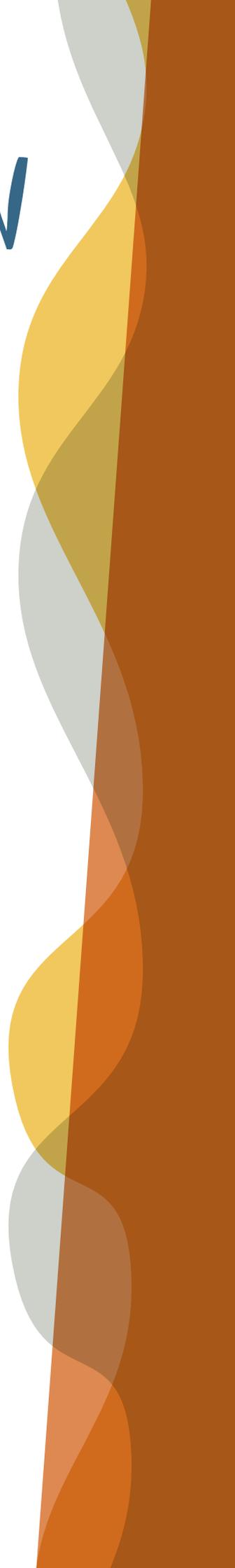


we are in.tuition

WE ARE IN.TUITION

A CREATIVE RESIDENCY:
DOJO / RETREAT / OPEN VALUE NETWORK AND A FIELDBOOK



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WE ARE INTUITION

A CREATIVE RESIDENCY:
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WE ARE IN.TUITION

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1 A WEE GENEALOGY

THIS FIELDBOOK IS A COLLECTION OF ARTICLES
WRITTEN BY PARTICIPANTS OF AN ARTIST RESIDENCY CALLED:
WE ARE IN.TUITION – WORKING WITH RESISTANCE

by ELE JANSEN

ACT 1 – IN.TUITION

It's 2015. We prepare an event using the plot of Isaac Asimov's Foundation trilogy. We get our first assignment before bed time: "dream about your home planet", said our creative leads Matt & Gail Taylor. And so we did. I dreamed images of organically moving translucent high rises and luminescent shape shifting nature with citizens made of golden light blobs. I've never dreamt anything like it. And, wow, the fact that we all dreamt substantially was powerful. While we shared our dreams in the morning I wrote this down:

WE ARE IN.TUITION.

I had the profound feeling that without acknowledging all of our senses fully we are half-actualised as humans; and half-actualized meaning-making seemed senseless. Ha.

The wording "We are In.Tuition" stayed with me since.

ACT 2 – ANDROGYNY

It's 2016. I'm working at an Earthship build in Marulan, South of Sydney. It's my personal research on collaboration and communality. By day, we work physically hard. By night, we sit around the fire. Sometimes we chat, often we stare into the flames, being happily exhausted from the day's manual labour. I'm at a crossroads in my life, wondering where I should take my creativity. I hear stories about social change. These are "my people". My camp mates share

my heartfelt ambition to bring a gentler behaviour into a society that seems estranged. So, our conversations revolve around systems, norms, structures, and values. One night, I take my notebook and write down: LORE: ANDROGYNY. And some more things. A week later, I turn these notes into a call for a workshop series that sounded like this: "This series is about LORE in the sense of "body of traditions" or (in)visible cultural norms we abide by or evolve. About ANDROGYNY in the sense of the "in between" across many domains: sex (on being both masc / fem as male / female), politics (on binaries and unity), creativity (on being ambidextrous), mind (on reasoning and sensing), culture (on science and art), philosophy (on spirituality and logic). It's about integration and remix and what it means when it gets jumbled in a body; how it (re)presents itself in the world; and about our agency. Something important is shifting globally and here's a forum to move beyond binaries."

The series ran for 6 months and our online community is still active.

ACT 3 – RESISTANCE

It's 2017. Monique Potts invites me to design a collaborative something for an Artist Residency at UTS. I'm thrilled, because such an invitation is a rare gift. I take my van Otis to Gerroa where

I walk up and down the long beach, my feet in the waves, dropping into myself. Usually, when I create I start by feeling what's awake in me. Once the intensity unfolds in my body I identify the feelings: wrath shows me fear, fear shows me needs, needs show me love, and that's where I need to go.

WRATH

I teach entrepreneurship in an MBAe program and am concerned by the rhetoric and value around speed, competition and productivity while my students' bodies clearly cry for rest.

FEAR

We treat our bodies like we treat mother Earth. We exploit ourselves like we exploit our planet. And until we begin to nurture ourselves, we won't achieve the big global changes we've been trying to achieve for decades now.

NEED

Harmony, livelihood, health, beauty.

LOVE

We all have an enormous capacity to heal and care. We have the capacity to think critically and find better ways. We have a whole sensory toolbox waiting for us to unleash, and to learn to value our senses for what they are: magic!

So, I remembered our dream-event in 2015 and how it showed me the power of intuition, the knowing that comes with stillness, emptiness, and darkness. I thought of Yin and Yang, and the in-between, the androgynous, if you will. I remembered "We are In.Tuition". And then I felt my inner queenwarrior, who wants to see humans thrive in their authentic light, and not for some projected hollow glory. I wanted to resist my own inner boss, who keeps on telling me that I should be more organised, and more strategic, and more networky, and more productive, and more logical... more yang.

I wanted to listen to my intuitive knowing that great good comes from lying fallow for a while; that creativity and collaboration blossom with space for serendipity, that they require their own time and then they come effortlessly (think: kairos). I wanted to resist a world that doesn't appreciate my inner knowing. And I wanted to see if others think so, too.

So, I added "Working with Resistance" to the title.

Annotation by Monique:

In reflecting on the connection you made between Intuition and Resistance I can see how intuition can help to show us the cracks in the structure where change can start to flow and hollow out new spaces and ways of being, working, learning. Like water flowing into the crevices and caves of coastline of hard rock.

ACT 4 – LORE

Without attempting to define its meaning, the word "intuition" comes from Latin "to consider", denoting "immediate spiritual insight", to "understand something instinctively without the need for reason". For those uncomfortable with spiritual language: "a hunch, suspicion, or inkling" might be acceptable terminology.

The word "tuition" is from Latin "to watch, guard, have custody and care". So, if we are "in.tuition", we are in custody or care of something; in this case we are in custody of our intuition, and the ways of working and thinking that we'd like to foster. This reminds me of Aboriginal lore and how they are custodians of country, not owners. From what I understand, they are not the authority, their authority is nature, their law is the lore of nature, the spirits and living beings in everything, their sense-making relies on communication across many more frequencies than we may be able to perceive today. I always found that - since the enlightenment - Western imperative on eyesight and the mind leaves other senses atrophied.

To train these senses is a central step to reconnect with the planet that feeds us, to heal her, and ourselves.

WELCOME FELLOW GALACTICS

IN MY WORLD WAVES ARE UPSIDE DOWN AND SIDWAYS AS MUCH AS FORWARD. EVERY THING IS MOVING. CITY SCAPES AND ITS BUILDINGS ARE COLORED LIKE THE INSIDE OF A SHELL. STRUCTURES LOOK LIKE DRAGONFLY WINGS. THEY MOVE AND INTERACT WITH OTHER BEINGS BECAUSE THEY ARE PART OF THE LIVING BREATHING ECOSYSTEM. THEY ARE CONSCIOUS AND SENSUAL SENTIENT BEINGS ARE MALLEABLE BUMBS OF LIGHT, SO THERE WERE NO CLOTHES. THEY DISPERSE AND RE-MEMBER/RE-ASSEMBLE.

FIDELITY & VIRILITY
RADIATES ANDRO
ASPECTS OF LOVE
EXPERIENTIAL BY
BY A COMBINATION

ACT 5 – RESOLUTION

If you read this thinking “wow that’s a bit much” – feel into your heart and read it once more. We have all kinds of resistances to avoid seeing that which hurts and requires uncomfortable action. Our inner resistance is closely related to our outer problems. Becoming aware of our inner resistance to our own obstacles means beginning the necessary inner work to become a less needy, more balanced, and compassionate human being.

I want to bring my journey back to our little workshop series here. Of course, resistance and intuition can be applied to any kind of work, and for our series we decided to focus on the workplace, hierarchies, leadership, and the value of traits that we describe as yin, or androgynous. In between we called the work #POLITICALANDROGYNY.

Importantly, I have no desire to dismiss what we could call yang. It’s as important and beautiful as yin. It’s just that in a patriarchal world, in which emotional/care labour is undervalued and exploited, I feel like lifting the value and highlighting the strength of such yin or androgynous traits in the workplace is of utmost relevance to move forward in peace.

ACT 6 – EPILOGUE

Lastly, we started as a group of ten and ended as a group of ten. We met eight times over the course of three months and ended the series with a retreat at The Corridor Project in Cowra. With vast land and many animals around us we spent a weekend, sinking into ourselves, eating well, conversing, noting, recording, meditating, walking, and shaping ideas that later became an Open Value Network and this journal.

Many thanks go to Monique Potts, a visionary bridge between the institution and the untrodden, and UTS ICIE for funding possibilities. Also, a big shout out to our crowdfunding-donors that helped funding the layout and some prints of this fieldbook.

And now enjoy the eclectic collection of goodness that we compiled here. That’s a lot of c’s in one sentence.

Love

ele

FIDELITY & VIRILITY MEET FLUIDITY & INTUITION. THE MOON OF MY HOME PLANET
RADIATES ANDROGYNOUS ENERGY, HARMONISING EMOTIONAL & MATERIAL
ASPECTS OF LOVE AND EXCHANGE. LANGUAGE IS SENSORY. SCHOOLS ARE
EXPERIENTIAL BY CHOICE + OFFERINGS. LIGHT BUMBS CHOOSE THEIR MENTORS
BY A COMBINATION OF VISCERAL COLOR AND SCENT. THEY STAY WITH
THEM FOR A WHILE AND
THEIR POIESIS. THE AIR
GREEN + PURPLE. THE
PROMOTES KINDNESS
experience
is LIGHT QUE-
SICIL OF MY HOME
AND GENEROSITY.

OH

Photos by Ele Jansen

Annotation:

An anagram of the first letters of the six acts IARLRE is the word "irreal". I felt that had a nice resonance with the stories we are weaving together.

"If the irreal story can be considered an allegory, then, it would be an allegory that is 'so many pointers to an unknown meaning,' in which the meaning is felt more than it is articulated or systematically analyzed."

[HTTPS://EN.WIKIPEDIA.ORG/WIKI/IRREALISM_\(THE_ARTS\)](https://en.wikipedia.org/wiki/Irrealism_(the_arts))

2

BRIEF PROJECT REPORT

A CREATIVE RESIDENCY, DOJO, RETREAT, OPEN VALUE NETWORK AND A FIELDBOOK

by ELE JANSEN / MONIQUE POTTS



Cowra Corridor Project's woodshed hosted our retreat in February 2018. – Photo by Monique Potts.

Title: WE ARE IN.TUITION – WORKING WITH RESISTANCE

Project Sponsor: MONIQUE POTTS DEPUTY DIRECTOR IECI

Creative Practitioner: DR. ELE JANSEN

Key Stakeholders: FACULTY OF TRANSDISCIPLINARY INNOVATION, FACULTY OF ARTS AND SOCIAL SCIENCES, UTS HATCHERY, UTS BUSINESS, INNOVATION AND ENTERPRISE PORTFOLIO TEAM

PROJECT OUTLINE

We Are In.Tuition researched, experimented and developed content and a community of practice. We ran 8 Dojos in Sydney, each 1.5h long with 5–8 participants each week. With 10 participants from different disciplines and academic fringes, both external and internal to UTS, we developed a productive conversation about intuition in a context of political androgyny, and thus as a valuable resource for leadership, innovation and societal development. By engaging the group with emergent and coyote pedagogy, we were able

to both spark interest and utilize momentum to build a kernel of a transdisciplinary Open Value Network as well as voluntary efforts to create this co-ethnographic journal, a think-and-do-book with contributions from all participants. The output of this program is under a Creative Commons license to be shared and remixed by anyone.

The project ran over a six-months period from October 2017—March 2018.

THREE PILLARS BUILT THE ARCH OF THIS PROJECT.

METHODS: Co-ethnography, creative collaboration, coyote pedagogy

SPACES: We created and used liminal thresholds, the in-between, transdisciplinarity, nature, a woolshed

PRACTICE: We used methods from various collaborative approaches, such as possibility management, Theory U, Art of Hosting, Social Presencing, Non-violent communication, Learn Do Share, storytelling, facilitation, emotional labour

GROUP

As we were aiming to test specific methods that only work with smaller groups, we aimed for 5–15 participants. Throughout the months we had much interest and invited selected people from outside UTS or academic context to join the by now tight team. We were $\frac{3}{4}$ women throughout the whole term.

SOCIALISING ONLINE AND OFFLINE

By mid 2018 we have 15 members in our whatsapp group and we're cultivating a friendly and lively vibe, sending private photos, mixed with academic articles, podcast episodes, and meet to see exhibitions together (i.e. Pipilotti Rist at the MCA).



Picture of the retreat group – Photo by Monique Potts.

Registration via eventbrite:

[HTTPS://WWW.EVENTBRITE.COM/AU/E/PLAYSHOP-SERIES-WE-ARE-INTUITION-WORKING-WITH-RESISTANCE-TICKETS-38829275408](https://www.eventbrite.com.au/e/playshop-series-we-are-intuition-working-with-resistance-tickets-38829275408)

RETREAT

A project residential retreat was held from 2–5th February at Cowra, Corridor Project [HTTPS://WWW.THECORRIDORPROJECT.ORG](https://www.thecorridorproject.org). The key themes explored in the retreat included intuition, power, resistance, transversal skills development, facilitator skill development and creative practice.

The weekend was a sharing of nourishing practices. We prepared food together, had satsangs and walks in nature. Ele prepared a schedule and facilitation for the retreat. The content was divided by days and we had open space for others to contribute. We dug a bit deeper into how we use intuition and nourishment in relation to work and teaching. We introduced the Open Value Network approach to help us bring the work into our work.

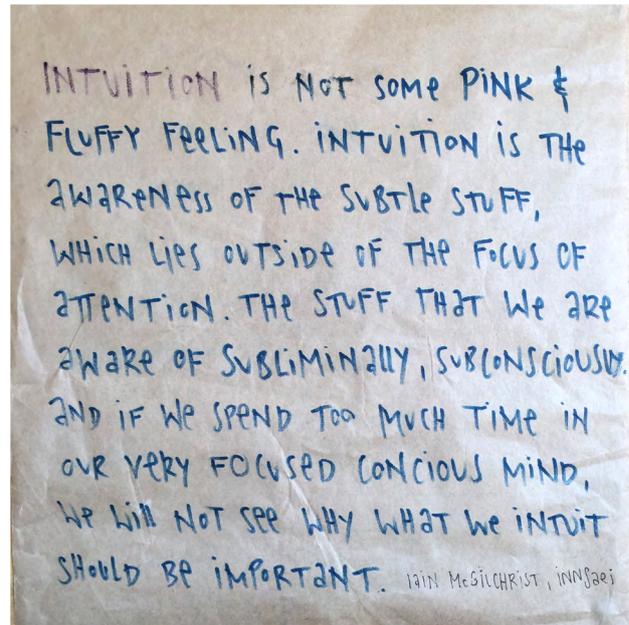


Photo by Ele Jansen.

PROJECT OUTCOMES

- » A transdisciplinary, transacademic Open Value Network and Community of Practice
- » A loosely defined field of shared practice: intuition and mutual care in leadership, innovation and the future of work

COWRA RETREAT SCHEDULE

BLOCK A) EMBODYING INTUITION: dojo principles, political androgyny, stuck dance (social presencing), centering and grounding

BLOCK B) REFRAMING POWER: maps of feelings, taboos, values not goals exercise

BLOCK C) COMMUNICATING INTUITION: facilitation as leadership, mindfulness indicators, conversational and emotional intelligence, NVC, regulating conversations

BLOCK D) WRAP: next steps, building an OVN, personal reflection (LEARN exercise)

THROUGHOUT THE WEEKEND, THREE PARTICIPANTS STEPPED UP TO CONTRIBUTE: one with a guided meditation, one with a nature-connecting and welcome ritual as well as acknowledgement of country and one with content on non-violent communication.

