

Method for schools and other work paces

TRANSFORMATION OF HUMAN RELATIONS

From competition to cooperation

Challenges:

The student with constant need for attention

Some students disturb teaching

Indifference and lack of motivation

Slander, arrogance, bullying

The staff feel frustration and powerlessness

TRANSFORMATION OF HUMAN RELATIONS

Contents	1
Introduction	2
1 FRAMEWORK	
1.1 Transformation of human relationships and cooperation	3
1.2 Social concept of human being	7
1.3 Challenges and respective tools	10
2 TOOLS FOR HUMAN VALORIZATION	
2.1 Know yourself	12
2.2 Respect for feelings	13
2.3 Listen to value	15
2.4 Follow-up of realization	17
2.5 Feedback with inverted critic	18
3 TOOLS FOR COLLECTIVE VALORIZATION	
3.1 Introduction of direct participation	21
3.2 Commitment through valorization	23
3.3 Self-knowledge through the group	24
3.4 Empowered majority	27
A diagram of the method	29

Introduction

Transformation of human relations from competitiveness to cooperation mean joy at work, commitment, and togetherness, good relationships. They are fundamental aspects of life quality and essential in the increasing globalization where we need to work together across all borders. This booklet offers a method, called the *conscientia method* (conscientia means consciousness) for this purpose.

The method has been developed, tested and used for more than twenty years by Swedish, Finnish and Brazilian school workers and other professional groups as participants in an open network organized by the *Conscientia Institute*.

By applying the method, we have perceived changes such as considerable reduction in needs to provoke, reprimand and disparage others (students and teachers), calmer classes where the majority of students know how to keep it that way and fewer conflicts between them. Both the staff and the classrooms observe better work motivation and togetherness. The method offers a concrete path to come there.

The text is divided into three parts. The first part is the framework that includes the starting point of the method and keynotes. The second part describes tools for valorization of people, and the third part presents tools for valorization of the community.

The booklet further includes the development of the tools and its applications as described in the book *Transformação das Relações Humanas e Cooperação*, Pertti Simula, Editora Expressão Popular, 2017, São Paulo (can be ordered in info@conscientia.se)

Svenska Folkskolans Vänner Association (SFV) has supported the production of the video which describes how the method is applied to a class with Socrates help: Change school! – the teacher, the student and Socrates: https://www.youtube.com/watch?v=6_k7r6vhn7E

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1 FRAMEWORK

1.1 TRANSFORMATION OF HUMANS RELATIONSHIPS AND COOPERATION

In school as in any other workplace, you want to develop motivation, togetherness and dedication. In other words, joy in working and community. For that you could reduce bureaucratic, creativity and time-killing disciplines and control so that everyone could feel freer, more responsible and accomplished.

An important starting point is, for example, the Finnish school's new curriculum, and its use of most essential values about humanity, cooperation, nature and the future:

- The students need to feel valued and appreciated.
- The students need to feel involved, independent actors.
- A vision of humanity that helps develop a relationship with oneself, others, society and nature.
- The pursuit of truth, beauty and kindness
- The pursuit of economic and social equality
- Consciousness of global responsibility over generations

These basic values are in line with the universal values like all philosophy, psychology and also religions are aimed at. But the question is how to achieve this in everyday life between people in school and in general society? This means a big change in communities' practices from the current normal relationship patterns that are based on competition.

We live in a competitive community and we all are characterized by it in our mental structure. Competition can be inspiring to challenge us to develop our abilities and skills. But when it's one of the foundation stones of society it takes over everything. Competition is normal, so it's difficult to be questioned.

The principles of the competitive society have been successful in the last few decades by dramatically increasing power over humanity and nature. The economic system rewards greed, egoism and emotional coldness, and punishes lack of success - a completely reversed logic. We are misled to reproduce and practice competition and oppression within us and between ourselves. This feeds insecurity, selfishness, ruthlessness and contradictions between people. It creates injustice and inequality. It provokes conflict and chronic power struggle. It leads to economic and social gaps and society's polarization.

Competition is like fire. It is a good tool but it becomes dangerous when it takes over all power.

The world's problems cannot be solved
with the same reasoning
that gave rise to them.
Albert Einstein

Below is a simple reflection on how competitiveness affects us and our relationships, and how could it be if we had the cooperation foundation of values in education, motivation and leadership.

COMPARISON OF EDUCATION, MOTIVATION AND LEADERSHIP

COMPETITIVITY – ITS CONSEQUENCES	COOPERATION – ITS CONSEQUENCES
Competition, classification, egoism, polarization of society, alienation	Eliminate competition and classification - equality, valorization, consciousness
Praise, reward or criticism, punishment – conditional behavior, demands, revolt, alienation	Reinforce health (consciousness of human wealth) over all - unconditional valorization, consciousness
Everyone is waiting for the boss/teacher to solve the problem - passivity, frustration, alienation	Organize joint responsibility by direct participation - everyone feels free to trade, courage, valorized, conscious
Demands to solve the problem - powerlessness, paralysis and/or outbreaks	Disconnect demand to solve the problem - prevent, resolve the causes of the problem
In case of trouble you feel anxiety, anger, guilt, powerlessness... and reacts by repressing these feelings - chronic self-repression, victimization, paralysis or burnout	In case of trouble you feel anxiety, anger, guilt, powerlessness ... and react by accepting these feelings - sense of freedom, responsibility, internal balance, consciousness
THIS CAUSE PROBLEMS AND MAKES THEM CHRONIC	THIS PREVENTS PROBLEMS AND ELIMINATE THE CAUSE OF THEM

The table above shows how the consequences in human relationships when competition prevails and when the cooperation view of people prevails. Cooperation in this context means equality and togetherness. It seems that conditions based on competition create problems in relationships. However, with cooperation’s principles of equality and community, it prevents and repeals the causes of problems.

The path to this transformation in relationships implies that we leave the normality and train us into new forms of relationships, as well as developing organizational structures that promote maximum participation in equal conditions - that is, **direct participation or direct democracy**. It means that important and structural decisions are taken directly by the people, not by an elite, whatever it may be. Representative democracy must be subjected to direct democracy. In this way, equality is established, and the feeling of freedom is promoted in the exercise of power which in turn raises shared responsibility (solidarity).

The word power means having the opportunity to influence something. This power may be for good or for evil. For example: within capitalism it is a good idea to organize people in order to compete with each other when in humanism it is good to organize and promote equality and humanity.

The **path** to real equality and humanity shows the direction of a fair society. The purpose is not reaching the "goal" itself because a **utopia** advances as we move forward. The intention is trying to keep the course on the road. Demands and urgency are just obstacles.

Description of concepts

Freedom means that you are free to act in accordance with your consciousness. Freedom always means responsibility. At the same time, responsibility assumes freedom of action. I can only be responsible for something if I have the corresponding freedom to act. Therefore, **freedom and responsibility are inseparable**, they imply the same thing, two sides of the same coin. Unfortunately, the word responsibility is misused when one means demands. Demands are the pure opposition to freedom and responsibility.

All of us want to feel **happiness**. We are conscious that it is intimately **linked to love**, whether we seek happiness on sex, power, material things, fame, drugs, aggressiveness ...

The word **consciousness** means that the person has an idea of himself and his environment at all dimensions of existence, whether it's social or individual, and whether it's in its metaphysical dimension of feeling or thinking. Without consciousness, life has no meaning. *Consciousness is the essence of human existence*. It is within us, invisible to others, and therefore impossible to be ruled by others.

Of course, our consciousness is affected by both society and other human beings. The upbringing is a systematic process of shaping (and distorting) the child's consciousness. Although we try to have control over it, we don't have it. If we force the child to accept "some consciousness," it will always respond with rebellion. Consciousness does not accept oppression but requires freedom. **Consciousness and freedom are inseparable**.

Equality implies in equal exercise of power, participation in decision making and planning, and execution of the work. If everyone has the same opportunity to influence, we get an organization with collective responsibility, therefore solidarity. Mutual solidarity means respect and unconditional appreciation of each other, leading to a sense of equality. **Equality and solidarity are inseparable.**

We come to the following conclusion of the concepts: (good) power equals freedom, equals responsibility, equals love, equals happiness, equals equality, equals solidarity.

A human being who knows to respect himself and others, knows to respect and love nature too.

