

Chapter 1 : Andy & Me: Crisis and Transformation on the Lean Journey - Pascal Dennis - Google Books

Late Antiquity: Crisis and Transformation is rated out of 5 by Rated 5 out of 5 by Rall from The seeds of the world we are living in today This course explains the beginnings of three major institutional concepts Europe and the world are living with today; Christianity, Islam, and the nation-state.

Posted on May 23, by adrian In September Pluto was demoted to dwarf planet status by a scientific conference in the Czech Republic, which put it on a par with Ceres, the largest asteroid discovered in and considered for many years to be a planet. By September of that year Lehman Brothers crashed along with the whole of the American economy. Three years later the economies of the western world are still in crisis with whole nations – Greece, Portugal, Spain – teetering on the brink of the abyss. Vast unemployment has been the result, and huge bailouts of major industries and banks have exposed the power gap between the rich and privileged and the ordinary citizen. Pluto in Capricorn rules, right? How this all will end is difficult to say, but it is likely that the power of corporations, governments and banks will be drastically transformed by the time Pluto leaves Capricorn in March. On a personal level, Pluto transits from Capricorn will be hard and uncompromising, bringing down structures whose foundations have never been strong. Pluto is completely unsentimental – whatever you hold dear, but is inauthentic or lacks viability, will have to be eliminated. Only the lean and mean survives. Survival is the primal urge, and everything must bow before that. When the lifeboat is sinking, everything not essential to flotation must be thrown overboard. Pluto in Capricorn brings the steely will to act in this manner. The following descriptions show the generic effects of Pluto over the four angles with a following commentary on how the specific Pluto-in-Capricorn placement modifies this influence. Pluto over the Ascendant – Lifestyle transformation This is a major period of transformation in the way you live your life, the personal choices you make and the way you present yourself generally. The time for compromise has gone; you cast off the old clothes and the old style and immerse yourself in an experiment in authenticity. You uncompromisingly drop an old lifestyle in favor of a new, and this can affect a lot in your life – work, relationships, values and taste. This is part of a psychological transformation process which can see you making radical choices to get down to the bare bones of the meaning and direction in your life. This process brings a new intensity especially emotionally and erotically. There can be major power battles. It can feel as if you are caught up in something beyond your control. The end result however, is that you feel empowered and strong after dropping elements of your lifestyle that no longer feel genuine or meaningful. With a Capricorn Ascendant, the Pluto transit will affect the skeletal structure of your life, and you will want to reduce your choices to the bare bones, opting for what is necessary for your future path and casting off what is not. You will particularly question your ambitions and work patterns, and ask yourself if they are conducive to happiness. Pretense is cast aside, and you will embrace a tougher persona, which people can take or leave. Basic fears about insecurity and attractiveness will be confronted. If someone is to like you, then they have to see the real you. Pluto over the Midheaven – Career transformation This is a major period of career transformation that arises because you have reached a state of exhaustion or meaninglessness in your current professional direction. Power battles with authority figures or faceless institutions wear down your resources. The question arises as to whether you would prefer to do something completely different. Superficial ambitions and goals just will not do it for you anymore. You long to work with a process of discovery and investigation, to get to the very roots of an issue, and you are prepared to give up material security if it means that there will be more depth and meaning in your working life. This process is sure to lead to a major reorientation of life goals. This can also affect family life, perhaps because relocation becomes an option for you. The crucial thing at this time is not to hang onto old outmoded goals just for the sake of a security that you will lose anyway. With Capricorn on the MC, you have always had authority issues, from the earliest moment of proving yourself to your parents, to living up to the expectations of your boss. With Pluto transiting this point, power battles take place as your projections on authority figures take exaggerated form, almost as if your fears of not living up to demands become demons. The battle is hard, but in the end you shake off pressure from others and rely on your own strength. If this means taking on more authority yourself,

