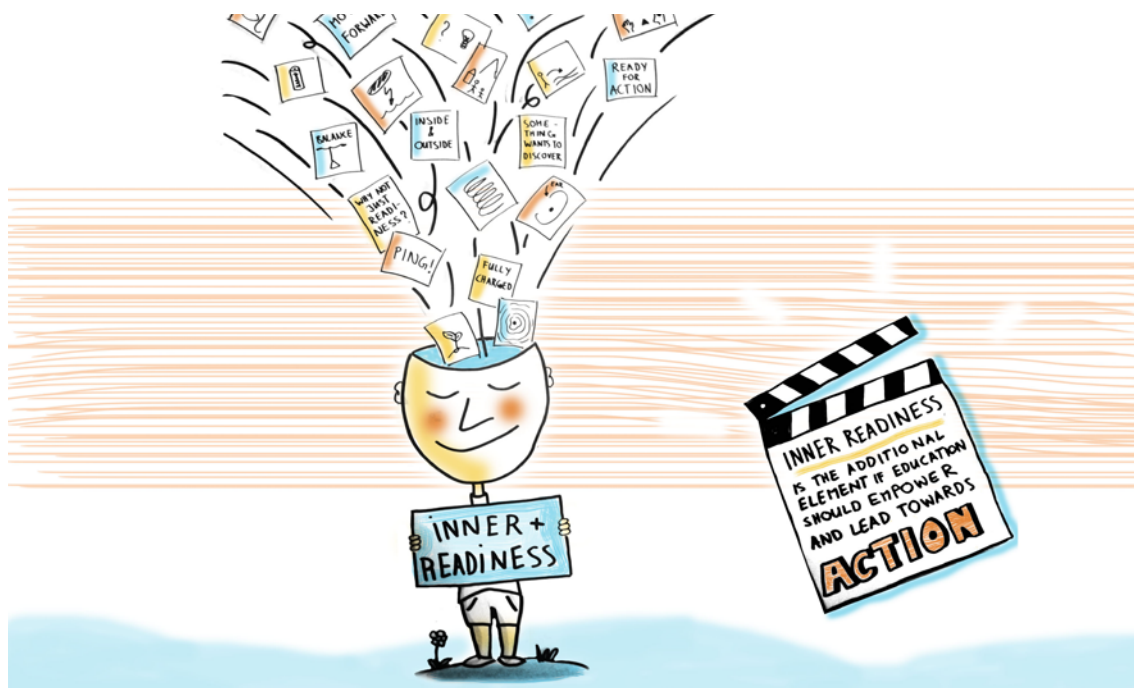


# DEVELOPING A CONCEPT OF INNER READINESS

Written by Angelica Paci (Kamaleonte),  
Arturas Deltuva (Kitokie Projektai), Mario  
d'Agostino (Kamaleonte) & Mark E. Taylor

With great support and contribution from  
Karen Rut Gísladóttir (University of Ice-  
land) & Raminta Aleliūnaitė-Kliokmanė  
(Kitokie Projektai)



## WHY DID INNER READINESS BECOME IMPORTANT FOR US?

We think there are two “missions” of the inner readiness concept:

1. Inner readiness is a basis for explaining why reflection is needed.
2. Inner readiness helps us to compile a set of techniques (or tools) which show how we can empower people to express their potential in the here-and-now and over longer periods.

## WHY “INNER READINESS”

When working with their clients and partners in Lithuania, Kitokie projektai always had to explain what they do and why they do it in a specific way: in a reflective, experiential way. Because usually it was different from the mainstream training or education programmes in business, NGO's and in formal education in their country. They were/are trying to explain that they avoid just creating an illusion that participants “learned a lot”; instead they try to promote learning as something that makes a change in life. Maybe a little change, but a real change nonetheless. They used different forms of explanations. Sometimes it was tiring, sometimes exiting, but always pushing colleagues to define their educational approach. Through this ‘it’ became clearer to them because they had to name what they had previously felt intuitively. This also involved drawing on different theoretical concepts. At first they explored the main ideas of experiential learning: Kolb's circle was helpful, comfort - stretch - panic zones helped a lot, explanations from their colleagues from Outward Bound Belgium were crucial. It was very useful in explaining **how** they do things and the logic of this **how**. But it was not enough for the **why** in the wider context of education.