1.2 SOCIAL CONCEPT OF HUMAN BEING

Metaphor	Symbol	Reflection
Freedom		<p>We have total freedom to feel and think and limited freedom to act. Freedom implies in responsibility and responsibility presupposes freedom, they mean the same thing. Therefore, we have responsibility for our way of feeling. We need to accept and respect our own and others' way of feeling, for example joy, love, weakness, fear, anger, shame and sorrow. We have a natural need to be seen and respected precisely in our feelings.</p>
Internal Mirror		<p>Everything I see in others is also in myself in some way. All of us have all human qualities, and are each other's internal mirrors when it comes to personality traits. If you are happy, I also notice the joy within myself, but your joy can also awake the consciousness of my dissatisfaction. We are each other's mirrors through similarities, but also by opposites. What I really don't want to see in you is inside of me in some way.</p>
Internal Victim		<p>What I'm doing tells about my way of feeling. The way I'm acting is an expression of my feelings. A good action arises from a good emotional act. A destructive act arises from a negative emotional act. What I do to others I also do to myself within me.</p>
Love		<p>Evil can only be cured with the good. No harm can be cured with another evil. Everyone has the right to love and a need for love. Love means respecting what's good and preventing destructive actions</p>
Common Responsibility		<p>Common responsibility requires equality. Everyone has the same right to participate and make important decisions. That is the ground of solidarity. If someone attacks another, the group act together to prevent the aggression.</p>

HUMAN WEALTH AND HINDRANCES

Humans wealth	Hindrances
<ol style="list-style-type: none"> 1 Perception ability (see, hear, feel, smell, taste, sense) 2 Memory (Identify the Past) 3 Intuition, "sixth sense" 4 Love, kindness, responsibility, concentration 5 Courage, initiative, endurance 6 Creativity, imagination, enthusiasm 7 Common sense 8 Honesty, righteousness, the ethical mind 9 Beauty, the aesthetic mind 10 Self-discipline, control of the impulses 11 Special talents 12 Learning ability, accumulating knowledge 13 Physical abilities, beauty, strength 	<ol style="list-style-type: none"> 1 Habit of emotional denial: to feel often anxiety, fear, dissatisfaction ... and react by suppressing these feelings 2 Censor (repress) consciousness: react with fear/anger towards consciousness 3 Idealize yourself and others (perfectionism, illusion of grandeur, narcissism) 4 Jealousy, envy, spitefulness: to not want to see the good, to concentrate on the negative, to feel, think and act in a denial way 5 Egoism

On the previous page there is a diagram with the psychological and social concepts of human being. The upper section contains six basic thoughts about human relations, each with a metaphor (name) and a cartoon symbol to facilitate memorization. At the bottom there is dialecticism about human wealth (abilities, virtues...) and hindrances (distortions, blockages...).

Keynotes

Freedom

We are completely free to feel and think, no one has control over our feelings, nor over our thoughts. But the freedom to act is limited: you can't hurt others, you have to go to school, go to work... Freedom means responsibility and responsibility requires freedom, therefore they mean the same. The total freedom to feel (whether it's joy, dissatisfaction, fear, sorrow, anger...) and think should be respected unconditionally in each of us. How I feel steer basically my way of thinking and reacting. How I feel conduct very much my neurological and hormonal system, the body's homeostasis.

The opposite of freedom is competition, control and demands, this last one as being a tool for repressive power. They denote submission and alienation in consciousness. Unfortunately, the word responsibility is usually wrongly used as demands. Demands are the denial of liberty, and therefore denial of responsibility.

Viktor Frankl (an Austrian Jewish psychoanalyst) wrote that when he became a prisoner in a Nazi concentration camp, he sensed that the guards were able to decide on every detail on what to do or not to do. They could humiliate and torture him, but they could not control his feelings and thoughts, and therefore he did not lose his feeling of inner freedom. Perhaps this is also the case with Socrates, Mahatma Gandhi, Nelson Mandela and many others who retained their feelings of freedom (responsibility, love), its dignity and integrity even under extreme injustices.

Internal mirror

Everything I see in the other person is also within myself in some way. Everyone has all human wealth, in different degrees and modes. For example, your joy may raise the consciousness of joy in me, or on the contrary, your joy may raise the consciousness of grief in me. Your severity can provoke me to fear and be angry because I do not accept to perceive it in myself, even if in different degrees, ways and moments.

Internal victim

My way of acting reveals my way of feeling. When I do something good/bad to the other I'm doing something good/bad to myself in my way of feeling and thinking. Whatever I do to the other I do it within me with myself. That explains why a child, when called dumb, answers

spontaneously - whoever says is. Socrates tried to get the Athenians to realize: what you do to the other is done within yourself to yourself.

Internal compass

I am conscious therefore I exist. Without consciousness, life has no meaning, it is the essence of our existence. It consists of an external and an internal dimension, including the ethics, it's our compass. My way of feeling reveals how I deal with the consciousness of reality. To suppress consciousness means repressing myself.

Love

Evil cannot be cured with evil. It can only be cured with the good. Love is the feeling of life.

Shared responsibility

Equality in participation means collective responsibility, which requires (direct) participatory democracy: this applied in economics and politics, it means people's power. This is a condition for giving value to people and to collective structure. Equality and solidarity always belong together, they are inseparable.

Dialects between human wealth and hindrances

Human wealth

All human beings possess all human qualities. Therefore, each of us have all human wealth (abilities, virtues, knowledge...), on our own way, in different degrees and in different ways. We are different as humans.

Hindrances

Since none of us are perfect, we also have all kinds of hindrances (distortions, deviations...) in some extent. In the table on page 7, the second thought (*internal mirroring*) is defined: Everything I see in others I also find in myself in some way.

The **framework** is necessary to derive from the concept of man based on competition (Darwinism), which promotes greed and thereby raising all our characteristics as selfishness, alienation, superficiality, paranoia and chronic stress. (It is recommended to place one copy of this table on the walls where people circulate the most, at the meeting room, at the dining room, at the entrance, on the blackboard and maybe the fridge door in your home.)

Exercise: In a group, reflect which hindrances may be the source of behaviors like hardness, selfishness, egoism, intrigue, slander, passivity, inferiority, dishonesty, alcoholism, aggression, and depression.

1.3 CHALLENGES AND RESPECTIVE TOOLS

Below is a list of common challenges in homes, schools, workplaces, etc. After each challenge there is a numerical reference that indicates which tools can be used. All challenges use or are based on the tools *1 Transformation of human relationships and cooperation* and *2 Conscientia's concept of human beings*, as they define the essential aspects of humanistic psychology described earlier and constitutes the background in the use of all others.

A general principle: Do not set the focus on solving the problem. Instead of focusing on eliminating the problem (which is usually a symptom of something deeper), try to strengthen the health of the person/group so that health can cure the "disease". Focus on visualizing a path to go but without a demand to arrive to the end. Only the good (valorization, togetherness and nature) can cure the evil (power desire, severity, inversion...).

By using one tool for a challenge, you introduce the principles of the method in the group and help to handle all other problems.

CHALLENGES IN COOPERATION

Criticism and demands cause a reaction of fear, anger and rebellion; 2.3, 2.5, 3.1, 3.2
Few people actively participate in the meetings; 2.1, 2.2, 2.3, 2.5, 3.1, 3.2
How to get employees to fulfill their functions; 2.2, 2.3, 2.4, 2.5, 3.1, 3.2, 3.3
Power struggle, conflicts - lack of cooperation; 3.1, 3.2, 3.3, 3.4
Conflict environment between coordinators and employees; 2.2, 2.3, 2.4, 3.1, 3.2
Employees who often respond victimizing themselves and try to gain power through emotional manipulation; 2.1, 2.2, 2.3, 3.1, 3.2, 3.3
How to handle active but authoritarian and self-centered people; 2.2, 2.3, 3.1, 3.2, 3.3, 3.4
Gossip, intrigue; 2.1, 3.1, 3.2, 3.3
Convenience with routines; 2.3, 2.4, 2.5, 3.1, 3.2, 3.3
Quip, insult, brawl and aggression; 2.3, 3.1, 3.2, 3.3, 3.4
The most active accumulates power; 2.4, 3.1, 3.2, 3.3, 3.4
Formal leaders are not respected; 2.3, 2.4, 2.5, 3.1, 3.2, 3.3, 3.4
Decisions made by collective agreements are ignored by others; 3.1, 3.2, 3.3, 3.4
Some simulate diseases to do what they prefer; 2.3, 2.5, 3.1, 3.2, 3.3, 3.4
Feelings of fear, dissatisfaction, anger, guilt and mistrust; 2.3, 2.4, 2.5, 3.1, 3.2
Alcohol, drug, gamble, food disorders; 2.1, 2.2, 2.3, 3.1, 3.2, 3.3, 3.4
Fatigue, stress, anxiety, fear, anger, shame, guilt, hopelessness, depression, aggressiveness...; 2.1, 2.2, 3.2, 3.3