with the perceived unpopularity that can bring, so be it. Pluto over the Descendant- Transformation in relationships This is a major period of transformation in your relations with others, especially on an intimate level. However much you would like to control another person and get emotional guarantees or relationship security, it is not going to happen at this time. Relationships that lack authenticity will be abandoned, whilst those which are meant to be will be strengthened – but only after an exhaustive period of psychological transformation. The lesson in life now is that dependence on others is a false security. Control or submission, manipulative tactics, the use of erotic power – these things will only lead to desperate and intense emotional upheaval. This process will lead to far greater psychological awareness in your dealings with others. A partner may also go through harrowing extremes at this time. Whilst your support is required, strive to avoid getting dragged into the abyss. With Capricorn on the Descendant you prefer to be the softy, whilst your partner often has to bear the responsibility for structuring your life. Pluto on the Descendant shatters this comfortable arrangement, and you have to grow up fast. Those you have endowed with the authority to rule you become more demonic, and you are forced to assume control. This is a drawn-out drama which is exhausting psychologically, but ultimately the tables are turned as you eliminate the power others have over you. You are responsible for yourself alone. Pluto over the IC – Uprooting This is a major period of transformation in your family life and attachment to the home. Many issues from the past get dredged up and examined, and those bonds that do not pass the test of your ruthless investigation will be left behind. You feel a compelling need to build a new foundation for your life, and loyalties that are based on dependence or emotional blackmail can no longer be accepted. This is a time to examine what is going on underneath your feet – the cellar, the drains, people living below – because something is undermining the ground on which you stand. This process will lead to the creation of new and healthier foundations. You long for authenticity and depth in your family life, and if necessary you are prepared to uproot the family to achieve this purpose and even inaugurate major professional change. A wider restructuring of the extended family can mean that you start a new chapter in your life. When you have Capricorn on your IC, you are familiar with the stamp of authority and control which has ruled your life from childhood to now. Furthermore you have assumed heavy responsibilities for the people who are dependent on you, and this in turn can lead to rigid structures which are simply not conducive to growth for anyone. The arrival of the Pluto transit here ends the pretense. You did not want this prison either, and you are now afforded the chance to break the chains and tear down the walls that stifle emotional growth. The whole foundation of your domestic and professional life is changed. All these transits are to be welcomed when they come. They bring the opportunity for change which you have been longing for but have refused to acknowledge for years. Because we are all attached to the people and things that surround us, and inherently wish that everything will remain stable, there is often pain and disorientation with these transits. But invariably the person in question looks back from a vantage point of a couple of years into the future, and is eternally grateful for the changes that have taken place. Adrian Ross Duncan May 20, Advertisements.

Chapter 2 : Conservation Ecology: Crisis and Transformation

Examines kibbutz life following the Israeli economic crisis of , focusing on the kibbutz's dramatic transformation from a well-defined social structure to a collective identified principally by its cultural preoccupations.