- » A co-ethnographic journal on intuition and mutual care in leadership, innovation and the future of work (inspired by Ele's **LEARN DO SHARE BOOK SERIES**). The idea is to share it a) as a resource for the content we're developing and promoting as valuable for the future work and education (all around intuition and resistance from different angles), and b) as a fishing rod for others to understand our OVN and see their opportunity to join us.
- » Weekly meetups of 4–8 participants
- » Another group participating in U.Lab's Transforming Capitalism Lab 2018
- » An active Whatsapp group with 20 participants and lively exchange of ideas, links, and conversation
- » A shared Google drive with resources and documentation of content delivered as well as a collection of related links and academic articles
- » Shared plans to extend the network to the European Transdisciplinary Education network
- » An abstract accepted for a panel and paper at 4S (Society for Social Studies of Science) Sydney 2018 [HTTPS://4S2018SYDNEY.ORG](https://4s2018sydney.org) The role of Open Value Networks in Catalyzing Transdisciplinarity
- » An invitation to return to Corridor Projects in Cowra with other artistic, creative and critical projects
- » A launch-party for the journal and invitation to wider circles to step up and join the OVN

THIS IS AN OVERVIEW OF AGENDAS FROM OUR SHORT MEETUPS BETWEEN NOVEMBER 2017 AND JANUARY 2018

DOJO #1 (NOV 2017)

- checkin: intro with small object/ token
- dojo principles
- expectations
- cosmogony
- collective presence
- communication and next meetups
- checkout: introduce yourself and what do you love about your life
- Book: Diana Leafe Christian – Creating a Life Together

DOJO #2 (NOV 2017)

- checkin: intro with what's active inside
- intro hidden commitments in relation to intuition and resistance
- exercise with attached template including discussion at each turn

- how is that related to collaboration?
- checkout: one word what's active

DOJO #3 (DEC 2017)

- intro and check-in (what changed in your life since last time we met?)
- Imperfection/incompleteness and storytelling
- power, rank and privilege
- exercise in social presencing: rank, comfort and position in space
- exercise in positionality: comfort zone setting, eye-gazing, observer-observed
- next week and retreat
- check-out: what do you see?
- Books: Paul Bloom, Against Empathy; Arnold Mindell, Sitting in the Fire and Deep Democracy

DOJO #4 (JAN 2018)

- intro and check-in
- Coyote pedagogy
- Flow learning
- what is intuition
- check-out
- Reads: Deep Ecology by Joanna Macy; Arne Naess

DOJO #5—8 (JAN 2018)

- open space
- free flowing conversations on intuition
- contributions from participants
- collective planning of retreat



STRETCHING OUR INTERPRETATIONS OF 'BEING' TOWARDS RELATIONALITY

by KATIE ROSS

LOOKING AT YOUR HAND, IMAGINE THE DIFFERENT JOURNEYS OF EVERY SINGLE ONE OF THE MOLECULES AND ATOMS THAT MAKE UP YOUR HAND... WHERE HAVE THEY BEEN FOR THE PAST 4 BILLION YEARS; WHAT STORIES DO THEY HAVE TO SHARE? WHERE WILL THESE MOLECULES GO NEXT? *

**Thank you Erich Jantch, Edgar Morin, and Cynthia Mitchell for posing this question more than once.*

And while we're imagining...

Imagine a world where we viewed everyone – from our colleagues to our acquaintances to the people we read about in the newspaper on the other side of the world – as our relatives... What would that feel like? What changes might that create?

Or...Imagine wearing glasses that revealed the hidden connections between our daily tasks and the full life-cycle of the systems they interconnect with...What are the minute details of the journeys of our food and materials both before and after we engage with them?



And now pause... and listen internally...

When reading these prompts, what feelings or reactions bubbled up in you? Did you feel any Resistance, as Ele described in Chapter 1? Or did the views prompted by these imaginings feel more intuitive for you?

I feel a bit of both just in writing them.



These playful thoughts and imaginings shine a very small light on a different way of viewing reality, succinctly articulated by [John Muir](#),

a hugely inspiring and wonderfully witty environmental philosopher from my home state:

"When we try to pick out anything by itself, we find it hitched to everything else in the Universe."

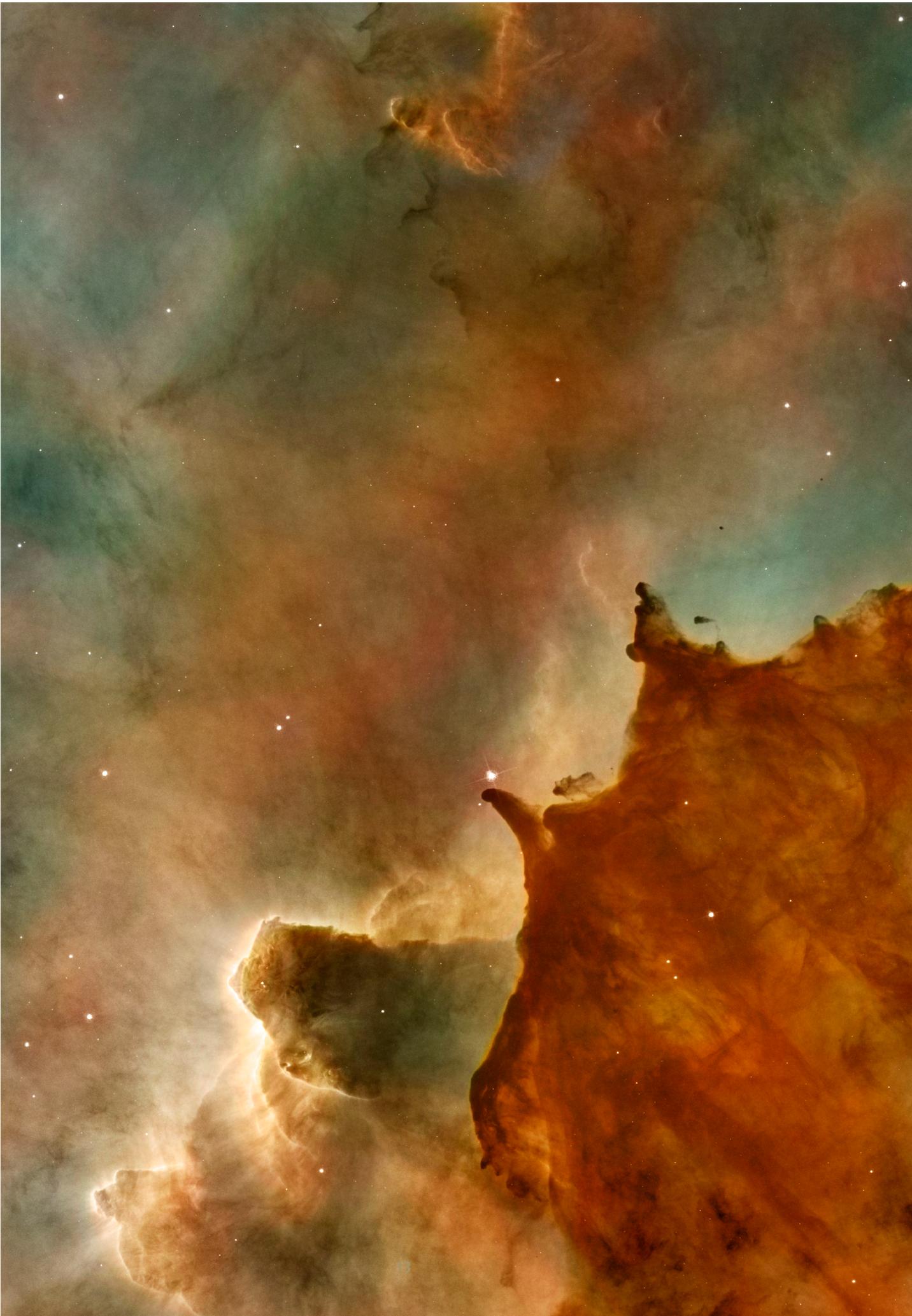
(1911, My First Summer in the Sierra)

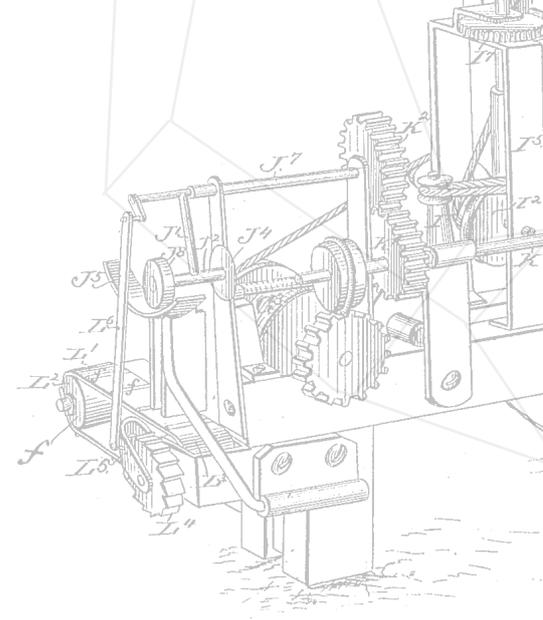
This radically interconnected view of reality is quite different from most Western conceptions of reality. Without trying to stereotype, the Western tendency is to reduce the complexity of the world or messy situations into more manageable bits: medicate illnesses, hyper-specialise in our professions, believe that "you're either with us or against us".

This simplification and disconnection from the complexity means it is also easier to justify actions that we might not take, if we had a more of a relational view – actions which influence the well-being of ourselves, others and our world.

The relational view is often associated with Buddhism, Indigenous philosophies, and the insights coming out of quantum physics. Take for example a quantum physics experiment associated with Bell's theorem of non-separability:

This page and p.18-19: Image of Carina Nebula Detail | Credit for Hubble Image: NASA, ESA, N. Smith (University of California, Berkeley), and The Hubble Heritage Team (STScI/AURA), Credit for CTIO Image: N. Smith (University of California, Berkeley) and NOAO/AURA/NSF | Source: <https://www.flickr.com/photos/gsf/4398656115>





[warning: I am not a quantum physicist, and so the following interpretation may be varying degrees of incorrect. But I provide it here as a prompt to consider how quantum physics pushes us towards relational views of the world – or you could read the Tao of Physics]

A very crude explanation of the earliest quantum “non-separability” experiments are as follows: say physicists choose to look at the spinning of two electrons, A and B. First they set the electrons to spin in an opposite direction, e.g. A is spinning up and B is spinning down, so in effect their spin cancels each other (their ‘sum’ is zero).

There are several methods physicists can choose to look at A, and the selected method determines whether they will see A as spinning up or down. Regardless of which method they choose for observing electron A, **IN THE SAME INSTANT** B will change so that sum of the pair always remains zero (a positive and a negative spin) regardless of how much distance is in between. Bell’s theorem explains why the two electrons can be 1,000s of miles apart and still maintain that instant communicative connection – a phenomenon called GLOBAL CAUSALITY.

The results of this experiment obviously did not conform to the classic physics principle of local causality, nor the general common sense belief that cause and effect is a simple linear process that we have the power to determine.

Fritjof Capra (a quite moving physicist, systems theorist and deep ecologist) expands on how GLOBAL CAUSALITY highlights a much more complex notion of cause and effect and a much more radically interconnected view of reality:

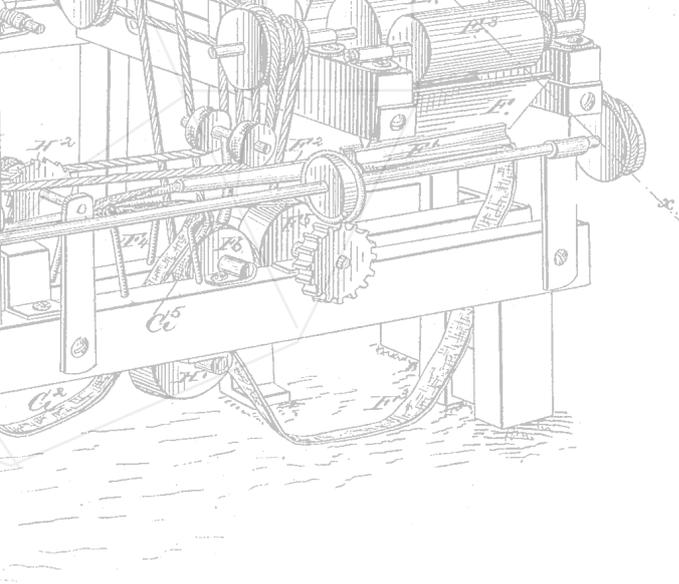
"In quantum theory individual events do not always have a well-defined cause.

For example, the jump of an electron from one atomic orbit to another, or the disintegration of a subatomic particle, may occur spontaneously **without any single event causing it**. We can never predict when and how such a phenomenon is going to happen; we can only predict its probability. This does not mean that atomic events occur in completely arbitrary fashion; it means only that they are not brought about by local causes. The behavior of any part is determined by its non-local connections to the whole... **atomic events are determined by the dynamics of the whole system"**

Capra and Luisi, 2014, p 73. Systems View of Life.

This insight – of the importance of the dynamics of the whole system – led to a radically new (to the West) worldview, that the world is in fact an intricate web or network of continually changing connections and intra-actions. Bell’s theorem of non-separability and global

Illustration of machine: JAMES ALBERT BONSAK's cigarette rolling machine, invented in 1880 and patented in 1881.



causality imply a compelling case for the interconnectedness of the whole universe. But if we are brought up in a more reductionist or simplified view of the world, stretching our mechanistic interpretations of reality is not easy. Many early quantum physicists talked about their own earth-shattering feelings.

Peeking into this worldview, might require working closely with Resistance...Resistance towards other ways of being. Manulani Aluli Meyer, a Professor of Education and Indigenous Epistemologist suggests that:

"If we are to alter and explore a more robust version of reality then here is where our suspension of disbelief can be practiced. Here is where faith in wholeness and interconnection is rigorously definitive. Here is where indigenous realities, contexts and understandings can benefit from cross fertilization with Western sciences because a hologram is made with modern techniques but its implications are best understood with an ancient mind: The whole is contained in all its parts. Body / Mind / Spirit is One idea. Or as quantum physicist

David Peat explained: The ground out of which matter emerges is also the source for consciousness."

(2013)

And how do we practice this new interconnected, relational way of being, in order that we become skilled in interpreting reality in different ways, perhaps more restorative or regenerative, or more caring, In.Tuitive ways?

It is hard to boil this down to a simple list of steps on how we played with this our Open Value Network. But the "vibe of how" is infused throughout this journal. Part of our practice was letting go of any preconceived notions of where the Open Value Network should go or what it should produce...

A RADICAL LETTING GO OF LINEARITY, CAUSE AND EFFECT, AND OUTCOMES.

This is not easy in the University system.

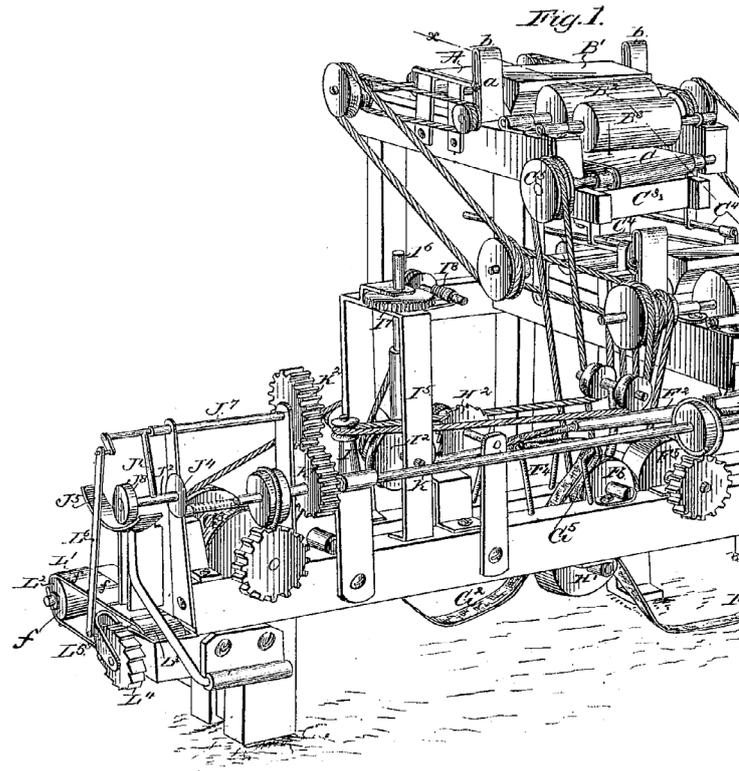
Our time together also involved **TRUST** in one another; that through our relationships, as they developed, together through the interconnections that we saw and made, we would create something that was more meaning-full, than anything that could have been planned out ahead of time.

For those of you who are interested in experiential activity to explore these ideas further, here is an example of one I created and experimented with.

This activity is an experience of different paradigms. In these two different experiential sessions, participants can feel the manifestation of different paradigms, in order to compare two very different ways of being. It works best with groups of 10–25 people, but feel free to experiment.

The session is about experiencing categories of paradigms: Paradig-mategories, if you will.

FIRST HALF OF THE SESSION: UNIVERSE AS MACHINE



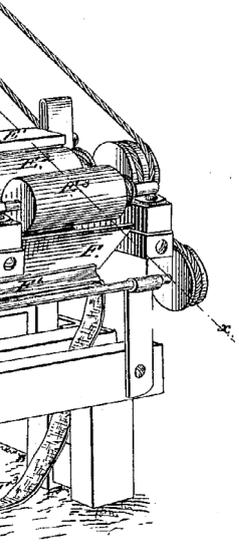
The first part of the session is devoted to experiencing the more dominant worldview based on hierarchy, difference and competition. This paradigm can be invoked with the metaphor of 'the universe as a machine'; cold, mechanical, and follows predictable mathematical laws.

It is helpful if, as a facilitator, you have developed your own thoughts, feelings and beliefs about dualist ways of being, so you can facilitate, speak and reflect from your own experience. Try reading and reflecting on work by Edgar Morin, Fritjof Capra, or Charlene Spretnak, where they specifically highlight the implications of the dominant ways of thinking and being.

The purpose of this first activity is for groups to explore how common tendencies of thought in the Western paradigm manifest all around us in work, life, media, government. These common tendencies of thought include dualist thinking (black and white thinking) or hierarchical thinking (more superior and less superior).

To begin the exercise, divide the participants up into equal teams. This is a competition to see who can win (because in a dualist, hierarchical thought, winning is better than losing).

Ask each team to come up with as many different examples of dualist thought as they can. Consider playing with time limits to increase the 'pressure' of the moment. Consider loud buzzers to let them know when their time is up.



Examples of dualist thought that the teams might come up with could include viewing gender only as a binary; perceiving students as either introverts or extroverts; believing humans are separate from (dualist) and superior to (hierarchical) other living beings. There are many examples.

After a short period of time, ask the groups to summarise their examples. Give an award to the team who came up with the greatest number of examples of dualist thinking (because the dominant paradigm tends to value quantity over quality).

Consider running the same game again, only this time around examples of hierarchical thinking specifically.

AFTER THIS COMPETITION ...PAUSE AND REFLECT WITH THE GROUP.

CREATE SPACE FOR REACTIONS: How did this exercise make you feel? Did it raise any questions for you?

CHECK IN ON CONTENT: What are your reflections on the breadth and depth of examples of dualist thought? Was it easy or hard to come up with examples? Why is that?