Then, especially when Kitokie started working with higher education institutions, they were introduced to the framework of competences. Competence, in this case is seen as the ability to act in a specific way in specific professional life situations or in life generally and this ability is to be grounded

by a needed set of knowledge, skills and attitudes.<sup>1</sup> (We don't aim in this text to define and discuss the concept of competence therefore we only mention our understanding of it here). This helped them to see the main layers to be covered in order to empower trainees to act. It also gave a terminology for the *why* question. So, the more they worked in the field of education the more they felt that the competence model was proving its use. For example, the students are provided with all the information they need. They get it by reading, by listening to the lectures, etc. Even the skills are trained in some cases, when more practical content is trained. The attitudes of the students are covered during seminars and individual sessions with them. But yet - it doesn't cover all the content of education according to Kitokie projektai.

It seems the traditional understanding of competence and of education doesn't cover the changing nature of our life and the changing nature of the person. Any context and any competence doesn't last forever. So the essential question is **how can we learn to be ready to live and to act at every different moment of our changing reality**. The traditional approach also doesn't cover the content of "what is happening with the student". And in "kitokie projektai" they believe that we start acting not because something (for example slides) are projected on the wall, but because something is projected within the person, something is happening within them. Until then, this content was unnamed but often felt to be crucial for Kitokie's theory and practice: now they call it "inner readiness".

What was interesting was that their regular long-term clients could recognise what they are working with. For example, one client called to request a language training for one of their managers. Kitokie replied "we don't teach languages". The client insisted and so Kitokie looked into the case further: the manager had good *knowledge* of vocabulary and grammar; he had the *skills* to construct sentences according to the grammar; but he became stony silent when he had to talk with foreigners. Clearly the problem was not about knowledge, not about skills. It was about his inner readiness. So it is not about providing people with information, not about training a skill. It is about getting into an interpersonal relationship and dealing with inner readiness in a supportive, encouraging, reflective and experiential way. It was this that Kitokie's client felt was within their field of competence.

So "inner readiness" as a term was created (at first in Lithuanian they called it "vidinė parengtis") because of the need to explain what Kitokie really do and also because of the need to explain when reflective-experiential methods are relevant. And later, when sharing this idea and this term we found out that the term serves people in at least two ways:

3. For those who have a feeling that the field of education doesn't cover "something important", it gives a preliminary answer or direction of what is not covered.
4. It gives a preliminary shelf to place this content: where to put it in the wider context of education, how it is related with other layers of competence and how it is related to different methodologies used in education.

Just providing the term and the shelf is not enough. We need more:

- a definition of it,
- a description of mechanisms,
- practical recommendations on how to deal with it in the field of education.

That's why the REFLECT project is a fantastic opportunity to move forward with a great international team from different countries and from both the academic *and* the adult education sectors.

## THE INTERNATIONAL DIMENSION IN DEVELOPING THE CONCEPT

Having discovered this nascent concept from Kitokie, international colleagues started to experiment with its use in training courses, seminars and conferences throughout Europe and in the EuroMed region. There was a magnificent resonance felt by many participants and colleagues everywhere - at last, here was a way to describe crucial elements of competence which up until then had been hidden! Gradually, it was possible to see an increase in the use of the term at least in non-formal educational circles.

This acceptance has given encouragement to some authors to already use the term in educational publications, for example, in the introductory section about learning and competences in "Graphic Express - first

steps to graphic facilitation in youth work”, published by SALTO Resource Centre for EuroMed in 2014 within the framework of Erasmus+ Youth in Action Programme. More extensive use is made of the term in the forthcoming publication about supporting learning in one-to-one relationships to be published by SALTO Resource Centre for Training & Cooperation.

## 1. WHAT IS INNER READINESS?



*Our definition* so far of inner readiness:

**Inner readiness is the ability to express a personal potential in a specific time and space, in a concrete “here-and-now”.**

The potential is developed by gaining knowledge, skills and useful attitudes. However, the potential itself is often not enough to empower us for being ready to act out the potential. The missing link between potential and the acting-out moment we call “inner readiness”. We use “Inner” next to “Readiness” because it stands for intra-personal processes.

## 2. MECHANISMS OF INNER READINESS

During our discussions within the project Reflect and in Kitokie projektai, we were trying to identify and to describe the main factors influencing readiness to implement personal potential and readiness to act (inner readiness). We did it by reflecting on our own experience as learners and educators.