CHALLENGES AT CLASS ROOM

Students with an ongoing need for attention; 2.1, 2.3, 2.4, 2.5, 3.1, 3.2, 3.3, 3.4

Concentration difficulties: 2.1, 2.2, 2.3, 2.5, 3.1, 3.2

How to ask for silence in messy classrooms; 3.1, 3.2, 3.3, 3.4

Laziness, passivity, discontentment - how to motivate; 2.1, 2.2, 2.3, 2.4, 2.5, 3.1,

The habit of underestimating abilities, exaggerating problems; 2.1, 2.2, 2.3

The use of swearing's, jeering's, disrespect; 2.3, 2.5, 3.1, 3.2, 3.5

How to get attention from those who do not perform their duties; 2.4, 2.5, 3.2

Exits to bathroom, drink water...; 3.1, 3.2, 3.3, 3.4

Constant late arrival, frequent absence; 2.2, 2.3, 2.5, 3.1, 3.2, 3.4

Use of alcohol, tobacco and drugs; 2.1, 2.2, 2.3, 3.1, 3.2, 3.3, 3.4

Damage to school: 2.1, 2.2, 2.3, 3.1, 3.2, 3.3, 3.4

Violence, aggression, bullying; 2.1, 2.2, 2.3, 3.1, 3.2, 3.3, 3.4

Self-harm, depression; 2.2, 2.3, 2.5, 3.1

About the application of the method

The goal is to help the group get out of its normal way of managing challenges in human relations and cooperation by creating new habits with the principle of human and social valorization. Anyone from the collective or third party can act as a coordinator in order to apply the method. You can start by getting together and discussing something about the method itself, an approach to remember the framework.

STEPS TO APPLY THE *CONSCIENTIA METHOD*

The proposed steps to apply the *Conscientia Method* in dealing with challenges using the principle of human and social valorization are:

1 Definition of the challenge

The collective or you elect and describes a major challenge based on the perception of a possibility and/or need to develop or improve the realization of activities and cooperation. This challenge is described in a simple and short way so when discussed, everyone understands it.

2 Awareness about the method's background

The collective discusses and becomes aware of the need to step out from the usual way of dealing with challenges. They can read, reflect and discuss the background:

- Valorization of people, community, and nature (chapter 1)
- Social concept of human beings (chapter 2)

The goal is to lead the group to avoid using the usual way of dealing with the challenge. Using the background of the method encourages the emergence of perceptions and ideas in the collective, which are often opposed to the usual ways.

3 Defining the challenge players

In the context of the challenge, the most important players, people and possible subgroups are highlighted. For example, if in a collective there is an authoritarian person who holds information and decisions just for himself, he is one of the players. If you are involved in the situation and want to deal with the challenge, you are a player. The group of people who disagree with authoritarian conduct is another player. The people who support the authoritarian is one more.

In this way, indicating the important players, one can structure and concretize the collective's social context in relation to the challenge.

4 Description of the action habits of each important player in the problematic situation

First, the group chooses and defines the most important players in the problem. Then they discuss and describe the most usual way of action of each important player in the situation. The attention is placed on the players' habits of action. This is done without any criticism or demands.

5 Description of feelings and consciousness that the problematic awakens in the important players

It may be necessary to make conscious which feelings, human wealth and hindrances (*tool 2 Social concept of human being*) the problem awakens in each player separately. The collective can discuss the three questions below and indicate their collective choice in relation to each player. Or, this can be done individually, each person noting their answer in their paper, these answers are collected and summarized in a collective list:

1 Indicate with an x three feelings that each player probably feels dealing with the problematic:

.... joy — love — commitment — courage — demands — gratitude —
 ... impotence — inferiority — insecurity —... irritation — fear — worry —
 anger — revolt — tranquility — sadness — shame

2 Indicate three most visible human wealth in each player:

.... joy — love — self-discipline — commitment — Concentration —
.... courage — creativity — curiosity — ease to learn — honesty —
....initiative — humility — Perception — solidarity

3 indicate two more common hindrances in each player:

.... self-reliance — cultivation of negative feelings like fear, discontentment or
sadness — immediacy — individualism — intolerance — manipulation —
.... do not know how to listen to others

6 Choice of tools to apply with each player

Probably all the players in the situation need help, but you can choose only the main players. The collective discusses the challenge and chooses one or several tools of the method to use with each player. Below is a list of tools listed in this guide's table of contents:

Tools of human valorization: 4 Know yourself, 5 Respect for feeling, 6 Listening to value, 7 Follow-up of realization, 8 Feedback with inverted critic

Tools of social valorization: 9 Introduction of direct participation, 10 Commitment through valorization, 11 Self-knowledge through the group, 12 Empowered majority

7 Planning the application of the chosen tools

Evaluating and considering the various priorities that exist in the challenge and the ease of application of each tool, it is planned how to process the chosen application with each player.

8 Implementation of tools

The tools chosen for each player are applied by choosing conducting people of the process and arranging the necessary space and time.

9 Reflection and evaluation of the process

There is a reflection and analysis of how the process worked. As needed and if possible, the steps are improved to perform a new round.

Some general principles to follow in the process:

- Do not empower the problem, requiring a solution (it's usually a symptom of something deeper). Instead, try to strengthen the health in the person/collective, so that health can cure the "disease."
- Place your focus on the path and not on results or demand that it comes to an end.
- Only good (human and social valorization) can cure evil (passivity, dishonesty, personalism, authoritarianism, violence...).
- Try to discourage complimenting and critiquing habits in order to not condition the behavior of any player. These habits repress the human and social conscience.

A summary flowchart of these steps is given in attachment 1 (page 17).

We are so accustomed to focusing on problems and troublesome individuals that it is very difficult to think of an approach that does not do it. Pointing at problems and evaluating people, whether criticizing or praising, is the usual method and if it worked, we would not have so many difficulties.

As an observation: praising is much better than criticizing, but in any case, praising is also an evaluation about the person. When in a classroom or in a collective the teacher or coordinator praises one person, the others feel diminished. We do not even like to be compared to others. It is precisely those who feel inferior who need more valorization to learn to value themselves and therefore, others. — We really need to step out of the ordinary.

Recognizing a good work done is not considered praising. The method offers the tool *8 Feedback with inverted critic* to be used instead of praise or criticism. It is pointed out in the person, the perception of the human wealth that he awakens in us and in others - remembering that we all have all human wealth.

If a collective works continuously and deeply with the perception of the need for *Valorization of people, community and nature* (tool 1) and *Social concept of human beings* (tool 2), it might not need to use other tools. The collective would gradually dismantle the causes of human and social development difficulties, causes that repressive powers install in our minds through practices of daily repression, such as competition, demands, criticism, praise and awards. This provokes conflicts and power struggles in the people (divide to govern) that prevent joy, courage, curiosity, creativity, commitment and cooperation, in other words, human, social and nature wellbeing.

Practice shows that when the collective applies a tool to deal with a challenge, it is introducing the principles of the method as a practice in its coexistence and therefore helping it to learn to handle all the other challenges.

About the facilitator's role in the method application

Someone from the collective or an external person can act as a facilitator or multiplier in the method application. He can start by organizing and conducting a reading and collective discussion on the topics of interest. The facilitator need not to "master" the method, it is enough to have humility to learn along with the collective.

The role of the facilitator is:

- Maintain impartiality, taking no sides and trying to keep the discussion at the impersonal level by avoiding the group to point out people. Transform personal problems into general phenomena that happen in relationships and at work.
- Prevent and undo possible personal judgments by someone in the group.
- Avoid giving answers to possible questions of the collective, instead react with another question to deepen the understanding of the problem and fostering collective self-confidence, independence and self-management.
- Do not get involved in solving problems, simply remain in the position to help the collective understand the tools of the method so that the collective learns to deal with its problems through human and social valorization - a new and unusual way.

The facilitator can use the following steps to do a case study on a problem that the collective wants to learn to deal with better, see the attachment on the next page.

Some tips on how to introduce the *Conscientia method*

When you begin to introduce the *Conscientia method* it is important **not to have any demands** to know how to use it. Knowledge begins to grow through readings, collective discussions and especially with collective experiments in small steps.