PROBE FOR REFLECTIONS ON PROCESS: How do participants believe the game embodied the characteristics of the dominant paradigm? What were the implications of this?

REFLECT ON WHY WE DID THIS EXERCISE:

- When are dualistic, hierarchical and competitive ways of being more or less helpful?
- How is it beneficial to be aware of this way of being?
- What are the implications of such deeply embedded dualist ways of making meaning?

Illustration of machine: JAMES ALBERT BONSAK's cigarette rolling machine, invented in 1880 and patented in 1881.



SECOND HALF: UNIVERSE AS RADICALLY EMERGENT AND INTERCONNECTED

The second half of the session is inspired by another paradigm, that of radical relationality. This paradigm can be invoked by the metaphor of a dance, in which the focus is on the process and dynamism, rather than static material. Dances can be unpredictable and emergent, rather than controlled and explained mathematically. Or we can use the metaphor of a web, in which any one thing is "hitched to everything else in the Universe."

This second experiential process involves coloured paper, markers, tape, yarn, scissors.

Invite everyone to take a piece of paper (what is the journey of this paper?), write their name on it, and then ask everyone to stand in a tight circle.

Once they have circled up, ask them to put their name on the floor, in front of their toes and tape it to the floor.

Next, it is relationship-exploring and relationship-building time, literally.

Ask people to get into groups of two, and, through meaningful dialogue, to find something that connects them. For example, my first experience was with a group of researchers, so individuals had to find some sort of synergy in research topics, questions, methods, inspiration, desired change, etc. But the guidance you provide here could be around whatever is relevant for your group.

Once a shared connection was found, each person grabbed a skein of yarn, and physically made a connection from one of their name tags to the other (one piece of yarn for each person). Then they wrote the content of their connection on a piece of paper and stapled it to the yarn connecting their name placemats.

The interconnections, personally and physically, grew and grew over the next hour. The types of connections listed on our growing web were unexpected, humbling, moving, energising.

Or we can use the metaphor of a web, in which any one thing is "hitched to everything else in the Universe."

We could have kept exploring and interconnecting, but unfortunately we had a schedule to stick to (try not having a schedule!).

And of course, you can end the whole session with a discussion and debrief, as this is where the power-full learning and meaning-making can be surfaced:

WHAT DID THESE TWO DIFFERENT WAYS OF BEING FEEL LIKE ?

What did these two different ways of being feel like? What questions and observations did they raise for you? What do you think or feel about the connections made in the second exercise? How did the second game embody the char-

acteristics of a relational, interconnected paradigm? How did this feel different from the first exercise? Why does this difference in feeling and being between the two experiences matter?

And, even better, once you finish the whole session, the second half can result in a form of collaborative art – allowing for more additions as new connections are made or uncovered after the workshop (see left photo below).

Yes, the second activity can be done verbally, but the physically doing, I believe, allows for a greater 'metaphoric' transfer, e.g. the metaphor of physically building connections would prompt a greater reflection on the value of recognizing our radical interconnectedness as a view of reality and as a way of being in our world.



Group of researchers exploring and building connections – Photos by Katie Ross.

4

MUSIC IS THE FABRIC OF LIFE

WE ARE IN.TUITION PLAYLIST

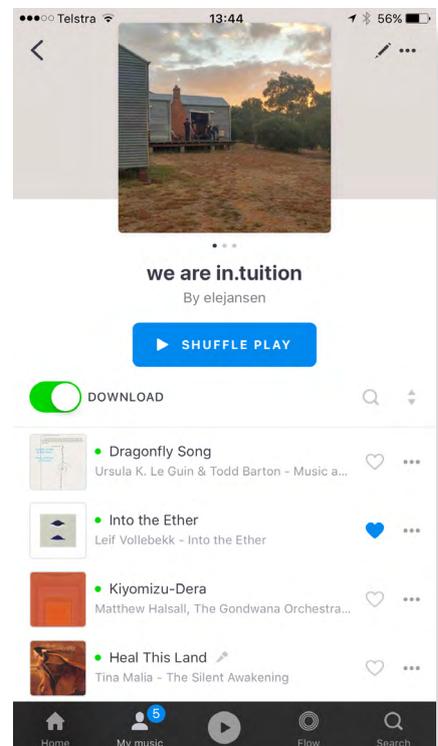
DURING OUR RETREAT WE PLAYED MUSIC WHILE COOKING AND HANGING OUT IN THE EVENINGS. WE KEPT ASKING EACH OTHERS “WHAT’S THIS SONG?”, SO WE CREATED A PLAYLIST TOGETHER AND WE DECIDED TO SHARE THIS PLAYLIST WITH YOU, TOO.

ON SPOTIFY: *Playlist name* “WE ARE IN.TUITION” *by* MONIQUE POTTS
LISTEN HERE: [HTTPS://SPOTI.FI/2RNFIXK](https://spoti.fi/2RNFIXK)

ON DEEZER: *Playlist name* “WE ARE IN.TUITION” *by* ELE JANSEN
LISTEN HERE: [HTTP://WWW.DEEZER.COM/PLAYLIST/4363162362](http://www.deezer.com/playlist/4363162362)

Music speaks to the Soul, it communicates through the senses; we don't have to think to connect with and understand it. These tracks evoke in me a felt sensation that called in the mood of the weekend in Cowra. Co-creating this playlist was not only a lot of fun, it deepened and broadened my awareness of how Cowra had touched my friends in the community – in a way beyond words.

— Kate



There are some things I'm feeling about the deconstruction and reconstruction of society that are hard to say in words but music can express much better than I can. As well as a feeling of connecting and reconnecting with my tribe of equally crazy but somewhat visionary friends.

— Monique

Words can't describe music in it's wholeness. They can only hint at it. Music speaks of place, people, moments, temperatures, memories, spaces, community, love, loss, dreams, hope. The music I have chosen is uplifting, grounding, hopeful, awakening, ethereal, light, healing. There is no end to it.

— Peregrin



Cowra Corridor Project's woodshed hosted our retreat in February 2018 – Photo by Ele Jansen.



Cough Whitlam Park Tempe – Photo by Monique Potts.

5

WEAVING THE NEW WEB: INNOVATION, GENDER AND LEADERSHIP

by MONIQUE POTTS

Leadership is a skill one can learn best by doing. When we think about the characteristics of a leader how much is this influenced by our perception of gender? Do we see natural leaders as being people who are confident, articulate, strong, determined? What about other qualities like kindness, intuition, resilience, emotional understanding and self-awareness?

How can these qualities complement each other to support a leadership style more suited to more complex, net-worked organisational structures we live and work in today?

The skills and characteristics required to lead an operational business are quite different to the skills

needed to lead innovation and change. The traditional leadership approach of 'command and control' developed in large structured hierarchies no longer works well in more fluid, networked, complex work environments. Instead a new set of leadership skills are emerging which require more reflective and intuitive approaches to people and situations.

In our increasingly busy, task focused, screen-obsessed lives there is little space for reflection and contemplation. However, in order to develop these skills of empathy, intuition, self-awareness it seems important to carve out this time for reflection. This idea of 'lying fallow' in order to rejuvenate and build resilience is explored by Maja Kuzmanovic and Nik Gaffrey in [THRIVING IN UNCERTAINTY](#).

What do we need in education to help develop leaders with these more reflective, intuitive skills sets? How do our study and work environments need to change to accommodate these approaches?

Some of these new competencies for leadership include emotional intelligence, intuition, nurturing, empathy and the ability to weave and remix disparate ideas to form a new idea (coalescence). Many of these have traditionally been identified as being more 'feminine' or 'soft' skills but are increasingly being seen by business as part of the skills needed for 21st Century leadership. They are increasingly associated with education in innovation and entrepreneurship and the adaptability to thrive (or even survive) in a constantly changing work environment.

What do we need in education to help develop leaders with these more reflective, intuitive skills sets? How do our study and work environments need to change to accommodate these approaches?

In a recent retreat to the The Corridor Project in Cowra, we – a group of academic fringe dwellers – got to experience what these learning spaces of the future might look and feel like. In a beautifully refurbished woolshed and workers' quarters, we took part in a series of activities including discussion and dialogue, presencing theatre, meditation and reflection and star gazing that left us refreshed, inspired and highly connected.



Nature mandala created by Kate Alexander – Photo by Monique Potts.

The process of self-reflection can be deeply personal and powerful and requires an environment of trust, openness and mutual support. A space of connection and empathy is created by the interactions of the group and a gentleness and acceptance of each person. These environments are more akin with a traditional 'home' and the female domain environment than a 'work' environment where more competitive practices and task focused activities are often more valued.

key contributors to a process of innovation so too are intuition, emotional intelligence, reading complex systems and finding like-minded people to work with. As described by Otto Scharmer in Theory U there is a process of inner leadership work that is needed to develop self-awareness and the ability and willingness to work in spaces of uncertainty and the unknown in order for new things to emerge. This space can feel very awkward and uncomfortable, particularly when you are in a

Attending the retreat and recent changes in the workplace have allowed me time to reflect on my own leadership style, how I approach innovation and whether my gender influences the way I work in innovation.

I find there are 'liminal' spaces between sleeping and waking that can be useful for coalescing ideas. These liminal spaces are defined as having a quality of ambiguity or disorientation.

During my career in education, digital media and innovation on reflection I've moved from a fairly task and project-oriented approach to a more people-centred and intuitive approach to innovation. While there is a lot of hype about 'data driven decision making' and the potential of artificial intelligence I find myself continually amazed by the creativity, ingenuity and empathy of the people I have been lucky enough to supervise and work with. In my experience, enabling a team of creative people to build and grow initiatives is far more rewarding and impactful for me as a leader and for the organisation than setting a list of tasks and ticking them off as they are achieved. It enables innovation and change to grow within an organisation through mentoring your creative leaders to then mentor other creative leaders.

leadership role and expected to know and lead the way forward. While you might feel exposed and vulnerable as a leader, by co-intuiting a way forward as a team you all have a sense of ownership and commitment to the change you are making.

Everyone has their idiosyncratic way of meaning-making. Thinking through my very personal process of innovation there is pattern to the way I work which includes a series of different phases which cycle between an internal and external focus, or yin and yang.

In my experience innovation is primarily a process of insights, reflection and emergence. While data and knowledge are

The first part of my exploration is usually very externally focused. I talk to a range of different people about their experience of a situation sometimes formally but often more informally and gather these threads of narrative in my mind. This work requires a level of emotional intelligence and intuition to understand what people are feeling, what motivates them and what lies behind their words.

When I come back after taking some time out I find it is easier to start to see some patterns emerging.

As well as this I might do a scan of other related projects and research particularly looking for approaches that might resonate with my style of working. The next thing I like to do is map things out and see how everything fits together. I like to do this with someone else when I can and just draw up all the different elements and how they interconnect.

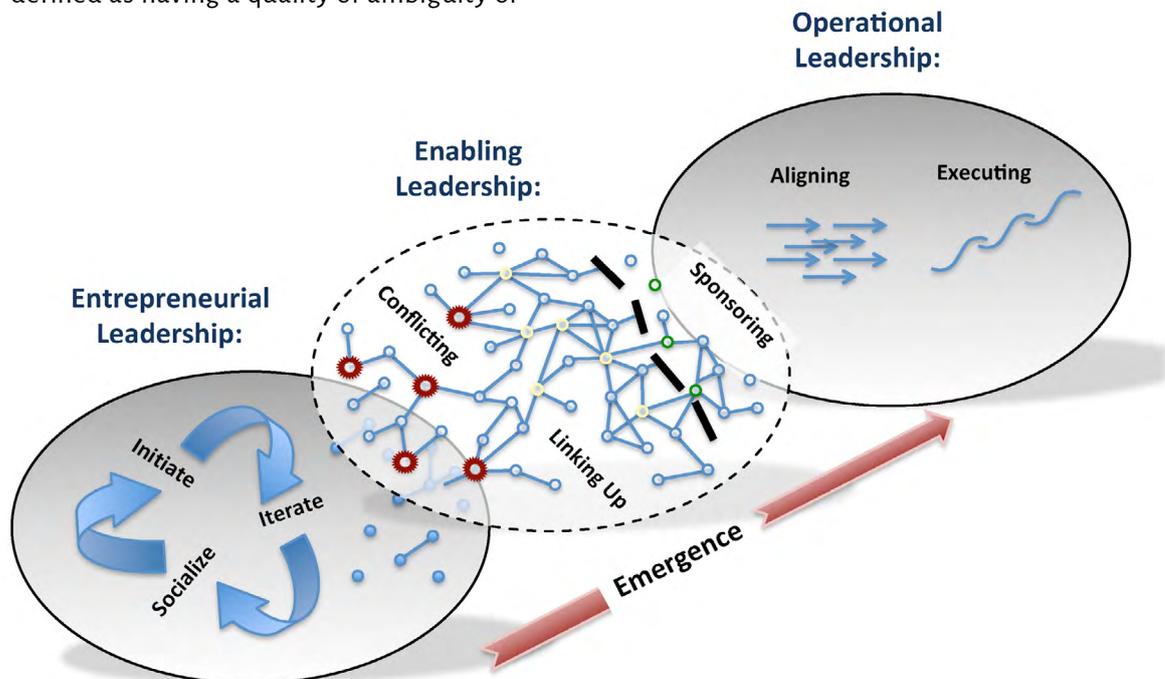
The next part of my process is more internal where these ideas and threads of thought are left to percolate in the back of my mind for a while. For some projects this can take a few days or others it can take a few years (or more).

I find there are 'liminal' spaces between sleeping and waking that can be useful for coalescing ideas. These liminal spaces are defined as having a quality of ambiguity or

disorientation. Again it's important to learn to feel comfortable in these spaces which takes time, trust and practice.

When I come back after taking some time out I find it is easier to start to see some patterns emerging. It is like one of those 3D images you might have looked at as a kid where you had to unfocus your eyes in order to see the patterns. It can be quite blurry but you have to resist the urge to focus your eyes too quickly or you will lose the image.

This approach is inspired by a process of emergence, which Mary Uhl-Bien describes as 'the creation of new order that happens when agents (e.g., people, technology, information, resources) in a networked system combine together in an environment poised for change to generate the emergence of something that did not exist previously.'



Mary Uhl-Bien, Complexity leadership: Enabling people and organizations for adaptability, 2016.

Often while you can start to see patterns, threads or themes emerging you can't see how they might fit together although you know intuitively that they can. It can be hard to justify this 'mulling over' time when you are doing projects with set deadlines and often you just have to go with the best hunch available in the timeframe.

When I have found a way to weave together the different threads of insight I usually start working on a concept document and from

Ideas have their own time and place and they are ephemeral by nature.

there work with a group of people to scope out a project. And then, of course, comes the joy of writing a business case and raising funds. My preference is to have a development budget to cover pilots and prototypes to be able to demonstrate the value of ideas to the business more practically rather than try to write a business case based on an idea alone.

One of the most important elements to create for a team is a communication and energetic environment that supports a sense of trust and mutual support. If you are expecting people to take risks, which is important in order to innovate, they need to know that others have their back and in particular that you as a leader will back them.

If your teams see you are willing to back them and trust their insights they can grow confidence in their own leadership ability and foster this in their teams. As well as this I've learned the hard way that you need to provide boundaries and safety for people to make sure they can look after themselves and not get burnt out regardless of how passionate they

feel about a project. This comes back to the ability to care and nurture a group or people and encourage them to look after each other.

In my experience working in the space of innovation can be very challenging. People want you to define what it is that you do and fail to see the importance of creating a culture of creative collaboration that enables ideas to emerge. It is particularly challenging to innovate in large organisations which have an inertia and reluctance to changing the status quo or power dynamics.

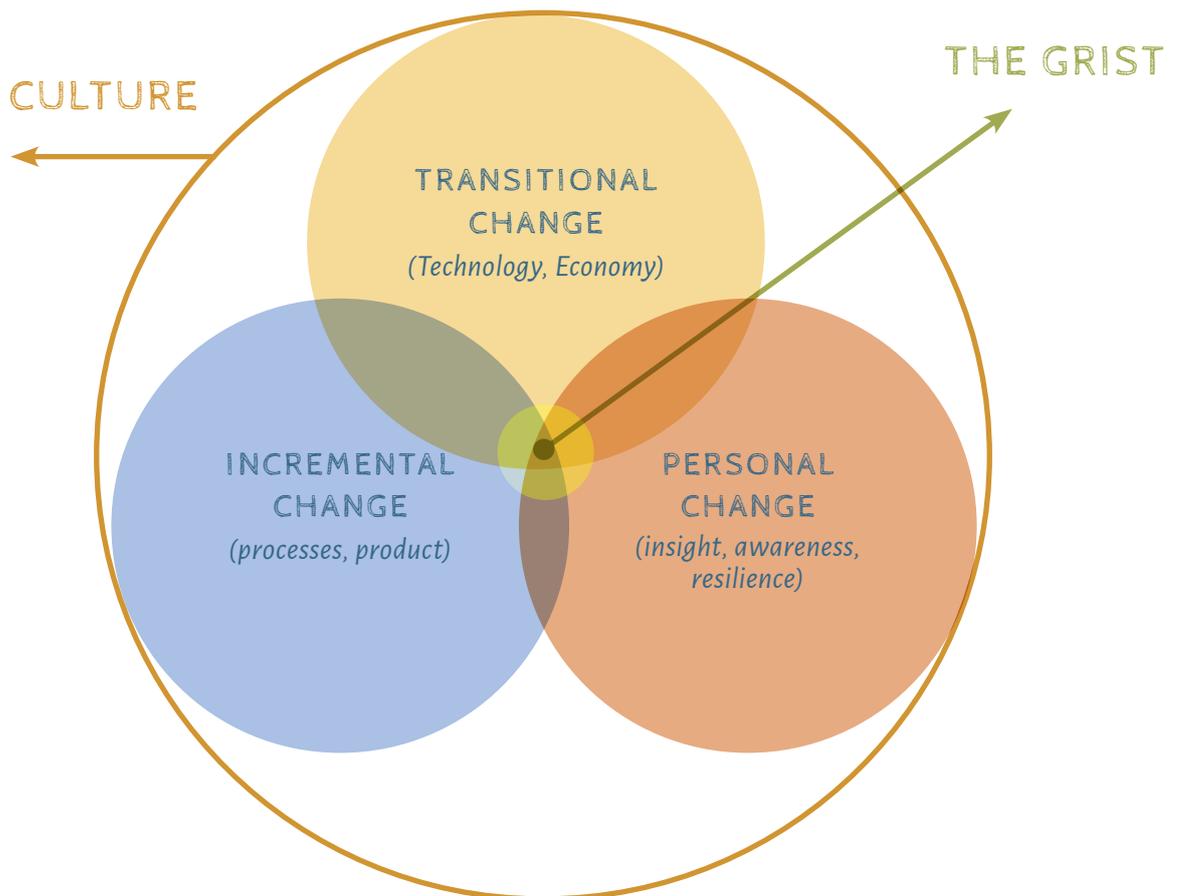
Tenacity and a level of stubbornness is needed to back yourself and believe that just because your ideas weren't picked up or followed through on they are still valuable. Ideas have their own time and place and they are ephemeral by nature. Sometimes if elements of the environment (politics, people, resources) change ideas which were previously not feasible to pursue can become feasible.

