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Growing Still

REFLECTIONS ON THE INNER WORK DIALOGUE SERIES

CANADA, 2019 – 2020

WOLF WILLOW
INSTITUTE FOR SYSTEMS LEARNING



“If you haven’t done the inner work that puts you into a position of being a humble and respectful person, then how are you going to shift big systems? It has to start with shifting this system right here.”

*Melanie Goodchild, **The Promise of Healing***



Greetings fellow travelers, agents of change

If you are reading this, there is a strong possibility that your path has been shaped in irrevocable ways by a question that is living through you; a question that has informed pivotal choice points in your personal and professional life, nudged you toward new learning experiences, and inspired action. We are guessing that question is your version of the following:

In the time that we have, how do we make the kind of difference we really want to make?

You are not alone. The diverse group of individuals that have contributed to this document are a part of a similar, living inquiry called the *Transformational Leadership Node* (TLN). The TLN emerged from the social innovation field in Canada towards the end of 2018 and regularly convened interested practitioners for a collective, nuanced exploration of how

transformative change happens. Our intention was to deepen our understanding of the critical relationship between inner change in individuals and outer change in society. The creation of a series of virtual dialogues and this accompanying written piece was sparked by the interest expressed by the community to raise awareness and share learnings about how inner work strengthens leadership for change.

This document is intended to be a companion piece to the four Inner Work Dialogue video sessions that took place between fall 2019 and fall 2020 and the collective learning that came of listening to each other. The quotes and attributions you will read came from the minds and hearts of the folks who participated — real world leaders who have found inner work to be an essential lever in change work. This series included four 90-minute zoom sessions, recorded live with a moderator, and witnessed by a number of guest listeners. Each session broadly focused on the relationship between inner work and systems change, while narrowing in on one of four primary themes we had heard discussed in the wider group over two years' time.¹ These themes are as follows;

- * Defining Inner Work
- * Identity and The Stories We Tell
- * The Promise of Healing
- * Dwelling in Discomfort

Shared here are some patterns of meaning and understanding that wove within and across the Dialogues. The authors of this companion piece hold our reflections here with an open palm, aware that the lenses we look through shape what we see and are therefore, partial. Imbued throughout is an ethos of deep curiosity; *what do we sense, imagine, feel and think (SIFT) to be true — and how might we be wrong?* Whether you feel inner work is a critical and oft-overlooked intervention strategy, or woo-woo fluff, the invitation is to hold a similar spirit of curiosity. To that end, this document is not meant to be a definitive guide to inner work for social change but rather, to serve as a prompt for ongoing conversation, inquiry and collective sense-making.

More than ever, there is a shared sense that these demanding times urgently call for inner work as a key to impactful change leadership. To do this, we sense there is a need to deepen our collective understanding of inner work in at least three key areas. The first is to lift up the voices of many in the field who believe it critical for social change leaders to “keep the invisibles attached” — a practice that allows them to consciously build interior capacity.² Secondly, to respectfully examine a culture that marginalizes practitioners' inner work; to imagine together what might be gained of centering it for social change strategy and practice. And third, to explore various developmental pathways that catalyze the transformation of individuals, organizations, communities and systems.

What is Inner Work?

How Does it Relate to
Change Strategies?

“If I’m trying to impact or
change a system out there,
I need to understand the levels
at which the system lives in me.”

Vanessa Reid, *Defining Inner Work*



Effective change makers learn how to bring awareness to the largely unseen connections between things, the invisible and dynamic interrelationships that characterize complexity. For many, this way of viewing the world requires a profound perceptual shift – a *systems sensibility* which involves an ongoing practice of looking deeper. Inner work is particularly relevant in complex change work because each actor is also a complex, and relational ‘system’ that benefits from a deeper look – not only for personal growth, but because such capacity-building can directly affect the impact a leader makes out in the world.

