

“UNTAMED ARTISTRY”

An Aesthetic Approach

*Exploring the MythoSelf® Process:
A Confluence of the Beauty of Performance with Essential Productivity*



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Let's Begin By Changing All the Rules ...

In modern commerce the value of production and its volume has risen to a position of preeminence while the value of the act of performance has been diminished. Process is devalued in favor of the speed with which any given process is completed. Volume and speed are kings, while quality and the value of creativity are abandoned. Most education follows this trend by concentrating on “left-brain” development and by the time most young people have graduated from elementary and secondary school educational programs, their training is nearly entirely in left-brain oriented thought. Creativity, largely the province of the right side of the brain, has by then typically been severely stunted.

The result is that business becomes excessively focused on results, and the on going emphasis is rooted in a kind of creativity numbing bin called “efficiency”. While business continually searches for innovation to enhance its competitive position, sometimes in the name of transformational growth, the model has actually been more about efficiency and completion than anything like true creativity.

The purpose of The Mythoself® Process is to change the “conventional” rules. Instead of concentrating on the production and efficiency of left brain thinking, the new objective proposed by The Mythoself® Process is to concentrate on the beauty of the process itself, and from that concentration will come an artistic model of performance. The ultimate intention is to meld the pragmatism of left brain thinking with the more whimsical and aesthetic beauty seeking function of a newly awakened right brain process.

While business and industrial production welcomes increased innovation and creativity in their search for continued efficiency, the very nature of their basic function is to rely on known values, i.e.: on *predictability*. This establishes a point of conflict between the need for increased innovation and creativity and established operational parameters or predictability. In most cases, methodologies fall on the side of “we’ve always done it this way,” SOPs instead of “let’s try to do it another way and see if the results can be better”.

Note: Image on cover, “The Emperor” by Red James Sanderson, <http://www.thenuclearfamily.co.uk/>

Business will never support a voluntary reduction in the volumes of its production process. In order to increase production in the old model it was always assumed according to conventional wisdom that the overarching need was to increase *predictability*. Our purpose here is to eliminate the dependency on predictability and the enormous drain on resources of that dependency.

The fundamental premise within the MythoSelf® Process model is that the context at-large, including the sub-context of business, is fundamentally unpredictable and that predictability itself is an illusion. This follows the premises being put forth by virtually all of the current game theorists, e.g.: Nassim Nicolas Taleb¹, and others. The MythoSelf Process seeks to make living with that fundamental unpredictability more productive by introducing the complementary and largely undervalued resource of creativity apparent and abundantly available.

Looking At Learning All Over Again

One example is the emphasis on traditional subject learning, and most especially on mathematics and science at the cost of humanities and the arts. One of the champions of the traditional model and its apparent failure in the United States is the author and NY Times columnist Thomas Friedman. He has consistently and eloquently pointed to the economic challenges of United States as being bred in our lack of excellence in teaching and graduating more traditionally educated engineers and scientists. This is despite the evidence that some of the most compelling new technology on the global scene continues to come out of the United States and its research university system, as well as out of the R&D departments of its leading corporations. The competitive challenge isn't a function of a lack of know-how but the relative cost of engineering and scientific production, not discovery and innovation. He confuses productivity with creativity.

This epistemological error of mistaken category or classification is all too common when predictability and productivity are the measures of success. The emphasis too quickly becomes selective and highly analytical focusing myopically on results at the end of a process instead of on the process as it's situated within the system-at-large. When the typical linear cause and effect thinking are applied to the consideration of how to create better results the possibility of wholesale redesign of the system doesn't even enter the picture. However, this way of thinking is the outcome of the traditional educational model that considers learning as understanding or the accumulation of knowledge.

¹ Taleb wrote that people are conditioned to seek the predictable in the world and to ignore the rare events of consequence that occur throughout human existence. He called these events "Black Swans" and he advocates functioning under incomplete information and randomly occurring understanding. He indicted most formal educational institutions as being better at self-promotion than generating knowledge. Learning and knowledge and technology do not come from top down directed research, but from something he calls "stochastic tinkering".