Coming back to the premise of the changing needs of leadership for innovation it is some of these more introspective and reflective skills which enable us to see the patterns and work in the space of the unknown and emergence that are now needed. They are skills that we can 'learn by doing' in the right environments and with the right facilitation and support rather than theoretical models that can be learned and memorised. Through incorporating these more feminine or yin aspects there is an opportunity to redesign a common future that values both feminine and masculine qualities in their role in leadership and innovation.

— Monique Potts

Through incorporating these more feminine or yin aspects there is an opportunity to redesign a common future that values both feminine and masculine qualities in their role in leadership and innovation.

INNOVATION TRIQUETRA (3 MOONS MODEL)™ :





Tensegrity Structure – Photo by William Bout on Unsplash.



KEY LEARNINGS ON THE NATURE AND FORMATION OF OPEN VALUE NETWORKS

by PEREGRIN CHIARA, VANESSA ALEXANDER

In October and November 2017 UTS Innovation and Creative Intelligence Unit convened gatherings to explore the possibilities of an Open Value Network (OVN) in the Ultimo precinct surrounding UTS. As hosts and facilitators of these sessions we identified some key learnings that might help participants and others to understand, form and sustain open value networks.

A. ENERGY TO COLLABORATE - THE THRESHOLD OF POSSIBILITY!

Organising as a collective starts with the desire to collaborate, by following the energy of ideas and sensing into what's possible or needed. To create the conditions for powerful collaboration the space must be open and safe

for people to bring their whole selves and contribute in the spirit of honouring diversity, equal participation and innovation. It is here where we tune into who is calling forth the work and ask who has the motivation, commitment and / or mandate to bring it into being.

B. CORE GROUP

At the centre of any “organisation” is a core of individuals held together by enthusiasm, values, commitment and an economic framework that supports the purpose of the organising. Attention given to forming and supporting this core group and establishing agreements for their operations forms the foundation for how the community or organisation is sustained as it evolves.

C. RELATIONAL FIELD

Time needs to be taken to tend to the relational field, creating connection as well as discovering and honouring what each member brings. It’s important to have a process for this, and our experience is that circle practice and other forms that support generative dialogue are a good fit. Effectively you’re creating the structure for being in relationship. This groundwork will build the capacity and capability within the collective for discerning and articulating the system that they’re working within, and making agreements about how they will work together.

Whereas in most collaborative endeavours the design focus is on the solution, product or outcome, in this scenario an equal amount of design effort is directed to defining what roles, relationships and relational practices are needed to support the work being done or to achieve the proposed outcome.

The relational field is where roles and functions, such as Steering Committee, Wisdom Council, Sponsors, Stewards, Aunties/Uncles and Community are born and nurtured. It is also the source of the culture from which strategic, structural or practical considerations emerge.

Generating and maintaining a strong relational field requires as much attention as any other area of organisation, it is a core part of the work. Sam Rye in his article “The Relational Field” observes that “ most strategies in the face of complex problems were fleeting, and that what was really left behind were the skills, capabilities, and human relationships from these various interventions.”

D. P.S. DON'T FORGET THE INNER WORK!

Of course, in truth, the inner work is happening all the time and is the real fuel for the original spark of collaborative energy. The reason for naming it, and at this stage, is to acknowledge the impact an intentional and overt connection between the inner conditions and the outer circumstances will have on relationships and results. In Art of Hosting practice it’s referred to as Hosting Self and from Theory U practice it is captured in the well known quote from Bill O’Brien “the success of an intervention depends on the interior condition of the intervenor”.

In traditional work contexts, the inner conditions are rarely considered as relevant to work outputs and we are most often given to maintain a demarcation, where we separate the complex, shadowy interior and playfulness from so-called productive endeavour.

Leaving aside any discussion on the actual processes and practices of inner work (which are many and varied according to individual needs and preferences), what must be said is that it is important to include one’s relationship to oneself in the cultivation of the relational field.

E. AGREEMENTS

Articulate both explicit and implicit agreements that create the structure and system of the collaboration. As a society we have a very well developed approach for explicit agreements and contracts, such as those that describe accountabilities, deliverables or outline the economic frame. We observe that this doesn't necessarily make them any easier to agree and maintain!

In addition, there are certain underlying agreements that we operate by when being and working together. Being conscious of these implicit agreements, creating a space for conversations that name them and making them explicit in whatever way works, serves to create and maintain an important part of the socio-cultural fabric and quality of the collective.

We ourselves are on the edge of our exploration in collectives in this territory, with a lot of scope for discovery. What we can say is that implicit agreements will drive the action of the collective anyway. You don't need to wait for this to be true for your collective, and it's not contingent on the nature of your particular purpose or product. What we can suggest is that you create a way to regularly come together and attend to shared agreements, making them explicit if needed. Trusting in the ritual of this process, and informing it by first tuning into your own responses as an indicator of what needs to be attended to, will create the container for a high trust group to form. Which is in turn a key ingredient of an open value network.

F. THE "PRODUCE" OF THE NETWORK ITSELF

Whether it is a tangible or intangible output, the produce of the collective is what holds the energy of interest, commitment and motivation to collaborate and co-create. This is the zone of "productivity" where experimentation, prototyping, design, creativity and play all have a place as part of the work.

The interests, experience and expertise of the individuals and of the collective will bring a myriad of ways for these to occur, and since this is often the springboard for collaborative effort in most current settings, there is no need to elaborate further here.

G. THE ECOSYSTEM OF THE COLLECTIVE

Attending to all elements of the system creates and holds structure for the collective to form and sustain. A living systems metaphor is useful to apply, so that all the elements required for a healthy ecology can be considered. In a living system all elements play their role and are needed to sustain and perpetuate the system, generating effects and producing byproducts that feed back into the system.



Photo by James Wainscoat on Unsplash.

WORKING WITH A LIVING SYSTEMS METAPHOR CREATES THE CONDITIONS FOR THE COLLECTIVE TO:

- › see itself, tuning into and cultivating the conditions that are needed to allow collective action and co-creation
- › sense and attend to nodes of power and influence and the quality of connections
- › understand and be in relationship at the boundaries and intersections
- › work intentionally with cycles, flows and feedback loops
- › be conscious of both the tangible and intangible effects and by-products of the system

In the workshops exploring the OVN in the Ultimo precinct we worked most overtly with the concept of “edge effect” from permaculture design principles, and David Whyte’s concept of the “conversational nature of reality”. Both of these concepts opened the space for us to recognise these **COMMON INTERSECTIONS IN THE SYSTEM OF OPEN VALUE NETWORKS:**

- › traditional business intersecting with new business models and structures
- › principles and practices of company structures clashing with those of open networks
- › the interplay between passion and livelihood
- › value creation in creative endeavours compared to knowledge-based endeavours
- › balance points between control and chaos
- › fluidity in roles around knowing when to lead and when to follow

WE ALSO LEARNED THAT IT IS IMPORTANT TO:

- › be intentional about creating the conditions for cultivating what can happen at the edges and intersections
- › be experimental in the way this happens so it’s safe for things to work or not work
- › acknowledge that some things will grow and some won’t and have a common language to name what’s happening in the system
- › let go of things that are no longer serving the work / collective
- › have confidence that the failures become the “compost” for what grows next

Naming and mapping the system is continually revisited in the work and play of the network and what it produces. It is worth mentioning, however, that a few **KEY ELEMENTS OF THE SYSTEM** emerged that, through the interactions that naturally come about when people organise, will always need to be acknowledged and named, and will likely form the content of agreements, including:

- › PURPOSE AND BELONGING
- › POWER AND INFLUENCE
- › ECONOMY AND RESOURCES
- › GOVERNANCE AND DECISION-MAKING



THE ROLE OF OPEN VALUE NETWORKS IN CATALYZING TRANSDISCIPLINARITY

by KATIE ROSS, ELE JANSEN, JAQUIE MCMANUS,
SUSANNE PRATT, MONIQUE POTTS

After our retreat in Cowra, Katie drafted an abstract and submitted it to The Society for Social Studies of Science Annual Conference. Our proposal was accepted, so collectively we designed an exercise, and Susie and Jacqui ran the exercise at the conference in August 2018.

This effort was a collaboration of people at the Institute for Sustainable Futures, The Faculty of Transdisciplinary Innovation and the Center for Innovation, Entrepreneurship and Creative Intelligence, all at the University of Technology Sydney.

THIS WAS THE ABSTRACT THAT KATIE SUBMITTED:

Transdisciplinarity is a growing non-discipline that seeks to fundamentally re-vision the walls of the academy, but at times when facilitating this growth or change, the walls of the academy (procedures, norms, rules, paradigms) feel immovable and immutable. This paper presents the case study of an informal, experimental community that has grown within the walls of the academy but has spread to include members of the community. The underlying dynamic of the group, an Open Value Network, is to explore how the 'Feminine', Intuition, and other potential anathemas to the academy, but more traditionally accepted in the arts and humanities, can be embodied in the academic, transdisciplinary praxis. Open Value Networks, a relatively new concept with traditional roots in the Commons, can loosely be described as a group of voluntary participants who seek to develop new processes and norms for shared value creation and social change. OVN's are largely non-monetary and emerged in their latest form within open source, P2P and creative commons communities online and offline. We explore how the intentionally emergent process of an Open Value Network has, and has not, functioned as 'critical infrastructure' for transdisciplinary praxis, for example as legitimizing new ways of being, becoming, and belonging in a transdisciplinary academic space.



AND THIS IS AN EXERCISE YOU CAN RUN:

Perhaps you are inspired by the writings, reflections and provocations in this field book, and would like to create an Open Value Network. Fantastic! Now, how to get started?

Many of the chapters can be used as a prompt for discussions, and we'd encourage you to adapt and play with the ideas that speak to you. Yet, we also have one more activity that can be used at the beginning of an Open Value Network. This experiential group exercise, introduced below, explores the difference between more hierarchical ways of organising, versus more purposive ways of organising, as in Open Value Networks. Hopefully through this activity, a group could experience and reflect upon the radically different organising concept of Open Value Networks, and decide on the values that will cohere their group. Alternatively, this activity could also be used and adapted by facilitators who want to introduce people to some of the principles driving Open Value Networks.

OPEN VALUE NETWORKS ARE TYPICALLY OPERATED BASED ON SOME GENERAL PRINCIPLES, INCLUDING:

- TRANSPARENCY: everything is available to everyone (Open)
- EMERGENCE: a self-organised collective allowing for emergence (Network)
- Based on SHARED VALUES, NOT RULES
- For MUTUAL BENEFIT

Embodiment and enaction of these principles means developing and organising groups of people in a completely different paradigm – a paradigm not based on control to achieve an end defined by a few, but rather a paradigm based on shared values to achieve benefits for all. We must

stress, when using the word “value” here, we do not mean financial value. We mean the more philosophical interpretation of value, or axiology. In other words, what is good, or meaningful. In some ways, the values are both the means and the ends of the Open Value Network.

The collectively shared and guiding value for our network was intuition. We were both individually and collectively interested in exploring what intuition was, where it is valued or not, and how to foster this as a way of knowing and being in the world, and what it would mean to organise a group via intuition.

What could organising based on values look and feel like? To explore this question, please use and adapt the following activity:

PART 1 In your nascent Open Value Network, you could begin by exploring the rules associated with the typical type of structure you are trying to recreate, be it a group within a university, a business, a non-profit, a social learning group. Consider using a large piece of paper for everyone to collectively draw out symbols or images of their ideas, or post-it notes to jot down responses to the following types of questions: What are the rules you commonly associate with these types of structures? Where do these rules come from and what is their purpose? How are they enforced? Where does each person sit in relation to these rules? Encourage everyone to draw out themselves as a stick figure on the piece of paper, based on where they perceive themselves in relation to these rules. Depending on time, this could be a quick and quiet brainstorm, or a process of informal discussions and collective drawing.

PART 2 Next, imagine your group organised in a completely different way. Imagine that the rules were gone. What values would organise or cohere the group? How could these values be reflected in the group organisation and activities? Ask everyone to draw images that represent these values, on the same piece of large paper.

PART 3 When the pens start to slow down, reflect on the two activities: where and how do the rules and values connect? Where do they collide or not fit together? Where are the similarities and tensions? Why is that, and what does that mean? Feel free to keep drawing as a means to capture and build upon these insights.

Here is a step-by-step guide to the exercise. It's called:

EXPLORING PURPOSE

This exercise was first presented at The Society for Social Studies of Science Annual Conference, Sydney International Convention Centre, August 29—September 1, 2018. This entry to the field guide is a modified version of that exercise.

PURPOSE

This exercise outlines one approach to involving participants in exploring the difference between organising around norms and rules, in contrast to organising around shared, co-created values. It can be used, and adapted, by facilitators who want to introduce people to some of the principles driving Open Value Networks.

EXERCISE LENGTH 15–30 minutes.

NUMBER OF PARTICIPANTS

Any number of people can be involved



Photo by Monique Potts.

CONTEXT

Transdisciplinarity is a growing non-discipline that seeks to fundamentally re-vision the walls of the academy, but at times when facilitating this growth or change, the walls of the academy (procedures, norms, rules, paradigms) feel immovable and immutable. Open Value Networks offer a means of exploring and embracing different organisational structures within the academy. Open Value Networks, is a relatively new concept with traditional roots in the Commons, and can loosely be described as a group of voluntary participants who seek to develop new processes and norms for shared value creation and social change. OVN's are largely non-monetary and emerged in their latest form within open source, P2P and creative commons communities online and offline.

This exercise emerged out of an informal, experimental community that has grown within the walls of the academy but has spread to include members of the community – We Are In.Tuition. The underlying dynamic of the group, an Open Value Network, is to explore how the 'Feminine', Intuition, and other potential anathemas to the academy, but more traditionally accepted in the arts and humanities, can be embodied in the academic, transdisciplinary praxis. The first time this exercise was run, at The Society for Social Studies of Science Annual Conference, Sydney (2018), it was used to explore how the intentionally emergent process of an Open Value Network has, and has not, functioned as 'critical infrastructure' for transdisciplinary praxis, for example as legitimizing new ways of being, becoming, and belonging in a transdisciplinary academic space.

MATERIALS NEEDED

- *Large roll of paper (roll out over floor or tables)*
- *Coloured markers*
- *Sticky notes / post-its*
- *Blank postcards / A5 cards*
- *Written activity instructions (e.g. slides or whiteboard)*

O V E R V I E W :

20 min version with rough timings suggested

Setup the room with post-its and pens / markers, and large sheets of paper rolled out. Ensure all activities for participants to do are written up, for example on slides.

- 1 INTRODUCTION:** Provide a brief overview of OVNs and your relationship to them (for example, see context section above)
- 2 ACTIVITY PART 1 – WHAT ARE THE RULES YOU ASSOCIATE WITH UNIVERSITIES?:** Ensure people have post-its and pens, put up this question for people to see and invite people to jot down some responses (allow approximately 1 min for this). You may need to provide some examples, for example, one rule I encounter is metrics and associated workload allocation.
- 3 OVN PRINCIPLES: WE ARE...:** If you are involved in an OVN, what are some of the principles behind your OVN, and OVNs more generally that you wish to share with participants? See [HTTP://VALUENETWORK.REFERATA.COM/WIKI/MAIN_PAGE](http://VALUENETWORK.REFERATA.COM/WIKI/MAIN_PAGE)

A Principles such as, A) Transparent, everything is available to everyone (open), B) emergent, self-organization collective (network) C) based on (shared) values, not rules and D) for mutual benefit (value is created for the members).

B For example, for We Are In.Tuition, our emerging OVN is operating on some general principles loosely associated with OVNs. The core value attracting us to network revolves around intuition and the lack of recognition for it in the business world – this naturally would be articulated differently for each member; that's the beauty of the network. We believe in something 'similar' for different reasons and have arrived at it in different times and spaces

- 4 EXAMPLES OF OTHER OVNS:** Provide examples of OVNs that are relevant to you and your audience, for example [SENSORICA](http://WWW.SENSORICA.CO/HOME/ABOUT-US) [HTTP://WWW.SENSORICA.CO/HOME/ABOUT-US](http://WWW.SENSORICA.CO/HOME/ABOUT-US)
- 5 ACTIVITY PART 2 - Drawing out rules and values:** Ensure the large sheet(s) of paper are rolled out (may need to be done on floor, depending on room set up) and share following instructions with participants (allow approx. 2 min per point). Note, emphasise non-financial value. You may need to share an example to kick things off.
 - A** Draw yourself on the paper in front of you, stick-figures are fine
 - B** Draw some images that represent how you are organized / structured in your university around the picture of you (e.g. the rules we shared at the beginning – activity part 1)

Finally, if you could create your own group or structure in a university what values would organise or cohere the group – draw something that represents those values

Discuss your drawing with someone beside you. Where and how do the rules and values connect. Where do they collide or not fit together? Where are the similarities or tensions?