Across cultures, and throughout time, human beings have crafted song, image, story, and practices for the wanderer curious about the unseen dimension of their own being – the values, mindsets, beliefs, wounds and gifts that give rise to their way of knowing and doing. Defining Inner Work dialogue participant Julian Norris emphasized that, *“many of the things that we engage in as inner work, whether it’s contemplative practice or reflective practice or becoming more aware of our habitual thought patterns, have been held by Daoist sages, by Buddhist meditators, by philosophers and alchemists and artists and characters, martial artists and mystics across the ages and often in small pockets.”* During the Inner Work Dialogue series, we explored how each speaker defined inner work, how each understood the role of inner work as it relates to outer systems change, and what wisdom traditions or core life experiences have formed these understandings. Speakers shared their personal thoughts, meaning-imbued processes and models born of culture, of life experience, of academia and of insight. A few strong themes emerged;

Inner work is happening all the time. When invited to define inner work, many panelists in the dialogues said something along the lines of; *“what isn’t inner work?”* Consciously or unconsciously, we all have interior voices and operating procedures that shape our intentions, perspectives, reactions and, ultimately, our actions. Inner work for system leadership is a process of questioning and becoming conscious of these inner dynamics; building motivation and finding practices to intentionally shape them to more skillfully meet complexity.

Inner work is practice. It is not a destination with known arrival coordinates, but an ongoing, non-linear process that asks for dedicated time and attention. The doorways in are varied – sometimes intuitive, sometimes learned; ancient and rooted in tradition or new and unique to a community or individual, born of a specific context, time, or developmental edge.

Inner work increases our internal complexity. Over time, it allows us to see more than what we could before, gain nuanced perspective and awareness, heal our wounds, manage our egos, challenge our privilege, hold paradox, see in shades of grey. This increase in complexity allows us to better meet the complexity of the world with resilience and effective skills. We gain capacity to make wise choices – better equipped to creatively respond, rather than react.³

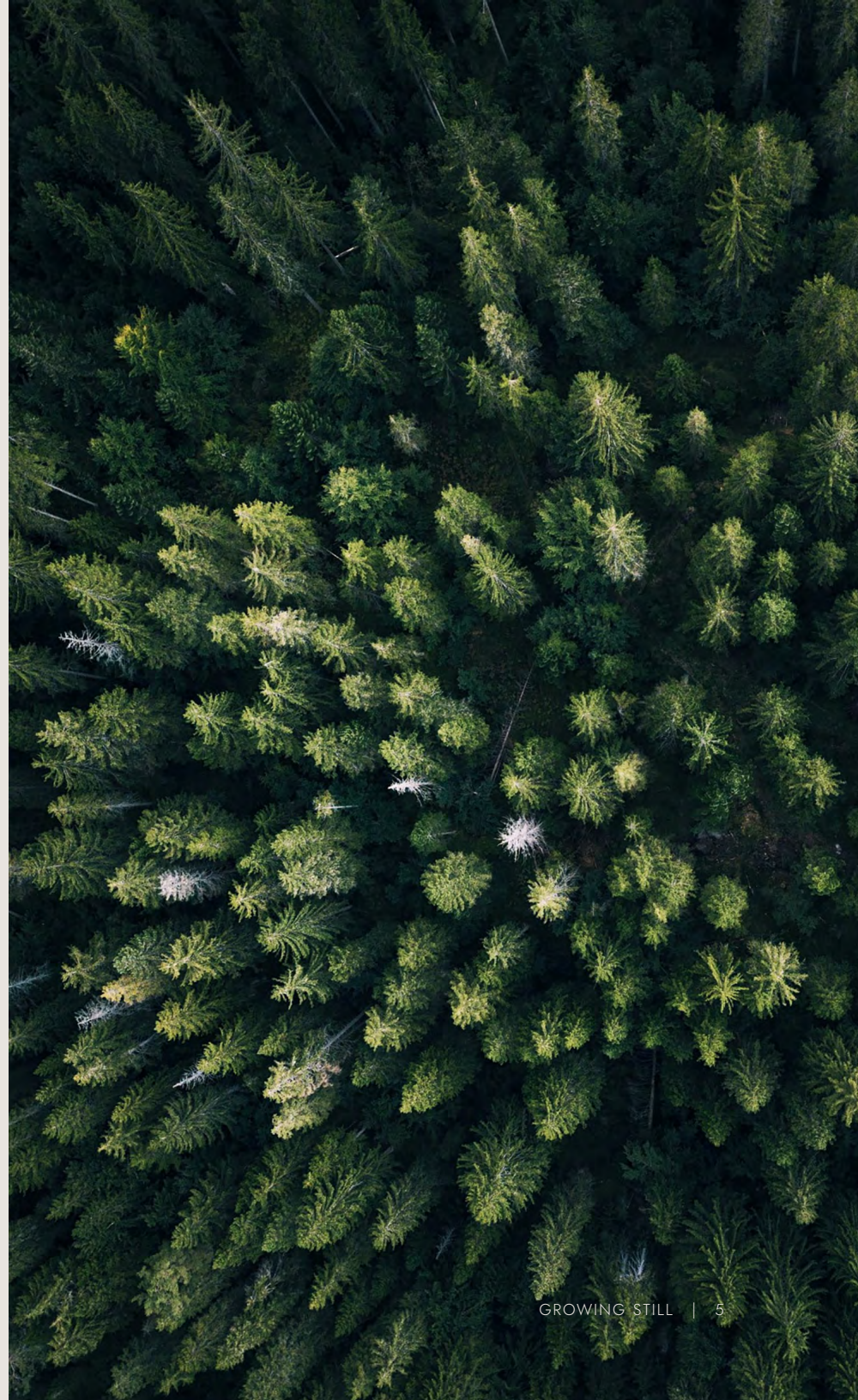
Inner work engages mystery. It is a way of touching that which is greater; the profound mysteries of life and death, called by many names across many traditions – Spirit, Universe, Soul, God, Oneness, Nature, Self. Many expressed how their practice of inner work involves cultivating a belief that mysterious support is available for the asking, especially in the midst of uncertainty or overwhelm – petitions for help from sources such as ancestors, art, dreams and the energy of the natural world.

