

# The Luminary Leaderful Way

Goddess Luminary Wheel Teachings

Thought Paper



Dr Lynne Sedgmore CBE

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# Acknowledgments

This paper would not be possible without direct experience and love of Goddess.

To She the Great Mother and shining Illuminatrix, I give my gratitude.

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# Dr Lynne Sedgmore CBE

Lynne is a Crone, mother, stepmother and grandmother who moved to Glastonbury in 2010 following her retirement from a long career as a teacher and chief executive in further education. She is a poetess, priestess, healer, coach, feminist, leadership developer, Enneagram geek and Extinction Rebellion (XR) rebel.

Lynne supports a range of charities, faith communities, social movements and mainstream organisations. She continues to teach and write articles on leading, spirituality, soul and Goddess.

She is founder and teacher of the Goddess Luminary Wheel: <https://goddess temple teachings.co.uk/wordpress/goddessluminary>

Her collections of poetry include *Enlivenment* (Chrysalis Press 2013), *Healing Through the Goddess* (TheaSpeaks Press 2017) and *Crone Times* (TheaSpeaks Press 2019). Her poems have been published in a range of spiritual and poetry publications.

In 2004 she was appointed Commander of the Order of the British Empire (CBE), for services to education. In 2013 she completed her doctorate in leading from a spiritual paradigm.

She was named as one of the UK's most influential people in the 2015 Debrett's 500 list and in 2016 as one of the UK's "100 Women of Spirit".



Another world is not only possible, she is on her way.  
On a quiet day, I can hear her breathing.

Arundhati Roy

Grace happens when we act with others on behalf of our world.

Joanna Macy

Just like moons and like suns,  
With the certainty of tides,  
Just like hopes springing high,  
Still I'll rise.

Maya Angelou

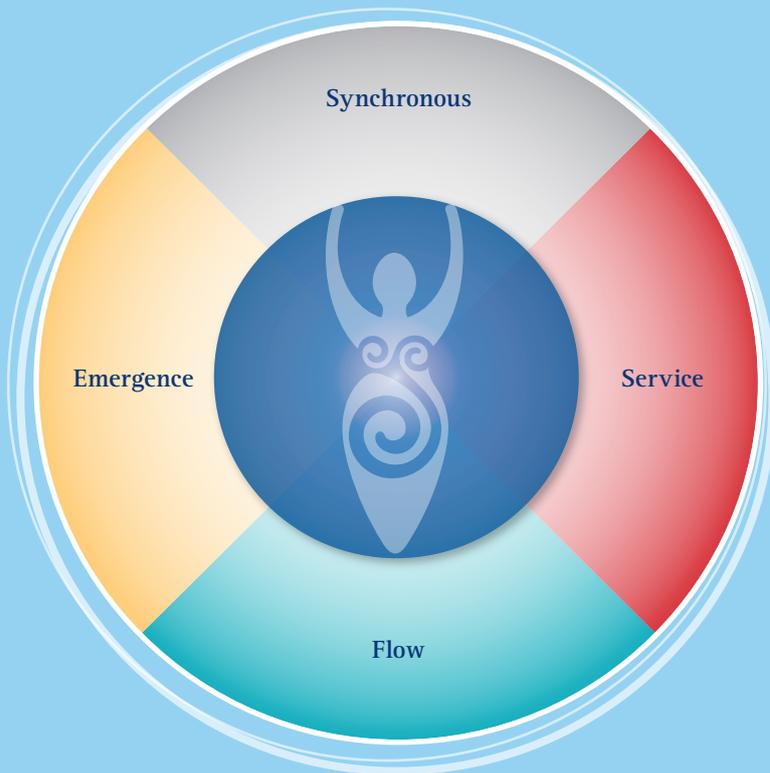
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# Summary

The Luminary Leaderful Way offers a Goddess-centred path as an alternative approach to the conventional model of male-defined, patriarchal, charismatic, individualistic, hierarchical, power-over, controlling leadership.