6 WHY AN OVN?: For example, an OVN is a way of addressing what members of our OVN believe is needed to undertake transdisciplinary work, including:

A different way of working: want to create and hold a space for dialogue, experimentation and shared experiences

B connections outside university: inclusive networks (value all knowledges and be open to anyone concerned or interested)

C broadening the idea of value: more entrepreneurial than a community of practice

In discussion, emphasise that not everything can be an OVN – we need to find the cracks / where they are needed and will thrive.

7 HOW DOES AN OVN WORK?: An OVN might seem minor, on the ‘edge’ – that’s purposeful, and can become impactful – over time. We like the metaphor of running water (the OVN) over rocks (the uni/establishment) to explain how it can work; it may seem insignificant, irrelevant, having no impact but over time the rock is worn down – the impact is incremental, organic. We showed an image of water carving a path through rocks to emphasise this point. You may also wish to emphasise that it is a simple idea, but difficult to enact in practice. It’s not for everyone, nor is it intended to replace the University. You could include discussion of some of the paradoxes and potential issues that may arise, such as notion of freeloaders in OVNs.

8 ACTIVITY PART 3 – PARTING THOUGHTS: To help embed some of the points raised in the exercise you may wish to encourage people to create a “takeaway.” We used a postcard format to do this, you could even post these back to participants 2 weeks later if you have funding and their addresses. We asked people to: *“Please write a thought – something meaningful to you about this session – on a postcard and take it away with you... a little take away to remind you of the questions, ideas, feelings raised in this short session.”* Or you could invite people to simply jot down some points on piece of paper and put it in your pocket / purse / notebook.

8 HOW WE HAVE CONVERSATIONS

by PEREGRIN CHIARA



How we have conversations matters. How we come into relation to each other when we meet, how we make space for each other to share our thoughts during our time together and how we leave each other's company when we are done leave lasting impressions on our commitments and actions that follow. It's something of a jigsaw puzzle in which the conditions, if not consciously created, may or may not result in desirable outcomes. Success is often measured in actions and outcomes yet the underlying relationship to self and others is the actual bedrock upon which all of that is built.

A few years ago I became interested in practices that foster more conscious and reflective approaches to listening and conversation. Ironically it was a response to not feeling heard in certain organisational contexts and also through my experience of **PERSON CENTRED APPROACHES** that were underpinning the policy framework for disability service delivery in New South Wales. Through learning about and applying practices from the **ART OF HOSTING**, Circle Way, Theory U, Dadirri, Nancy Kline's Thinking Environment® and ideas about creativity from John Cleese I have found that there are certain shared characteristics that support a sense of deepening relationship to self and others. These characteristics allow for a different kind of conversation to emerge.

I was first introduced to the idea that the quality of attention could create the conditions for a person to do their best thinking by Nancy Kline, in her book **"TIME TO THINK: LISTENING TO IGNITE THE HUMAN MIND"**. In it, she describes ten qualities of a thinking environment that if carefully attended to can catalyse the thinker to scintillating heights, save time and even save lives in certain contexts. "It's that important", she says.

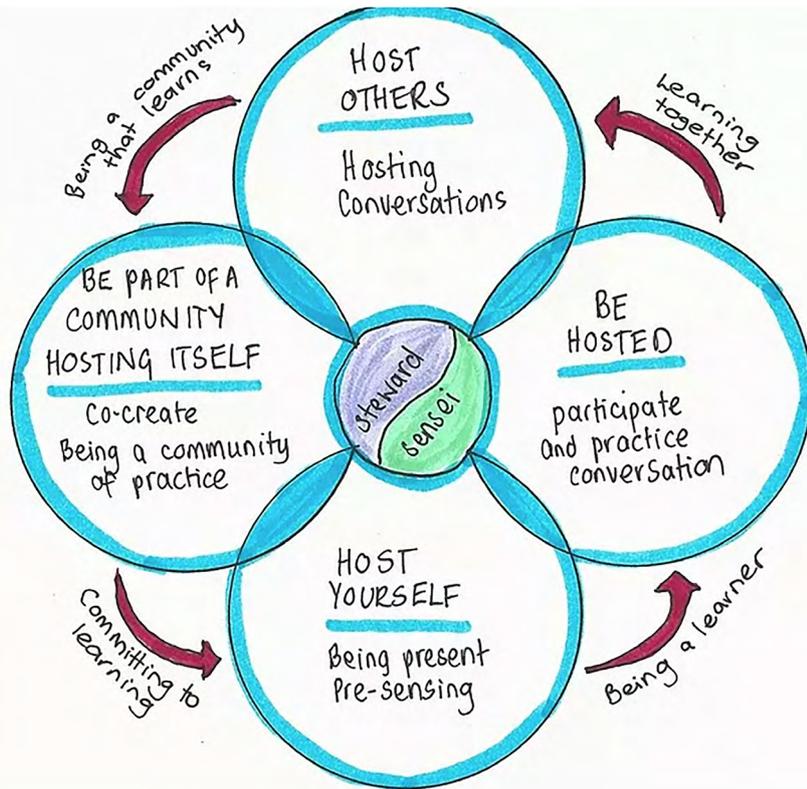
THE TEN QUALITIES OF THE THINKING ENVIRONMENT® ARE

**ATTENTION, EQUALITY,
EASE, INCISIVE
QUESTIONS,
INFORMATION,
DIVERSITY,
ENCOURAGEMENT,
FEELINGS,
APPRECIATION AND
PLACE.**

These are familiar concepts and most of us will have experiences of them to varying degrees. For example, when we meet in groups with a skillful facilitator, or a well functioning team with a shared purpose who have somewhat unconsciously stumbled upon these qualities through their deep respect and admiration for each other. Yet, how often do we make it a priority that these qualities are attended to in our meetings and conversations? Especially if a purpose of our meeting is to have difficult conversations or to find agreement on complex or seemingly intractable problems.

CIRCLE PRACTICE

The **CIRCLE WAY** and **FOUR FOLD PRACTICE** interweave as practices in conversation to guide us toward the conscious creation of a collective culture. Circle practice is rooted in ancient traditions found across many cultures. Gathering around a campfire is a great metaphor for this way of being in relationship to others and to the whole circle. There is a central flame or shared focus and circle **MEMBERS SPEAK TO THAT CENTRE RATHER THAN TO ANY PERSONAL AGENDA**. It is a birthplace for myth and story where each person is afforded space to speak their own truth uninterrupted, often with the use of a **TALKING PIECE**. The Four Fold practice is a holistic framework emerging from the foundation of circle practice, aiding understanding of leadership across the full



Four fold practice—Photo: courtesy of [CAMPFIRE COOP](#)

spectrum of relationships between self and others. The concept of facilitation is extended beyond just guiding the dynamics of group interactions to include a process of continual learning about one's relationship to self, between self and others and the conditions that support collective creativity. It holds space for masterful leadership yet also for those apprenticing to step into leadership. It also holds space for people to step back if they need to attend to their own wellbeing. This hosting of self underpins a foundation of radical self-honesty and responsibility for one's own behaviour in a group. If you need to step back for whatever reason, that is ok. IT SHIFTS THE FOCUS AWAY FROM THE INDIVIDUAL OMNIPOTENT LEADER TO OPEN A SPACE FOR THE EMERGENCE OF SHARED LEADERSHIP AND COLLECTIVE WISDOM.

GENERATIVE LISTENING

Otto Scharmer names **FOUR LEVELS OF LISTENING** that describe how we can operate when in conversation. The first three, he says, are not really new. **DOWNLOADING**, is to operate from a mindset of repeating patterns

of listening without reflecting on them. This I would describe as where we do what we've always done to get what we've always got, not ever really opening to another's points of view, repeating our habitual patterns.

The second level, **DEBATING**, is where the mind opens to consider a different perspective. Differences are noticed yet it is still my view opposed to yours.

The third level, **EMPATHIC LISTENING**, is where

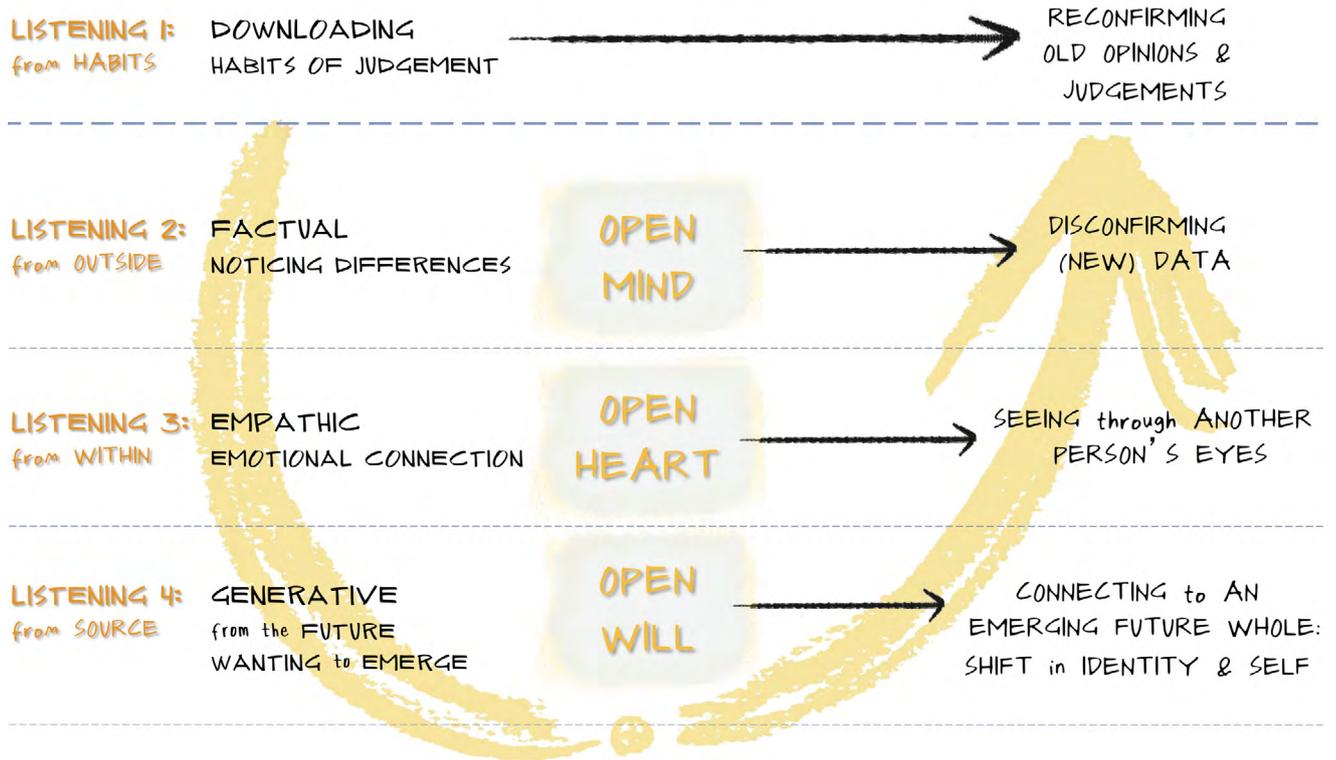
we really start to step outside ourselves to sense into what the other person is thinking and feeling; taking time to really hear and empathise with them. **GENERATIVE** listening steps beyond the boundary of the current self to listen to a future that is wanting to emerge. This is Scharmer's contribution to our understanding of listening and the most challenging to comprehend as it speaks of a future that can be sensed but has not yet arrived yet. Here is a place to ask the question "who is my self and what is my work?" to deepen the sense of one's highest possible future. As an example Scharmer describes that this is what great educators are able to do: activate the will of their students to step into their highest future selves. At this boundary "letting go" is necessary in order to "let come" one's highest future possibility and this transformative process Scharmer calls **PRESENCING**. Embodied and mindful practices such as the **SOCIAL PRESENCING THEATER OF ARAWANA HAYASHI** support the personal and collective work at these edges of the emerging future.

DEEP LISTENING

A couple of years ago during a yoga class my teacher mentioned the words “deep listening”. In that receptive state that yoga often supports these words stuck with me and I googled them when I got home. Although unrelated to the way my yoga teacher had presented the idea of deep listening I came across the Australian

Aboriginal practice of Dadirri. Dadirri honours a deeper interconnection of self to nature shaped by thousands of years of relationship, reverence and what I can only imagine as a profound wisdom and knowledge of the passage of time. It is inner, deep listening and quiet, still awareness.

LEVELS of LISTENING



Deep Listening according to Theory U – Graphic: Presencing Institute, Otto Scharmer, WWW.PRESENCING.COM/PERMISSIONS.

MIRIAM ROSE UNGUNMERR-BAUMANN says:

“My people are not threatened by silence. They are completely at home in it. They have lived for thousands of years with Nature's quietness... Our Aboriginal culture has taught us to be still and to wait. We do not try to hurry things up. We let them follow their natural course – like the seasons. We watch the moon in each of its phases. We wait for the rain to fill our rivers and water the thirsty earth... When twilight comes, we prepare for the night. At dawn we rise with the sun... the key to Dadirri is in simply being, rather than in outcomes and activity.”

There is something in Miriam Rose's words that conjure feelings of both reverence for a deep connection to land and nature and simultaneously a sense of shame for the indifference to the wisdom and gifts of indigenous Australians. There is also a realisation that there are voices who are not part of the conversation that need to be.

STILLNESS

Although we have come to value the health benefits of stillness through meditation and yogic practices in our personal lives, when we convene as groups we often view it with fear and distrust. There's a kind of Darwinian

competitiveness that too often emerges, as if having one's own ideas heard were all that mattered for survival. Just being in relationship to each other, in stillness, asking good questions without finding answers at the best of time creates an atmosphere of vulnerability and, at the worst, can make people angry, frustrated and impatient for action. Yet it is from this vulnerability of bearing witness to the deeper rhythms of thoughts and feelings that ideas can crystallise in the mind of a speaker. Through mindful and uninterrupted attention to each other's words it becomes possible for personal truth and wisdom to emerge and for each of us to step into a greater sense of self. It also allows us to show up as we are at that moment. Whether inspired, energised, awkward, despairing or any of the infinite shades of being, all can be held in this space of witnessing and listening. There might appear to be a lack of movement on the surface but stillness does not mean that the ground beneath is not shifting and changing?

CREATIVITY

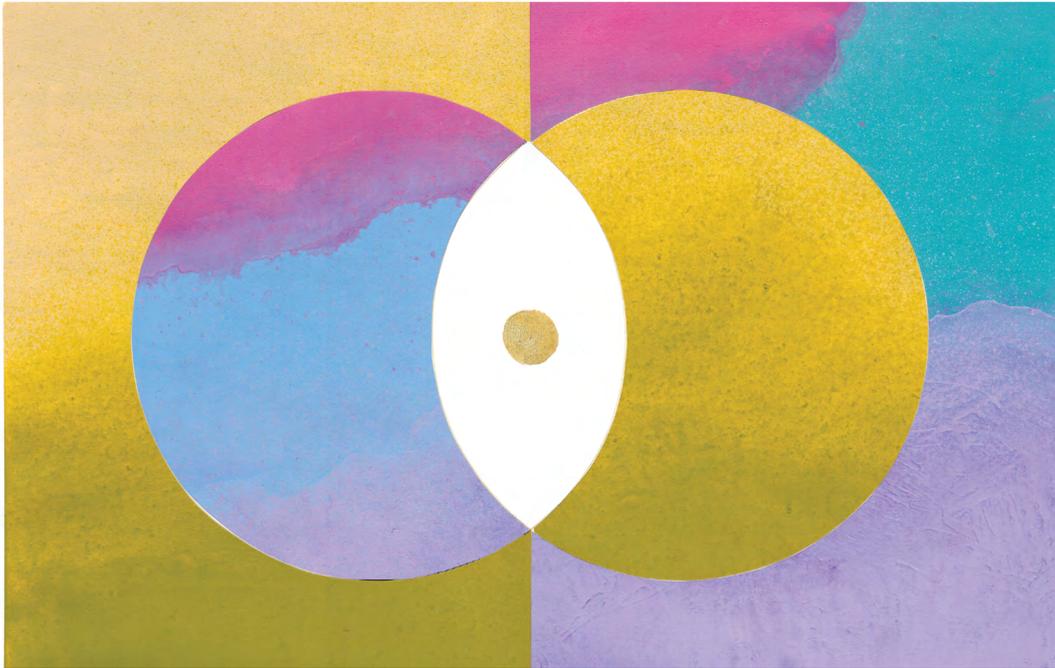
In our impatience for action, for a next step, how often are we sure it is the one we want to take? John Cleese [HAS SPOKEN ABOUT THIS IN RELATION TO CREATIVITY](#). In his case it was about writing better comedic scripts and what he noticed was that by taking a bit longer to ponder a question he would inevitably arrive at a better solution than his creative partners who were more likely to take the first solution that presented itself. He talked about the importance of creating a boundary of space and time and to gently press your mind up against a question in a playful way until an answer presented itself. Not the first answer necessarily, and it might not come immediately, but inevitably it would and you'd have to develop a patience for that and stay in a playful “open” mode. Confidence and humour are the other two qualities he said are necessary to create good conditions for being creative. He also acknowledged that the best work came from working in groups but that if one person made the others feel defensive it

was "goodbye creativity" and the others would lose the will to "play".

By paying conscious attention to the conditions we are arriving into when we meet as groups, either formally or informally, with reverent and respectful listening, we can begin to shape a space for each other's best thinking. With practice something magical can happen. It becomes possible to develop a collective sense for action, deeper connection, presence and a sense of spaciousness for ideas to emerge. Decisions and agreements can then be made based on a collective sense of what's needed and follow the wisdom and expertise within the group rather than bending to any one person's will.