Remember that we have a strong tendency to reproduce capitalist methods (compete, demand, classify, reward, punish...) in our relations of power, whether in education, motivation, leadership or cooperation. **Be conscious that we are educated in repression, and therefore we become repressors.** We need a radical change in our relationships. We need to develop an unconditional human, social, and nature valorization. The person who feels valued knows how to value others and himself.

Decorate the study environment and work with posters of the method, especially with the framework *Social concept of human beings*. Make art and drawings about the basic thoughts with everyone's participation. Create dynamics and theater plays as well as other forms of presentation about the socialist concept of the human being.

Introduce the basic thoughts about the socialist human being in the collective **mystic activities**. **Integrate the method tools** into the collective **daily activities**, whether at work, study or leisure. Encourage core groups to study and **discuss the method's texts** in their meetings.

Form a **group** or perhaps define a **responsible person** to plan and take care of the process of method application.

Create a process of **insertion** on the group elaborating at the beginning of each planning period (in the schools, at the beginning of each semester) of the workers/students in the spirit of valorization and democratization.

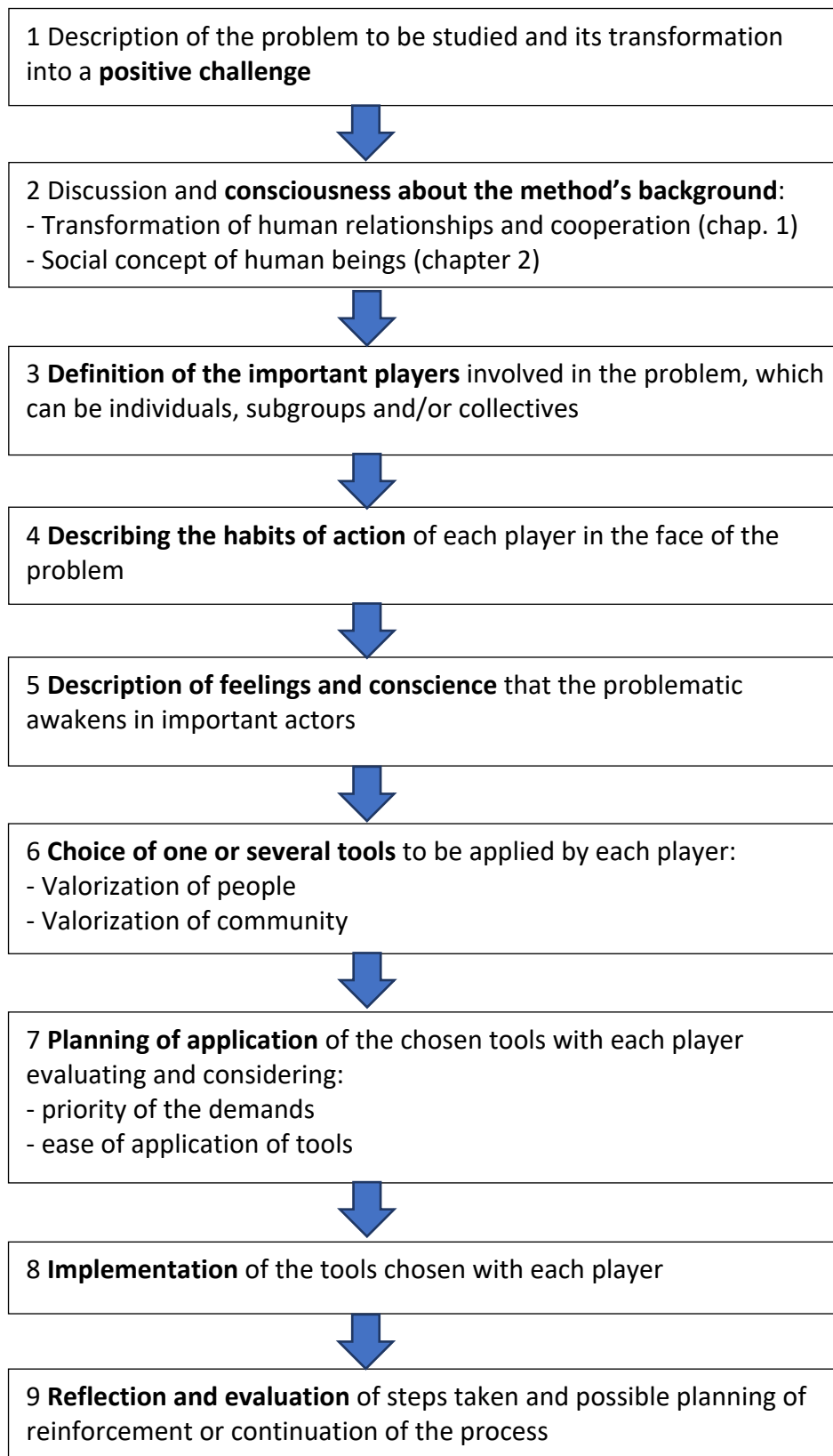
Intensify and deepen the democratization of the collective in a continuous way. Define which matters belong to democracy and which we have no power to change (laws, norms...). Define and increase the autonomy of each sector of the collective.

Systematically **delegate** the resolution of problems and conflicts to the collective itself/class/person, asking for their suggestions, always encouraging **self-management**.

Ensure that the collective organization is clearly defined and have the **organization chart** on the bulletin

board prominently. Define and keep updated the **attributions** of each sector, available to be consulted. At least once a year, discuss collectively the **collective's mission and purpose** and draw up a strategy on this basis.

FLOWCHART OF THE METHOD'S APPLICATION



2 TOOLS FOR HUMAN VALORIZATION

2.1 KNOW YOURSELF

Socrates felt that **knowing yourself** is an important aspect of the meaning of life. According to tool 2 *Social concept of human being*, in order to be self-conscious, one must be aware of the human wealth in its essence, and understand the hindrances to it. Knowing yourself helps one to be more balanced to handle the opportunities and difficulties of life, including the use of your self-discipline to not act when, for example, you realize that you are angry, and anger does not help. Self-conscience, which is a sign of self-respect, can only happen in contact with other people, in coexistence and togetherness. The desire for loneliness is usually a sign of imbalance.

Factors that shape and affect our personality

In order for us to get to know ourselves, it is necessary to reflect on how our personality (character) is formed, which can be described by our habits of feeling, thinking and acting. Probably the essential factors that we all can identify with are:

- Our personality is largely shaped by society around us and our social relations. This probably occurs with a much greater intensity than we actually can perceive. The capitalist society is based on competition, which is transformed into power structures and dominance, leading to selfishness, greed, ruthlessness and (self) repression.
- Parents and/or close relatives who have already been formed by society also have their individual characteristics which implies a certain imbalance. Sigmund Freud meant that the personality is first and foremost formed in childhood. If a child is loved she tends to respect herself, and if rejected and humiliated, it develops fear and anger as personal qualities. As the saying goes, the fruit does not fall far from the tree. This means that we tend to reproduce the behavior of our parents.
- We do not know how genetics can affect our personality.

If we consider that human beings have freedom of choice, and therefore responsibility, we speak of mystery. Every human being is basically a mystery to be unconditionally respected.

We are our internal mirrors

Essentially, every human being owns all human aspects, in other words human wealth and hindrances, even if in different degrees and in different ways. For example, your joy may arouse the consciousness of joy in me. But it may also be in the opposite direction, your joy can raise the consciousness of grief in me.

The people you have particular difficulty to handle, those who provoke anxiety, fear or irritation/anger in you may raise consciousness of similar or opposite aspects (but never in the same way and degree). For example:

- My arrogance can raise consciousness of authoritarianism in your person (similarity).
- My self-sufficiency irritates you by raising consciousness of your own uncertainty and passivity (opposite aspects of behavior, even though in the core they are similar to perfectionism).

Criticism from others about you

If we didn't have such a hard time taking criticism, we would not have so many conflicts. If we could be more honest, it would be easier. Anyway, it's good to listen to people with curiosity, even if they radiate irritation or anger. Despite the negative energy, the message can be useful for your growth. Others perceive something in us that we often refuse to reflect by ourselves. To listen to criticism, and to reflect on it with an open mind is a sign of humility.

Exercise: Reflect on your parents or friends. If there is something, for example, authoritarianism, demands, manipulation of feelings, degrading behavior... that you have a hard time to accept, you may have something similar to some extent. Avoid criticizing yourself for this.