The MythoSelf® Process doesn't quantify the learning in that way. What is important within the MythoSelf® Process is that the student has learned the lesson regardless of whether or not the lesson has been understood in the cognitive sense. The metric of learning in the MythoSelf® Process is performance, i.e.: what can be demonstrated in practice in an embodied way. Thought of in this way performance includes the ability to learn on the fly, so to speak, where what needs to be done to create the performance has never been learned and the action expressed is not predicated purely on prior experience.

It is a core concept of the MythoSelf® Process that cognitively based understanding may well result in the brain becoming the enemy of the productive process and ultimately defeat the purpose of the learning experience itself. In a performance based learning model the body becomes an integral and essential part of the learning process. In this way the body works in conjunction with the brain in a perfectly synchronous partnership comprising a singularity, i.e.: body-brain. The concept of performance based learning resides at the center of the MythoSelf®Process rather than thinking in terms of the brain and body engaging in some sort of adversarial relationship.

Another way of thinking about this is that in the traditional learning environment, the emphasis is not on the elegance of the experience itself but purely on the outcome. This follows the Machiavellian sentiment that the "end justifies the means" despite the fact that Machiavelli himself never penned those precise words. The MythoSelf®Process follows another path that is about a relearning of the learning process itself. In MythoSelf®Process, the body is integral to the process that traditional education excludes.

Perhaps the purest example of the MythoSelf® Process is that of a very young child's spontaneous play. Lacking the regimentation of thought acquired through the traditional education process, the child merely follows his or her whims, and plays as his or her mind wanders and directs his or her actions. The child knows few boundaries and will explore with a freedom that a few years of formal education will reign in, redirect and in the worst cases, completely destroy.

For many people the higher the level of education attained, the more diminished the freedom of thought and creativity. The performance of tasks has been the goal of the learning process not the discovery of the solutions to problems. Therefore the traditional learned will perform as expected within a rigidly established series of boundaries. It is important to stress here that the establishment of these boundaries is a normal process of the kinds of results based educational achievement that exists in modern cultures.

The renowned scholar and mythologist Joseph Campbell², stated that by the time the typical Ph.D. candidate graduates with a degree in hand any impulse towards true scholarly exploration has been driven out of him. In the process of pursuing his higher education within the academic institution the previous natural curiosity, fascination and wonder of the student will have been replaced by a rigorous and moribund adherence to the demands and traditions of academia. Campbell asserted that only when the scholar once again trusts the wisdom of his own authority, can he divest himself of the limitations imposed upon him to footnote and justify his position based on what has already been stated by others.

The noted British anthropologist Gregory Bateson compared more primitive cultures with the more industrialized or modern cultures in the early twentieth century.³ The “primitives” he noted were free to experience the meaningful aspects of their lives, which to a far less degree could the more “conditioned” or industrialized people. One of the elements most absent in the more primitive cultures was the acquisitiveness present as a modern cultural driving force. In the more primitive cultures the natural childlike inquisitiveness was more closely retained by adults than seemed possible for the adults in the more developed cultures. The MythoSelf® Process seeks to reconnect this childlike, innocent and unfettered ability to learn, observe and directly experience one’s life that is constrained within the formal strictures of modern, industrial living.

Relearning Learning

Re-learning how to learn and reconnecting with one’s original childlike inquisitiveness can be an extremely difficult and sometimes painful process. Erasing boundaries of thought established over multiple decades or training is to most people extraordinarily threatening. Most people are aware of their surroundings and their culture, and accept it as normal. It is what they know and what they are accustomed to perceiving as reality. Everything seen and experienced is primarily what is expected through the daily custom of life. By example words spoken or overheard are most often ignored for any sort of uniqueness for they are primarily routine and routinely expected as a part of daily life. In the course of conversation most people do not hear, nor pay attention to, cadence of speech, tonal changes or general variations of vocabulary. This routine communication is merely background to formulating a response. Thus the response becomes the most important aspect to this social exchange and all other details are forced into the obscurity of background. A vital outcome of the MythoSelf® Process is the ability to recognize and identify those aspects of “normalcy” that are traditionally pushed into background,

² Campbell completed his undergraduate and Masters Degrees but after his interests expanded outside of the normal PhD curriculum and he found unwillingness of his Columbia University faculty advisors to support his expanded interests he withdrew from his doctoral studies never again to return to conventional graduate studies. He insisted from then to the end of his life that he be addressed as “Mr. Campbell” and never as “Doctor Campbell.”