Inner work is relational. The practice of inner work invites entry into relationship with various parts or dimensions of ourselves and others. We learn to engage in relationship in more courageous and authentic ways with a broader spectrum of individuals, the systems we long to shift, with the land, our vocation, and with lineage. In many cases, our relationships become the practice ground for inner work.

Inner work is a collective endeavor. Despite a cultural drive towards individualism, inner work is a journey best supported, enriched, and catalyzed in communion with place and community. In system change leadership, we practice inner work that strengthens our capacity to tap into the collective wisdom of a field with curiosity. We turn to whichever practices work for us and pose questions, to ourselves and to others, such as; *what is trying to emerge? What is the intelligence of the system trying to tell us? What wisdom is here, shared by all?*

Inner work is about our whole selves. Regular engagement in inner work practice can translate into the acceptance and reintegration of all our various 'selves'. Being more whole, we let our gifts shine, we commit, we create, we ask different questions and are open to unexpected answers. Importantly, we become more aware of personal biases, less-than-useful patterns and painful wounds — not as aspects of ourselves that must be resolved before daring to step forward, but accepted as focal points for ongoing learning and healing.

Inner work is activism. It is political. To show up as whole people, with our hearts and imaginations and minds connected and in-tact, is a radical change act in and of itself. Because inner work inspires a deeper perception and awareness, practitioners are better able to see and give voice to structures of oppression, and the damaging dominant narratives that constrain, label, and separate. Thereby, these leaders are more fully equipped to consciously shift those narratives within and without. Tahia Ahmed in *The Stories We Tell* dialogue offered us the following evocative insight; *"what I've come to understand of inner work is that I know I'm doing [it] when I can stay in my awareness about the fact that there's actually no separation between my inner and outer work. [Systems of oppression] literally bank on us to create that divide between our inner and outer worlds. They do everything that they can to keep those two things separate within ourselves and within our communities."*





What Provokes Inner Work?

Context, Calls & Catalysts:
We Can't Avert Our Eyes

"Anytime we're struggling, we're in pain, we're confused, [or] we're overwhelmed, there are inner resources that can be powerful for us."

Kate Sutherland, *The Promise of Healing*

When we reach the edges of our known maps, when we feel we're out of our depth, or the immensity of our work presses in, we move into the mythic *terra incognita*; unknown landscapes that require new ways of being, doing and knowing. Change leaders regularly feel the contours of these edges — times in the work where the fierce face of complexity demands a deeper pause; the despair when habitual strategies suddenly fall hopelessly short, a persistent disquiet, a whispered voice of doubt, a nagging emptiness, a rising, righteous anger, or a soft inner call for a clarity of purpose... When the external world presses in, there is another doorway to open; tuning toward the inner, unknown spaces to explore in new, at times uncomfortable ways, the life-giving conversation between *what is* and *what could be*.

Throughout the Inner Work Dialogues, folks spoke to the ways they were called, coaxed and cajoled into inner work. The following themes emerged:

We can't avert our eyes. The world is changing — ready or not. It is asking different questions of us now. The increasing complexity, urgency and overwhelm of contemporary life gives rise to the growing awareness that more is needed from us to meet complexity on its own terms — or perhaps in ways altogether different. Inner work can be prompted through outer crisis.