2.2 RESPECT FOR FEELINGS

The origin of the word feeling comes from using your senses to grasp the reality, therefore, feelings are in some way part of consciousness. The way one feels reveals how one deals with the consciousness of reality. Feeling is like a channel of acceptance of consciousness.

When a child is born, she needs love and care, we all understand it. To love means to value. The valued child learns to cherish herself and others, the devalued or rejected child learns to repress herself and others. The need for love continues in us adults, but it is very common for us to feel a deep lack of love.

In a situation of real danger or threat, we become afraid or angry, these are natural reactions when we are attacked. Feelings of fear and anger trigger the physiological reactions of stress in order to make us agile and strong when dealing with danger. However, to feel fear, irritation or anger in dealing with everyday problems is not beneficial to us. We often feel irritation and anger when educating our children, dealing with our spouse or our co-worker, even though we know from experience and reason that this usually prevents positive outcomes.

We have learned since childhood to feel in a certain way. Depending on the psychosocial environment where we are inserted, we get accustomed to feel accordingly. If we are born in an environment where prevails the spirit of love and joy, we gradually learn to feel security, acceptance and love. Meanwhile, another child who lives in the midst of quarrels or in the spirit of indifference and rejection, she assimilates deception, anguish, fear, injustice and revolt as usual feelings in life. She will probably develop a habit of feeling fear, inferiority and anger.

A list of common feelings

- Joy, Curiosity, Love, Gratitude, Concentration, Enthusiasm
- Tranquility, Serenity, Commitment
- Indignation, Revolt, Courage, Initiative
- Satisfaction, Pleasure
- Euphoria, Passion, Obsession
- Anguish, Insecurity, Fear, Phobia
- Discontentment, Irritation, Frustration, Anger, Rage, Hatred
- Rejection, Inferiority, Loneliness, Sadness, Shame, Guilt
- Pressure, Demand, Helplessness, Hopelessness, Despair
- Shock, Indifference, Apathy, Emptiness

We have complete freedom to feel and think, and limited freedom to act

No one can control the way we feel. If you say to a crying child "stop this tantrum", she will get angrier. If you say "calm down" to someone who is stressed, it will increase the stress on him. If you ask someone to love you, then he/she will fly away. We have complete freedom to feel in our own way. We know from experience that the child is aware of it and reacts very strongly if someone tries to tell them how to feel. Adults are more repressed and masked, but they also feel revolt when someone tells them how they should feel.

The human being has complete freedom to feel. Freedom implies in responsibility, and responsibility requires freedom. They are the two sides of the same coin, they are synonyms. Therefore, in some way (even if its comprehension is mysterious to the intellect) we have some responsibility for our own way of feeling.

Obviously, we are not totally free to act and do whatever we want. **In our actions we have limited freedom.** We have no freedom to lie, to mock each other, to assault, to steal, to slander... We must work, study, care for, defend social justice and nature; these are universal duties, valid anywhere in the world, even if there is a lot of violence against these universal principles. **In principle, every human being possess self-discipline to be able to control his destructive impulses and do useful tasks, even when his will would be to do the opposite.**

A habit of action - be it feeling, thinking or doing - over the time becomes addictive. For example, the habit of feeling anguish and guilt, settles in a chronic way, becoming an aspect of the person's personality. Therefore, anguish, fear, aggression, shame and guilt, when continuous in someone, easily turns into a dependency to feel this way. The way you feel affects how deeply you perceive your reality. A person who has the habit of feeling anguish or fear, sees danger in everything in life, possibly creating fantasies of threats and catastrophes that do not exist. They feel victims of the situations that they themselves have created.

The habit of feeling leads the person to think according to their respective feelings. Therefore, **it is not easy to perceive our freedom to feel.** We are almost like prisoners of our habits of feeling, but this difficulty in perceiving the freedom to feel does not eliminate it. It is easier to perceive and think about the freedom to think. Analogically, a smoker has great difficulty to stop smoking because of the chemical, psychological and social dependence but in reality, he is free to stop whenever he wants.

The freedom to feel is a profound experience of lightness, love and happiness, as if the human beings were free from all kind of blockades, masks and the weight that society put on us.

Even when in a jail or prison the freedom to feel and think continues. We, "free" people are also prisoners of the power system (capitalism) that tries and can affect our way of feeling and thinking, but never eliminate the freedom.

Repression of feelings

The repressive power systems aim to limit human freedom. As the deepest and strongest sense of freedom lies in feelings, the powers oppress essentially feelings, so they can more easily control everyone. For the powers, it is even better if people learn to self-repress and repress others, be their children, family, friends, or workmates... The repression of feelings passes

from one generation to another and almost no one thinks or observes it. We become alienated and easily manipulated by the unhealthy systems of power.

When feelings are painful, such as inferiority, fear, sadness, anger, shame and impotence, we react by trying to smoothen and deny these feelings, however, such denial causes in us a blockage, atrophying our ability to deal with conflicts and challenges.

When hidden, negative feelings have an unpredictable and destructive power over us. This can be observed, for example, in a meeting, when an angry person (or crying or offended...) captures the power, while others are afraid to act, afraid of the person's anger. The angry person (or crying or offended) realizes this and manipulates others.

In everyday life it is easy to observe examples of how we do not even pay attention on how we are oppressed in our way of feeling:

- In families, parents say: do not cry, you do not have a reason to be afraid, stop with this tantrum, why so much anger. Some parents even mock when a young one is in love.
- In schools, the feelings of discontentment, fear, anger, sadness... are not dealt with. Teachers are not educated to deal with them, even though everyone knows that the students' feelings conduct their behavior for good or evil.
- In environments filled with competition such as workplaces, it is not possible to feel sorry or solidarity for the other.
- At work we have to behave and act by reason, there is no room for feelings. Employers do not want to know about the employee's feelings.
- The mental health service aims to eliminate the symptoms of distress, fear, panic, depression and anger with medications.

We were taught to study and work in order to avoid criticism and punishment, and to gain praise, good grades, and a good salary. Therefore, our focus and feeling are not connected with the act itself of doing, be work, study, conversation... We were taught to focus on the results, and this focus is out of our action, out of reality. This reduces the feelings of interest, joy and love in studying and working per se. We have become almost mere enforcers of demands.

We were educated to rationalize feelings. We usually ask the other, why are you feeling scared or sad? We always have to have an explanation. We are led to explain and blame others for our way of feeling as if we were not free to feel. Freedom is a mystery outside the rational dimension. In fact, when I'm blaming you of for my feelings, I'm transferring to you my freedom to feel, and making myself a victim. I am empowering you, in a way that now you can manipulate me, threatening me with your anger or rejection. This is one of the traps of repressive power at the level of families, workplaces, and society in general.

We can highlight **three basic forms** that power systems use to drive people to self-repression:

- They deal with us, since childhood, so that we have in some degree chronic feelings of dependency, inferiority, insecurity and impotence. It weakens us.
- We are educated to practice self-restraint on our feelings, self-repressing ourselves. This causes internal conflict, a fight against our self.
- We are educated to blame others for our own way of feeling and in this way, we have been distanced from the conscience of the freedom to feel, losing touch with the feeling of freedom.

When we try to control, repress or deny a feeling, whatever it is, we are repressing all others. When you try not to feel your sadness, it is when sadness can become depression. When you fight against your fear, you lose touch with courage, joy. You even lose your ability to evaluate real risk and your real possibilities in this danger.

Repression of feelings suffocates our fighting force. The working class is despised, humiliated and repressed by society. This repression causes feelings of indignation and revolt, which are the "fuel" needed to fight. At the same time, humiliation gives us feelings of inferiority, fear, anger, and impotence. We are led to associate these feelings as a sign of weakness, a shame, something that we must hide and deny. Feeling in certain way and the idea that we are not supposed to be feeling that way creates a conflict that suffocates our fighting force. This is the trap created by the powers. The powers are always against the people to have ethics and feel freedom, courage and love.

Paulo Freire: The oppressed becomes oppressor.

Interpreting **Socrates:** The oppressor oppresses himself and others.

Is the oppressor also a victim of the system in which he exercises his power? By this logic, yes.

Being the conscience our own essence, to repress our feelings is like repressing oneself. Therefore, accepting and consciously respecting one's own feelings is respecting oneself and respecting others.

EXERCISE RESPECT FOR FEELINGS

The following is a description of steps to train the freedom to feel, which is the same as to train to respect oneself and the other or the collective. Remember that the total freedom to feel (be it joy, discontentment, fear, sadness, anger...) and think must be unconditionally respected in each one of us.