³ Bateson’s work as an anthropologist is best remembered from his book “Naven”, published in 1936. The book details his study of the culture of a New Guinea tribe.

and bring them to the forefront. This is not to chronicle or list these items but to “live” these items fully and make them a natural part of one’s self.

The openness of a child’s exploration is restored to the adult when the adult is able to remember, or relearn, the innocence of the excitement associated with discovery. This naturalness or childlike charisma is an essential element of the relearning achieved through the MythoSelf® Process. It is best achieved and reinforced by rewarding the effort without negative correction because charismatic achievement or reinvention of one’s learning self must be rooted in a positive position. This will elevate learning from a basic accomplishment of performing certain tasks well, to mastering the freedom to create the tasks themselves.

Bateson’s writings detailed various levels of learning that he had studied. According to Bateson, first level learning was task accomplishment that included such things as learning the basics of communication in the crib, or native language, tying shoes or even more complex tasks such as assembling complex machinery. This is the basic learning that every person of normal intelligence will accomplish in order to lead a normal life.

Bateson’s second level of learning involves identifying how people are able to learn. Knowing if repetition of process, visual instruction or trial and process errors are the most effective way for one to learn is a function of the second level of learning. This second level of learning is what would be normal for a college student whose academic success will depend on being to most effectively and efficiently manage the extensive study responsibilities required at advanced levels of academic achievement.

At the third level of learning, Bateson wrote, one begins to invent processes and tasks themselves, or a sort of “generative” state of learning. This then is the art of learning; the emergence of something that didn’t exist before. What ever the product of the process is, it is not necessarily new, but it has been recreated in a unique form provided by ones own creativity.

Certainly the simplest examples of these three levels of learning are first of the child developing from birth. The child first learns to respond to its mother, and gradually is encouraged to initiate communication. These early attempts with its mother lead, with simple and natural encouragement, to basic mastery of the crib language. Mastery of simple tasks follow, tasks such as dressing, eating alone,, and even enrolling in elementary school are all contained within the first level of learning.

The first encounter with the second level of learning for most children will occur when they enter that phase of their education where they are required to participate in the learning process without constant supervision. This is normally in the late elementary grades or in the early years of high school. At this time the better the student is able to learn HOW he or she learns the more likely it is that the student will garner the greatest successes. For most people this is likely the end of the process of gaining new learning

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Bateson's third level of learning is a much different consideration entirely. This is the plateau of the truly creative. Although not everyone will be at his level, one of the most dramatic examples of function at this third level was Mozart.

In the domain of music Mozart mastered the elementary first level learning steps, AND the second level by the comparative time that most children are entering elementary school.

By the time Mozart was of junior high school age he was at Bateson's third level of learning, inventing musical tonalities and concepts neither he nor anyone else had ever heard before. Mozart's achievements were not in the invention of harmonics of instrumentality, but by putting his own particular "spin" on them, he created his own variations that have not been supplanted in western culture hundreds of years later.

It is significant to add here that not all of Mozart's individualized achievements and unique musical constructs were well accepted at the time of their creation. In fact his many contemporary detractors threatened his ability to continue to create and financially survive at his level of learning and creativity. This is especially important when attempting to understand the MythoSelf® Process, because in the MythoSelf® Process public acclaim, and its origins within the familiar, is stripped away allowing a new freedom and individuality of expression and creativity.

Cybernetically Speaking ... The Right Way, The Wrong Way ... And What's Been Left Out

The traditional learning/teaching process of modern cultures emphasizes the "right" way to accomplish certain kinds of learning tasks. Young school children are taught how to communicate using writing and many variations of letter forming are employed to various extents to enable mastery of the writing process. Some children "master" this process and the learned letter formulation with relatively little variation becomes their writing "personality" for the remainder of their lives. For others, the structures of "proper" letter formulation fades as they age and as their attentions change. New ways to form letters emerge that are unique to them alone. That new writing becomes highly individualistic and those letters may bear no resemblance to the letter formations that were a part of their basic level one learning.

The whole process of learning letter formation is traditionally one of correction and repetition. Letter must appear a certain way, and the child is continually corrected to form his letters the "right" way. This memorization of certain types of basics is the basis for

learning at the Bateson's first level. Although modern educational methods rely less on this rote memorization than previously, and different methods are utilized not available in previous generations, level one and to an extent both Bateson's learning levels one and two install "filters" that limit the individuals means to be truly individualistic.