The New Physics At the beginning of modern physics stands the extraordinary intellectual feat of one man - Albert Einstein. In two articles, both published in , Einstein initiated two revolutionary trends in scientific thought. One was his special theory of relativity; the other was a new way of looking at electromagnetic radiation which was to become characteristic of quantum theory, the theory of atomic phenomena. The complete quantum theory was worked out twenty years later by a whole team of physicists. Relativity theory, however, was constructed in its complete form almost entirely by Einstein himself. He began to move toward this goal by constructing a common framework for electrodynamics and mechanics, the two separate theories of classical physics. This framework is known as the special theory of classical physics. It unified and completed the structure of classical physics, but at the same time it involved radical changes in the traditional concepts of space and time and thus undermined one of the foundations of the Newtonian world view. Ten years later Einstein proposed his general theory of relativity, in which the framework of the special theory is extended to include gravity. This is achieved by further drastic modifications of the concepts of space and time. The other major development in twentieth-century physics was a consequence of the experimental investigation of atoms. At the turn of the century physicists discovered several phenomena connected with the structure of atoms, such as X-rays and radioactivity, which were inexplicable in terms of classical physics. Besides being objects of intense study, these phenomena were used, in most ingenious ways, as new tools to probe deeper into matter than had ever been possible before. For example, the so-called alpha particles emanating from radioactive substances were perceived to be high-speed projectiles of subatomic size that could be used to explore the interior of the atom. This exploration of the atomic and subatomic world brought scientists in contact with a strange and unexpected reality that shattered the foundations of their world view and forced them to think in entirely new ways. Nothing like that had ever happened before in science. Revolutions like those of Copernicus and Darwin had introduced profound changes in the general conception of the universe, changes that were shocking to many people, but the new concepts themselves were not difficult to grasp. In the twentieth century, however, physicists faced, for the first time, a serious challenge to their ability to understand the universe. Every time they asked nature a question in an atomic experiment, nature answered with a paradox, and the more they tried to clarify the situation, the sharper the paradoxes became. Their problem was not only intellectual but involved an intense emotional and existential experience, as vividly described by Werner Heisenberg: Can nature possibly be so absurd as it seemed to be in these atomic experiments? Once this was perceived, the physicists began to learn to ask the right questions and to avoid contradictions. These men joined forces across national borders to shape one of the most exciting periods of modern science, one that saw not only brilliant intellectual exchanges but also dramatic human conflicts, as well as deep personal friendships, among the scientists. Even after the mathematical formulation of quantum theory was completed, its conceptual framework was by no means easy to accept. The new physics necessitated profound changes in concepts of space, time, matter, object, and cause and effect; and because these concepts are so fundamental to our way of experiencing the world, their transformation came as a great shock. To quote Heisenberg again, "The violent reaction to the recent development of modern physics can only be understood when one realizes that here the foundations of physics have started moving; and that this motion has caused the feeling that the ground would be cut from science. It was as if the ground had been pulled out from under one, with no firm foundation to be seen anywhere, upon which one could have built. This view is not shared by the entire physics community, but is being discussed and elaborated by many leading physicists whose interest in their science goes beyond the technical aspects of their research. These scientists are deeply interested in the philosophical implications of modern physics and are trying in an open-minded way to improve their understanding of the nature of reality. In contrast to the mechanistic Cartesian view of the world, the world view emerging from modern physics can be characterized by words

like organic, holistic, and ecological. It might also be called a systems view, in the sense of general systems theory. The basic concepts underlying this world view of modern physics are discussed in the following pages. Many physicists, brought up, as I was, in a tradition that associates mysticism with things vague, mysterious, and highly unscientific, were shocked at having their ideas compared to those of mystics. As Eastern thought has begun to interest a significant number of people, and meditation is no longer viewed with ridicule or suspicion, mysticism is being taken seriously even within the scientific community. An increasing number of scientists are aware that mystical thought provides a consistent and relevant philosophical background to the theories of contemporary science, a conception of the world in which the scientific discoveries of men and women can be in perfect harmony with their spiritual aims and religious beliefs. The experimental investigation of atoms at the beginning of the century yielded sensational and totally unexpected results. Far from being the hard, solid particles of time-honored theory, atoms turned out to consist of vast regions of space in which extremely small particles - the electrons - moved around the nucleus. A few years later quantum theory made it clear that even the subatomic particles - the electrons and the protons and neutrons in the nucleus - were nothing like the solid objects of classical physics. These subatomic units of matter are very abstract entities which have a dual aspect. Depending on how we look at them, they appear sometimes as particles, sometimes as waves; and this dual nature is also exhibited by light, which can take the form of electromagnetic waves or particles. This dual nature of matter and of light is very strange. It seems impossible to accept that something can be, at the same time, a particle, an entity confined to a very small volume, and a wave, which is spread out over a large region of space. And yet this is exactly what physicists had to accept. An electron is neither a particle nor a wave, but it may show particle-like aspects in some situations and wave-like aspects in others. While it acts like a particle, it is capable of developing its wave nature at the expense of its particle nature, and vice versa, thus undergoing continual transformations from particle to wave and from wave to particle. The properties it shows - particle-like or wave-like - will depend on the experimental situation, that is, on the apparatus it is forced to interact with. It consists of a set of mathematical relations that determine the extent to which classical concepts can be applied to atomic phenomena; these relations stake out the limits of human imagination in the atomic world. Whenever we use classical terms - particle, wave, position, velocity - to describe atomic phenomena, we find that there are pairs of concepts, or aspects, which are interrelated and cannot be defined simultaneously in a precise way. The more we emphasize one aspect in our description the more the other aspect becomes uncertain, and the precise relation between the two is given by the uncertainty principle. For a better understanding of this relation between pairs of classical concepts, Niels Bohr introduced the notion of complementarity. He considered the particle picture and the wave picture two complementary descriptions of the same reality, each of them only partly correct and having a limited range of application. Both pictures are needed to give a full account of the atomic reality, and both are to be applied within the limitations set by the uncertainty principle. The notion of complementarity has become an essential part of the way physicists think about nature, and Bohr has often suggested that it might also be a useful concept outside the field of physics. Indeed, this seems to be true, and we shall come back to it in discussions of biological and psychological phenomena. Clearly the modern concept of complementarity is reflected in ancient Chinese thought, a fact that made a deep impression on Niels Bohr. This is how particles can be waves at the same time. All the laws of atomic physics are expressed in terms of these probabilities. The discovery of the dual aspect of matter and of the fundamental role of probability has demolished the classical notion of solid objects. At the subatomic level, the solid material objects of classical physics dissolve into wave-like patterns of probabilities. These patterns, furthermore, do not represent probabilities of things, but rather probabilities of interconnections. A careful analysis of the process of observation in atomic physics shows that the subatomic particles have no meaning as isolated entities but can be understood only as interconnections, or correlations, between various processes of observation and measurement. It shows that we cannot decompose the world into independently existing smallest units. As we penetrate into matter, nature does not show us any isolated basic building blocks, but rather appears as a complicated web of relations between the various parts of a unified whole. But here, at the level of particles, the notion of separate parts breaks down. The subatomic particles - and therefore, ultimately, all parts of the