- In a group or alone, take a comfortable position and reserve a few minutes for the exercise. Close your eyes. Breathe consciously a few times. Put all your attention on the breathing. In this way, you are turning your attention to yourself and disconnecting from the external environment.
- Feel the parts of your body, from head to toe, part by part. Possible tension, pain or tiredness in any part of your body are useful symptoms; learn to respect and to listen to them. Learn to respect your body, it is your tool in life.
- Then turn your attention to your feelings. Feel your way of feeling, be it joy, tranquility, anguish, inferiority, anger, demands, impotence... Put all your focus on your feeling.
- Try to turn off in your mind the search for the so-called causes of your feelings. Do not ask why fear, why anger... The question why diverts the attention from feeling and encourages blaming something, reducing the sense of freedom.
- Put all your attention on your feelings. Try to accept and respect your way of feeling. Do not criticize yourself and do not demand that you feel different.
- Your way of feeling has to do with what you learned to feel in your childhood, and how you were driven to try to deny your feelings. Try to identify within yourself the feeling of freedom, opening the "door" to freedom.

Training to be able to gradually change the behavior installed in our mind is an endless path. Demands to achieve results are obstacles in the way.

Learning to respect our own way of feeling - feeling freedom – enables us to learn to respect the feelings of other persons or the collective. This is a profound manifestation of human and social valorization.

How are you feeling?

To demonstrate interest and respect for feeling, the table below can be used, for example, when people come in the workplace or in the classroom. Each one places a line “/” in the column that he or she identifies best at the moment in relation to their feelings.

In what intensity do you feel?	Strongly	A lot	A little	Nothing
Love, gratitude				
Alienation, lack of contact				
Joy, openness to life				
Discontentment				
Interest, courage				
Anxiety, fear				
Hope, tolerance				
Bitterness, anger				
Depression				

(The collective can modify the table in a way they think fits best.) After everyone placed their line, it can be observed where most feelings are. No evaluation is done, whether if it's good or bad, better or worse than last month. The result of the class is respected just as it is. It is only to raise awareness of the feelings of the collective and to show respect for the freedom to feel.

How to deal with a person with anger or fear?

Some tips for dealing with a person with negative feelings:

- Stop, feel your own feelings first, be it anxiety, fear, frustration, irritation, powerlessness... Accept consciously your own feelings. Remembering: your feeling is of your freedom.
- If your reaction is strong enough, to the point of you becoming very anxious, frustrated, sad, hurt or angry, reflect on yourself: “do I have unrealistic expectations, authoritarian demands, or is it that the other person is somehow revealing something about myself (internal mirror)”?
- Anger and fear are not forbidden. Any blame on them, causes a reaction of greater fear and anger.
- Negative energies affect us easily. Stop, breathe consciously, observe, respect. Save time, count to ten.

- Instead of control, look for contact. Think about what the other person is feeling: maybe uncertainty, frustration, shame, anger or impotence. Respect his freedom to feel this way.
- Look at him/her, you'll probably recognize your own feelings in him/her - maybe it's your emotional mirror.
- Talk about the others feelings with respect. Your respect can lead him to respect himself, and therefore respect you. Ask him in a respectful way, for example, "It seems to me that there is a dissatisfaction or frustration in you. Is this true?"
- Do not ask why when dealing with feelings. In the realm of feelings there is total freedom, so there is no need to seek logic. "Why's" draw attention to explanations and justifications when the attention should be in the feeling itself.
- Accept the person's reaction, he may not want to talk about his feelings. If he does not want to talk, respect that.
- Avoid argumentation, do not go into defense.

Introduce the theme of feelings in the collective. Everyone speaks openly, there is no right or wrong, it is good to simply express what you feel and think about what you feel. It is not necessary to think in the same way, the intention is that the participants begin to reflect more on life and human relations.

How not be offended

Summing this up an intriguing question; how I do not become offended:

- Be aware that to me, an ordinary person, being offended is a shame, a weakness. I demand of myself not to be offended. Therefore, I repress myself when offended. The greater my demand not to be offended is, the more I feel it. Try to accept the way it is, without criticizing yourself or wanting to change.
- Who is responsible for my way of feeling? I am! - The other has no controlling power over my feelings.
- Remember: Whoever devalues or attacks the other, first attacks himself in his way of feeling and thinking (including his physiological activity).
- If I still feel offended, it means that I have a habit of devaluing myself, of criticizing and blaming myself - it must be my habit of feeling. Therefore, the other awakens the conscience of my self-aggression (internal mirror). And I react trying to suppress this consciousness, therefore denying myself (I am my conscience). Do I want to do this consciously?

This logic also applies to fear, anger, sadness, tension, bitterness ...

2.3 LISTEN TO VALUE

The time you have as a teacher (manager) with an individual student (employee) is a way to show your respect and valorization. Plan a good amount of time to listen to him with the following principles:

- Your purpose is to listen, not to express your own opinion, nor to criticize, correct or try to change their mind.
- Request him not to call someone by name if he's describing an event that concerns others too. The purpose is to reflect and focus on how to deal with such phenomena and not just some individuals.

First of all, do an introspection of your own feelings. If you feel irritation, fear, powerlessness and/or curiosity, hope, and care, stop to consciously feel your feeling. People have total freedom to feel, although it would not be good to express their possible negative feelings.

You can close your eyes, breathe deeply a few times and focus on your breathing and also your body. Focus on your feelings and try to consciously accept them. Disconnect from contemplated reasons and put all the focus on your feeling. Reflect on the total *freedom to feel*. When you respect your way of feeling, you respect yourself and others (tool 2.2 *Respect for feelings*). Then you can reflect on possible intolerance, unrealistic expectations or the tendency to exaggerate problems. It may also be that you react to the consciousness that the student awakes in you about yourself.

Ask the following questions to them in your own way:

1 What problems or difficulties do you feel in your studies (your work) or your relationships in school (workplace)?

- Let them speak freely according to their own thoughts. Silence is also important to be respected and heard. Avoid the question *why*, it reduces the sense of freedom and promotes victimization.
- Show full respect for their version, including obvious errors, distortions and unclear motivations. Your unconditional respect can carry on to them, increase self-respect and therefore increase respect for their own skills and talents.

2 What do you feel about these difficulties?

- We are not used to talk about and respect our feelings; on the contrary, we have been taught that feelings are signs of weakness, they are tabooed.
- You can suggest words such as anxiety, disappointment, dissatisfaction, fear, anger, demands, powerlessness, accusation, shame, desolation, sadness, curiosity, courage, love, joy...

- You can reflect with them that *feeling is the basis for thoughts, behaviors and actions*. The total freedom to feel (and think) is important to be respected. But the freedom to act is limited, one must not hit, lie, degrade...

3 If there are other people involved, how do they handle the situation? What do you think they feel within themselves?

4 What are your suggestions for managing these challenges?

- Ask for a draft and a plan. With this you promote initiative, independence and trust in life. Avoid advising. Your questions are the essential.
- Thank them for the trust they showed you.

Exercise: Train this tool first with someone you have a safe relationship with.

2.4 FOLLOW-UP OF REALIZATIONS

Follow-up of implementation is an analysis and a planning that the manager or teacher will implement individually with each employee or student with special needs. It happens in every new planning period, either weekly, monthly or at other scheduled times. Follow a dialogue with them by asking the following questions:

- What were the purposes/goals for the recent period?
- What purposes/goals have been achieved?
- What purposes/goals have not been achieved?
- Reviewing the factors that contributed to achieving the goals.
- Reviewing the factors that made it difficult or prevented from achieving the goals. Even if the person in front of you uses made-up explanations, you should not question them.
- Based on the above, ask them to do a new plan for the next period and now with the following aspects:
 - Purpose/new goals to be achieved
 - Purposes/goals not achieved during the previous period
 - How can you reinforce the factors that facilitated work under the past period?
 - How to prevent and manage the factors that hindered the work the past period?

You do not criticize, do not make demands, instead, listen with respect and acceptance. You can suggest facilitating action on the difficulties they have and even ask what themselves

think is the best solution. You may be able to organize better conditions or methods to facilitate work and encourage independent initiatives.

You act with unconditional respect and acceptance towards them. If they really feel respected by you, they will probably also respect themselves and therefore also you.

Criticism and repression are negative for both learning and motivation. It creates uncertainty, fear, alienation, anger, and resistance.