The MythoSelf® Process operates contrary to the traditional ways that learning processes are installed in the child. In the traditional learning process the child is taught how to think as a part of his early growth development. His parents and then his surroundings particular his teachers teach the child to take information in, and then "prove" his knowledge by pushing information out...the "listen-test-results" process. But the MythoSelf® Process identifies learning as a change in the function of body-brain singularity at the cellular level.

Metaphorically speaking, methods of processing information can be referred to as left-brain or right-brain. The metaphor of left-brain thinking points to linear, sequential processing grounded in cause-and-effect thinking that is temporally and spatially constrained. In left-brain thinking objects are considered as distinct and separate even when they are connected via a system that contains them and operates via interactions between the individual objects. An example of this might be a mechanical cybernetic system where one object might create an output that influences the behavior of another object, while still remaining independent of one another. An example of this is a writer inputting text into computer and then printing the completed document using a separate printer. (Let's assume in this example that the writer's sole responsibility is to transcribe a document for printing.) The writer types the text using a keyboard. The keyboard is connected electronically to the word processing program that collects the electronic impulses and stores them according to the order established by the electronic program.

When the document is printed, the computer sends an electronic signal across the room to the printer, which prints the document, reporting back to the computer when the document printing is complete. In this example the writer, the computer and the printer operate in a larger system that connects them, while remaining independent objects.

Right-brain thinking doesn't discriminate between objects in the same way. It considers all experience as a "gestalt," a wholeform pattern where the parts are indistinguishable from the whole. Often this gestalt represents a system where the total sum exceeds the sum of the parts evaluated separately and added together. The entire system is considered as a singular entity operating organically and cybernetically. One of the primary distinctions of an organic cybernetic system versus a mechanical cybernetic system is that it can and does change itself as it operates. Furthermore in the wholeform consideration linearity, sequence and cause-and-effect thinking are discarded as absolute constraints, as are time and space. The wholeform representation collapses time and space so that what hasn't happened yet or isn't physically present can influence the system as dramatically as what has happened and is currently present.

Let's revisit the example of the typist inputting a document into a computer word processing program for printing. If during the transcription the typist notes a serious

series of syntax errors, misspellings or punctuation errors and makes those corrections, then it might be said that the overall performance of the task has been directed by both right-brain and left-brain processing.

These two ways of processing information generate very different ways of thinking about and knowing the world. A very different experience of the worldview emerges as a result of left-brain or right-brain thinking. We can also go to a point prior to the emergence of the worldview and examine the ground from which it emerges. One aspect of this ground is what is referred to as the state of the individual processing the information. State refers to the overall condition of the individual as they are processing the information, and can be considered in terms of emotions, e.g.: joy, anger, happiness, frustration, etc. Much current research suggests that all emotional states are grounded in physiological changes,⁴ In this way we can speak of emotions as the products of our physiological epistemology.

Human physiological epistemology can be bifurcated into excitatory or inhibitory conditions. In the excitatory condition the system is physiologically open and capable of perceiving, processing and incorporating new information in an open loop. In the inhibitory condition the system is closed and rejects new information, processing only existing and/or previously acquired data, in a closed cybernetic loop. In the MythoSelf Process we refer to the fundamental physiological condition of the system as the excitatory or inhibitory state. This raises the word “state” to a meta-position in relation to the emotional states that are generated as a result of physiological epistemology of the individual.

A significant distinction of the MythoSelf Process in regard to performance is the position we take on creativity as the driver of exquisite performances. True creativity requires operating from the excitatory state. From the inhibitory state outcomes and the means to achieve them can only be chosen from amongst those that are already known and/or present. One difference in thinking in this way is that the state of the individual preexists perception and any possibility of any knowing as a result of processing information in the system. This positions “state” as a way of being versus a way of knowing. As a way of being state must be thought of as an ontological condition that precedes and that gives rise to the epistemological condition.

When the ontology is based in the excitatory the epistemology that emerges will most likely be organized to favor right-brain thinking first and foremost. Right-brain thinking gives rise to experiencing the gestalt present, often exceeding ordinary limits of time and space. From the gestalt a directionality emerges in regard to what to be doing. Then details, such as task sequencing to create the outcome intended, begin to emerge as well.

