

# The Togetherness Practice Bibliography

v. 15/06/23

<b>INTERNAL</b>	<b>TOGETHER (Individual and collective practices)</b>	<b>EXTERNAL</b>
<p><b>Awareness</b></p> <p><b>Definition:</b> Developing an awareness of our own thoughts, emotions, behaviours and beliefs. Beyond self-awareness is awareness itself, as the essence or deeper ground of who we are.</p> <p><b>Description:</b> Awareness arises from stillness and invites us to open our minds, heart, and will (Siegel, 2020; Scharmer, 2018). As we grow in awareness, we shift from ‘being’ our thoughts to ‘seeing’ them (Bohm, 1996). This helps us recognise negative and/or limiting beliefs we have about ourselves and heal or let them go (Brach, 2020). It also helps us ground in a deeper wholeness, discovering new possibilities for self, relationships, and systemic challenges.</p> <p><b>Practices:</b> Meditation and Mindfulness Somatic Centering Breathing Chi-Gong Generative Listening</p>	<p><b>Pausing</b></p> <p><b>Definition:</b> Intentionally allowing our thoughts and activities to subside so we can create mental/emotional space to surface deeper awareness. Tuning into the sensations of our body allows us to tap into other sources of wisdom.</p> <p><b>Description:</b> We are often looking to feel safe and this keeps our body and brain in a heightened state of arousal. However, as we slow our breathing down, we regain these functions by syncopating our movement, our senses and our emotions. When we pause, we bring about changes in our brain chemistry and physiology that prepares us for reflection and perspective-taking. Intentionally slowing down engages our parasympathetic nervous system, soothing our racing minds and making us more receptive to the signals our body is telling us about how we think and feel (Porges 2011). This helps us break down our defensive barriers and find our inner love, wisdom, and compassion (Brach 2020).</p>	<p><b>Receptivity</b></p> <p><b>Definition:</b> Open responsiveness (a willingness) that creates opportunities for us to learn, grow, and see things in new ways.</p> <p><b>Description:</b> Relating to ourselves and others with unconditional positive regard creates a culture of acceptance and growth, allowing us to identify our unique potential and grow this in ourselves and others (Rogers 1977; Kegan &amp; Lahey 2016). A generative, or appreciative, mindset sparks high quality conversations (Stavros et al 2018). Being receptive to deeper levels of self-awareness allows us to resonate with others, with nature and, for some people, our higher consciousness. This has many benefits for our wellbeing and mental health (Millar 2021).</p> <p><b>Practices:</b> <i>Circle time eg Doing a round of ‘check-ins’ before meetings</i> <i>Integrating reflection points into organisational processes.</i></p>

<p>Siegel's Wheel of Awareness. Reflection Co-coaching</p>	<p><b>Practices:</b> Somatic Centering Breathing Meditation Mindfulness Chi-Gong Reflective Inquiry Generative Listening Siegel's Wheel of Awareness</p>	<p><i>Generative listening</i> <i>Journaling</i> <i>Body language awareness</i> Appreciative Inquiry</p>
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<b>INTERNAL</b>	<b>TOGETHER (Individual and collective practices)</b>	<b>EXTERNAL</b>
<p><b>Meaning-making</b></p> <p><b>Definition:</b> Paying attention to habitual ways of understanding and making sense of events, ourselves, and the issues we are working on. Noticing blind spots, seeking and integrating different perspectives, and expanding our view to take in more of the whole.</p> <p><b>Description:</b> Interrogating a situation from a wide range of perspectives using active listening, generative questioning and empathy helps us understand what is happening within the systems that we are also nested within. Thinking reflexively, from a system level we become aware of our beliefs, assumptions and the broader implications of our actions which supports authentic, regenerative action (Riso 1999, Sanford 2020). Making meaning, in this way, together, unlocks our</p>	<p><b>Patterning</b></p> <p><b>Definition:</b> Becoming aware of patterns that are emerging at the levels of self, organisation, and system. Recognizing dilemma, paradox and polarities in group and system dynamics, and learning to leverage these through ‘yes/and’ thinking to find more integrative solutions.</p> <p><b>Description:</b> As we respond to change we ‘let go’ of old beliefs and understandings to allow new patterns to emerge (Scharmer, 2017). Patterning is an innate human instinct that allows us to make sense of our surroundings, and ourselves by discerning meaning and constructing models for how we live our lives (Lent, 2017). At an individual level, recognising what emerges - the patterns we hold in our unconscious mind - is the first step in this process (Brach 2020). Through patterning, we are able to recognise and move beyond the stories we tell ourselves</p>	<p><b>Reflection</b></p> <p><b>Definition:</b> Metacognition - Witnessing and thinking about our own thoughts, feelings and behaviours</p> <p><b>Description:</b> Reflection allows continuous adaptation and learning. Conscious reflection is a gateway to adaptive learning that enables us to respond to a complex world (Laloux 2014, Ellis 2019). The next stage of human consciousness requires us to be aware of our egos and search for more authentic, whole, ways of being. Reflection reveals our wholeness, inner potential and unique essence from where we can align our role and contribution in the world (Sanford 2020). This, deeper reflection is reflexive - we look at the way things are and we consider our own role in this. Engaging in critical reflexivity and self-reflexivity, for example, examining power structures and our own working assumptions, can create new ways of</p>