Exercise: First, choose a person who is easy for you to do the process with.

2.5 FEEDBACK WITH INVERTED CRITIC

Difficulty and necessity to give and receive criticism

It is hard to criticize because it is so rare that the recipient accepts it with goodwill. Usually we feel anxiety, irritation, injustice and anger from personal criticism. Especially critics such as: *you are lazy, you are irresponsible, you are dishonest, you are self-centered*. With this, you label them, and they react in a highly denial manner, with all the right to do so. No one wants to be evaluated by others.

We usually wait for a good opportunity to criticize, even though the need to criticize is always in between us and the objector, this permeates the relationship. Therefore, it is always better to act early than to wait, say what you have in mind, with respect.

Instead of pointing out the flaws or mistakes of others, it's better to try to guide them to turn negative criticism into suggestions, advices or tips. The focus is not on the person but on his way of action. But even in this way, criticism is difficult to give and receive. See also tool 3.3 *Self-knowledge through the group*.

Inverted criticism

If the above-mentioned method does not work, you can use a deeper way to help the other person by reminding him that all people have all human wealth. With this insight, you can reinforce the health in the person so the health wrecks the unhealth. The purpose is to **reassert consciousness** about the existence of human wealth in all of us. This can be done in the presence of others or, sometimes easier, using the following steps:

1 Observe your own emotional state

If you yourself feel anxiety, frustration or anger, realize and accept it. Reflect if you have unrealistic expectations or condemnation and exaggerate the problem; do you want to have power to change the other? Feel and consciously accept your feelings, people have total freedom to feel. Focus on helping the other.

2 Pay attention to the feelings of the other

Try to observe and feel what they can be feeling. If they feel bad (are anxious, angry, tired, hurt) **illuminate** this symptom by talking about feelings with respect and acceptance. Then they can become more balanced. Listen to them actively, ask questions to better understand how they feel. Perhaps they are your own emotional mirror, you have the same feelings. (Tool 2.2 *Respect for feeling*)

3 Confirm the consciousness of human wealth in them, as creativity, love, joy, initiative, perception, courage, self-discipline, honesty, spontaneity, power of action, talents and knowledge, for example, by saying: *You raise awareness of joy, creativity and concentration.*

You can use the principle of **inverted criticism** by talking about concentration exactly with the one who has difficulty concentrating. They have probably heard throughout their life that they are missing concentration. You can rub down the negative attitude by saying: You evoke the consciousness of courage, creativity and concentration. Usually you do not need to move on to the next step but if you consider it useful, continue the process.

4 Make it conscious how they counteract the good on themselves (remember the principle, all you do with others, you do with yourself in your feelings):

- The feeling that **the good does not belong to them**, that they don't have the right to use their human wealth and opportunities.
- **Expectations**, which are easily transformed into demands on themselves (and others), the attitude of limitlessness or perfectionism.
- Habit of **negative feelings** and therefore denying thoughts about themselves; habit of staying anxious, angry, with fear, to become a victim or powerlessness and the habit of repressing these feelings.

When you start a reflection on human wealth with another person, especially if you are a teacher or coordinator, you can easily use tool 2 *Social concept of human beings* and ask him to read the left column, about human wealth. Ask him to talk a little about how he comprehends and identify wealth in himself. Emphasize that every human being, like himself, have all this wealth.

The purpose of *self-consciousness through reverse criticism* is to strengthen the conscience of human wealth in them, not correcting behavior. The most insecure, quite or aggressive person need more reinforcement (keep in mind that aggressiveness is basically a sign of chronic insecurity and inferiority that may derive from their past, their childhood); those who have easier in life requires less reinforcement.

The first time you try to practice reverse criticism, you can consciously make it so complicated that the other does not understand you at all. In that way you will reduce your demands that the other have to understand and accept what you are talking about. Do not worry if they understand or not, you're simply training the use of the tool.

When you recognize and talk about human wealth in another person, the same wealth in yourself is evoked in you.

Exercise: Start practicing with a person by first explaining the tool's principle and asking if they want to participate actively in training.

3 TOOLS FOR COLLECTIVE VALORIZATION

3.1 INTRODUCTION OF DIRECT PARTICIPATION

Introduction and discussion about the tool *1 Transformation of human relationships and cooperation*. Try to preserve the valorization principles that are:

- Eliminate competition and classification to promote equality, valorization, consciousness.
- The collective feel freedom to act = collective responsibility for promoting courage, initiative, freedom and valorization.
- Only set demands in an emergency and never make accusations.
- Eliminate the demands to solve problems in order to handle them with consciousness and valorization.
- Problems usually cause us to feel anxiety, fear, anger, guilt, powerlessness... We try to learn to accept these feelings in order to foster a sense of freedom.

Introduction and discussion of tool 2 *Social concept of human beings* is the background to shift the paradigm of understanding human beings and relationships, thereby promoting freedom, equality and solidarity instead of competition.

Everyone tells their story of life, this can be one of the first ways to value the community and its members. Each person presents his life story, tells about his childhood, parents, school life etc., and tells about people who have influenced themselves. To promote a greater acceptance and tolerance in the group, one can use tool 2.2 *Respect for feelings*. When people open up and talk about their worries and difficulties, it helps to get rid of their masks. This also brings people together, increasing mutual understanding, tolerance and strengthens the group.

Direct participation = direct democracy. Especially at the beginning of the formation of a collective or a new class at school you guide a process of acclimatization, and always when there is a need to strengthen the spirit of togetherness and cooperation. The group discusses principles and organization with direct participation. When everyone in a group has the same right in decision making, equality is created. This, in turn, results in shared responsibility, and therefore in solidarity. (In a representative democracy people choose their representatives to whom they delegate their power.)

To organizing direct participation, for example, if there are less than 40 people in the group, is relatively easy to discuss and decide in everyone's presence. If it is a larger group, it can be divided into groups of about ten individuals and you can have several organizational levels.

The essence is that members become more and more involved in making important decisions and planning activities.

Agree on rules and consequences for violations. When there are few rules, it's easier to follow them and respect them. With many rules, there is a great risk of reduced respect and bureaucratization, which also reduces the sense of creativity, appreciation, joy and consciousness.

The rules of coexistence and togetherness should focus on practical and important issues of everyday life, for example how to deal with depreciation, aggressions and violations of the group's decisions.

The consequences for violations must be of valorization nature, because violations indicate already that the person does not respect himself. When a person has problematic habits, he needs to practice doing good deeds, consciously. Here are some ideas for consequences:

- The person concerned compensates for any damage.
- Usage of tool 2.3 *Listen to value* with him.
- If further consequences are required, you can choose between the following options for exercising good deeds:
 - Help another companion.
 - Be a counselor (supervisor) in a cooperative work with another.
 - Prepare a presentation of an interesting topic for the collective.
 - Organize a culture, sport, leisure activity.
 - Make social work in society.

If necessary and appropriate, apply with the collective tool 3.4 *Empowered majority* so that the group learns to deal with this kind of problem creatively as well as valuing people and community.

Humanist leadership implies a collective discussion and consciousness of the principles of one leader's role:

- Communicate, coordinate, enthusiasm, valorization, serve as an example and earn collaborators.
- Organize and promote equality and freedom, apply and deepen direct participation, democracy.
- Answer the collaborator's question by asking, "What do you think about this, what would you suggest?" Therefore, encourage initiatives and autonomy.
- Creating new leaders especially with young people in mind.
- Promote autonomy by making your role as a leader almost unnecessary.

Exercise: Perhaps you can discuss and practice these principles in your family, at school or at your workplace.

3.2 COMMITMENT THROUGH VALORIZATION

Engagement is the basis for motivation, willingness to perform tasks without having to be demanded. The commitment is based on the person's sense of affinity with the goals and the group.

You cannot demand commitment because it's a feeling. A person who feels appreciated tend to learn to value themselves, others and their opportunities. A person who does not feel appreciated doesn't learn to value either their own or others' human wealth. The bigger the engagement, the less control is needed. On the other hand, more control, less commitment.

Engagement depends on two main aspects:

- First, if the person feels that the purpose of his activities/studies has something to do with the meaning of his life.
- Secondly, if the person feels that there is a collective quest in the group for unconditional valorization.

Set time especially at the beginning of the formation of a new group/class so that each one reflects and writes about the following questions:

What is the meaning of life?