Inner work is the way to find new spaces within ourselves. Regardless of chronological age, we are always growing. Ripening into more of who we are, healing past traumas, discovering entrenched and harmful blind spots, balancing our inner and outer lives in ways that feel increasingly authentic and whole. Dialogue speakers shared stories of when they'd felt it was time to shift in significant ways, to grow and mature. They turned to intentional inner work to find peace or healing, to tolerate deep discomfort, to follow their longings and gifts, or slip out of a too-small story. Inner work is necessary when experiencing inner crisis.

To be a social change agent is to deal with the unknown. Change leadership insists that we work on the edges of what is and what might be. It was not uncommon to hear participants speak to the ways they engage this profound uncertainty. Sometimes they spoke of this as balancing on an edge; moments of distress and disorientation, lacking in perspective, knowledge and ideas. When the former certainty of known reference points needs to be released, when we no longer know what to do, we can turn to inner work, for more insight and new capacity.

When we've had enough. When we feel the immensity of what is at stake and when we realize there is no going back, we might be met with a despairing weariness; *how to go on?* There are practices that can soothe and refresh our inner world, hopefully allowing an eventual fierce rededication to continuing in new ways. This is the ultimate vulnerability. It is the humble, yet audacious act of simultaneously saying; *"I am tired and lost; and I commit — again — with my whole being."* That kind of commitment to change, in turn, changes us. Inner work can offer a form of blessed renewal in support of the ongoing resilience and faith needed to make impact.

Why do Inner Work?

What is Gained & What is Lost

Human development is fundamentally a system's challenge at an individual level. Like all processes of growth, it is not a linear movement but more like a rhythm that pulses between the emergence of something new, and the dying away of something old. The Stories We Tell dialogue speaker, Christine Spinder, offered us the Slavic symbol of three parallel lines from her tradition. She said they represented; *birth, know yourself, death. Birth, know yourself, death. It's meant to be a moment-by-moment awareness... To know myself means to know the world that I'm inhabiting. What's my relationship with it? How am I actually taking responsibility for that? Because then you die. And then you start again."*



The timeless pattern of growth and decay is endemic to all life here on earth – a natural pulse of expanding and contracting. Through inner work, awareness grows. We become more agile, resourced, complex... better able to engage our change work. Yet it feels important to note that with growth, something is also, always, lost. Perhaps a simple perspective or a blissful ignorance, a hard-earned and comfortable life-stage, a relationship, blind privilege, a job role that now feels too-small... Each new stage of our lives brings with it a blessing and a burden, both. As Anatole France said, *“All changes, even the most longed for, have their melancholy; for what we leave behind us is a part of ourselves; we must die to one life before we can enter another.”*

Over the past two years and in the dialogue series, we heard participants often speak to the things they have gained through inner work practice – concrete skills, competencies, perspectives, and capacities that have allowed them to be more impactful in their change work. We also heard stories of loss, discomfort and grief. Here are a few of the threads:

The system is in the self. The self is in the system. We heard strong agreement, echoed in much of the systems leadership literature, that it's necessary to be conscious of the fact that we are a part of the systems we want to change.⁴ To see this is, in part, a perceptual shift. The problem is no longer (only) 'out there', but also internalized, wrapped up in our skin, found in the numb places, in the discomfort we feel and don't feel, in the trauma passed down through generations, expressed in the words we speak, and the stories that seek to define us. Inner work, in part, allows the unpacking of the parts of the inner system that need revision. It reminds us there is a deep complex connection between personal identity and collective culture and asks that we examine the particular nature of our connection. Dialogue speaker Susan Szpakowski, when asked about a practice for navigating times of discomfort, said; *“I'm interested in the discomfort I don't feel,”* reminding us that our social location and identity ask that we pay attention to the ways the system presses upon us each differently – in ways that harm, and in ways that insulate us from the truth, as a step toward laying the foundation for new, useful patterns out in the world. She went on to say; *“I think as long as we don't get to the deeper*

structures that we're born into, and find a way to release them, then we're constantly just still defining ourselves by those old structures. We fight racism, but we're really being defined still by those racist structures.”