**One of the main factors influencing Inner readiness is a uniting quality of our nature. The uniting quality is empowering us to act in a specific time and space.**

By uniting quality, we mean our ability to connect our owned competences with a specific context and with our reaction habits, which empowers us to act now.

We all have a different set of possible abilities (potential) within us, and we all have different experiences collected in our past, different visions of our future and different ways to understand the meaning of what we do now. We also have different sets of reactions, habits or behaviour patterns accumulated when interacting with different people in different situations.

Let’s have a look at one story through the lens of inner readiness...

## TO UKULELE OR NOT TO UKULELE? THAT IS NOT THE QUESTION

Salvi is a European-level trainer in non-formal education in his late 30's. When he was a child he was told repeatedly at home and at school "you are useless in music, you will never be able to play an instrument (he tried to learn piano but gave up) and you are a terrible singer!". Unsurprisingly, although he enjoyed listening to music a lot, when he became an adult he was convinced that he would never ever be in the position to produce music himself.

A couple of years ago, about 20 trainers were gathered for a seminar in the town of Braga, Portugal. Several of them had brought their ukuleles with them, for use in the informal parts of the programme. On the second evening, a group of people sat together playing ukulele and encouraging others to try. Salvi was clearly curious, but refused offers to even hold one of the instruments. He did, however, sit down and watch others joining in.



or



The next day we found out that Braga was the home of the cavaquinho (the Portuguese 4-stringed guitar which sailors had taken to Hawaii in the 17th century and which was then transformed into the ukulele). Some of the participants found a shop selling cavaquinhos made in Braga and then made the discovery that ukuleles are nowadays also made there! And beautifully so! And not expensive. So they bought a couple. Salvi is also known as "the man in black" - always wearing clothes of that colour. And he discovered a black ukulele - which he suddenly decided to buy. Together with some others he sat on the steps of one of the many churches in Braga and someone offered to show him the first chords to Leonard Cohen's song "Hallelujah". He played those chords and promptly burst into tears of happiness and joy!

"Aha" thought the ukulele enthusiasts in Braga "Salvi now has the inner readiness to start playing".

Fast forward 18 months. Salvi goes to Berlin for a meeting about starting a project called "Ukulelefication". The idea is to use the ukulele as a metaphor for learning to learn and change in education. The others arrive with their ukuleles. He does not have his with him, offering the excuse that his niece stole it!! During the meeting he politely refuses to play any of the ukuleles present. He does buy a little egg slicer in the form of an ukulele in Leleland.

Fast forward another 6 months. A conference of trainers where 8 people will play a song for the assembled masses. Salvi brings his egg slicer.

Fast forward 4 months. Another meeting of "ukulelefication". Salvi brings his ukulele and always "forgets" it in his room. Only after a lot of encouragement (and the threat of physical violence) does he finally bring his ukulele with him and start to play with everyone. And he enjoys doing so!

## WHAT ABOUT INNER READINESS IN THE STORY OF SALVI?

Salvi learned to play ukulele, so the potential was there. But the old reaction habit in the form of doubts about himself and in the form of the thought "I am useless with music" was blocking him. After receiving a lot of support and encouragement he started to develop a new reaction habit in the form of joy of playing, in the form of trusting himself and in the form of thought "I can play". But it seems that those two reaction habits are still opposing each other and the negative one "I am useless in music" might stop him from enjoying playing music especially in front of others. So when Salvi is able to connect his potential with

supportive reaction habits and with the situation where the supportive reaction habit and has potential come together – he can play. When he is facing an unsupportive situation and/or when stopping reaction habits come forward, he cannot connect his potential to play the ukulele in that “here-and-now”.

So inner readiness is present only when those possible abilities, experiences and habits mentioned above are connected at a specific moment and place. We don't mean any extra-sensorial or esoteric quality, and we don't mean any kind of altered states of mind. We mean a simple quality to unite, to connect our potential for a now moment. *This quality to unite (connect) becomes possible when we raise our awareness of now during the reflective practice. Reflective practice can be done alone or in interaction with others.*

Let's take another example.

## EXAMPLE TO ILLUSTRATE THE MECHANISMS OF INNER READINESS

This experience is quoted from one of testing projects of the Reflect project. The description of that experience is worked through the method of poetic inquiry (Prendergast, 2009) in which this participant's story was distilled from a focus group interview into a poetic form. From there, members of the REFLECT PROJECT used their insights and knowledge of working with reflective practice to develop this analytical narrative. In the beginning we allow you to read the poem for your interpretation, following it up with our analytical story and description of how it relates to the concept of inner readiness.

