

Project 2017

## Genius-for-all – U.lab Inclusion and Inclusive Education

During my participation in the U.lab 1x course as a former teacher in the field of Special Needs Education (Heilpädagogik) in Higher Education I remembered the book of Michael Ende 'The Neverending Story'. Asking myself what this could mean I unexpectedly recognized a polarity between that story and the "Movement U". The boy Balthasar in the book enters *from his hard personal story into 'The Neverending Story'* and creates 'there' a neverending journey through his potentiality for keeping a fantastic world alive. In the "U.lab 1x" it goes just the other way round. While noticing my "*imprisonment in a gigantic world of absencing  $\Omega$* " and through becoming aware of it by trying to suspend my behaviour from downloading I start to go **out** of that absencing-captivity, *discovering a new world of presencing* and also beginning a 'neverending journey' following what wants to emerge from the future - as 'it' desires but "stands in need of me (you)" (Theory U, 2<sup>nd</sup> 2016, 206). If we leave the world of Absencing, change the story (David Korten), *a new story of Presencing* begins - keeping in mind: The world of absencing and presencing "do not exist without each other. It is the constant stitching between the two, not a vacillation but an integration, that realigns our attention with our deeper intention" (Theory U, 2<sup>nd</sup> 2016, xx) – and therefor the new story – Presencing – becomes also a neverending one.

With prospect of changing Fields in Education and the planning in early 2017 **u.lab xE** as "A course for leaders interested in transforming education" the above mentioned awareness and intention guide me to think about to lounge a 'Project' for which I use the working title: "**Genius-for all – U.lab Inclusion**". 'Project' might be better called 'Forum' because the goal is to return to the '*Forum, the Market Place (Marktplatz) of Life*' – but transformed: "...and everyone I look upon becomes enlightened" ('Bulls' by Kakuan in: Zen Flesh – Zen Bones, compiled by Paul Reps, Harmondsworth 1957, 147).

Let me roughly explain some aspects:

"**Genius**" refers to a source of potentiality of every human being focused on what will come and wants to be developed in one's life contrary to what has been and what often tempt others to judge in advance about future possibilities. **No one has the right to deprive this Genius of anybody.** But to grasp the dimension or better a-mension (Jean Gebser) to under-stand what it means we need to jump into the well, not knowing if we awake on a field of flowers (Fairytale 'Mother Hulda'). The girl in the Fairytale was driven by *the despair of her heart* to jump. Thus it's a matter of life and death to follow the inner path of knowledge creation (Joseph Jaworski, Source, SanFrancisco 2012). Do we know as educators such a *despair of our heart?*

"**GENIUS**" also means a vision of a wide network which connects people and continents in Education also in Ethic and Ecology: "**Global Educational Network for an Inclusive Universal Society**". Perhaps this sounds quite exaggerated. But important are not only the everyday about what happens around the globe, but also wonderful discoveries in human lives to be met somewhere, creative coming together which have been realized, communities have changed their way of living: "*...listening to the tonality of the planet and what it calls on us to do...*" (Theory U, 2<sup>nd</sup> 2016, xxiii).

"**Inclusion**" isn't only the main focus of the United Nation Convention on the Rights of Persons with Disabilities but it is a symbol for a *view of the world* as an *integral whole*. It is a view of the world and of ourselves too which expresses our inseparable connectedness and being intertwined in the world we are living in. Being involved in an indivisible world means we are participants as an integral part of a vivid, creative and dynamic cosmos – and we have, repeating myself, to answer 'as it desires' but at the same time we are responsible what kind of creative answers we are giving and which commitment is necessary to preserve this world from destruction.

GENIUS as network could create fundamentals too for a future “*U.SCHOOL EDUCATION GATHERING*”.

What are the aims of the ‘Genius-for-all - U.lab Inclusion’?

1. The project intends to *find those participants* of U.lab 1x who are *connected* with people from - early childhood up to seniors and aged persons – and who are involved in exploring the edges of our education systems. Who knows or works together with so called non handicapped persons and persons with hard experiences through being defined disabled or (severely and multiply) handicapped. Where are participants open to include families, communities, organizations and governmental institutions in the provocative view: *One is not handicapped but becomes it through the eyes of others.*
2. It’s the idea to collect stories from people who experienced such edges without excluding anybody and to sense how the field of Presencing helps to dis-cover in people’s lives what has been invisible before.
3. Designing in the modus of or with the help of Kelvy Bird the dynamic of paths how to enter social fields in a new way.
4. From my former experiences in teaching in Higher Education I’m looking for colleagues who don’t despise these transformative processes in our society, who don’t spend time only for third party funding and who don’t continue under the pressure of making career just researching more of the same.
5. I look for colleagues and other engaged people who are encouraged to turn the beam and recognize what will come to be seen?