From fragmentation to wholeness. Acknowledging that we have vibrant inner lives in fluid dialogue with our external change work is a radical act that social artist Jean Houston calls, *wholing*.⁵ Many distinct voices in the dialogues spoke of the way their inner work helps them show up as fully themselves, claiming or reclaiming their ancestry, their unique experiences, their proclivities, capacities and weaknesses, faults and gifts. Worth repeating is one particular woman's powerful statement that systems of oppression bank on increasing fragmentation and false separation of our inner identities and external social realities.⁶ She challenged us to consider how radical it just may be to view inner work and outer work as one and the same, and to create spaces of gathering and working that are about being fully human, together.

The many ways we know. As one connects more profoundly to their innate wholeness and authenticity, we heard participants describe a growing trust in their intuition – a balancing of the rational mind with the intelligence of the imagination, the wisdom of the heart, and the body. Julian Norris reminded us these other intelligences help us access our deepest capacities, which is, *“a really hard thing to do because it often leads you against the current of culture and community to listen to a deeper voice, to listen to the voice of the land, listen to the voice of mystery, to really call home from exile, those capacities of heart, imagination, of spirit and of body that have been left out or in some way exiled.”* This many-eyed seeing and feeling allows us to engage uncertainty and complexity with requisite sensitivity.

Truth seeking and speaking. Information is the lifeblood of systems. One of the ways we exchange information is through the stories that shape our world. Many practitioners spoke of the damaging impact of dominant narratives – narratives that uphold structures of oppression such as white supremacy, colonialism,

capitalism and gender normativity. The Stories We Tell dialogue participant Lee Rose posed the question; *“whose stories are told, and whose stories remain unspoken?”* Inner work as a practice invites each of us to examine the stories we tell about our and others’ identities — and the deeper story we are living...and gain the courage to seek Truth and speak Truth.

The deeper pattern of our lives. When reflecting on the twists and turns of our lives, holding the difficult moments with compassion and curiosity, it sometimes happens that we begin to see a theme...a way that we have been shaped, over time, through struggle and through joy, to offer a particular gift to the world. Folks spoke of moments in time when they realized what they were born to do, where they source from, and how a recognition of deep purpose gifts them with a longer time horizon, a clarity of identity, a sense of meaning, an ability to stay close to *that which matters most*.

Letting go and loss. As systems sensibilities are honed, enabling us to do our best work, it is not uncommon to develop, in parallel, a relationship to letting go, to loss, and to profound grief. It seems this acute feeling hitches a ride with increasing awareness. As we grow, we move from ego-centric, to socio-centric, to eco-centric meaning-making⁷ — more sensitive to the pain of all the beings of the world and ourselves in it, and yet, importantly, capable of leveraging this understanding to hospice that which needs to die in a good way. We heard participants speak to the paradoxical joy and relief they find in grief work, in letting their tears fall, in holding space for this for others, and in the healing that ensues.





How Do We Do Inner Work?

Tracking Breadcrumbs

“My inner work has really been taking the time, through ceremony, through trusting in ancestors, through the natural world, in relationship to land, through story, through song, and the wisdom and the powers of the arts and the natural world to really deeply listen and hear what’s wanting to come to life.”

Alexia McKinnon, Dwelling in Discomfort

Imagine your life as a pathway through a dense wood. The air is thick with the presence of old trees and the scent of pine and humus, water and moss. You can't see too far ahead of you except for the moments when the pathway opens into high meadow. Ahead of you reaches more mountain, more forest, more foaming sea...you can only imagine the adventures that await, the challenges, and the joy. As you wander you come across intersecting footpaths laced through the forest. You meet strange creatures – some who frighten you, some who allure you. Your senses are alive and engaged. You navigate from some clarity deep within you, on instinct – as if you were tracking breadcrumbs placed there by mystery; you have learned how to remain open and to make meaning as you go.

Inner work, it was said, is something we all do, all the time. It can either protect the status quo or support us to ripen into wise, mature leadership as we walk our particular path through the forest of life. Dialogue participants spoke to their inner work in many different ways; as the source they draw from when they make a decision, the reflection they gift themselves after an uncomfortable event, the trust they find when they can't see ahead, the humility they feel when they've made a mistake, and the prayer they whisper when they are in need of guidance. Though the specific practices each has developed along the way are many, there was one thread we heard that remains consistent; *attention*.