It feels imperative we begin to model good listening in our collaborations within family, community and workplace. For far too long decisions have been coloured by unexamined patterns that privilege gender, race, power and influence at the expense of collective wisdom. By tuning into the deeper rhythms and stories that bind us all, we can broaden and deepen the focus to make space for all voices to be heard. By paying conscious attention to the quality of our conversations through practices such as those described above could this help us shape the future in a more balanced and harmonious way? Not only is it more fulfilling to listen deeply to the stories of others, and have your own story heard in that way too, those interconnections formed within a safe and respectful space create intangible shifts to allow for a different kind of story to emerge. Decisions can then be informed by a vast well of human intelligence and nurture a collective will and commitment to act wisely together.





Artwork by Anna Roszko (Instagram: @anna_rozko)



CYCLE LIFE

by KATE ALEXANDRA

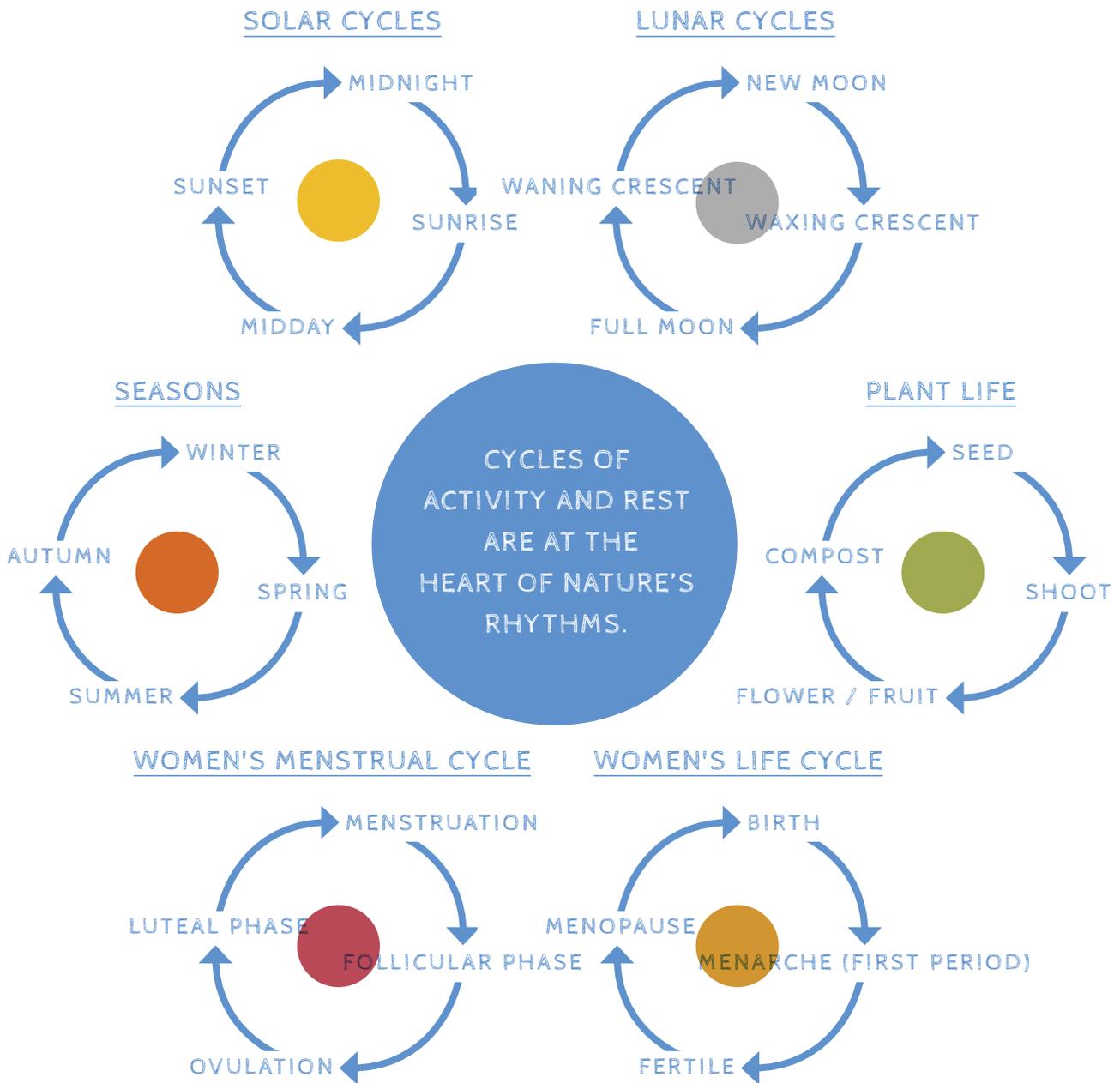
TAKING A LEAF OUT OF NATURE'S BOOK TO
EXPLORE THE YIN AND THE YANG OF HOW WE LIVE AND WORK.

Nature's rhythms are designed to work in relationship with the functions and behaviours of plants and animals, which includes balancing peak activity with deep rest. And I believe us humans, collectively, have lost our way – we are desperately lacking the latter and our health, as well as the health of the planet is suffering.

Our world is in the midst of an exhaustion epidemic, so much so that a new condition – TATT, which stands for Tired All The Time, is now widely used among physicians to put a name to the extremely common symptoms of what appears to be, the little sister of chronic fatigue.

One in four people experience mental health issues (many stress induced) and a scientific study done in 2016 has warned we are approaching a global sleep crisis with one in six people chronically sleep deprived. Bottom line – we have forgotten how to rest, relax and get the downtime our human organism so desperately needs in order to fuel our growth and productivity aspirations.

Looking at the 'Cycle Life' chart on the next page, we can see how nature's rhythms also relate to a women's menstrual cycle, and life phases. With respect to the patriarchal power structures dominating the world today, it's worth noting that the Yang aspects of the cycle – youth, growth, outwardly focused generative energy and productivity are widely celebrated and revered in our culture, while the Yin aspects of the cycle- aging, slowing



down, inwardly focused reflective energy and rest are far less favourable, often to the point of being suppressed / oppressed, ignored and silenced.

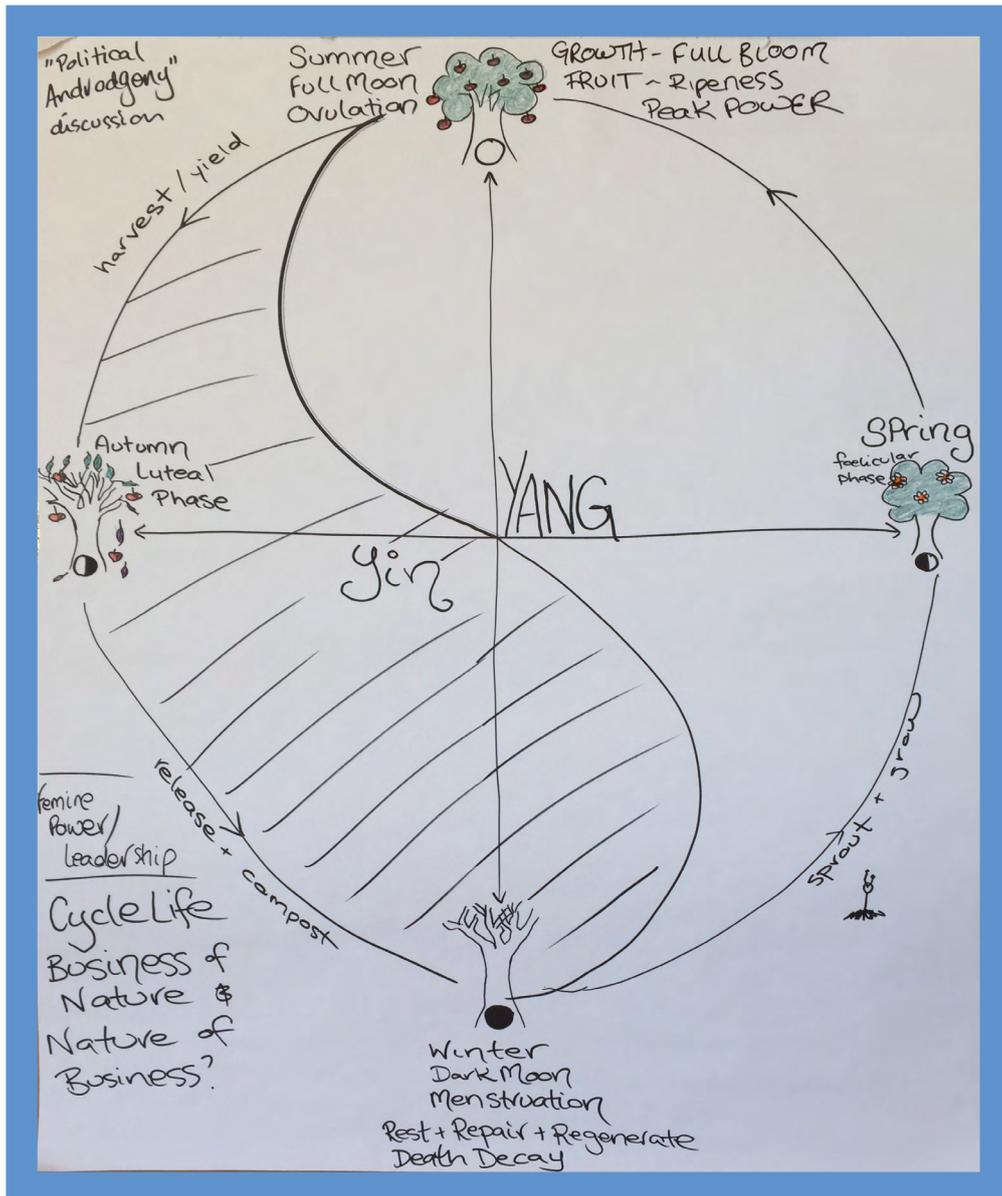
So for me, 'Cycle Life' is a feminist issue, as much as being issue about personal sustainability and respecting the natural rhythms of activity and rest.

In our culture, the Yin way has come to be seen as weak, inefficient and an obstacle to productivity. In response to this Yin 'problem', there are many commercial 'solutions' offered up...

TIRED AT 3PM? Have a coffee or a sugar hit to power on through exhaustion;

GOT WRINKLES? No worries, get Botox to disguise the normal and healthy signs of aging;

CROPS TOO SLOW FOR THE COMMERCIAL AGRICULTURE PROFIT MACHINE? Why not force a year round harvest and ignore the land's need to lie fallow and replenish nutrients.



Credit: Kate Alexandra

MENOPAUSE AFFECTING YOUR PRODUCTIVITY? Get HRT to trick the body in to thinking she's still fertile (i.e. high summer) so you can get back to business as usual.

MENSTRUATING? Pop some pills and get on with it Sister, climb that mountain, ride that horse, finish that report. Bam!

Interestingly, as we move towards more automation in the workplace, we may find that

Yin qualities (intuition, listening, flexibility, nurturing, reflection) are more difficult to automate because of their inefficiencies, or perhaps just more required from the human workers to hold the balance amidst the tech, in future workplaces.

How does it feel to read that?

Where are you at with the yin and yang in your life?

PRACTICAL IDEAS FOR TENDING TO THE “YIN WAY”.

SLEEP! Eastern and Western medicine agree that going to bed before 10pm provides the best quality sleep. After 10pm a second wind often comes, and you'll likely find it harder to fall asleep. If you experience difficulty falling to sleep, insomnia or generally wake up exhausted, you might like to see your trusted healthcare provider for tests and / or recommendations to help you get better quality sleep. There are also, many natural sleep aids including screen free bedrooms, meditation/guided relaxation, herbs, vitamin and mineral supplements.

DO AN ENERGY AUDIT – Notice when you have lots of energy and when your energy starts to wane / crash. There are a variety of ‘tools’ you can use, including sleep, nutrition and meditation / yoga to support you in stabilizing energy.

You may like to do the energy audit over the course of a week or even a month (which, if you are a woman with a menstrual cycle can be very helpful to notice how your cycle phase affects your energy levels)

CONSIDER AN ANNUAL SABBATICAL – Plan your sabbatical during the winter or any other time of year, perhaps after a big project, where spaciousness and a reflective mood is present / enabled. Take time out from being ‘generative’ (this includes work, family and social activity) to rest, reflect and even... get bored. That might sound really um, ‘boring’, but out of boredom often springs the most wonderful creative insights.

We are so used to being stimulated all the time, we pack out our days with back-to-back action and we have forgotten the incredible power of being still. You might like to sleep lots, meditate, walk in nature (without your phone), take some screen free time,

get creative and make art etc. Use whatever practices and tools resonate with you to bring about a reflective, nourishing & nurturing state of being.

TAKE SELF-CARE SERIOUSLY-IT WORKS! – Take your power back and live your own rhythm, rather than the one forced on you by your workplace / society. Get clear on how you are feeling and what you need. Call in support to help you in areas you cannot tend to yourself, and get down with authentic, wholehearted self-care. Self-care looks different for different people, and at the heart it's about tuning in to you and knowing what you can do to send the love and care inwards.

In response to widespread stress and exhaustion, there are many coaches these days who specialise in supporting people to create time and space for self-care, myself included. You may like to check out my self-care journal, designed to support you in creating your own unique self-care practice → WWW.KATEALEXANDRA.COM.AU

GOT A MENSTRUAL CYCLE? TRACK IT. – Note your level of energy and mood on each day of your cycle. Do your best to plan for activity and rest according to the phases of your cycle. If you must work on Day 1–3 of your bleed, try to schedule more inwardly focused, quiet and reflective tasks rather than generative, outward focused tasks like presentations and pitches, say. If you can't alter your schedule even simply wearing more relaxed & comfy clothing, taking a small heat pack around with you or taking yourself to lunch/have someone else cook for you, will allow you to drop in to receiving nurturing during this time.

There are many books and resources available these days to support you in deepening your menstrual cycle awareness and tracking. In acknowledgment of the extraordinary women I've had the pleasure of learning from, my favourites are:

Red School / Alexandra Pope & Sjanie Hugo Wurlitzer (UK)

WWW.REDSCHOOL.NET

The School of Shamanic Womancraft / Jane Hardwicke Collings (Australia/Canada) WWW.MOONSONG.COM.AU

CULTIVATE YOUR INNER YIN QUALITIES: – Yin is a great listener, nurturing and highly intuitive (you may like to list more qualities which, you feel are 'yin', but for now we'll look at these three)

LISTENING Next time you are in conversation or a meeting, practice listening, really listening to the person speaking. Rather than following your own thoughts and planning your response, put all your focus on the speaker. Listen for their words as well as the emotion they are feeling, their body language and facial expression. Take it all in and don't interrupt! If there is a pause, wait and let them fill it. Offer eye contact and only brief verbal encouragement to show you are in fact listening and not just vaguing out, such as "uhuh", "mmm", "wow", "I hear you".

NURTURING Start by sending the nurturing inwards. What makes you feel really nurtured and nourished? List 10 things you can do for yourself to show yourself love and care. Circle 3 of them and make a date to do them! Once you've done that, make a list of 10 things you can do to nurture other people, list the activity and the name if you know who it's for. Circle 3 and make a time to do it! Notice what was easier / more appealing... nurturing yourself or nurturing others?

INTUITION Intuition is not woo-woo, it's a scientifically backed skill. It arises automatically as a hunch or gut feeling and is not dependent on reason or logic. It's a deliberate skill you can use and develop by simply directing your attention towards it and practicing.

Interestingly the philosopher and spiritual teacher Osho makes a distinction between instinct and intuition. He says instinct is the body / the animal self, often responding to a survival need / threat; intellect is the mind, and intuition is wisdom, the higher self.

5

PRACTICES FOR STRENGTHENING INTUITION.

1. Slow your brainwaves down. You can do this by practicing yoga nidra guided meditation; listening to binaural beats or shamanic drumming while laying down or doing a simple repetitive craft. Then ask a question you'd like your intuition to weigh in on, and listen for a response (this may come as an image, sounds, smells, words, felt sense / knowing or nothing at all... keep listening).

2. Test your knowing When the phone rings, take a moment to feel in to who it might be. Before a sports match, feel in to who's going to win. When packing for a vacation, feel in to what the weather will be like and what clothes you'll need.

3. Practice using your intuition to support decision-making You might be used to making decisions based on data alone, next time try to check-in with your / your team's intuition as well. Paying attention to those gut feelings as they arise spontaneously and where possible create space in meetings / the workplace for people to use and trust their intuition. Observe when you have a gut feeling, knowing or 'vibe' when you meet someone, hear something or walk in to a new room / space. What does your feeling self have to say about this?

4. Create more stillness in your day. Schedule non-generative time in to your day; use these breaks (without screens / headphones) to eat, daydream, lie down or go for a walk. Check-in with yourself, ask “How do I feel?”, “What do I need?” Listen for your body’s responses and act accordingly.



Area of Cowra Retreat – Photo by Monique Potts.

5. Get out of your head and in to your body. One of the biggest obstacles to crystal clear intuition is our overactive mind. By spending more time fully immersed in the sensation of the body will create some space away from “thinking” and more room for intuition to come through. Movement wise, you might like a hard, fast workout; tai chi; rock climbing; yoga; dance or meditation. Find something that requires you to be fully present and focused on your body with little room for the mind to interject in the experience with its’ commentary.

Now, Practice, Practice, Practice.

GRATITUDE AND CREDIT to those who have passed on the wisdom of the cycles in their work, most notably the wise and wonderful teachers Jane Hardwicke Collings, Alexandra Pope, Sjanie Hugo Wurlitzer and Uma Dinsmore Tulli. If this work excites you, go look them up ~ read their books, watch their videos and train with them if you can.