Very often we do not scrutinize that our instruments of observation influence what we see. Like the person in Otto’s blog looking through the telescope.

Compare:

[http://www.huffingtonpost.com/otto-scharmer/u-lab-reinventing-the-21s\\_b\\_5669425.html](http://www.huffingtonpost.com/otto-scharmer/u-lab-reinventing-the-21s_b_5669425.html)

What will happen when in the field of so called handicaps and other marginal groups we start **to research together** with those excluded, exchanging what we observe and what then comes in our minds.

From Johann Wolfgang von Goethe “ ‘Every object, well contemplated, opens up a new organ of perception within us’ ” we get the hint: *Contemplating together what we ‘see’* opens the possibility that **new organs of perception are growing within us.** Such organs take roots in a new quality of ‘episteme’ and out this ‘deep insight’ these organs Build up their strength.

Perhaps this is one reason that Otto Scharmer starts the 2<sup>nd</sup> edition of Theory U quoting Goethe and underlining it’s significance in his life session.

“Goethe knew about the deep connectedness between the inner and the outer. In order to become instruments for real transformative change, we have to bend the beam of attention back onto the observing self, thus, help the system to sense and see itself...” (Theory U, 2<sup>nd</sup> 2016, xxi and Otto’s blog above with the second ‘telescope graphic’).

What might happen if we in the ‘U.lab for Educators’ could exchange about such a **‘telescope inversion’**? What are we going to ‘see’ when we don’t just look ‘out there’? What do we see while looking out when we in the same moment *filter* what we see *through our inner eye*? For me the whole U-movement downwards means to pass the field of letting grow such new organs for co-communicating and cultivating the soil of social fields, planting fresh seeds together - for example with marginalized persons -, starting thus new connections in a ‘Space of Cultivation’ (Kelvy Bird) and harvest new recognitions.

I know that in the so called ‘scientific world and community’ people quickly make fun of such views and ‘methods’ of experience. Therefore it is important to search out via a *network* how earnest such thoughts and actions are.

6. So experiences, small and bigger projects and results could be exchanged in the *‘Network GENIUS’*. This Network - freely chosen and without pressure of personal justification - allows transcending epistemological barriers when participants re-reflect and act with open mind, open heart and open will. And this openness doesn’t end meeting any person not ‘fitting the common behaviour’ (as I already mentioned like persons with special needs in their mental development or other marginal groups very often excluding them of any cooperation). This openness exceed institutional frameworks in schools, universities or governments too. The ‘U-Dynamic’ opens possibilities for short- and long-term activities: You can “‘go’ or ‘dive’ through the U” in one moment, in a short dialogue, during

a weekend meeting, in a project of days and weeks or structural changes might last months or years. Prototyping may anytime correct the range of realizing our intentions.

7. *Inclusion* is not Integration! Inclusion is synonymous with 'integral', constituting a Unity or Wholeness. Inclusion is a project out of the future. Analog to the Quantum physics which defines the Quantum field as an ocean of possibilities, Inclusion nourishes the social field with the power of such unlimited potentials and at the same time Inclusion gets energy out of unexpected encounters and human possibilities to act. Integration encloses the view of living in a world of separation or as Otto expresses divide. Inclusion isn't yet known but appears out of a future to come. The German Philosopher Martin Heidegger spoke therefor from Future as 'Zukunft' as 'coming from' not deriving.

A '**U.School Inclusive Education**' finds here a 'Pathfinder function'. Such a school might become the beginning of a worldwide-weaving-process in which ideas, people, communities and governments are like 'threads' which help to co-create pattern of new landscapes of living together and of originating a world we want to live in.

(For example compare John & Connie O'Brien or New Paths to Inclusion <http://www.a-eb.org/images/Praesentation%20Koenig.pdf> or 2008 'IncluCity Cologne' <http://www.genius-for-all.de/Diakonie-Stetten-01.pdf>)

Bohm, David:

<http://www.gci.org.uk/Documents/DavidBohm-WholenessAndTheImplicateOrder.pdf>