

## Chapter 1 : Liberating Structures - Introduction

*Liberating Structures are simple-and-powerful facilitation patterns that allow everyone to be unleashed and involved in shaping future actions. They are also an ideal fit with Scrum. The.*

Introduction Preview the LS book here. Learn how simple rules can unleash a culture of innovation. Portions of this website have been translated: Have you noticed the best ideas often come from unexpected sources? Do you want to work at the top of your intelligence and give the same opportunity to others? If YES, we have found this is the kind of organization and community that people want to be part of. AND, Liberating Structures help make it happen. So why is it that so many organizations of all stripes are filled with disengaged workers, dysfunctional groups and wasted ideas? Unwittingly, the conventional structures used to organize how people routinely work together stifle inclusion and engagement. This means that huge amounts of time and money are spent working the wrong way. More time and money are then spent trying to fix the unintended consequences. Liberating Structures start with something so simple and essential as not to seem worth doing and end with something so powerful and profound that it hardly seems possible. A liberating repertoire of 33 methods This website offers an alternative way to approach and design how people work together. It provides a menu of thirty-three Liberating Structures to replace or complement conventional practices. Liberating Structures used routinely make it possible to build the kind of organization that everybody wants. They are designed to include everyone in shaping next steps. Liberating Structures introduce tiny shifts in the way we meet, plan, decide and relate to one another. They put the innovative power once reserved for experts only in hands of everyone. They can be used by everyone at every level, from the executive suite to the grassroots. No lengthy training courses or special talents are required. Mastery is simply a matter of practice. LS routinely unleash a vast reserve of contributions and latent innovations waiting to be discovered. Liberating Structures are easy-to-learn microstructures that enhance relational coordination and trust. They quickly foster lively participation in groups of any size, making it possible to truly include and unleash everyone. Liberating Structures are a disruptive innovation that can replace more controlling or constraining approaches. Click on any Liberating Structure below. Leaders know that they would greatly increase productivity and innovation if only they could get everyone fully engaged. The challenge is how. Liberating Structures are novel, practical and no-nonsense methods to help you accomplish this goal with groups of any size. Very simple constraints unleash creative adaptability, generating better than expected results. Individual brilliance and collective wisdom are unbridled. Such a dramatic shift cannot be THAT simple, engaging, and powerful but it is. Read Getting Started if you are ready to liberate yourself. By design, Liberating Structures distribute control so that participants can shape direction themselves as the action unfolds. Learning Events Immersion workshops are a great way to get started. Like a foreign language immersion course that temporarily relocates you away from a familiar culture, a LS immersion experience is a very effective way to learn. There are no presentations, facilitated discussions, status reports, brainstorming sessions, or open discussions. Organizing a workshop for people in your working group can accelerate "fluency. Our world is increasingly complex, interdependent, and culturally diverse. Many of our most pressing challenges cut across geographic, cultural, and technical boundaries. Simple methods that help us work together productively are central to making progress. This structure makes it possible for a diverse community to generate and sustain accurate content that compares favorably with professionally edited encyclopedias. Like Wikipedia, LS is a disruptive innovation in regard to how we engage people in organizations. Great jazz comes from playing creatively within the context of melodic and harmonic structure.

## Chapter 2 : Liberation Kitchen - Mobile Food Trailer

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

Liberating Structures Menu Five conventional structures guide the way we organize routine interactions and how groups work together: Any one LS can change a meeting. Together they can liberate and transform an entire organization. The menu below represents version 2. The more intricate methods use many of the simpler LS as building blocks. Click on any Liberating Structure below. Liberating Structures inject tiny shifts in the protocols of how we meet, plan, decide and relate to each other that put in the hands of everyone the facilitative power once reserved for experts only. Portions of this website have been translated: If you want join in field testing new LS-In-Development , there are more very promising microstructures here. These are prototypes that need more field testing and vetting in multiple settings. Need help liberating virtual meetings? Most LS can be adapted for use with virtual conferencing technology platforms. The global LS community is on Slack! Below, is an annotated menu. An icon and name plus a brief tag line that expresses its essential characteristic What is made possible: Examples of alternatives or embellishments for you to try and to imagine others Examples: Immersion workshop sign-up sheet used to connect users across a large organization Attributes of Liberating Structures in practice. Micro-structures so tiny they play very well with others approaches. The artist known as Tracy Kelly celebrating LS iconography! Check out Liberating Structures in Development. These are promising prototypes that need field testing and vetting in multiple settings.