While most traditional learning is left-brained and sequentially ordered, the right-brain is mostly discarded in the learning process precisely because there is no sequential ordering to the right brain process. It is the right brain that is better suited to the world-at-large and the left-brain to society and its norms. The MythoSelf® Process will reawaken the

⁴ A considerable discussion of emotional states’ grounding in physiological changes can be found in The Cambridge Guide to Psychology and Medicine and other sources.

right-brain however dormant it may be, melding the functioning of the two brain hemispheres into one organ of exquisite creativity and extraordinary productivity.

Instead of beginning with a known destination or result, the starting point for *learning* becomes “what if”. The destination or result appears through a process of creation and discovery. While the business world will never pay to reduce productivity, it will pay to increase creativity. This creative increase will yield a desired increase in productivity. This is due to the epistemological shift, or the way of knowing, that accompanies the shift in learning from a focus on the outcome and the sequencing of action to produce it directly as the starting point of high quality performance.

The MythoSelf® Process will directly strip away all of the filters of “right” and “wrong.” Epistemologically speaking, “wrong” will replace the more common “right” in this process and more importantly, the student of the MythoSelf® Process will become comfortable with the concept of being wrong because a task performed “correctly” is no longer the standard.

In the MythoSelf® Process the new standard is the *beauty, pleasure* or *satisfaction* with which a task is performed. It would be reasonable to ask within this standard, was the task completed beautifully or alternatively if the solution created is beautiful? It would also be just as reasonable to ask the performer if the performance was pleasurable and/or satisfying as a measure of the performance’s success.

Using these new metrics of beauty, pleasure or satisfaction to qualify the quality of a performance shifts the assessment away from judging the performance purely in terms of outcome. This doesn’t diminish or devalue the outcome or the *intention* to create outcomes, although it does shift the attention to qualifying the means as well as the end. In some ways this could be referred to as an “ethical epistemology” because of the valuing of the means as highly as the end it produces.

The Aesthetic Frame

Within the structure of the MythoSelf® Process we refer to the melding of the creative with the pragmatic as the “*Aesthetic Frame*.” Once the beauty of the process is made as essential as the outcome of the process, a new efficiency will yield a new, higher level of productivity.

In order to reawaken the right side of the brain to march in the same cadence of the already trained left side, it is necessary for the entire mind to function within a positive frame. Customarily learning establishes the thought process in a negative state at its very beginning. Here are some common examples of this negative state:

- I am not good enough: therefore I need to work harder.
- I will be perceived a loser if I am not number one.

- Less than winning the Nobel Prize is failure.

“*The Aesthetic Frame*” restates individual motivation not in terms of merely the results of activity but the activity itself. Let’s look at a professional baseball player as an example. Like all of us, the professional baseball player gets out of bed in the morning, and goes to work. But unlike us his work is at the ballpark where he practices and then some two hundred times each year, he performs his given task in a “game” against an opposing team.

When one of his teammates gets a hit, hits a home run, or scores a run, there is fever of celebration that runs through the whole team. There is *joy* not only because the ballplayer is playing ball but a genuine celebration of the *process* that has just delivered that hit or scored that run – sometimes outside of its concurrent contribution to the outcome of the game. This can be most obvious when an opposing team member makes a spectacular catch or makes an extraordinary hit which evokes the same level of celebratory response. The productivity of the performance, fielding the ball or successfully hitting, in these examples are a direct result of the *beauty* of the process. Another example is watching calligraphy being produced. The end product might well be a document of some kind, but the actual creation of the document itself is a fascinating and beautiful process. When completed, it may be true that a document has been created which has a certain value, but the document itself is only the yield of the process, and the process itself has intrinsic value. Perhaps the document could be destroyed but the memory of the *process* would retain its inherent value, perhaps significantly longer than the memory of the document that was created.

Thus our overriding purpose is to retrain the way in which we create whatever is the final goal of our process; the value of our performance. Our goal is to let both the right and left side of our brain work in concert, so not only are we productive and efficient, but we create genuine beauty in the process. Like the baseball player taking joy from the playing of the game *and* winning, by melding of the left and right, of mental pragmatism and mental whimsy, we will create a new, higher level of productivity.