5-day course

14 students of psychology  
group dynamics  
they contributed

activities  
reflecting on the activities  
reflecting activities

second day  
student stepped backwards  
not into the activity

afterwards I asked her something  
she was struggling with words  
being confused

she said  
I don't know what is happening

my focus was valuing the not-knowing  
it came as a present  
I felt oh wow here it is

I could go and comfort her  
so the nasty feeling at that moment  
would be more bearable

or start to ask a lot of questions  
then she would leave the feeling

I described what I saw  
I described it as a moment  
she was not-knowing what was happening  
it was okay

I saw a relief without her taking it away  
I invited her to explore  
see what happens

it won't stop  
she doesn't have to find the answer

I left it like this  
the next day she came back to it  
she shared with the group  
feeling different  
something reminded her of other things  
she was bumping on a pattern

it went on during the days

the fourth day  
they had a solo walk  
she did something totally different  
she was conscious about it  
she was physically not able to do it  
instead of stepping out she stepped forward  
she had to ask for help

she was proud of herself  
there were two moments  
would the same have happened  
if I reacted otherwise?

it was her thing

it happened as a present  
somebody saying  
I really don't know what is happening  
I think in the course that I gave before  
there must have been moments like this  
but they passed more for  
now I see the value of them  
it was a present  
afterwards  
her continuing during the days  
being proud  
doing something else  
experimenting with it  
her being proud of herself

The poem interpreted from the perspective of inner readiness

In exploring this participant's experience from the perspective of inner readiness we see an educator entering her work situation. She is taking 14 sociology students on a five days' course. The content of the course is group dynamics. The educator has just returned from a workshop on reflective practice where she became more aware of the importance of valuing the not-knowing in the learning process. For this course, she decides to explore the valuing of not-knowing as it emerges in these five days she is spending with her students. This educator has both the knowledge and the skills needed to organise a course like this. She knows that in a 5 days course you can expect a certain group process to take place, and she organises activities accordingly to help students think about their experiences. She has prepared activities for the group to go through during the courses as well as provides a structure to reflect on the activities. In addition to that she incorporates reflective activities into the process.

On the second day, students can encounter frustration, inner hindrances towards the aim of the course and the facilitators. The natural response is to pull back, feeling hopelessness and uncertainty. Even more, the feeling of blaming and anger can emerge: why are they putting us into these situations? In this group, one student steps backwards. She is not ready to participate in the activities. The facilitator decides to intervene asking how she was doing. The student is in a state of confusion, struggling to find words.

"I don't know what is happening" she replies.



The facilitator realises that this is the moment. She has a particular focus on valuing the not-knowing and now it is her opportunity to explore what is happening in these moments. She slows down. On the spot, she goes through the options she has to respond to this situation. She could try to comfort the student so the nasty feeling becomes more bearable. She could also start asking the student a lot of questions so the feeling will dissolve through their dialogue or she could describe to the student what she sees in the moment, allowing the student to live through this moment of uncertainty. At this moment, the facilitator is also going through the phase of not-knowing, having to let go of the control and is ready to learn from the experience. In situations like this, educators also have to step back, observe, be present but allowing the moment to be. This educator decides to describe what she sees. She tells the student that she sees what is happening: her not-knowing. She reassures the student that this is okay. While describing this to the students, the educator observes the effects it has on her student. She notices a sign of relief without taking the feeling away. The educator then invites the student to explore her experiences, to see what happens. She also tells her that the feeling will not go away. In the end, the educator reassures the student that she does not have to find an answer to the experiences she is going through.

The educator leaves the situation like this, giving the student a space to rumble with her experiences. In the next days, she observes how the student takes action to work through her situation. On the third day, the student shares with the rest of the group how she is feeling differently and that she is colliding with different experiences. Through her words emerges an inner struggle. She is trying to change something within herself in the context she was put into. At the moment she finds it difficult to do something she has little experience of doing. It continues on like this. The student explores and experiments with her feelings. On the fourth day, there was an activity called a 'solo walk'. Then this student consciously takes a different action. In approaching an activity, she was not physically able to do, she stepped forward and asked for help to complete it. In the end, she was so proud of herself. Through this process the student was given the space to own her experience.