<p>collective potential as we grow into operating from greater levels of self and group awareness (Fitch 2016). Understanding that meaning-making evolves as we grow and develop, we can support the development of perspective-taking in ourselves, our organizations, and across the communities of stakeholders (Cook-Greuter, 2013; O’Fallon, 2020).</p> <p><b>Practices:</b>  Understanding mindsets and meaning making – stages of adult development  Systems thinking exercises (Booth Sweeney 2013)  Sensemaker analytical tool (Snowdon 2021)  Empathy interviews  Sensing walks  Perspective taking, seeking, coordinating  Sensemaking  Triple Loop Learning</p>	<p>towards a new story that recognises that we become who we are in relationship with others (Hofstadte, 2007).</p> <p><b>Practices:</b>  Dialogue and Socratic Enquiry  Critical Thinking  Appreciative Inquiry  Non Violent Communication  Social Presencing Theatre  Clean Language  <u>Theory U / Social Presencing Theatre</u></p>	<p>being and relating and new possibilities for action (Cunliffe 2009).</p> <p><b>Practices:</b>  Mindfulness meditation  Practising ‘And’ thinking (Johnson 2020)  Polarities and paradoxes  Working with complexity and mind traps  <u>Critical Response Process</u>  The Power Cube  Socratic Dialogue  The 5 Why’s?  Critical Engagement  Mindell’s Worldwork</p>
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<b>INTERNAL</b>	<b>TOGETHER (Individual and collective practices)</b>	<b>EXTERNAL</b>
<p><b>Self-permission</b></p> <p><b>Definition:</b> Having the courage, confidence and capability to act from purpose. Acts of purpose - having a 'will to meaning' ie a desire to create meaning in one's life (Frankl 1946).</p> <p><b>Description:</b> Giving ourselves and each other permission to act in ways beyond what others expect of us requires courage (Brown 2015). And it is when we lean into discomfort that we build inner capacities for growth (Garvey-Berger 2022, Kegan &amp; Lahey 2009). Surfacing and exploring our barriers moves us beyond our self-limiting beliefs (Katie 2021) while going deeper into the shadows cast by individual and collective trauma clears our path to wholeness and authentic action (Masters 2018, Maté 2019, Hubl 2021, LaPera 2021).</p> <p><b>Practices:</b></p>	<p><b>Trusting</b></p> <p><b>Definition:</b> Trusting is a process of becoming more confident and comfortable with people, things or situations (Botsman 2018). Trusting is both an input and an outcome of the way we relate to others. Acts of truthfulness - having the courage to be truthful and thereby deepen trust.</p> <p><b>Description:</b> When we feel we can be ourselves and express ourselves freely, we contribute in groups (Edmondson 2019). Intentionally creating positive and developmental cultures is essential for growth and collaboration (Cameron 2013, Kegan &amp; Lahey 2016). Trust = (Can+Do )*Why, i.e., we can create functional trust through consistent competence; however we only 'really' trust people who create a feeling within us of moral compatibility (Roos, Trust4Leaders). Therefore, building trust relies on us having a clear sense of our authentic presence and purpose. When we connect with others in an authentic, open-hearted way, we foster compassion, acceptance and deepen connection. This healing process builds inner</p>	<p><b>Belonging</b></p> <p><b>Definition:</b> To belong is to be seen and to be accepted and respected for who you are. Acts of inclusivity - attending to the wellbeing of all members of the group (Eastwood 2021)</p> <p><b>Description:</b> We have a primal need to belong and are continually asking the question: do I belong here? (Eastwood 2021). We encourage conditions of belonging by taking care of the wellbeing of the group; by intentionally building opportunities to deepen connection, build trust and agency that increases the freedom and choice to engage and act. Belonging happens when we relate authentically as we create energy that allows us to see ourselves and others completely and wholly (Digges 2020). These conditions help us conquer fear and this allows love to emerge (Shohet 2020). Considering and addressing our own blind spots and prejudices, and structural power dynamics such as institutional racism is important for us to move towards fully inclusive cultures of belonging (Oken).</p>

