November 13, 2011, Berlin - Dr. C. Otto Scharmer - MIT Sloan School of Management. Presencing Institute. <http://www.ottoscharmer.com/publications/articles>)
- to stay in that state of stillness and silence where we can reflect and get in touch with the "inner place from which an action—what we do—originates...the quality of attention that we use to relate to and bring forth the world" (The Blind Spot of Leadership. Presencing as a Social Technology of Freedom - Draft Habilitation Thesis - Claus Otto Scharmer – 2003. <http://www.ottoscharmer.com/publications/articles>). to learn from the emerging future and "when a spark or two appears, act in an instant. Explore the future by doing." (Leading from the Emerging Future. Minds for Change– Future of Global Development - Ceremony to Mark the 50th Anniversary of the BMZ. Federal Ministry for Economic Cooperation and Development – November 13, 2011, Berlin - Dr. C. Otto Scharmer - MIT Sloan School of Management. Presencing Institute. <http://www.ottoscharmer.com/publications/articles>)
- to increase our awareness and thus increase the opportunity to be inner ready in the here-and-now moment. "The quality of our results in a system is a function of the awareness from which the people in that system operate" (Leading from the Emerging Future. Minds for Change– Future of Global Development - Ceremony to Mark the 50th Anniversary of the BMZ. Federal Ministry for Economic Cooperation and Development – November 13, 2011, Berlin - Dr. C. Otto Scharmer - MIT Sloan School of Management. Presencing Institute. <http://www.ottoscharmer.com/publications/articles>).

We don't intend to make a final list of theoretical concepts related to the idea of inner readiness. It is more an effort to see how different theoretical concepts can serve as the entrance door to understand the mechanisms of inner readiness better. We are sure that there are more ways to enter and to explain the processes of inner readiness. So this chapter is to be continued.

But what is important to us is to use the idea of inner readiness for explaining how reflection becomes (and is) important in educational processes.

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