Beginning Again: Retraining The Brain

To begin the retraining process are some simple exercises that help to sweep away the mental cobwebs of right side disuse, laying the ground for a new level of mental self-awareness and connectivity.

The first exercise in the MythoSelf® Process begins with one simple question:

"What do I want?"

- The purpose of the question is to establish a positive state. Let's call it a positive form of "self check." Begin by asking yourself the question but do not allow yourself a response until it is organized positively.
- Much of modern living teaches us to default to a negative state. If you ask yourself the question, "what do I want", and you think that you do *not* want to be here, overweight or alone for example, then those are examples of being in a negative state.
- To begin to break away from the negative state, a positive answer is needed. "What do I want" is answered with: "I want to be in Tacoma," or perhaps, "I want to weigh 110, 150 or 200 pounds" as you choose, or "I want to be with my daughter" in each case selecting for the most appropriate positive outcome. These are all positive responses because they all promote a positive outcome of your own personal production.

It is very easy to begin with a positive value of thought and then to automatically slide back, as we have been trained to do, into a negative state. Here is the positive and the immediate negative fall back.

Begin by asking the first question: "What do I want?" The response is:

- I want to be in Tacoma because I don't want to be here. This is a negative response.
- I want to be with my daughter because I don't want to worry about where she is. This is a negative response.
- I want to lose ten pounds because I don't want to be overweight. This is a negative response.

These are responses that come from the traditional societal and cultural educational training that favors the predictability of left-brain function to the whimsical or aesthetic function of the right-brain. All three responses offer conditioned negative responses to an otherwise positive action or state: *I want to be* because *I don't want to be something else*.

A second question must therefore follow the first to reinforce our positive position as we retrain the right and left side of the brain to work together. The second question serves to reinforce the positive response to the first question, "What do I want".

The second question that follows in the MythoSelf® Process is:

"How will I know?"

The second question forces the mind to look forward into the future and to identify and quantify the positive response to the first. "How will I know?" disengages the default installed pattern and blocks you from falling back into negative thought by forcing the process of beginning to identify a positive future position. It establishes a marker of your own devise that will help to propel you to a new level of aesthetic performance.

- I want to be in Tacoma. I will feel better when I am there.
- I want to be with my daughter. I always am happier when I am with her.
- I want to lose ten pounds. I know I will look and feel better when I have.

By earliest educational experiences people have been conditioned to look for predictability, but in asking the question “What do I want?” and quantifying your response in the future (“How will I know?”), one will have begun the artistic process of creating a teleological trajectory. This trajectory is based on a future premise that exerts a pull on the system leading to the creation of that premise. The proof and quantification of the teleological premise resides in the answer to the question, “How will I know?” That future based consideration creates the necessary teleological pull in the system, making it by default an aesthetic consideration. By looking toward the outcome of the process, it is then possible to become more efficient and also to establish even greater predictability within the limits that the system imposes. By remaining aesthetically organized one also remains better able to respond to unpredictable events in the system, which in turn leads to the potential for increased productivity.

Somewhat paradoxically, an increase in predictability arises as a result of becoming better able to reside with greater comfort in chaos. This leads to development of an ability to make better decisions and take more useful action *in the moment* despite what might have been planned previously. This newfound ability can be thought of as a kind of performance spontaneity. Rather than being locked into or constrained by the limited information of future projections, responses are based on the actual information present as it arises. Acting in this way requires a different operating position than the one that is most often rewarded by traditional education and training. The traditional model often presumes that previously held knowledge will stave off the consequences of operating in chaotic conditions.

The MythoSelf Process model suggests exactly the opposite, i.e.: that we should relinquish our hold on what is known in favor of the realization that we are operating in a field that is unknown, and often times cannot be known prior to experiencing it. In this model the purpose of learning is to prepare for encountering chaos by becoming an exquisite learner capable of updating acknowledgements of events in each moment as they unfold and responding in the most useful manner possible. As often as not this means creating new response potential in an ongoing way depending on the actual conditions and information encountered. This includes a heightened ability to update the intended outcome as required. This by default would be the creative or aesthetic response.

The full cycle is based in retraining the brain to identify one’s needs through the uniform use of both the right and left sides of the brain. In the accomplishment of this one’s performance will be not only productive, but artistically satisfying during the process. One accomplishes the outcomes that were self-established by reaching markers that are self-established. Those markers are internal and are based not on prior conceptions of performance, but on those conceptions that one has looked into the future to find. This

also fulfills the requirements of a learning system to be self-organizing and self-referencing.