The etymological root of the word attention contains two word-forming elements. The Latin *ad*, which literally means 'to, or toward' – to give heed to, and *tendere*; 'stretch, from the root 'ten'.⁸ Whether we choose to practice inner work through contemplation, prayer, conscious resistance, reconnection with a universal energy, deep listening, truth-telling, or reclaiming story, **we all, in the doing of it, stretch ourselves toward the shape and feel of a world we most want to live in.**

This may be the greatest gift of inner work – that we learn how to be present, placing our attention on a life-enhancing vision so that we might act like future ancestors with a sacred responsibility in the now. Our change work, we heard, is enlivened by and through this hopeful ferocity, in the catalytic conversation between the inner and the outer, the known and the unknown. In the words of the poet Wendell Berry, "*This is no paradisaal dream. Its hardship is its possibility.*"⁹



Acknowledgements & Gratitude

Joanna Macy and Chris Johnston in their beautiful book, “Active Hope” highlight the great gift that is a grateful mindset; it helps us to be generous in relationships, to make meaning, to notice opportunity, maintain enthusiasm, deal with despair, and free our imaginations.¹⁰ As the crafting of this collaborative project draws to a close, and the time now arrives to share the Inner Work Dialogue Series along with this written companion piece, we feel a great and true sense of gratitude, for ALL those reasons, to EVERYONE who contributed.

Thank you to all participants in the Transformational Leadership Node for co-creating a peer community of incredible generosity and meaning making around the power and potential of inner work’s critical capacity to support system change. Specifically, we’re very grateful to the nine individuals who said ‘yes’ to the invitation to be part of these dialogues, for seeing this as a real opportunity to voice their own experiences in order to deepen understanding and encourage practice of inner work; heartfelt thanks to our colleagues, Vanessa, Julian, Melanie, Kate, Tahia, Lee, Christine, Lexi and Susan. We also want to thank Jill Andres for her insightful notes on each of the dialogues.

To you, listeners and readers, thank you for your interest in inner work, and for taking the time to explore. Whether this is new terrain for you or long held understandings, may you find these offerings thought-provoking, affirming, inspiring and hopeful.

We’re grateful to organizational partners – Social Innovation Canada, Suncor Energy Foundation, Holon Leadership and Wolf Willow Institute for Systems Learning – whose enthusiasm for inner work’s role in big change efforts has been so very supportive.

We humbly acknowledge the wisdom of the land that we know has guided and grounded our efforts to share these ideas for new ways of being, thinking and doing. May inner work to reconnect with Self also reawaken deep reconnection with Mother Earth. Thank you to Indigenous communities and Nations for their dedicated, respectful land stewardship from the beginning of time.

The land is a great teacher. It supports us to become still. Inner work is ultimately, a journey to an internal stillness so that each of us might encounter quiet, discover hidden answers, explore deeper questions, and imagine paths towards a different, better, more just world. May you find your still place.