Kate has later posted about intuition going wrong. Read her blogpost here:
[HTTP://WWW.KATEALEXANDRA.COM.AU/BLOG/WHAT-HAPPENS-WHEN-INTUITION-IS-WRONG](http://www.katealexandra.com.au/blog/what-happens-when-intuition-is-wrong)

we are in.tuition

10 NONVIOLENT COMMUNICATION: A PATHWAY TO CONNECTION

by JAX WECHSLER



Photo by [TIM MARSHALL](#) on [UNSPASH](#).

"What I want in my life
is compassion, a flow
between myself and others
based on a mutual giving
from the heart"

Dr Marshall Rosenberg,
Founder of Nonviolent Communication

Nonviolent Communication (NVC) was developed by Marshall Rosenberg. It is grounded in Ghandi's principles of non-violence and provides a valuable approach to support communication and human connection. The purpose of NVC is to Contribute to the Enrichment of Life (for you, for me, for our relationship, for our organisation, for all). It has broad applicability within all human relationships, including business, family, friendships and community interactions.

The foundational ideas behind NVC is that all humans have needs. Human needs are universal. Whether it be for shelter, care, rest, autonomy, security, intimacy, connection or love. Needs are not connected to people or actions, they are not 'strategies' for life. Our feelings are related to our needs. When our need for care is not being met, we may feel sad. When our need for connection is being met, we may feel joy. When our need for rest is not being met we may feel irritable.

Our feelings and needs guide our behaviour. Our behaviour results from the strategies we choose to take to meet our needs. No matter what we do, we are always acting to fulfil a need. When I eat that second piece of chocolate cake, I may be prioritising my need for pleasure over my need for health. Any time someone interacts with us, they are

also fulfilling their own needs. If they choose to support a crowdfunding campaign, they may be meeting their need for contribution. If they call us when we are ill, they may be meeting their need for care. Here are some more examples of feelings and needs.

Feelings: [HTTPS://WWW.CNVC.ORG/SITES/DEFAULT/FILES/FEELINGS_INVENTORY_0.PDF](https://www.cnvc.org/sites/default/files/feelings_inventory_0.pdf)

Needs: [HTTPS://WWW.CNVC.ORG/SITES/DEFAULT/FILES/NEEDS_INVENTORY_0.PDF](https://www.cnvc.org/sites/default/files/needs_inventory_0.pdf)

When we understand our needs, we can see that there are actually a lot of different strategies we can take to fulfilling our needs. We can take back our power and see that we have choice in how we choose to fulfil our precious needs, rather than dogmatically clinging to one strategy. NVC allows us to connect with our own feelings and needs, and the feelings and needs of others. We can create win-wins rather than arguing over singular strategies.

NVC uses the metaphor of a Jackal and Giraffe to describe two different ways of speaking and thinking. Jackal speak is speaking from judgement and blame. Jackal speak uses labels, guilt, reward / punishment, good / bad, right / wrong. Giraffe speak involves speaking from the heart and taking responsibility for our own feelings and needs.

(Giraffes have the biggest hearts out of any animals!). When we blame, judge, accuse others, according to NVC we are speaking violently. The recipient feels blamed, gets defensive and can not listen effectively. We lose connection and the ability to authentically communicate. In NVC, there is no judgement, no good / bad so Jackal thinking is OK! A Jackal is just a Giraffe with a language problem. Our Jackals provide a pathway to understand what our true needs and feelings are BUT it's a good idea not to use Jackal speak when speaking directly with our loved ones!

NVC suggests that you first connect with yourself so you understand your own feelings and needs before making requests of another. Requests are strategies to meet our needs. There are infinite strategies to meet our needs. Often we get trapped in life, thinking there is just one strategy to fulfil a need/s. Requests are not demands. People can say no to your requests, and according to NVC you need to be OK with that. We would only want the other to do what we ask joyfully, or we will pay for it later. NVC brings freedom, through the understanding that there is more than one strategy you can take to fulfil your needs. By understanding your own needs and those of the people in your life, you can better understand how to make each other's worlds more wonderful.

Empathy is also an important part of NVC. NVC asks that you have empathy for yourself and others, and listen to others with Giraffe ears, without judgement. When we listen with empathy, the other feels heard. Having empathy for others, helps us see that others are behaving in ways that meet their own needs and when you can understand your needs and their needs you are more able to come to agreements that meet both your needs. NVC offers a useful framework for connection and dialogue, OFNR.

OBSERVATIONS _____

– The thing we observed that may have triggered us minus evaluation and blame. Observations are specific. For example, 'I noticed that you left your trainers on the lounge room floor this morning and that you did this yesterday as well.' A violent way of saying this would be: 'You left your smelly trainers on the floor of the lounge room again. You always do this. Do you think I am your maid?'

_____ FEELINGS

– Feelings are physical sensations in your body and are present all the time. There are no good or bad feelings. They are messengers pointing to your need that is not being met.

NEEDS _____

– Needs are universal and not connected to actions or people. They are underlying stimulus for our feelings. By opening to needs we open to a number of possibilities to meet the need.

_____ REQUESTS

– A strategy to meet our needs. They are most effective when they are Specific, Right New, and Doable. A request is not a demand. The other person can say no. The great thing about requests (not demands) is that they can be negotiated so that they fulfil both your needs.

AN EXAMPLE OF A NON-VIOLENT REQUEST:

'When you left your trainers on the lounge room floor this morning, I felt disappointed and stressed as I have a real need for order and tidiness in the shared spaces in the house as it helps me to feel calm. Would

you be willing to take your trainers with you when you leave the lounge room or leave them by the front door when you come in? This would really help me to feel more relaxed at home.

(An important side note: NVC is about creating connection with others. If NVC is causing disconnection. Drop the NVC.)

NVC provides a really powerful way to communicate, and to connect with others and self. It has broad applicability for human interactions in a multitude of contexts. Google NVC, there are a lot of online resources available. When communicating with someone about something that has caused uncomfortable feelings for you, try

NVC. Next time you are feeling triggered, check out an NVC [FEELINGS](#) and [NEEDS](#) list and ask yourself:

'What feelings are alive in me, and what precious need is not being met?

What strategies / requests may support me to get my needs met?'



Photo by [TIM MARSHALL](#) on [UNSPASH](#).

11 SPIRIT VOW

VANESSA ALEXANDER

TO THE WOMEN WE SAY,
YOU MUST MOVE AND ACT AND SPEAK
WITH THE AUTHORITY OF THE MOTHER:

Spirit of Mother, caregiver
the dis-ease of my children
passes through me
absorbing all the forces of pain
surrender and surrender again

Called
to step into power
to welcome the Death Spirits
to let them pass through me

Moved
by allowing, courage and growth
I and thou, flowing from source
and collective possibility
are becoming visible to me

Terrified of loss I cling to keeping
my children safe
in fear of unraveling I question
can I trust myself and my
intuition?

Where is my faith and who is this
self that's asking me?
She is the Destroyer, consumed
by rage
fighting to the death, for a force
that should not be saved

The way back to life is through
strength at the core and deep
connection at the roots

The way back to life is through
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The way back to life is through
strength at the core and deep
connection at the roots

I have faith in this power more
ancient than me

the river is always moving
lifeward and will ultimately bring
us to the sea

So I welcome also the Healing
Spirits,
sailing into battle beside me
a balm for the heart mind of
sadness
giving without want of receipt

The Warrior can take off his
armour
the Mother can also be held
barbaric and humane
light and darkness remain
at the meeting place of the space
between
we convene

To be intimate in community
to sit before wise teachers
to be embraced by elders
to commune with fellow seekers

Here there is solace
there is resonance
a beginning, a seed

Be assured, the teachings are
within you
your job is to go out into the
earth and sky
and receive them.



Area around Cowra Retreat – Photo by Jacqui McManus.

I took the notes and photos of our transparent whiteboard :) home and completed the analysis shown below. Just two categories 'doing' and 'being' seemed to work better with the introduction of sub-categories.

At the time we discussed that a framework such as this could be useful to guide facilitation pedagogy. Perhaps it may have some other value too? What do you think?

THEMATIC GROUPING FROM A BRAINSTORM ABOUT THE QUALITIES OF FACILITATION

BEING

DOING

INTUITIVE

Open
Presence
Perceptive
Receptive

COMMUNICATIVE

Clarity
Reading energy
Reflecting back
Reflection
Nuanced
Partial

EMPATHIC

Humbleness
Vulnerable/authentic
Sensitive
Kindness

LEADERSHIP

Authority (natural)
Courage
Firm / gentle (tough love)
Responsive
Pragmatic
Organised

FLEXIBLE

Abstract
Fluid
Adaptive
Ambidextrous
Mobility

ENERGETIC

Engaging
Confidence
Inspiring
Dynamic

FUN

Humour
Playful

CENTERED

Calm
Emotional maturity
Self care / aware
Trust
Comfort with ambiguity

INTERESTED

Curiosity
Willingness to learn
Beginner's mind
Ability to step back

INTENT

Enabling possibility
Opening liminal threshold
Stewardship
Translation

SENSE

Listen
See
See talent
Moving within and without

HOST

Holding space / build a safe space
Inclusion
Making others feel comfortable
Spatial awareness
Time aware
Pace / rhythm
Staying true to content

CHOREOGRAPH

Coordinate (people and things)
Open / close
Ice-breaking / unshackle
Act with permission
Enabling
Methods

COMMUNICATE

Setting intention
Setting expectation
Set boundaries
Story-telling
Coaching
Calling out
Moderate fairly
Scribing / capturing

LEAD

Lead by example
Pragmatic / poetic when needed
Model eldership (respect wisdom)
Letting go / leading – balance

13

QUEER ECONOMICS AND LOVE-DRIVEN POLITICS

by DR. ELE JANSEN

Jan 7, 2017, published on Medium

Add-on 2018: I brought this article to our In.Tuition workshop and we used it as a basis for discussion. I blushed many times and thought how angry some of my writing seemed, but in the end, our discussions on yin/yang, or cycles of both (see Kate's piece Cycle Life), add beautifully to this article.

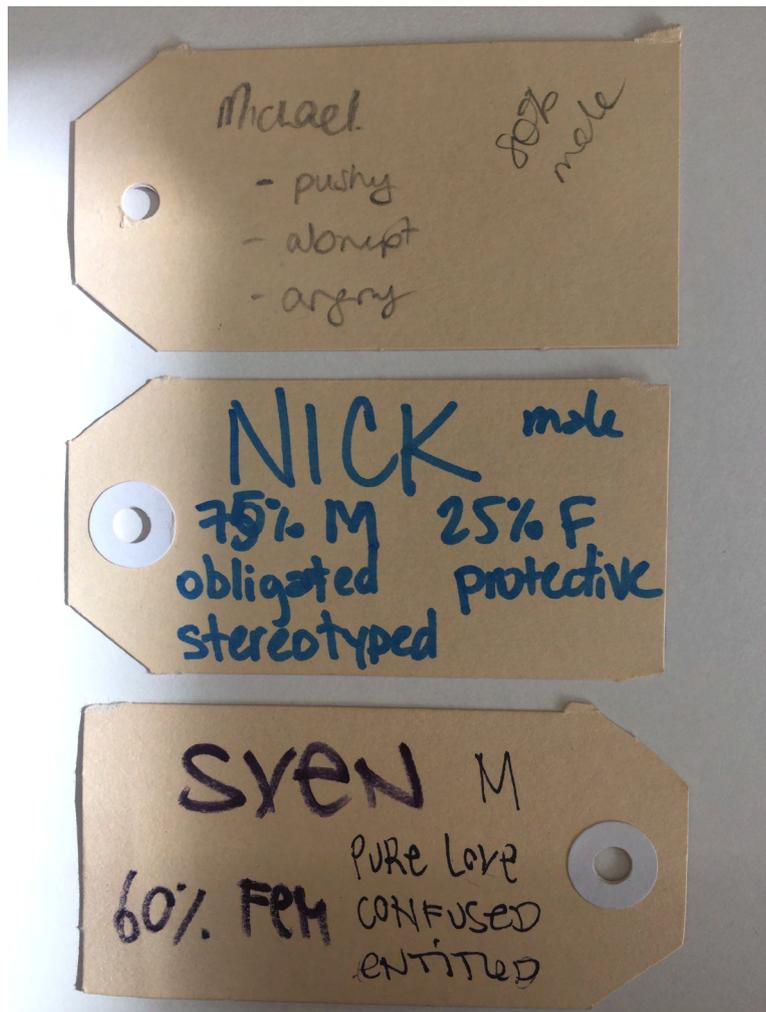
I'm feeling torn about this article. I rewrote "fem" and "masc" to read "yin" and "yang", but that doesn't cut it either. There's something in it, and it needs other people, conversation, to shape what can become, so I release it.

It was the day I shared the stage with **YOCHAI BENKLER**, quite the big shot, so I was nervous bordering on losing it. The **OUISHAREFEST** committee had asked me to talk about Poietic Co-Entrepreneurship, something I had R&D'd for years. Just before the talk, out of deep intuition, I decided to talk about something else instead. I said:

"This talk is about Androgyny, or the in-between, and how that relates to the way we work, talk, and play."

I handed out small tags and asked everyone in the audience to write down how they saw themselves on a scale between masculine and feminine. Say, I feel 70% feminine and 30% masculine. Then I asked them to flip that percentage around and listen to the talk from that perspective.

Dear reader, you might want to do the same.



Tags from Ouishare audience – Photo by Ele Jansen.

After we had gender-queered ourselves sufficiently, I went on. Let's assume we live in a patriarchal economy. That means that structures, symbolism, language as well as storytelling and sensemaking mechanisms are ruled by the masculine. That might include an emphasis on competition, debate or argumentative communication, and a desire for definition, linearity, and focus.

At this point, I could hear shuffling feet in the audience and noticed intensive stares, but no one left.

Let's talk about STRUCTURE

I spoke about pyramids versus galaxies as symbols for the old and new economy. The pyramid can stand for the old economy, a hierarchical system with a desire for control, winning, and stability. You set an aim, shoot the arrow, and go for the kill. The galaxy can stand for a new type of economy, and is made of many moving parts, which continuously change their relationship towards one another. Here, control is surrendered to organic movement. Stability is found in resilience: the ability to respond well to whatever curveball your environment serves you.

Some currently emerging styles of working / being emphasise such traits: holacracy, teal organisations, sociocracy, open value networks, cooperatives, commons-oriented peer production or design thinking, where pivoting and iterating are characterised by non-linear flows that embrace and integrate multiple potentialities. They are relational and integrative, not exclusive, and competitive rather with themselves than with others as they tend to collaborate in such cases.

What about LANGUAGE?

By this stage, I felt heightened energy in the room and saw supportive nods. I went on pointing out that – while we're religiously preaching design thinking – the method itself will not change current winner-takes-all practice unless we change the language, and thus culture, that goes with it.

See, we're still using war terminology: we talk about "strategy and tactics" and "war rooms" and "combating" or "tackling" problems. With no expectation of the harm, we let design thinking marry business speak. In my experience, speaking of imagination, joy, and playfulness is taken less seriously than the violent language of business, also, despite modern rhetoric, failing still has a stigma. Empathetic soft-spokenness is devalued as weak and indecisive. Saying "maybe" is seen as an invitation to be taken advantage of.

What a shame!

What I hear when I hear "maybe" is an invitation to build on someone else's thought. It's not about arguing someone's point. It's about possibility. Not beating down. It's about levelling up. And that's a way stronger sign of character than arguing a point just to win. It is stronger, because you acknowledge that there is more than your viewpoint; it's stronger, because you acknowledge that an opposing idea is still as true as yours; it's stronger, because you can hold paradoxical ideas at once and still make sense; it's stronger, because it's non-linear multi-level sense-making. In the age of complexity, we may want to come to see that as an evolutionary advantage.

The way we approach STORYTELLING

At this point in my talk, I had eased into my stream of consciousness. So, this is me with a limb out: I proposed that our storytelling is largely masculine, not just in terms of predominant characters in popular TV and cinema, but in terms of underlying structure. In the world of books and films, the typical linear story follows a three-act masculine orgasm: (1) foreplay, (2) climax, (3) sleep (forgive me, but I find it amusing). With new technologies, though, we see non-linear narratives emerging. Stories take place on various platforms, such as film, app, graphic novels, instagram, games etc. Such roving stories have multiple orgasms rather female in form: several releases in various places at once.

WHAT ELSE

This chart wasn't part of my talk, but I got obsessed:

	MASCULINE	FEMININE	QUEER
Structure	Pyramid (fixed, stable, hierarchical economy)	Galaxy/spiral (emergent, iterative, relational, P2P, organic commons economy)	What would this look like?
Leadership	Command and control	Enable, empower, and multiply	
Language	Divisive (argumentative, competitive, dominance, belligerent, i.e. tactics/strategy/war-rooms/ combatting problems)	Integrative (offerings, potentiality, i.e. yes-and, maybe)	
Storytelling	Linear desire-driven (foreplay, climax, sleep)	Non-linear love-driven (multiple centers of attention in different places at once, transmedia story worlds)	
Proclivity	Pro-active (hunt, shoot arrow, tunnel vision)	Responsive (gather, radar, consider environment, pivot)	
Benefit	Focus and specialization, one-dimensional	Overview and remix, Omni-directional	
Disadvantage	Seems reductionist and myopic	Seems fuzzy and chaotic	
Type of power	Dominate nature (control/security)	Nurture nature (regenerate/grow)	

If the Western world is a stronghold of the masculine, how can we bring in the feminine without compromising the masculine altogether? The masculine wants to protect from the peril of nature and to source goods for survival. We have pushed this desire to an extreme, with ever more buildings and control being confused with security. We have moved Western civilisation so far away from nature that we find it hard to truly see the damage we're causing our planet now. To

balance our societies, life, planet – we need to shift our focus to nurturing and caring qualities; the ones that act from a deep-seated “power within”, a mature strength that leads by service, a confident wanderer that finds that the goal is in the way (note the double meaning).

In our upbringing, we have learned that masculine traits bring success, but we shouldn't train ourselves to play the domination game.