- What is the meaning of life? What are the basic values and principles that you think are important to a better world? What do you want to accomplish with your efforts during your life?
- Does your current work/study matter in relation to your dream of the meaning of life?
- With what feeling are you going to work/study? With interest and joy or dissatisfied and unmotivated or...?

Your sense of belonging to the group?

- Do you feel that in your group there is a spirit of unconditional appreciation of each person, which promotes a sense of equality and solidarity?

- Do you feel that the collective and its leadership encourage you to participate in a greater direct involvement in the decision making and planning of the group's activities?

It is important that all responses are unconditionally respected even those who show total lack of interest. After everybody wrote their answers, the person next to you (or yourself) reads your text one after the other. After the round, the group leader guides a joint discussion with a valorization perspective.

If the work/studies are not part of the person's dream and/or that they do not feel valued in the group, the result is low commitment. The greater the extent of a person's dream, it's easier to feel being part of an idealistic collective work.

Discussion about the dream is an important activity for widening consciousness that opens our minds for a larger dimension. This reduces intrigues and jeering and encourages generosity and a spirit of togetherness.

The time devoted to this discussion and consciousness-raising is perceived as an important valorization of the collective.

How can I unconditionally appreciate you? I can show value to you by remembering the following:

- Respect you, pay attention, listen, greet you even if you ignore me.
- Respect your feelings (fear, irritation...).
- Encourage, support, help and never criticize you.
- Enhance your consciousness about your human wealth.
- Feel equal to you: neither superior nor inferior.
- To appreciate your participation in the group especially when experiencing difficulties.

Exercise: You can train for this discussion first with some of your friends or family members and then apply it to the workplace.

3.3 SELF-KNOWLEDGE THROUGH THE GROUP

The goal is for each member to reflect on his work and participation in the group, and reflect over their difficulties in dialogue with the collective. As well as evoking and strengthening the commitment of the group activities, strengthening the spirit of ethics and cooperation. The process can consist of the following steps for the group to choose between:

Presentation

The activity can start with a presentation of all the members. Each member tells something about the history of his life so that everyone gets to know each other informally, see tool 3.1 *Introduction of direct participation (third point)*.

Framework

Discuss the basics of the framework as described in tool 2 *Social concept of human beings*.

Respect emotions

The group can apply tool 2.2 *Respect for feelings* to create a more relaxed and intimate climate.

Become conscious of annoying actions in the group

In all groups there are people or someone who interferes with cooperation and joy in work. Very rarely it helps to give direct criticism. Others in the group feel anxiety and irritation and do not know how to handle the situation. You can develop the following process:

1. The group creates a list of different annoying actions that happens with group members without pointing anyone out. Then you turn these negative actions to positive advices and tips as a guide. Below is a list of some common examples of negative actions and how they can be transformed into guidance:
 - a. Somebody speaks badly behind the back of others. - Give ideas on how to help them in their difficulties.
 - b. Someone repeats their work endlessly. - Talk slowly and with thought.
 - c. Someone often comes too late. - Get in time, respect yourself.
 - d. Someone often interrupts others. - Let others speak to the point and comment in a positive spirit.
 - e. Someone has the habit to always praise or criticize others. - Reassert consciousness about human wealth in everyone.
 - f. Somebody disparages others. - Value your knowledge and what you do.

- g. Someone often speaks of their successes. - Estimate when it's useful to others in the group to hear your story.
- h. Someone is very quiet. - Express your knowledge, ideas and will.
- i. Somebody often lies. - Respect yourself.
- j. Someone uses emotional manipulation to gain power by getting angry or hurt. - Respect the freedom to feel in yourself and others.
- k. Someone violates common rules. - Respect yourself.

Take time for reflection so that everyone can identify themselves in this list. This may be enough to raise consciousness in each one.

2. You can continue by asking everyone to choose one or two of the list's points that they think fit best for themselves. Alternatively, in small groups or in pairs, talk between one another and reflect together.
3. You can continue by each one becoming an object person that gets a feedback from the group about which two advices (directions) from the list would suit them the most.

Reflection about their difficulties with the group's help

- Everyone writes a few lines about their difficulties in their work/studies.
- The person next to you (or yourself) reads the reflection. The group requests clarification without criticizing or questioning anything of what you have written or said.
- The group dialogues with you to better understand your situation.
- The group asks what you feel in relation to your difficulties.
- The group asks questions about how you intend or plan to handle the difficulties. They offer you their own ideas and suggestions.
- The supervisor summarizes his understanding of the problem/challenge and gives ideas about how to carry on.

Consciousness of human wealth

The group makes a round to reinforce the consciousness of human wealth of each and every one, for example, two persons next to you highlight three human wealth they see in you. It can be in such a way that one of this wealth are in inverted criticism, see tool 2.3 *Listen to value*. Afterwards, anyone can express their opinion.

Understanding of hindrances

Read in group, discuss and develop the understanding and acceptance of the hindrances described in tool 2 *Social concept of human beings*. Propose two hindrances (or only one) according to the process above in point 5.

Last: The supervisor concludes the meeting with a valorization message.

This process aims at preventing us from the usual routine of wanting to criticize and make demands. The *Conscientia method* is in a way, an opposite way of acting in education, togetherness and leadership than the one we have been raised in our lives. It's hard to get out of the ordinary pattern and really work with valorization purposes especially when it comes to situations where one has behavior problems in relationships with others and themselves.

Exercise: Try first with someone you have it easier to start.

3.4 EMPOWERED MAJORITY

There may be some people in the group, often a minority, who find it difficult to collaborate and see the full picture. Others in the group, easily give attention and power to this minority. The majority usually is the silent majority who does not take initiatives for the community's prosperity and togetherness. To transfer power to the majority, one can first discuss about participation and democracy, about freedom and responsibility (freedom is synonymous of responsibility).

People and groups always act for their own best, in their own point of view, even if they act destructively due to hindrances. The majority needs to investigate what benefit it has from the present mode of action, and then motivate itself for another way of action so that it begins to use its legitimate power to control the cooperation within the group.

Instead of concentrating on correcting the minority's problems, attention is drawn to how the majority addresses and deals with the problem. Let's describe a concrete situation in which someone or many constantly disturb the workforce through its need for attention:

1. Turn the **problem into a positive challenge** by creating a vision of the ideal and think over how the majority could act in such situation: the majority react collectively through expressing their wish for joy in work.

2. **Help to turn conscious the feelings** provoked by the problem: frustration, irritation, powerlessness, anger... People's emotional state governs their reactions and actions. To accept and respect feelings without criticism and demands are the prerequisite for being able to handle the challenge in a constructive manner.
3. **Describe the most common ways of action** that the majority has: silence, wait for the teacher/manager to take care of the problem, feeling irritation and powerlessness...
4. **Describe the common way of action according to the vision**, the majority's ideal way of action: the majority creates a way to express clearly and respectfully their desire for joy at work.
5. **Evaluate the benefits** of the current way (3) of action and the visionary way (4) of action. To motivate a change, **compare** the benefits of the current mode of action with the ideal means of action.
6. **Develop an action plan** to practice according to the vision's approach. Repeat the process after need and evaluate its results. Then make a new plan.

With everyone involved, prepare a practical plan to work out the best ways of practice. Evaluate the results and correct the process, if necessary.

The process can also be used at the individual level. For example, if a person suffers from anxiety, phobia, depression, insomnia, stress, obesity, drug addiction or aggression, she can apply this process by herself, or preferably with the help of another person. The goal is to decrease the guilt and repression of the problem and address the issue with transparency, creativity and warmth.

Repression means suppressing consciousness. Suppression prevents us from using our ability to perceive, evaluate and act. It blocks our contact with human wealth in ourselves.

Aristotle said that the origin of everything must be some type of metaphysical first engine (generator). He described his being as pure action, in other words, boundless intense action in beauty, goodness and truth - in love. Judaism, Christianity and Islamism believes that you are created as an image of this first engine. You are yourself when you act in love.

A DIAGRAM OF THE METHOD

TRANSFORMATION OF HUMAN RELATIONS From competition to cooperation	
1 FRAMEWORK 1.1 Human and collective valorization 1.2 Social concept of human beings 1.3 Challenges and respective tools	
2 HUMAN VALORIZATION 2.1 Know yourself 2.2 Respect for feelings 2.3 Listen to value 2.4 Follow-up of realization 2.4 Feedback with inverted critic	3 COLLECTIVE VALORIZATION 3.1 Introduction of direct participation 3.2 Commitment through valorization 3.3 Self-knowledge through the group 3.4 Empowered majority

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