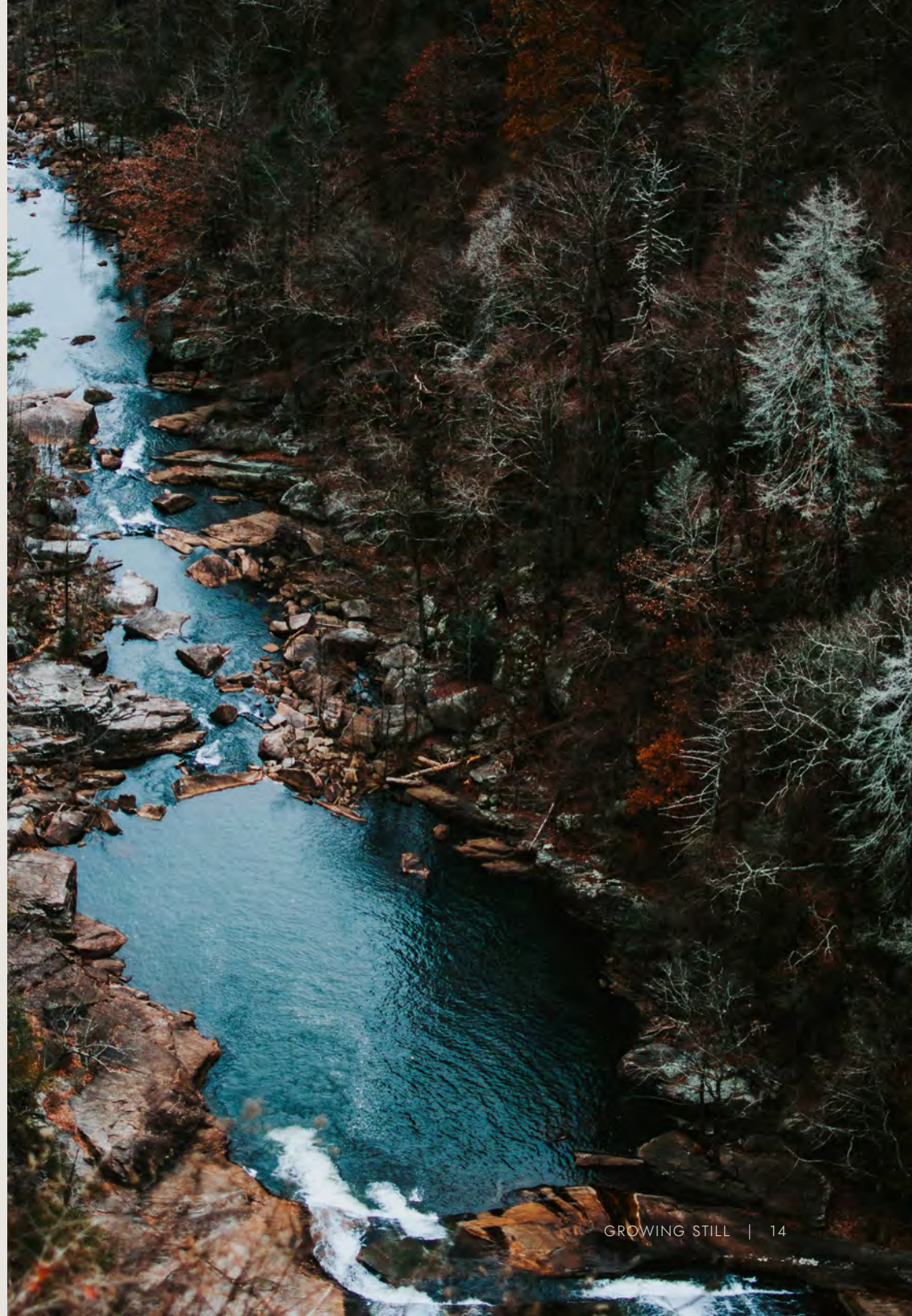
May you grow still enough to hear
the small noises earth makes
in preparing for the long sleep of winter,
so that you yourself may grow calm
and grounded deep within.

May you grow still enough to hear
the trickling of water seeping into the ground,
so that your soul may be softened and healed,
and guided in its flow.

May you grow still enough to hear
the splintering of starlight in the winter sky
and the roar at earth's fiery core.

May you grow still enough to hear
the stir of a single snowflake in the air,
so that your inner silence
may turn into hushed expectation.

Brother David Steindl-Rast



Knowledge Sources & Practices

The experienced participants in these dialogues often reminded that whenever we are referring to inner work, we're in fact honouring wisdom from a beautifully diverse spectrum of sources. Listen to the recordings to hear numerous references and examples to support deeper understandings and practical actions to assist in defining inner work, re-examining identity stories, dwelling purposefully in discomfort, and moving through healing processes.

Learning about inner work

Julian Norris said in *Defining Inner Work*, "Nothing about this, in a sense, is new – and yet the context is wildly new." In these increasingly complex times, we heard about so many diverse knowledge sources to support inner work, including various spiritual traditions, cultural belief systems, poetry, art, the land, and academic learning and developmental theories. As a starting point, here are a few mentioned learning sources:

- * [Process Work – Louise Pitre](#)
- * [Centred at the Edges \(Cheryl Rose\)](#)
- * [Pedagogy of Interiority \(John O'Donoghue\)](#)
- * [Maybe Podcast – "Press Pause" hosted by Cheryl Rose](#)
- * [Julie Diamond – Power Intelligence](#)

- * [Social Innovation Institute – Social Innovation Canada](#)
- * ["The Overlooked Inner Life of the Systems Entrepreneur" – Doug Balfour](#)
- * [Ken Wilbur \(Interiors and Exteriors\)](#)
- * [Joanna Macy \(The Great Turning\)](#)
- * [Christopher Bache \(Great Death and Rebirth Cycle\)](#)
- * [Thomas Hubl \(Collective Trauma Summit 2020\)](#)
- * [Otto Scharmer \(Presencing Institute\)](#)
- * [Dialogues on Transforming Society and Self \(Goodchild, Sharmer, Senge\)](#)
- * [Eighth Fire Prophecy](#)
- * [Willie Ermine \(Ethical Space\)](#)
- * [Indigenous Medicine Wheel \(intellectual, physical, emotional, spiritual balance\)](#)
- * [Naropa Institute](#)
- * [Tara Mandala](#)
- * [Sleeping Buffalo Mountain, Banff AB](#)