Instead, we should infuse our economy with love and care. Still, we need to realise that these traits bring success, too. And that means valuing and remunerating affective and emotional labour. That means recognising that the feminine holds a wisdom that will only thrive if we allow the masculine to subside a bit. That doesn't mean that we don't need our masculinity. The opposite, we need both. We need the queerness of being both, of being in-between, of developing a new dance, in which the fem can take the lead, too. We could re-marry the masculine and feminine; renew the vows and help both create the poetry of life by working hand in hand, by engaging in

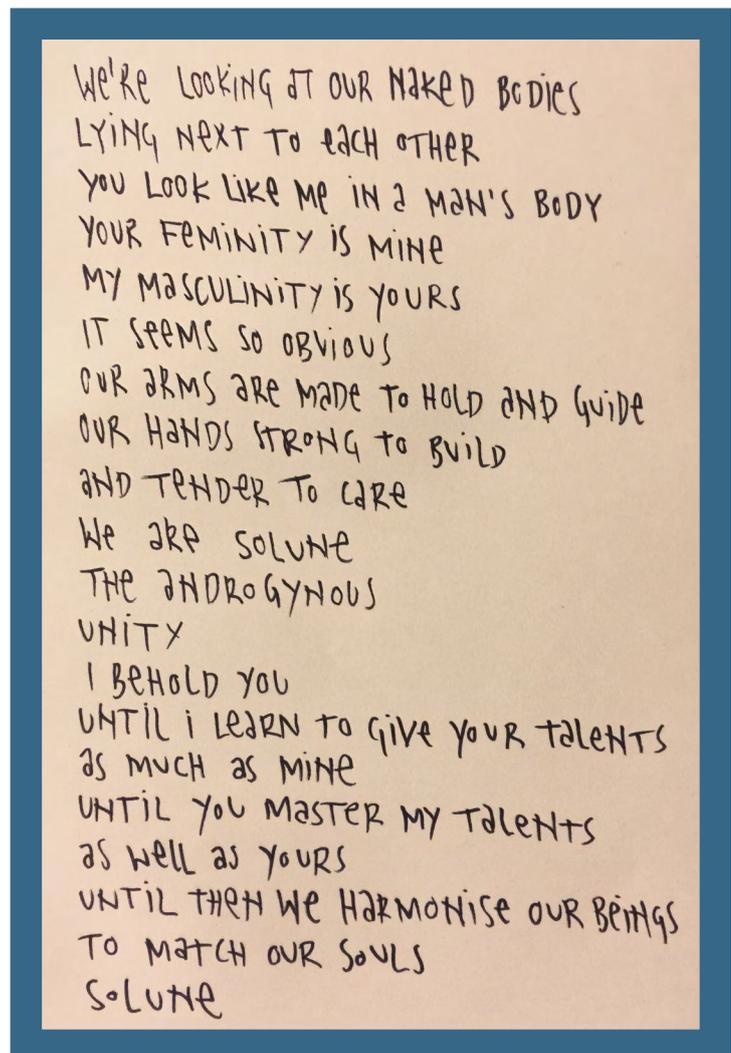
love-driven politics with each other, and with nature, by being alchemists.

So I wonder:

How can we create malleable structures that enable and equally value both feminine and masculine expressions of individual and collective creativity?

How can we bring about a value system for a new economy that embraces the in-between – including its uncertainty, fuzziness, and tenderness – and fosters queerer and more caring modes of interaction?

*In Paris, I ended my talk
reading out this poem of mine.*



Poem and photo by Ele Jansen.

14

NUANCE

by LEE WALLACE

So what is nuance? This got me thinking, is it the 'greyness' that sits between PEACE AND CONVENTIONAL WARFARE?

Going in another direction, is it about subtlety and an ambiguity in messaging?

Or is the nuance a more sophisticated way of viewing the world? Taking lots of bits of small information, usually gathered during the vast personal experiences and filing in our brain for later use.

Is nuance the ability to unpick a problem and see the undiscovered possibility?

All in all, it seems that the combined nuanced attributes are about observation, looking to the past and future, looking across disciplines, listening, having an idea of the problem being solved and letting it be worked on by our subconscious.

IT IS THE NUANCE OF SEEMINGLY DOING NOTHING WHILE OUR BEST SUPERCOMPUTER WORKS ON THE PROBLEM, BOTH WAKING AND ASLEEP, PRETTY AMAZING.

On the flip side, it is interesting to hear others who talk about nuance meaning to keep concepts opaque rather than being clear and succinct. ("FUCK NUANCE")

The concept of nuance is something that an individual experiences, such as, variations that can easily be overlooked, which means our attention is needed to reveal nuances from any of our senses. This further makes more sense as say 'a nuanced argument' could be pushed in different directions by the manipulation of senses.

In conclusion, **NUANCE IS SUBTLE, CAN BE UNSEEN, UNANNOUNCED AND CREATE A MURKINESS WHEREBY THE INTENT OF THE ACT CAN BE LOST WHEN AN INDIVIDUAL'S ATTENTION IS NOT BEING APPLIED.** One could imagine that this is being exacerbated in the current environment by the use of multiple screens requiring our attention, leading to humans making bad choices, such as not reading the terms of conditions on a new application and vast data leaking to the business who got us to tick the terms and conditions without reading the nuanced text that conceals future benefits likely to accrue to the service provider.

Come dense system
and wrap me in dullest bureaucratic fog
that my authentic self is muddled
and feels unnavigable by hostile friends

(inspired by Shakespeare, W, 1623, Macbeth, Act 1, scene 5, lines 48–52)

15

REMNANTS AND FLEAS

by MONIQUE POTTS

Remnants of the past
Long submerged
Surface
To surprise and remind
That while so much is lost
In this loss remnants can be found

Remnants of what we once were
Before we became
What we are
Device bound
Status obsessed

No wonder she tries to shake us off
Like fleas off a dogs back

Is there still time?
To remember who we are?
Who we were?
To redeem ourselves?

To redeem ourselves...



Photo by Monique Potts.

REMIXING THE GOODS

by ELE JANSEN

When I designed our workshop series I pulled out a big sheet of paper and wrote down all the methods, exercises, ideas and practices that had inspired me recently. As a result, our workshop became a bootlegged remix of all kinds of ways of working, and I thought it's useful to list them here:

WE WORKED WITH:

- Coyote Pedagogy – [Jon Young's 8 Shields](#)
- Emergence Pedagogy
- The Art of Hosting
- Possibility Management
- Non-Violent Communication – [Marshall Rosenberg](#)
- Dragon Dreaming
- Value Polarities – [Daniel Barcay](#)
- Social Presencing Theatre – [Otto Scharmer](#)
- Theory U – [Otto Scharmer](#)
- Open Space Technology
- Co-Design
- Co-Ethnography
- Collective Impact
- Open Value Network
- Dojo Principles
- Deep Ecology – [Joanna Macy, Arne Naess](#)
- Positionality – [Rebecca Freeth](#)
- Serendipity Management – [Inkinen Jaako](#)
- Taboos and Authority – [Arnold Mindel](#)
- Hidden Commitments / Immunity to Change – [Robert Kegan and Lisa Lahey](#)
- Epic Storytelling and Hero's Journey
- Aboriginal Lore
- Political Literacy
- Zen
- Conversational Intelligence
- Satsang
- Coaching
- Magic and Shamanism



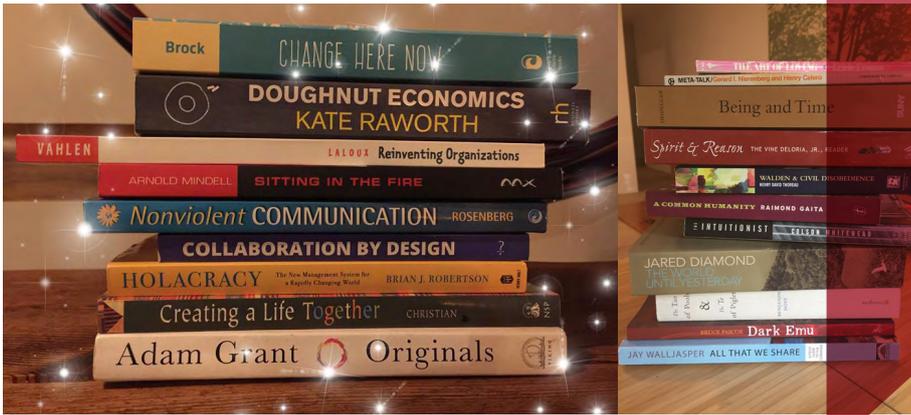
Photo by Ele Jansen.

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LINKS

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On Embodiment

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On Patterns

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On Change

[HTTPS://MEDIUM.COM/@BRITTNEEBOND/TWO-LOOPS-MODEL-9A3D52C7DA4E](https://medium.com/@brittneeBond/two-loops-model-9a3d52c7da4e)

On Leadership

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Daniel Kahnemann

[HTTPS://ITUNES.APPLE.COM/AU/PODCAST/ON-BEING-WITH-KRISTA-TIPPETT/ID150892556?MT=2&I=1000393118592](https://itunes.apple.com/au/podcast/on-being-with-krista-tippett/id150892556?mt=2&i=1000393118592)

Transition Design

[HTTPS://M.YOUTUBE.COM/WATCH?V=YZKPSHXS1QQ](https://m.youtube.com/watch?v=YZKPSHXS1QQ)

Complexity Mapping

[HTTP://WWW.ART-SCIENCEFACTORY.COM/COMPLEXITY-MAP_FEB09.HTML](http://www.art-sciencefactory.com/complexity-map_feb09.html)

Fritjof Capra on Mind, Intuition and Spirit

[HTTPS://WWW.YOUTUBE.COM/WATCH?V=SMTYPRLBYFO](https://www.youtube.com/watch?v=SMTYPRLBYFO)

Diversity Inclusion Decolonisation

[HTTPS://HEATHERPLETT.COM/2018/03/RESOURCES-GOOD-PEOPLE-WANT-BETTER/](https://heatherplett.com/2018/03/resources-good-people-want-better/)

Thriving in Uncertainty

[HTTPS://MEDIUM.COM/APERIODIC-MESMERISM/THRIVING-IN-UNCERTAINTY-D74B75020B05](https://medium.com/apereiodic-mesmerism/thriving-in-uncertainty-d74b75020b05)

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WHO WE ARE LITTLE BITS ABOUT THE AUTHORS

This project was enabled by **MONIQUE POTTS** through UTS IECI,
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Monique is a thought leader in education, innovation and transformative learning with a mission to reimagine education for a more open, equitable and caring society. Monique is currently co-founder and co-creator of a series of collaborative initiatives including The Grove ([HTTP://THEGROVE.NET.AU](http://thegroove.net.au)), U.Lab Social Transformation Labs Sydney hub and the Sydney Commons Lab. This project We Are In.Tuition was initiated as a creative-in-residence project in collaboration with Dr Ele Jansen while Monique was Acting Director of the Innovation, Creative Intelligence and Entrepreneurship at the University of Technology Sydney (UTS). This role involved working across the university to create, develop and implement strategic projects to embed innovation into the fabric of the institution, culture and educational experience. These strategic project included establishing UTS Hatchery student incubator and accelerator programs, winner of the 2017 AFR Best Learning Experience award, STEAMPunk

Girls a transdisciplinary educational program co-designed with high school girls, UTS Creative Clusters and Innovation and Creative Intelligence Labs a series of experimental labs in emerging technology and creative practice. Prior to joining UTS Monique worked in digital media and innovation at the Australian Broadcasting Corporation (ABC) leading the development of interactive online and digital services including the seminal ABC Splash education portal and ABC Open Archives. She would like to learn to fly (without a plane and with her friends).

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Ele creates spaces for exploration, combining story, play, and coyote pedagogy. What exactly that looks like changes with each gig. Often her work goes hand in hand with developing co-ethnographic resources, like this one. Ele does social art and participatory storytelling with cultural institutions. The native German

helps uni lecturers with game design for experiential learning. And, coming from media/design anthropology, she teaches a course called “Founder at Heart” in UTS' MBAe; and is fascinated by the role of love and beauty in everyday life.

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Jacqui's current role in the Faculty of Transdisciplinary Innovation revolves around curriculum design and researching transdisciplinary learning.

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Katie is curious about ways to create change towards sustainable futures, and has experimented with many collective change creation techniques in many contexts. At the Institute for Sustainable Futures, as a transdisciplinary researcher, systemic practitioner, and enthusiastic collaborator, she seeks to manifest conditions for magic to occur.

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Photo by Ele Jansen

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Jax is a social designer who has been practicing for over 15 years. As Sticky Design Studio she delivers co-design and design research services to organisations interested in creating social impact. Passionate about capability building, Jax lectures at universities and also builds human-centred design capacity within government and NGO organisations to help them think differently and support social change. In 2013 she founded Social Design Sydney, a design community of practice, where she curates events and training about design and related social change approaches.

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WHO WE ARE

LITTLE BITS ABOUT THE AUTHORS

KATE ALEXANDRA

Yoga, Women's Circles, Storytelling | SYDNEY, AUSTRALIA

Kate believes in the transformative power of embodiment practices for healing and storytelling. You'll find Kate teaching hatha yoga classes; facilitating women's circles and retreats; and creating mindful living content for her website. Given this creative entrepreneur thrives on diversity, she's also a coach and education designer with cause-crowdfunding platform StartSomeGood. Her work is motivated by a deep desire to live in a more just, joyful and lovingly connected world: a world created by the seeds we plant within. Joy, cycle-awareness and conscious activism are themes she's currently jamming on in her practice.

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VANESSA ALEXANDER

Vanessa Alexander is a transformation and change specialist with expertise in organisational culture, dynamics and development. She integrates skills in ideation, co-design and learning with strengths in dialogue, eco-systems thinking and activating the relational field. | SYDNEY, AUSTRALIA

Supported by qualifications in Sociology, Learning and Psychology, she create the conditions for people to collaborate, co-create, perform and transform in business, government and community life. The purpose of her business Transforming Talk is to “awaken our ability to convene in conversation and act as a collective”. Her current learning edge is to make the invisible, visible – through poetry, collective story-telling and scribing. For We Are In.Tuition she has responded to the call for hosting circle and holding space for something new to be born.

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PEREGRIN CHIARA

Drumming, Music, Community Building | SYDNEY, AUSTRALIA

Peregrin has always found expression through creative practice and climbing trees. As a child in visual art, as a teenager through breakdancing and as an adult in drumming and music production. In recent years his interest has turned to the blending of practices from Art of Hosting, Theory U, Yoga and Drumming to create dynamic experiences that foster personal and collective interconnections for more resilient humans and communities.

LEE WALLACE

Innovator, Problem-Solver, textile mender, sustainability officer, idea creator, and passionate advocate for waste reduction through practices of mindful consumption, frugality and lifelong learning | CANBERRA, AUSTRALIA

DR SUSANNE PRATT

Transdisciplinary researcher, educator, artist and technological muser. | SYDNEY, AUSTRALIA.

Susanne explores how creative practice can foster social and environmental responsibility, with an emphasis on care, futures and environmental health. She is currently based in the Faculty of Transdisciplinary Innovation, University of Technology Sydney (UTS).

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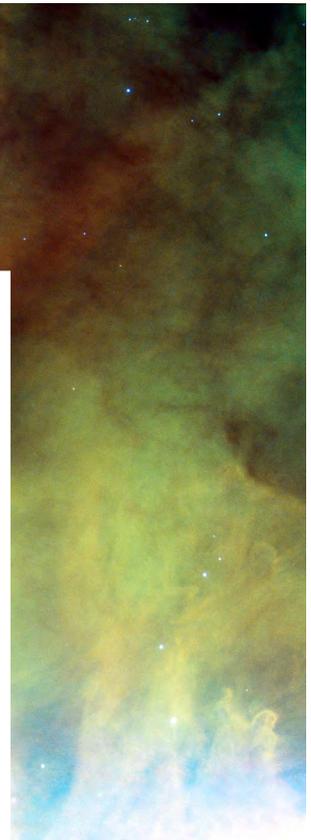
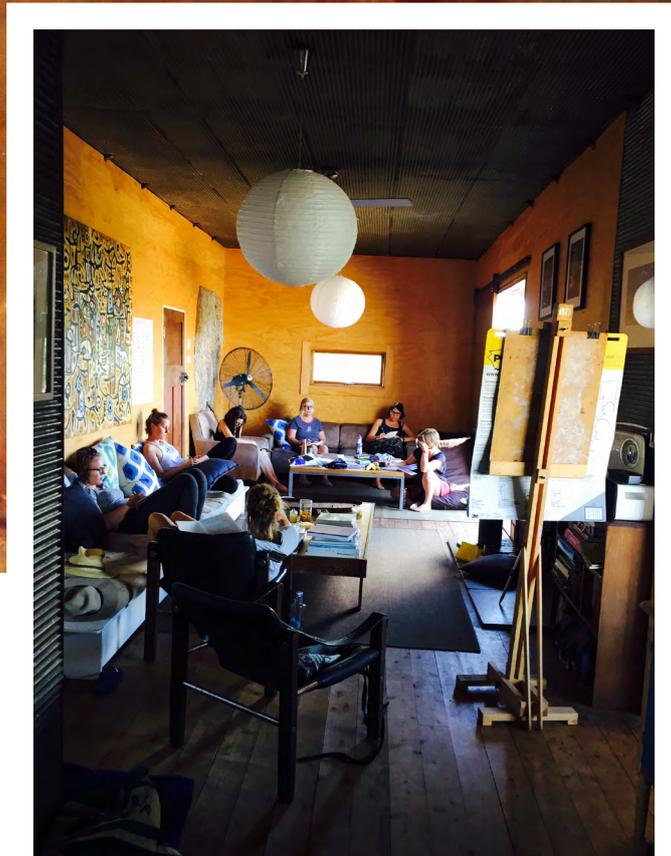
— StartSomeGood
www.startsomegood.com



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