Afterwards the educator reflects on what has happened. She sees two things emerging within these experiences: the moment of the educator when she experiences the student's struggle and how through valuing her state of not-knowing she gives the student an opportunity to live through her feelings, and the moment in which the student rises through her state of not-knowing and stepping back from challenging activities, to challenging herself and taking actions to complete the tasks in front of her. The educator takes notice of how proud the student is of herself. This experience has empowered her. In return, the experience fills the educator with gratitude for noticing this moment and working through it. The educator wonders if the same would have happened if she had reacted otherwise.

From this experience the educator begins to reflect upon her former experiences. She wonders if moments like this have emerged in her prior courses. She is sure it has happened before but they have passed away unnoticed because she was not paying attention to them. Now, after this experience, she sees the value of paying attention to and living through moments of not-knowing.

## INTERPRETATION OF THE STORY

From this story we can see how this reflective practice of noticing and becoming more aware of moments of not-knowing may bring both the educator and the learner to the readiness to act in a new way. In that way the feeling of new inner readiness allows the educator and the learner to develop new ways of interaction with the group of learners. It happens because: (1) at first the educator stops herself from the automatic reaction of avoiding what she calls the not-knowing moments; (2) she stops herself to reflect on what is happening, and reflect on what she would usually do; (3) it brings her to the level of more awareness of the situation and (4) to her ability to choose from different ways of responding to the situation – to experiment or to act in usual way. The educator probably knew from the books about the value of letting the process go, but now she has connected this statement, this knowledge with herself and only because of this she became ready from the inside to act in this way. This, her readiness, allowed the learner to go through the similar process of: (1) stopping herself from reacting automatically (behaviour pattern) to avoid the ambiguity by stepping back, avoiding her feeling of being weak. With honest and supportive help of the educator she could (2) stop to reflect on her reactions in relation to that situation. (3) This brought her to the new level of awareness and the (4) possibility and ability to choose another way of acting – asking for help instead of rebelling.



## THEORETICAL MODELS TO DESCRIBE THE MECHANISMS OF INNER READINESS

When trying to identify the mechanisms influencing inner readiness we could also connect it to different theories we are familiar with. We are aware that there are many theoretical models from psychology, education, anthropology, etc. that can explain the mechanisms influencing personal inner readiness to act, so here below are some examples. We have chosen the ones that “speak” more to us and we are more familiar with. By this we want to underline the message that we don’t believe in ‘The One Theory’ explaining the mechanisms of inner readiness. And by this we also encourage others to choose their own theoretical models that suit them better.

**From the existential point of view** (May, 1950; Tillich, 1952, 1987) inner readiness could be influenced by courage or vitality, with which we act despite the fear/anxiety of being rejected, losing something important, or finding no sense in what is happening. Inner readiness is the state before making the choice (in the mind and in the action). This balancing act between courage and fear/anxiety serves as a main factor influencing our readiness to act or not to act, to be or not to be.

**From the Gestalt therapy point of view** (Woldt & Toman, 2005) inner readiness can be influenced by the ability to get in contact in order to fulfil the specific need. The cycle of meeting needs and interruptions in it are natural processes within us. We can learn to raise awareness of our own needs and we can learn to transform habits as interruptions into the habits, as communication strategies, or as strategies to get into contact. It happens by reflecting our experience. Reflection helps us notice our habits of reacting in an interruptive way and then we can learn to react in constructive way instead of reacting in a “frozen” inadequate way.

**From the Multiple intelligence theory point of view** (Gardner, 2011) would suggest that inner readiness is based on 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 are matching our “profile of intelligences”, most likely our inner readiness activates for change and learning. We can become more aware about our self-reflecting processes. Each of us reflects in different ways and, according to the different Intelligences, we can achieve a deep reflection according to our different natural styles. For example: moving or walking for kinaesthetic intelligence; with music for musical intelligences, in a group with interpersonal intelligence or writing for verbal linguistic intelligence.

**From the Theory U point of view**, 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 the “Presencing” (Scharmer, 2002) state enhances, we need to focus “on feeling, tuning into and bringing-into-the present all future possibilities”. In other words, we need to bring our potentialities into the present, adequately expressed in the here-and-now inner and outer context.