### Chapter 3 : Home - Liberating Grace Christian Counseling

*Liberation is a creation which walks the talk in its ability to support individuals in the activation of the mind, body and the soul. It does this by purifying karmic imprints and removing stagnant emotional debris that we all carry.*

The Vatican rejected certain forms of Latin American liberation theology for focusing on institutionalized or systemic sin and for identifying Catholic Church hierarchy in South America as members of the same privileged class that had long been oppressing indigenous populations from the arrival of Pizarro onward. It did, however, lay the groundwork, and since then liberation theology has developed rapidly in the Latin American Catholic Church. He represented a more orthodox position, becoming a favourite of Pope John Paul II and the "principal scourge of liberation theology. Thus, the Puebla Conference was an opportunity for orthodox bishops to reassert control of the radical elements, but they failed. At the Puebla Conference, the orthodox reorientation was met by strong opposition from the liberal part of the clergy, which supported the concept of a " preferential option for the poor ". The general tone of his remarks was conciliatory. According to a socio-political study of liberation theology in Latin America, a quarter of the final Puebla documents were written by theologians who were not invited to the conference. In so doing, it explores the relationship between Christian theology especially Roman Catholic and political activism, especially in relation to economic justice , poverty , and human rights. The principal methodological innovation is seeing theology from the perspective of the poor and the oppressed. Some liberation theologians base their social action upon the Bible scriptures describing the mission of Jesus Christ , as bringing a sword social unrest , e. God is disclosed in the historical "praxis" of liberation. It is the situation, and our passionate and reflective involvement in it, which mediates the Word of God. Today that Word is mediated through the cries of the poor and the oppressed. History is the scene of the revelation God makes of the mystery of his person. His word reaches us in the measure of our involvement in the evolution of history. Practice[ edit ] One of the most radical aspects of liberation theology was the social organization, or reorganization, of church practice through the model of Christian base communities. Liberation theology strove to be a bottom-up movement in practice, with biblical interpretation and liturgical practice designed by lay practitioners themselves, rather than by the orthodox Church hierarchy. In this context, sacred text interpretation is understood as "praxis". Liberation theology seeks to interpret the actions of the Catholic Church and the teachings of Jesus Christ from the perspective of the poor and disadvantaged. It is a strong critique of the various economic and social structures, such as an oppressive government, dependence upon First World countries and the traditional hierarchical Church, that allow some to be extremely rich while others are unable to even have safe drinking water. Base communities were small gatherings, usually outside of churches, in which the Bible could be discussed, and Mass could be said. They were especially active in rural parts of Latin America where parish priests were not always available, as they placed a high value on lay participation. In May , it was estimated that 80, base communities existed in Brazil. A health program began there to try to organize the population in order to remedy widespread malnutrition, open sewers, and other health hazards. While liberation theology has brought about significant progressive reforms in Brazil, anthropologist Robin Nagle questions the effectiveness of Catholic Church theology in Brazil. Nagle concentrates on the conflict between conservatives and liberationists in Recife , Brazil, in When Reginaldo and his followers refused to accept the expulsion and the new priest, the archbishop called in the Military Police. Conversely, the event did not cause a mass response because the liberationist agenda aroused distrust and even hatred among many of its intended audience. The main reason was that it was too much to ask poor parishioners to embrace a Church focused more on the troubles of this life than solace in the next. Many people come to the CEB through conversion experiences, but also because they are keenly concerned with the spiritual and infrastructural needs of their community. The social and political impact can be viewed in terms of initial consciousness-raising, the motivation for involvement, the sense of community they develop, the experience of grassroots democracy, the direct actions they engage in, and finally, directly political actions. Specifically he largely attributes the work of the Brazilian Catholic Church to the progression of the Tapeba. The Catholic Church enlisted state authorities,

anthropologists , and journalists to help uncover the identity of neglected indigenous peoples of Brazil. Early recognition by missionaries and followers of liberation theology stimulated indigenous identification of the Tapeba population as a possibility for attaining rights, especially land, health, and education. New religious ideas, in the form of liberation theology, have fortified and legitimized an evolving political culture of resistance. The community negotiated an agreement with the firm that gained them a higher standard of living that included imported goods, increased food availability, and access to health care. While severe social dislocations such as government-initiated capitalist penetration, land expropriation, and poor wages persist, small-farmer activism is fortified by liberation theology and receives structural support from unions, political parties, and church organizations. Ratzinger objected that the spiritual concept of the Church as "People of God" is transformed into a "Marxist myth". Nonetheless, media reports tended to assume that the condemnation of "liberation theology" meant a rejection of such attitudes and an endorsement of conservative politics. Ratzinger also argued that liberation theology is not originally a "grass-roots" movement among the poor, but rather, a creation of Western intellectuals: Ratzinger saw this as a reaction to the demise or near-demise of the "Marxist myth" in the West. Leonardo Boff was suspended and others were censured. Tissa Balasuriya , in Sri Lanka , was excommunicated. Sebastian Kappen , an Indian theologian, was also censured for his book *Jesus and Freedom*. The Church has always had the honor of this preferential option for the poor. Paoli is recognized as an exponent of liberation theology *avant la lettre* and the meeting was seen as a sign of "reconciliation" between the Vatican and the liberationists. Although he saw an increasingly clear emphasis on Church teachings on the poor, he did not consider that liberation theology was undergoing a rehabilitation, since it had never been "dishabilitated". Allen of Crux on the left [44] and Damian Thompson of *The Spectator* on the right , [45] have suspected these claims are exaggerated. Bush said he could not comprehend how Catholic theologians could harmonize Catholicism and Marxism and support revolutionaries in Central America. Since Lausanne , integral mission has influenced a significant number of evangelicals around the world. Proponents such as C. Costas of Puerto Rico [51] have wanted to emphasize the breadth of the Good News and of the Christian mission, and used the word integral to signal their discomfort with conceptions of Christian mission based on a dichotomy between evangelism and social involvement. Black theology Black theology refers to a theological perspective which originated in some black churches in the United States and later in other parts of the world, which contextualizes Christianity in an attempt to help those of African descent overcome oppression. It especially focuses on the injustices committed against African Americans and black South Africans during American segregation and apartheid , respectively. Black theology seeks to liberate people of color from multiple forms of political, social, economic, and religious subjugation and views Christian theology as a theology of liberationâ€”"a rational study of the being of God in the world in light of the existential situation of an oppressed community, relating the forces of liberation to the essence of the Gospel, which is Jesus Christ," writes James Hal Cone , one of the original advocates of the perspective. Black theology mixes Christianity with questions of civil rights , particularly raised by the Black Power movement and the Black Consciousness Movement. Palestinian liberation theology[ edit ] See also: As a rule, this articulation involves a condemnation of the State of Israel , a theological underpinning of Palestinian resistance to Israel as well as Palestinian national aspirations, and an intense valorization of Palestinian ethnic and cultural identity as guarantors of a truer grasp of the gospel by virtue of the fact that they are inhabitants of the land of Jesus and the Bible.