<p>Logotherapy  Process Work / Process-oriented psychology  Personality structures (Enneagram, etc.)  Integral Polarity Practice</p>	<p>resources such as confidence and resilience and collective efficacy (Hamilton 2020, Digges 2020).</p> <p><b>Practices:</b>  Trust building  Shadow practices (individual and collective)  Presence practices  Truthfulness practice  Authentic Communication  Integral Polarity Practice  Engaging Conflict  Non Violent Communication  Intercultural awareness  Authentic Relating  <u>Project insideOut</u>  <u>Inner Development Goals Toolkit</u></p>	<p><b>Practices:</b>  Play / improv  Joanna Macy's The Work That Reconnects  Immunity to change  Dialogue  Circling  Worldwork</p>
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<b>INTERNAL</b>	<b>TOGETHER (Individual and collective practices)</b>	<b>EXTERNAL</b>
<p><b>Responsibility</b></p> <p><b>Definition:</b> Seeing our unique role and contribution we respond with empathy and regenerative action.</p> <p><b>Description:</b> Giving of ourselves in service of others, we see ourselves as agents of change within the systems we inhabit and must ACT from a place of essence. Being present to our emergence as a whole being in relationship with others and the natural world, we are able to observe new capabilities that emerge as we grow into our full selves (Sanford 2020). Grounding our actions in regenerative</p>	<p><b>Enacting</b></p> <p><b>Definition:</b> Manifesting our alignment with our true self (our essence) to allow our authentic and unique contribution in service of a wider purpose.</p> <p><b>Description:</b> Enacting invites action from our deeper listening integrated with our highest aspiration for the world. Acting with individual and collective ‘Presence’ (Senge 2004) we lead authentically by bringing our unique contribution to the context we find ourselves in (George et al 2018). Looking at ourselves and others with ‘soft eyes’, we create conditions for a ‘we’ space that allows collaboration and even collective intelligence to</p>	<p><b>Emergence</b></p> <p><b>Definition:</b> Emergence is order arising out of chaos (Holman). It is a novel change that can emerge spontaneously in individuals and systems that’s beyond any form of direct control. It makes way for a whole that is greater than the sum of its parts (Lynam, Fitch 2020).</p> <p><b>Description:</b> Emergence is being present and through deep listening, openness and receptivity, to see the world as a place for individual and collective unfolding (Laloux 2016). Through stillness, we may engage our subtle minds of awareness and awakening. Emergence is observing changing conditions and meeting them with inclusive narratives that support individual agency and</p>

<p>human values that enable us to forge new patterns of meaning and responsibility can help us heal ourselves, one another, the fragile ecosystems we inhabit and create a better future for all (Lent 2016).</p> <p>Practices</p> <p>Regenerative practices (Sandford) Ashoka's Changemaker Journey</p>	<p>emerge (Gunnlaugson &amp; Moze 2012). When we enact together, we access an unfolding collective wisdom through which we can act in flow (Baeck 2020). This inner, outer, individual and collective coherence can help us locate our locus of control, reinforce our self-efficacy and exercise our agency (Bandura 1997, 2006). Recognizing historical collective trauma we are able to heal ourselves and others (Hubl 2020) by creating new and inclusive patterns.</p> <p>Practices: Collective emergence Collective presencing Social Presencing Theatre Boal's Theatre of the Oppressed Dynamic steering &amp; integrative decision making Collaborative Innovation and Collective Impact</p>	<p>collaborative action. Emergence calls us to recognise a relational field where we can meet changing conditions by creating conditions for our capabilities, or freedoms to grow as we develop our 'beings and doings' (Sen 1999, Nausbaum 2013). Recognising that 'words create worlds' (Cooperrider 2013), we can create new narratives that unlock potential through the collective contribution we make.</p> <p>Practices Pacific Integral: Emergent Leadership Programme Empathy walks Mindfulness meditation Individual and collective presencing practices Theory U</p>
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**References: Responsibility, Emergence, Enacting**

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