**From a sociocultural point of view** (Purcell-Gates, Perry and Briseno, 2011) inner readiness is perceived as an individual (or collective) ability to explore and negotiate the socio-cultural context people live or work within in accordance to their intention, beliefs and desires. From this standpoint, inner readiness can be invoked and/or nurtured at different levels. First, individuals can increase their sense of inner readiness by paying attention to their action in response to a given situation and the underlying reason for that action. What am I doing? Why am I doing it? How does it help me in the current moment? Second, the sense of inner readiness can be increased by exploring external factors influencing the situation. 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? Thus, one way to increase individuals' inner readiness to respond to various situations that they are confronted with on a daily basis and in their professional lives, is to find ways to become more aware of how internal and external factors influence the way they think and act within specific moments.

**FOR MORE ABOUT THEORETICAL MODELS SEE APPENDIX 1**

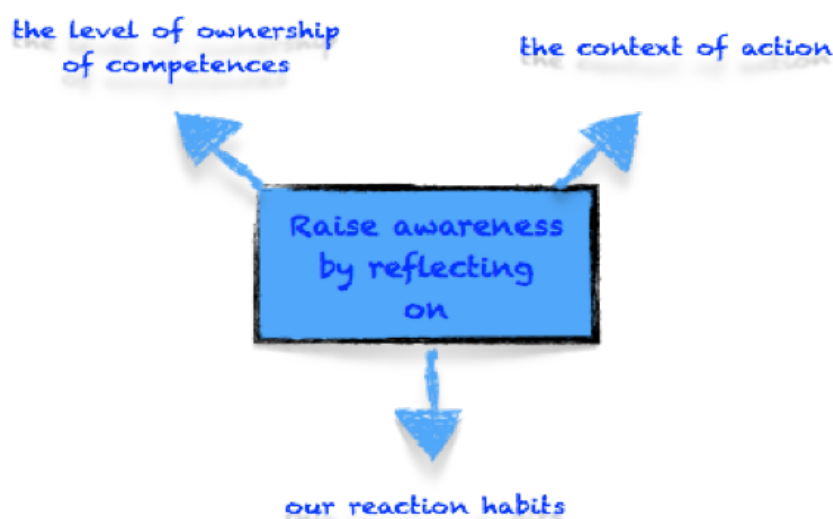
## **PRACTICAL RECOMMENDATIONS ON HOW TO DEAL WITH INNER READINESS IN THE FIELD OF EDUCATION, OR CAN IT BE DEVELOPED?**

For some actions we are always ready. Like watching TV for example. But for some actions we need stronger inner readiness. Let's say a public speech in front of a new audience. Those who have done it, they can admit, that it is always a special moment even if one does it again and again. The right questions can be raised at this point: can we develop the inner readiness then? Can we develop inner readiness, let's say for public speaking?

Our answer is "Yes, but no but...".

We cannot train or guarantee it mechanically, because actually inner readiness stands for the **changing nature of human abilities, and the changing nature of our competences**. This changing nature is not exactly under our control (See more in "How do we understand human nature" in Appendix 2). However, we can increase a possibility for inner readiness for a specific way of action. We can increase this possibility by raising awareness in at least in three directions by reflecting on:

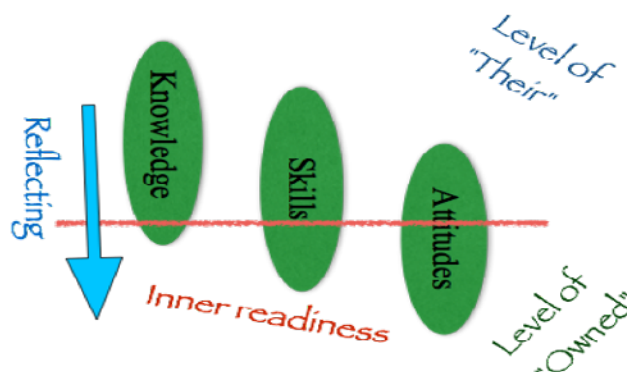
- the level of ownership (integration, incorporation) of competences;
- the self or our reaction habits;
- the context of action.



## REFLECTING ABOUT OWNING (INTEGRATING, INCORPORATING) COMPETENCES

At an early stage of developing the concept of inner readiness we believed that it could be understood as the additional or hidden layer of competence.

