






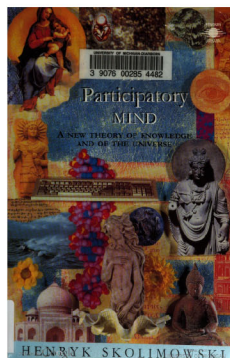




Today's presentation features Henryk Skolimowski's book The Participatory Mind: A New Theory of Knowledge and of the Universe. Skolimowski's book explains five phases of western civilization, in ancient times through present day: nature, knowledge, religious, modern, and global.

Skolimowski says that while we take I.Q. tests, we should be required to take **Compassion Aptitude** tests. He argues that **mind and emotions** need to be seen in the same spectrum if the battered human psyche is to be mended. Skolimowski sees an opportunity for a new order to be brought about if the Western mind can return to, then **reintegrate, the spiritual**. He says this is caused by **traditional patriarchal religions failing to provide a meaningful spiritual platform from which modern human beings may appropriately evolve**. John Wesley opposed slavery after reading the work of Anthony Benezet. Let's continue this tradition and oppose traditional patriarchal constructs in religion.

<h2>HOW YOU SEE GOD</h2>	<h2>YOUR WORLDVIEW</h2> <p>A worldview is a wide world <i>perception</i>, or how an individual, group or culture watches and <i>interprets</i> the world and interacts with it.</p>	
 IN HERE 	KNOWLEDGE worldview. Devoted and passionate.	+ -
 UP THERE 	RELIGIOUS worldview. God rewards and punishes.	+ -
 OUT THERE 	NATURE worldview. God makes occasional appearances.	+ -
 NO WHERE 	MODERN worldview. There is no god.	+ -
		+ -



quotes from The Participatory Mind

What are the most important aspects of the integrated self?

1. **Being at peace**, which means attaining the optimal state of being; not grumbling, not being torn by ever new desires, ambitions, envy, jealousies.
2. **Being whole**, which means not being fragmented, decimated, scattered. Above all it means being guided by a coherent pattern of meaning.

“ Why are these two attributes of human life — being at peace and being whole — so difficult to achieve nowadays? Because of the **overall meaninglessness of the technological world** — its frantic drive for efficiency, its violence.

Meaninglessness and violence are built into the very structure of the technological world. The modus operandi of this world is **efficiency, fragmentation, control and manipulation**, which are hardly prerequisites for an integrated life. The other major cause of the meaninglessness of our present world is the shattering of old myths and symbols, with which we could identify, and around which we could weave the tapestry of our meanings.

The key to meaningful reconstruction lies in the idea of **participation**. How deeply can you enter into the immensity of the universe? As deeply as you can embrace it in the arms of your participation. Everything else is mere shadow. The real thing is the immense journey of participation. Therefore, choose the modes of your participation well. For those modes spell out the shape of the meanings of your life.

If you choose to participate in the rat-race and cut-throat competition, only strife will follow; and the shattering of peace within. If you think that you cannot avoid the rat-race and competition, it simply means that you are not ready to choose a way of life that leads to the integrated self. The integrated self is not a gift of heaven. It is a gift from yourself — if you are determined to work on yourself with the singlemindedness that the highest human attainments require. The integrated self is one of the high attainments of the human species. In comparison, **most high-tech achievements are low attainments**. The integrated self cannot be arrived at by merely avoiding the rat-race, cut-throat competition and other stress-laden pursuits. **Let us not confuse the quest for excellence and perfection with ruthless competition**. The integrated self is accomplished by the positive construction of the self. What kind of positive image of the self should we maintain while we strive for the integrated self? It is the **image of the individual self that is harmoniously merging with and meaningfully participating in the social self, and then the universal self**.

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