universe - cannot be understood as isolated entities but must be defined through their inter-relations. It is, in essence, a set of relationships that reach outward to other things. Gregory Bateson even argued that relationships should be used as a basis for all definitions, and that this should be taught to our children in elementary school. In quantum theory the fact that atomic phenomena are determined by their connections to the whole is closely related to the fundamental role of probability. For example, when we throw a die, we could - in principle - predict the outcome if we knew all the details of the objects involved: These details are called local variables because they reside within the objects involved. Local variables are important in atomic and subatomic physics too. Here they are represented by connections between spatially separated events through signals - particles and networks of particles - that respect the usual laws of spatial separation. For example, no signal can be transmitted faster than the speed of light. But beyond these local connections are other, nonlocal connections that are instantaneous and cannot be predicted, at present, in a precise mathematical way. These nonlocal connections are the essence of quantum reality. Each event is influenced by the whole universe, and although we cannot describe this influence in detail, we recognize some order that can be expressed in terms of statistical laws. Thus probability is used in classical and quantum physics for similar reasons. There is a crucial difference, however. Whereas the hidden variables in classical physics are local mechanisms, those in quantum physics are nonlocal; they are instantaneous connections to the universe as a whole. In the ordinary; macroscopic world nonlocal connections are relatively unimportant, and thus we can speak of separate objects and formulate the laws of physics in terms of certainties. But as we go to smaller dimensions, the influence of nonlocal connections becomes stronger; here the laws of physics can be formulated only in terms of probabilities, and it becomes more and more difficult to separate any part of the universe from the whole. Einstein could never accept the existence of nonlocal connections and the resulting fundamental nature of probability. The essence of his disagreement with Bohr was his firm belief in some external reality, consisting of independent spatially separated elements. Although he initiated the revolution of twentieth-century science and went far beyond Newton in his theory of relativity, it seems that Einstein, somehow, could not bring himself to go beyond Descartes. Had these attempts been successful, Einstein could well have said, like Descartes, that his entire physics was nothing other than geometry. The EPR experiment provides a fine example of a situation in which a quantum phenomenon clashes with our deepest intuition of reality. It is thus ideally suited to show the difference between classical and quantum concepts. A simplified version of the experiment involves two spinning electrons, and, if we are to grasp the essence of the situation, it is necessary to understand some properties of electron spin. The crucial property of a spinning electron, which cannot be understood in terms of classical ideas, is the fact that its axis of rotation cannot always be defined with certainty. Just as electrons show tendencies to exist in certain places, they also show tendencies to spin about certain axes. Yet whenever a measurement is performed for any axis of rotation, the electron will be found to spin in one or the other direction about that axis. In other words, the particle acquires a definite axis of rotation in the process of measurement, but before the measurement is taken, it cannot generally be said to spin about a definite axis; it merely has a certain tendency, or potentiality, to do so. To set up the experiment, any one of several methods is used to put two electrons in a state in which their total spin is zero, that is, they are spinning in opposite directions. Now suppose the two particles in this system of total spin zero are made to drift apart by some process that does not affect their spins. As they go off in opposite directions, their combined spin will still be zero, and once they are separated by a large distance, their individual spins are measured. An important aspect of the experiment is the fact that the distance between the two particles at the time of the measurement is macroscopic. It can be arbitrarily large; one particle may be in Los Angeles and the other in New York, or one on the earth and the other on the moon. This correlation means that the measurement of the spin of particle 1, along any axis, provides an indirect measurement of the spin of particle 2 without in any way disturbing that particle. The paradoxical aspect of the EPR experiment arises from the fact that the observer is free to choose the axis of measurement.