We still believe there is some truth in it. Let's take the same example about a man who had all the knowledge he needed of English and he had the skill to speak English, he even had the right attitude – he wanted to speak and he understood the importance of it in his work. But yet, he didn't speak! So there had to be a reason for it - and this reason is related to the hidden layer of competence, a hidden layer of our nature. It is related to inner readiness or, as we say now, with the ability to connect competences with a specific context by overcoming inner barriers, (for example, fears) and by finding supportive habits (like the need to grow etc.). We suggest the path of learning is to reflect on the level of ownership (integrating, incorporating) of competences.



As shown in the picture, at the initial level of gaining competences we start from "Their": their knowledge, their skills, their attitudes. By "their" we mean any others whom we are influenced by – it can be teachers, can be facilitators, can be parents, friends, books. Anybody who is influencing us. Only when knowledge, skills and attitudes are "owned" by a person, or when it is all connected with the subjectivity of that person, only then can it connect with all our psychological mechanisms and it gets a chance to be expressed in a specific situation when needed. Only "owned" competences can become a part of a talent of a person. And the way to "own" the knowledge, the skills and the attitudes is to become more aware of them through reflection. We believe we reflect in different ways when it comes to different layers of competence, because knowledge, skills and attitudes have different natures and they have different levels of subjectivity. The level of subjectivity is expressed by how high above the red line it is placed. The level below the red line stands for more subjective nature. Let's say attitudes are the most subjective. They have an objective part as well. For example, for public speaking we need a courageous attitude, but the way we feel courage and the way we express our courage can be very different and subjective.

## REFLECTING ON OUR REACTION HABITS

For describing how the possibility of inner readiness can be increased by becoming more aware about our reaction habits, we turn back to the understanding that:

**Inner readiness is influenced by personal habits of responding to outside stimuli (social context) and inside stimuli (experience) in the here-and-now; this combination of 'habits to respond' allows the expression of one's own potential in a specific moment and context through an action, or blocks the expression.**

By 'habits to respond' we mean our emotional, cognitive and bodily reactions that are repeated regularly and often tend to occur automatically as certain behaviour patterns.

In order to illustrate this, let's again take the same example of the man who doesn't speak English. It seems that in certain situations, the habit to react with fear and what rises to the surface is the will to protect, to restrain himself. And so the man stops himself from action. As we described before, we can see what was so frightening in the context. And then we can try to influence the context in order to make it more helpful – in this case - for speaking a foreign language. But we can also try to learn more about the habit to react with fear and with restraint. We can reflect on how it happens and we can see if there are

other ways to react. Sometimes there are. And by becoming aware of our habits to react we can start experimenting with other ways to react. So in this way we can again increase the chance for inner readiness to speak (for example a foreign language) in other situations and not only in a situation that is completely acceptable for us.

## REFLECTING ON THE CONTEXT OF ACTION

When reflecting on our successes and failures sooner or later we notice that in one kind of situation we act more fluently than in other situations. For example, in the case of the man who had a rich vocabulary in English (a foreign language for him), he knew its grammar, he was able to construct sentences in English, but he couldn't speak with foreigners. Of course we can try to learn even more grammar and more words in a foreign language. But when discussing with him we found out that in some contexts he can talk in English. He can talk with one foreigner, when somebody from his own country is next to him. So we found out what in that context is stopping him, and what is supporting, and because of this we found out how he can influence the context to make it possible for him to act. Through this assisted process of reflection, he increased his readiness to speak a foreign language.