As a Calligrapher working on his parchment, or the baseball player celebrating a run scored, the performance and the process becomes as important as the result. It becomes an event of joy and the results are greater efficiency and the greater productivity that business demands.

Committing To The Creative Journey

The relearning of the learning process for most will be severely threatening. Embarking on the Mythoself® Process requires considerable individual courage for it will be necessary to abandon certain items of self assurance before the growth process that results from engaging in the Mythoself® Process. In its simplest form, answering the basic question “What do I want?” implies that the status quo is not an entirely satisfactory or sufficient condition.

The trip down the Mythoself® Process road requires several steps be taken before any true progress can be made.

1. Change will be positive when the status quo is abandoned for something better.
2. Equivocation will not permit achieving “The Aesthetic Frame.” Something better will not occur when what is current and familiar is clung to as a kind of security blanket.
3. For many the Mythoself® Process will be seen as an assault on their existential comfort zone, or the basic state of their intellectual processes because central to the process is a “letting go” of something in order to enter a new arena of growth and productivity. Since most people spent decades reaching the mental state that yields their lives of quiet desperation, abandoning the known for something better is an overwhelming threat. The hardest part is letting go before something better can be grasped, rather than hedging the bet by clinging to the security of the status quo.

Some spiritual training programs begin with the concept of “deserving” or “worthiness” before attempting to move forward. Do I “deserve” a better job”? “Am I worthy of a better life”?

The Mythoself® Process differs in that “worthiness” or “deserving” are not relevant constraints. By beginning from a positive position, the assumption is that there is NO WRONG STEP to take. All steps are a part of the process leading to the final “product” of the living exercise. It is the left-brain that would demand worthiness first, while in the Mythoself® Process, the beginning assumes worthiness and makes taking the first step to change, to living in accordance with one’s own identity.

If one desires a new job, or to move to a new place, it is necessary to *make the move* in order to reach the goal. The first step is to make the decision to let go of the familiar, and the second step is to make the change desired.

This is a process of self-actualization, of letting ones self become one's self, rather than remain in the shadow of the familiar instilled from childhood by the surrounding societal systems. There is tremendous pressure on all people in modern societies to conform to some norm that is externally imposed. No more true an example of this is the marital failure rate in western cultures that reaches more than fifty percent.

One simple reason for this failure rate is the unreasonable expectations that people are trained to use in picking a mate. They look for an ideal that the culture has trained them to seek using their left-brains, concentrating on what they perceive outwardly, rather than concentrating on their own identities inwardly. Modern social order teaches that the ideal mate will have certain characteristics and those teachings become the basis for marriages. But those characteristics may not be appropriate and often are not. Society has trained its members to “NEED” certain characteristics in their mate, but lasting relationships are based on “WANT” not “NEED”.

The Mythoself® Process trains the individual to embrace the process of living as well as the end result of life. It teaches how to become full within ones self and therefore every facet of living becomes a fulfillment of the individual's whole being. Instead of being needful in relationships or in any facet of life, one becomes far better able to recognize the instantaneous signals that enable exquisite actions and decisions in one's best interest and those of others. This kind of whole entity function makes that person open to WANT what is best for himself or herself, whether it be entering a relationship or moving to a new city or workplace.

The Mythoself® Process strips away the camouflage that modern society drapes over the traditional and limited left-brained process. While it takes courage for an individual to search for and embrace the beginning innocence of pre-industrialized training and substitute the right-brain aesthetic as an integral part of existence, the positive pulse of living enables a complete personal functioning that can combine the pragmatic and artistic elements into an artistic symbiosis of functional productivity.

When the individual relearns his or her basic learning steps, the individual's whole body is sensitized to its environment. Nuances of speech and interactions are recognized and categorized with a new understanding. One actually sees things in the everyday turmoil of society that were missed with the previous narrow focus of results only performance. In essence, “bad days” are eliminated, and every day can be the best of days and summoned that way because the Mythoself® Process trained individual knows how the best days and best times occur. Life is managed through the positive experience of enjoying an exquisite journey of creativity while in route to the destination of productivity.