Doing inner work

"[Practices] leverage the potential of inner work for non-linear change," said Kate Sutherland, in *The Promise of Healing*. There are many different doorways in – practices as varied as meditation, journaling, time on the land, prayer, ceremony, truth telling, breathwork, somatic/body work (Qigong, yoga, dance), and other human development processes were highlighted across the dialogues. Inner work practice is a very personal, cyclical journey and is often best travelled with support from others. To assist in finding your own path into and/or through inner work, here are a few practices mentioned in the dialogues:

Groundwork: Breathing and intention setting as the groundwork for your highest aspiration and to be in service was shared by Kate

Sutherland in the dialogue *The Promise of Healing*, and can be found in her book, *We Can Do This*; she has provided the 2-pager exercise that can be found as a download on the Inner Work Dialogues web page [here](#).

Storytelling: Processes designed by Dr. Chene Swart for 're-authoring' stories of individual and organizational identity were mentioned by Susan Szpakowski, in the dialogue *Dwelling in Discomfort*.

Reflective Practice: In the dialogue, *The Stories We Tell Ourselves*, Lee Rose shared a tool he designed for reflection to spark imagination and capacity to see story and identity from different viewpoints. Download on the Inner Work Dialogues web page [here](#).

Healing Circles: Christine Spinder, another panelist in *The Stories We Tell Ourselves*, is part of a collective that meets to hold space for each other to share and heal, and it is open to any Indigenous person or Non-Indigenous ally/collaborator leading frontline change work.

Introducing inner work to others

How do we introduce inner work to others and make the case for its importance? Panelist Julian Norris, in the dialogue on *Defining Inner Work*, shares that an invitation to this conversation might be best held by **carrying your own practice of inner work in a way that is visible to others**. "Be that person" – YOU can be a key resource, a model and attractor for others who are called to explore what inner work could offer them, their colleagues and their work in the world.



Notes

- 1 www.wolfwillow.org/inner-work-dialogues/
- 2 James Hillman. *The Soul's Code: In Search of Character and Calling*. (Random House Publishing Group, 2013). Kindle edition. Hillman writes: "The great task of a life-sustaining culture, then, is to keep the invisibles attached, the gods smiling and pleased: to invite them to remain by propitiations and rituals; by singing and dancing, smudging and chanting; by anniversaries and remembrances; by great doctrines such as the Incarnation and by little intuitive gestures — such as touching wood or by fingering beads, a rabbit's foot, a shark's tooth; or by putting a mezuzah on the doorpost, dice on the dashboard; or by quietly laying a flower on a polished stone. All this has nothing to do with belief, and so it also has nothing to do with superstition. It's merely a matter of not forgetting that the invisibles can go away."
- 3 For example; Kegan, Robert, and Lisa Laskow Lahey. "From subject to object: A constructive-developmental approach to reflective practice." In *Handbook of reflection and reflective inquiry*, pp. 433-449. Springer, Boston, MA, 2010; Cook-Greuter, Susanne. "Ego development: Nine levels of increasing embrace." *Unpublished manuscript* (2005).
- 4 For a few examples; Westley, Frances, Zimmerman, Brenda and Quinn Patton, Michael. *Getting to Maybe. How the World is Changed*. Toronto: Vintage Canada, 2007; Wheatley, Margaret J. *Leadership and the New Science: Discovering Order in a Chaotic World*. New York: Berrett-Koehler Publishers, 2006; Uhl-Bien, Mary, Marion, Russ, and McKelvey, Bill. "Complexity Leadership Theory: Shifting from the Industrial Age to the Knowledge Era." *The Leadership Quarterly* 18, no. 4, (2007): 298-318.
- 5 Houston, Jean. *A mythic life: Learning to live our greater story*. HarperSanFrancisco, 1996.
- 6 Credit: Tahia Ahmed, Inner Work Dialogue Series, "The Stories We Tell".
- 7 Kegan, Robert. *The evolving self*. Harvard University Press, 1982.
- 8 <https://www.etymonline.com/search?q=attention>
- 9 Berry, Wendell. *The selected poems of Wendell Berry*. ReadHowYouWant.com, 2010.
- 10 Macy, Joanna, and Chris Johnstone. *Active hope: How to face the mess we're in without going crazy*. New World Library, 2012.



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