Chapter 3 : Crisis and Transformation in the Art of Karen Kaapcke | HuffPost

Late Antiquity: Crisis and Transformation [Professor Thomas F. X. Noble] on calendrierdelascience.com *FREE* shipping on qualifying offers. Edward Gibbon's *Decline and Fall of the Roman Empire* painted a portrait of the Roman Empire in a long.

April 17, These are stressful times for ecologists, as we attempt to counter threats to cherished places and species. Are our methods and objectives appropriate to the task? Disciplinary boundaries, although essential for some purely scientific tasks, are an impediment to understanding complicated issues such as preservation of ecosystems. Human attitudes and past human influences on natural systems are crucial elements in understanding what is happening and what options are available. We cannot carry out our work as ecologists properly without help and insights from a host of seemingly remote disciplines, ranging from the broad outlook of theology and ethics to the intricacies of climate change and environmental accounting. The crisis that we perceive is also an opportunity to transform our own discipline. Other disciplines with which we must interact are undergoing profound changes in response to the environmental crisis and in response to evolutionary insights. This approach begins with rejection of the attitude of human domination and mastery over Nature, our inheritance from the Enlightenment. Many see this attitude as an underlying cause of our destructive behavior toward natural systems. Norgaard continues to revise the philosophical underpinnings of our environmental attitudes: Prediction is recognized as impossible under that approach: Similar concerns motivate new approaches to economics Daly , Hodgson , law Greenbaum et al. In adjusting to the new outlook, we must democratize knowledge and encourage public discourse. It has altered our very language: Paehlke and Torgerson see environmentalism leading to a new approach to governance that is noncompartmentalized, open, decentralized, antitechnocratic, and flexible. Ecologists have an obvious role to play in this democratization of discourse. Ecological observations and experiments have an attraction for people of all ages and backgrounds, as evidenced by the recent popularity of annual bird counts. Participation and activism satisfy a deep yearning in many people to contribute to a better world. The disciplines of environmental history Worster and environmental ethics Callicott , Coward et al offer essential data and insights into human behavior and focus on understanding the cultural and ethical roots of our global crisis. In addition, archaeology has acquired new significance. We, like every species with which we share the world, are a product of many chance events, leading back to that amazing explosion of life forms half a billion years ago, and beyond that to the origin of life itself. Ecologists have always recognized the importance of diversity and adaptability, but have been hampered by lack of data covering the long periods necessary to demonstrate it. Paleontological and archeological evidence may change that situation. Genome projects may eventually have an intellectual influence comparable to that of the Copernican revolution: We are all one in a very deep sense, and must behave accordingly. Ecologists seeking to prevent destruction of habitats and ecosystems have often been thwarted by lack of political support and popular understanding of the issues. Now, as the crisis deepens, we find support from a great variety of sources. The philosophical and ethical underpinnings of our modern attitudes are eroding and being replaced by something new and more appropriate. Political support for environmental protection has grown enormously, largely in response to new popular understanding and activism. The environmental imperative is transforming our ways of thought and our self-image. We live in interesting times of great opportunity. If accepted for publication, your response will be hyperlinked to the article. To submit a comment, follow this link. To read comments already accepted, follow this link. I thank Lee Gass for helpful suggestions to improve this work. The politics of ecosystem management. Island Press, Washington, D. Postmodernism and the environmental crisis. Social conflict and environmental law. Edward Elgar, Cheltenham, UK. Risk, environment and modernity. Sage Publications, London, UK. Weidenfeld and Nicolson, London, UK. Pages in R. Environmental politics and the administrative state. Broadview Press, Peterborough, Ontario, Canada. Human impact on ancient environments. The wealth of nature. Environmental history and the ecological imagination. Canada V6T 1Z2 Phone:

