

How do I tell others about apithology ?

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Practice Notes are short easy to follow articles to clarify primary concepts in apithology theory for novice practitioners.

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INTRODUCING APITHOLOGY

For those who find out about the field of apithology there can be an initial rush of resonance and excitement. In an enthusiasm to share 'the idea of the idea' the concept may be promoted to all who may hear of it. In not understanding the basic concepts of apithology our initial introduction of it to others may not go well. Hearing of the concept for the first time inexpertly, can put many off the idea indefinitely. For this reason there is an ethic involved in talking about apithology. Those who understand apithology don't talk about it indiscriminately, they make an inquiry. This novice temptation of speaking without asking, called 'first blush' apithology, is an experience most will share. Our initial attempts at introducing apithology to others can also be met with indifference. Reflecting on this we may ask: How does an idea that seems so apparent, fail to have any resonance? In understanding the dynamics of receptivity, as disclosed by apithology, our enthusiasm and the indifference are both to be expected. The guidance offered is not to be hesitant in our offering, only do so with attentiveness to the when, why and how, of doing this exquisitely.

EXQUISITE TIMING

In the 'when' of apithology, it is common to assume apithology-like (or even sourced) terms, such as 'generative', 'flourishing', 'humanity', and 'nurturing', are indications of readiness for a similar inquiry. Just as the same street sign can point to one place from distant locations, speaking about similar sounding ideals and concepts does not say anything about our position of commencement. In a similar way, identification of a problem is not the same as the desire for its resolution. An important principle of apithology praxis recognises the benefits of generative tensions. Often we see how an apithological framing may make a situation of tension resolve naturally, beneficially and immediately. However, the existence of that tension, and

the unsatisfactory experience of its non-alleviation, can be the generative effect that leads to an apithology horizon. In knowing the 'when to' of an astute introduction, one may have to wait patiently, for a little longer, while continuing to listen intently and accurately, to know when readiness appears.

RESPECTFUL INQUIRY

For the 'why' of apithology, this question (while having some similarities) is often a very personal inquiry. If we are seeking to introduce others to apithology it is worth firstly asking where our own motivations are centered. Mostly, healthy people will want to share ideas that reflect their likes and views (in social media, literally) to gain affirmation and acceptance. In apithology practice, this small violence, of seeking to overlay our own meaning-making over another's, is to be carefully avoided. The respect for others' questions is of greater concern than a need for any personal affirmation. For this reason, it is good to seek first to understand our own why, and even better to firstly know all other 'why not's', before proceeding.

ALLOWING NATURALLY

The 'how' of introducing apithology is actually what its learning in practice enables. This involves a discernment of landscapes, in a history of learning, about the capacities for inquiry, across the orientations of potentials. The guidance for a novice 'how' might be to: ask if they have heard of apithology, refrain from defining it, explain how it asks questions differently, and gauge receptivity. Then offer nothing more than assistance towards its source (see Aspects Vol. 1 No. 1). While all may be heading towards a similar direction, there are diverse paths there, from many places of origin. The real aim, is for all to begin well, in their own paths into this practice.

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