## References

- Ansel L. Woldt (Author), Sarah M. Toman (Author) (eds). (2005). *Gestalt Therapy: History, Theory and Practice* SAGE Publications, Inc; 1 edition (2005)
- Barton, D., & Hamilton, M. (2000). Literacy practices. In D. Barton, M. Hamilton & R. Ivanič (Eds.), *Situated literacies: Reading and writing in context* (pp. 7-15). London: Routledge.
- Dai, D. Y., & Renzulli, J. S. (2000). Dissociation and integration of talent development and personal growth: Comments and suggestions. *Gifted Child Quarterly*.
- De Silva, Padmasiri (2014) . *An Introduction to Buddhist Psychology and Counselling: Pathways of Mindfulness-Based Therapies*. Palgrave Macmillan, New York.
- Gardner Howard (2000). *Intelligence Reframed: Multiple Intelligences for the 21st Century* - Basic Books;
- Gardner Howard (2011). *Frames of Mind: the theory of multiple intelligences*. Basic Books; Third Edition edition.
- Gee, J. P. (2000). The New Literacy Studies: From 'socially situated' to the work of the social. In D. Barton, M. Hamilton, & R. Ivanič (Eds.), *Situated literacies: Reading and writing in context* (pp. 180-196). London, UK: Routledge.
- Goenka S.N. (2012). *The Discourse Summaries. Vipassana Research Publications* - Onalasa, WA, USA.
- Hostrup Hanne (2010). *Gestalt Therapy: An Introduction to the Basic Concepts of Gestalt Therapy*. Museum Tusculanum Press.
- Joseph Zinker. (1978). *Creative Process in Gestalt Therapy*. Virgin books. New York.
- Kolb, D. A. and Fry, R. (1975). *Toward an applied theory of experiential learning*. in C. Cooper (ed.), *Theories of Group Process*, London: John Wiley.
- Luckner John L. and Nadler Reldan (1997). "Processing the Experience". Kendall/Hunt Publishing Company.
- Maslow A. H. (1943). *A Theory of Human Motivation*. Originally Published in *Psychological Review*.
- May, R. (1950) *The Meaning of Anxiety*, W W Norton
- Palgrave Macmillan (2014)
- Prendergast, M. (2009). Introduction: The phenomena of poetry in research. In M. Prendergasts, C. Leggo & P. Sameshima (Eds.),
- Poetic inquiry: Vibrant voices in the social sciences. Sense Publisher.
- Kabat-Zinn Jon Ph.D. (2012). *Mindfulness for Beginners: Reclaiming the Present Moment and Your Life* - Har/Com edition.
- Purcell-Gates, V., Perry, K.H., & Briseño, A. (2011). Analyzing literacy practice: Grounded theory to model. *Research in the Teaching of English*, 45(4), 439-458.
- Scharmer C. Otto. (2011). *Leading from the Emerging Future. Minds for Change--Future of Global Development* <http://www.ottoscharmer.com/publications/articles>
- Scharmer Claus Otto. (2002). *Presencing - A Social Technology of Freedom - Interview with Dr. Claus Scharmer Otto*. <http://www.ottoscharmer.com/publications/articles> - published in Trigon Themen.
- Scharmer Claus Otto. (2003). *The Blind Spot of Leadership. Presencing as a Social Technology of Freedom - Draft Habilitation Thesis*. <http://www.ottoscharmer.com/publications/articles>
- Scharmer Otto. (2009). *Theory U: Leading from the future as it emerges* - Berrett-Koehler.
- Schön Donald. (1984). *The Reflective Practitioner. How professional think in action*. Basic Books.
- Street, B. V. (1984). *Literacy in theory and practice*. Cambridge, UK: Cambridge University Press.
- Street, B. V. (1995). *Social literacies: Critical approaches to literacy development, ethnography, and education*. Reading, MA: Addison Wesley.
- Street, B. V. (2000). Literacy events and literacy practices: Theory and practice in the New Literacy Studies. In M. Martin-Jones & K. Jones (Eds.), *Multilingual literacies* (pp. 17-30). London: Routledge.
- Street, B. V. (2001). The new literacy studies. In E. Cushman, E. R. Kintgen, B. M. Kroll, & M. Rose (Eds.), *Literacy: A critical sourcebook* (pp. 430-442). Boston, MA: Bedford/St. Martins.
- Street, B. V. (2001b). Introduction. In B. V. Street (Ed.), *Literacy and development: Ethnographic perspectives* (pp. 1-17). London, UK: Routledge.
- Taimla S., Taylor M., Bury B., Rannala T. (2014), *Graphic Express - First steps to graphic facilitation in youth work*, Paris: SALTO EuroMed
- Tillich P., Ed. F. Forrester (1987). *The Essential Tillich* (anthology). University of Chicago Press.
- Tillich, P. (1952). *The Courage to Be*, Yale University Press
- Ukulelefication of Education Movement: <https://www.facebook.com/ukulelefication/>
- Woldt Ansel L., Sarah M. Toman. (2005). *Gestalt Therapy: History, Theory, and Practice* 1st Edition. SAGE Publications, Inc; 1 edition.
- Kabat-Zinn Jon Ph.D. *Mindfulness for Beginners: Reclaiming the Present Moment and Your Life* - Har/Com edition (January 2012)
- [https://howardgardner01.files.wordpress.com/2012/06/faq\\_march2013.pdf](https://howardgardner01.files.wordpress.com/2012/06/faq_march2013.pdf).