Chapter 4 : Coaching in Times of Crisis and Transformation ()

But as the transformation process continued, and Teresa again experienced darkness and pain, she prayed for deliverance. Finally, as the compost heap of her life settled into a pile of rich, productive earth, Teresa, fully sensitised to the generative value of suffering, no longer prayed for deliverance but for the gift to serve the Crucified.

The main protest began in front of the New York Stock Exchange and was preceded by a series of days where free courses were offered on such topics as Marxism, anarchism, education and finance. I first thought specifically about her work last year. I was painting a portrait of the back of a head at the time, and this recalled to me her remarkable back-of-head portraits. Karen Kaapcke, *Destiny*, 12"x12", oil on linen, I got in touch with her to ask if I could use her paintings for a piece I wanted to write about painting the backs of heads; she said yes, I wrote the piece, and in the way of things, I kept up with her, interested in where she was going as an artist. An important bit of background for this story is that Kaapcke comes out of a very high-polish representationalist tradition. Karen Kaapcke, *Hand and Foot Study*, 11"x18", graphite on paper, But when I was starting to follow her work, it was already changing. This is a painting she made not long after I first contacted her: Karen Kaapcke, *Phases of Lisa III*, 6"x6", oil on panel, Notice how much more loosely the paint is handled here than it is in the back-of-head portrait, how comparatively crude the drawing is. In this context, "crude" is not a term of disparagement -- I believe that crudity is one of the most powerful vehicles of force and presence in painting. Doing it right is hard as hell. He used very similar tools to demonstrate the overwhelming themselves of the simplest objects: The season is important, because Kaapcke was hanging out in Zuccotti Park, with the Occupy protesters. What happened was, she followed the news, as we all do, and saw what was going on, and got right on a subway with her brushes and easel. She turned up at the protests and began painting. She developed a body of work even less polished than the Lisa paintings. Consider her *Occupy Wall Street 2*: A few days later, she went farther still: The old impressionist trick comes to the fore: What Kaapcke saw serves as the barest armature for her feelings about what she saw. These feelings are nothing you could express in words. They take the form of visual material, of the painting. To my eye, she is training herself to speak. Let me elaborate on what I thought, then. At this point, Kaapcke had entered a zone every artist hopes to enter. We build up our skills, and pore over our images and what they mean to us, and those of us who are serious about art as a profession do the same thing professional authors do -- we develop the ability to be creative on demand. But this is not quite so much as inspiration. We are all hoping that one day, we will be picked up and flung headlong into some revelation, some transformed way of doing things. Kaapcke said, "I am trying to eliminate the stupid. What had been sufficient before was no longer sufficient. This happens to many of us. And in most cases, we flail a while, until the sting of insufficiency dulls, and then we return to our old methods -- because, hey, we know they work. It is not important that Kaapcke found her old methods insufficient. What is crucial is that she found a way to throw them out. She gave up her massive control and all her skill, and started as if she were on the first day. In Zuccotti Park, events moved too quickly to permit stable, classical drawing. In the motion, the interstices between tableaux, the fragmented impressions of color and air and form, she recognized what really mattered to her, and discovered her way forward. They represent the start of it. Afterward, she turned to charcoal and paper. Kaapcke was not interested in detail any more than charcoal is. She was seeking the core of things in every subject she tackled. By using charcoal, she avoided the temptation of detail. She turned her attention to the scaffolding around her apartment building, a semi-permanent installation since it takes ages to re-point 21 stories of brick. Studying the scaffolding, she said, "What am I looking at, really? What is important here? And yet she has isolated those elements which the mind most retains as characteristic of scaffolding in daylight: Reproducing these, she catches not the look of scaffolding, but the texture of its experience. Exploring the reductive universe she was creating, Kaapcke continued to eliminate the stupid, at the same time that she began to use her drawings as structural elements in multi-drawing compositions. Consider *Little Gidding*, one of her "Four Quartets" series produced this summer: Karen Kaapcke, *Little Gidding*, charcoal and gouache on four sheets of paper, The elements of landscape remain in their merest of forms here: But so much has been effaced -- even in the course of