It offers five pathways: Goddess Gnosis, Synchronous, Service, Flow and Emergence.



These five pathways provide the underpinning philosophy of the Goddess Luminary Wheel teachings (Appendix 1). The pathways are distinctive in themselves, yet when all five are developed, integrated and practised simultaneously within a community they can bring liberation, creativity, successful outcomes and profound satisfaction. At the heart of each pathway is a conscious awareness of everything and everyone being interconnected, intertwined at multiple points or levels, everything linked together in a myriad of ways.

All the pathways contain insights from the 10 themes of:

- i) Goddess spirituality;
- ii) feminist leadership;
- iii) servant leadership; and notions of:
- iv) synchronous;
- v) flow;
- vi) emergence;
- vii) post-conventional interconnected consciousness;
- viii) Teal organisations;
- ix) spirituality in the workplace; and
- x) modern protest and environmental movements.

My intention in developing and introducing the Luminary Leaderful Way is to offer a collective, interconnected leadership approach and practice with Goddess explicitly at the centre. My hope is for the voice of the sacred feminine to be truly heard and for Goddess to enable change and healing on an unprecedented scale through the rising of women.

We live in a world where the demands facing humanity can seem overwhelming. The acute need to deal with climate change, biodiversity extinction and horrific abuses of human rights seems obvious; yet within the current patriarchal system, the oppression of women and the limitations for all women – including women leaders – continue. Women are rising, resisting and voicing their numerous concerns, while new eco-movements are bringing attention to the genuine threat of extinction, oppressions, injustices, greed and the incompetence of patriarchy and capitalism to solve critical issues. My hope is that Goddess-centred leadership will play a critical role in achieving a healthier, more liberating and sustainable future for everyone.

Manifested collectively within a community, these pathways can enable every person to attain their full potential as individuals and leaders, to initiate change within their lives and workplaces. They also enable Goddess-loving people to lead together interconnectedly, spiritually and simultaneously – as peers – towards a common higher purpose in true service to a greater good.

**Goddess Gnosis:** refers to a direct visceral experience of the Divine as Goddess, with the sacred female, as a subjective, personal unique truth that has female expression and quality. Each person's own Goddess Gnosis is unique as a metaphysical presence in the world or the source of all being. For many people, Goddess is physically, spiritually, energetically and personally interconnected. She is everywhere within the web and matrix of all life. Goddess can be experienced as a verb rather than a noun – something to be. To be deeply and truly Goddess-centred requires an inner journey of knowing, understanding and articulating your own unique authenticity and capacity to be luminary and leaderful. Nurturing your own experience of Goddess can offer greater clarity, strength and capacity to deal with ever-increasing demands, complexity and uncertainty.

**Synchronous:** issues of hierarchy and power lie at the heart of what is different in the Luminary Leaderful Way. The literal meaning of 'synchronous' is 'existing or occurring at the same time'. To be truly synchronous, everyone willingly and consciously shares power with each other, moving consciously and deliberately from 'power over' to 'power within and with', 'power for and through' others as the purpose and task requires. In today's complexity, it can be limiting for there to be only one leader recognised at any one time, holding all, or most of, the power until replaced by the next heroic hierarchical authority. A critical mass of interconnected leaders connected through Goddess allows for more possibilities and ideas to be generated, fostering more sophisticated and better solutions to complex situations.

**Service:** the Luminary Leaderful Way is infused with 'service', which involves everyone thinking and acting beyond themselves to make a wider contribution through discerning the will of Goddess to serve the greater good and the larger picture. Individuals, teams, organisations and communities share an interconnected purpose that is bigger than themselves – beyond fulfilment of their own needs. Service becomes natural through knowing the love of everyone and everything through She the birther of all. It is enhanced by developing relational qualities of the heart, including empathy, compassion, deep listening and awareness of your impact on others. Emotional intelligence (EI) and spiritual intelligence (SQ) become important capabilities to serve and connect.