## Chapter 4 : Liberating Research - Paid Market Research for Patients and HCPs

*Liberating the Faith. 53 likes. Liberating the Faith is a discussion group created for LGBTQ+ people and allies to openly explore the intersection of.*

She received her Bachelor of Science degree specializing in chemistry and spent the majority of her time teaching. She originally wanted to acquire her doctorate degree, but the school would not allow their first PhD of Science to be awarded to a woman. These topics included good nutrition, pure foods, proper clothing, physical fitness, sanitation, and other methods that would allow women to be efficient homemakers and still pursue higher education. At the same time she also set up programs in Boston public schools to prepare women for a higher education in sciences. Richards later published *The Chemistry of Cooking and Cleaning: A Manual for Housekeepers*. Ellen Swallow Richards is recognized as the founder of Home Economics, a renowned chemist, and a pioneer who paved the way for women in science fields. Part of this is due to not knowing how to prepare healthy meals. I tell this story because it would surprise many people where Home Economics came from. They see Home Ec as an old-age idea, focused around a time when all women did was make babies, cook food, and sew. Surprisingly enough the age that that idea supposedly comes from “the early 20th Century” was a huge step forward for women in the workplace. Through both world wars, especially WWII, many women joined up on the home front, working in factories, advertising war bonds, healing the wounded, even volunteering with community service. The classes are good for women as well as men, and they help the young person to be more productive in their everyday life. Yet true home economics classes are seen as a step back. The few I attended in high school were rather unhelpful, focusing more on social interactions and filling out resumes than balancing a budget, handling credit, or how to hem a pair of pants. One of the number one topics that needs to be targeted is obesity. Take-out and restaurant servings have more than doubled, and frozen and pre-packaged food is readily available at any time. In my health and nutrition class I was taught how to make banana pudding sundaes, add meat to Ramen noodles and make cold Ramen noodle salad. In the s Home Ec classes taught students how to make home baked goods and prep full course dinners “real-life skills that can be applied. Another skill that I believe most of the young population lacks is basic sewing techniques. But if you went back in time young girls would wear the dresses they had made to the formal, sporting fluffy crinolines, and flowing chiffons. So why, then, did schools banish these amazing classes?

## Chapter 5 : Liberation Tiny Homes | Home

*Liberating the Queen. likes. Liberating the Queen was founded on the premise to uncover additional hidden figures through out history and science.*

## Chapter 6 : The Liberating Power of Home Ec “ Pine Needle Magazine

*Liberating Structures (LS) help you shape the culture of an organization and illuminate the creativity of the people that work together within calendrierdelascience.com the repertoire of 33 structures are applied, many conventional approaches that people use all the time “presentations, open discussions, managed discussions, and brainstorm “become less attractive or fade away.*

## Chapter 7 : Liberation theology - Wikipedia

*Word of the Day. etch. to cut a pattern, picture, etc. into a smooth surface, especially on metal or glass, using acid or a sharp instrument.*

## Chapter 8 : Vaccination Liberation Home Page

## DOWNLOAD PDF LIBERATING THE HOME.

*Welcome to the home of the documentary *Liberating a Continent: John Paul II and the Fall of Communism*. The true story behind the fall of an empire.*

### Chapter 9 : Liberating the Curriculum | Teaching & Learning - UCL - London's Global University

*Liberating Structures in action during an Immersion Workshop The conventional structures we use to communicate, make decisions and come up with fresh ideas in groups is fundamentally broken.*