composing, swipes of gouache come in and partly unsay that which has been said. The least possible representation remains, and yet the force of the work continues to amplify. This is partly a matter of stepping down to the crude mechanisms of visual-cognitive hardwiring: But these brute elements are orchestrated by the most sophisticated of hands, of eyes, to evoke light, air, smell, memory. Finally, Kaapcke makes a point reminiscent of Hokusai, in the bottom right panel of *Burnt Norton*: From the age of 6 I had a mania for drawing the shapes of things. When I was 50 I had published a universe of designs. But all I have done before the the age of 70 is not worth bothering with. When I am 80 you will see real progress. At 90 I shall have cut my way deeply into the mystery of life itself. At , I shall be a marvelous artist. At , everything I create; a dot, a line, will jump to life as never before. To all of you who are going to live as long as I do, I promise to keep my word. I am writing this in my old age. We all wish to go on growing; we feel a kind of aspirational sympathy with Hokusai. Look at that fourth panel of *Burnt Norton*: Karen Kaapcke, *Burnt Norton* detail , Kaapcke was eliminating the stupid. She rid herself of color and value, object and perspective, foreground and background. Her universe collapsed into the two most fundamental items: And the line became mighty, every bit of it sought and answered a question. When you are painting a landscape, and you know how to do the sky, and you go ahead and do the sky that way, on autopilot, without asking, "What is this sky? How does this sky need to be represented? The stupid is that which you are no longer deciding on for yourself. But there is a world of difference between these types of marks, and these particular marks Kaapcke herself is making. Her marks have the intensity of those artists who, trained to mastery in representation, became expressionists, or abstractionists -- or, a few generations later, of those abstract expressionists who returned to the figure. The intensity is the same because the origin of the work is the same: Kaapcke restates that it is consciousness that comes first. The heightened awareness spits art out as a byproduct. I have been training myself to look at more kinds of work than I once did. It helps to explain how the most rendered figuration can be great, or nothing, depending on the piece, and how the most reductive abstraction can also be great, or nothing, depending on the piece. Fledgling artists often think, "How will I get my own style?"

Chapter 5 : Andy & Me: Crisis and Transformation on the Lean Journey by Pascal Dennis

THE INFLUENCE OF CARTESIAN-NEWTONIAN THOUGHT 3. The New Physics At the beginning of modern physics stands the extraordinary intellectual feat of one man - Albert Einstein.

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Crisis and Transformation in Seventeenth-Century China: Society, Culture, and Modernity in Li Yü's World is a book written by Chun-shu Chang and Shelley Hsueh-lun Chang about the transition in seventeenth-century China from the Ming dynasty to the Qing as viewed from a scholar living during the transition, Li Yu.

Chapter 8 : Crisis and Transformation

Crisis and transformation - Pluto transiting the angles Posted on May 23, by adrian In September Pluto was demoted to dwarf planet status by a scientific conference in the Czech Republic, which put it on a par with Ceres, the largest asteroid discovered in and considered for many years to be a planet.

Chapter 9 : Crisis and Transformation in Seventeenth-Century China - Wikipedia

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