**Flow:** we all are capable of reaching a state of effortless concentration and high absorption in which we are so completely involved in an activity that nothing else seems to matter. This state is called 'flow' and is identical to the feeling of being 'in the zone', deeply present or fully connected. In this flow state, ordinary matters such as time or food fall away, time flies, every action, movement, and thought follows inevitably from the previous one, your whole being is involved, and you use your skills to the utmost. Goddess can be experienced spiritually as flow. Fostering deep absorption and flow generates powerful engagement, fulfilment, enjoyment, high skill and accomplishment.

**Emergence:** from the perspective of 'emergence', the community is viewed as having a creative spark of its own, with the role of every community member to listen to where their collective entity wants or needs to go. From this space of deep interconnectivity, actions and outcomes can be aligned with collective evolutionary purpose, steeped in the higher will of Goddess or the greater good. Working through the pathway of emergence involves constantly rethinking, aligning and adjusting to what is actually happening now, taking into account new factors as they arise or are discerned. There can still be clear purpose and intention, but these are not fixed or predetermined solely as linear plans. In emergent communities co-creation, innovation, constructive challenge, discernment and circle processes alongside stepping into one's own power and leadership expression – within alignment to Goddess or higher purpose – is encouraged from everyone.

Holding these five pathways, I explore the original concept of the notion of leaderful – journeying deeper into the Luminary Leaderful Way. I then traverse each of the five interconnected pathways as rich individual pathways while exploring the beauty and power of their integrated synergy.

The benefits and challenges of practising the Luminary Leaderful Way then follow.

The closing section of this paper offers practical actions to develop and integrate the five pathways individually and in community under the headings of concepts, reflection, exercises and structures and processes.

Hopefully you will be interested enough to experiment with these suggestions and begin developing the five pathways into your own unique Luminary Leaderful Way as part of your leadership.

As you read the full paper, I hope you feel energised to travel this exciting and worthwhile journey. May you contribute to the rise of Goddess through the expression of Goddess-centred leadership as a leaderful luminary co-creating a better, more just, liberating and sustainable world.



# Introduction

Goddess is the One and the Many, who is immanent and transcendent, personal and impersonal, constant and changing, local and universal, within and without all of creation.

Glastonbury Goddess Temple

We create much more room for collaboration, for expansion, for building power when we nurture movements that are full of leaders, and allow for all of our identities to inform our work and how we organise.

Tonita

The Luminary Leaderful Way is the underpinning philosophy of my Goddess Luminary Wheel teachings and is based upon my own Goddess Gnosis and my direct experiences of mainstream and spiritual leadership as a chief executive, senior leader and non-executive from 1984 to 2015; as described in Fry and Altman (2013). It draws on my involvement in the feminist, #MeToo and Extinction Rebellion (XR) movements, my work with charities and spiritual organisations, as well as extensive study and doctoral research (Joseph 2002, Sedgmore 2013b).

It draws also on my teaching in leading edge leadership programmes – including the Goddess Luminary Wheel, the Soul of Leadership programme and workshops on Spirituality in the Workplace in 15 different countries.

All leadership is relational and collective. I now list my ‘credentials’, while recognising that every achievement involved the contribution of others and teamwork, as well as guidance from a higher power beyond my comprehension. I have a nationally recognised track record in leading (with and through others) high-performing, financially successful further education colleges and national organisations – drawing on spirituality as a key dimension contributing to that success.

My organisations have consistently outperformed all targets and achieved many national and international awards, including the International Spirit at Work Award. I was appointed CBE for services to education in 2004 and named as one of the top 20 UK educational influencers in the 2015 Debrett’s 500 list and one of the UK’s “100 Women of Spirit” in 2016.

My work as a published poet and experiences as a mother, stepmother and grandmother have all assisted me in developing and expressing my own luminary leaderfulness. I have explored many faith paths and was ordained as an interfaith minister in 2002. Following my own Goddess Gnosis experience, I am currently active in the Glastonbury Goddess community as a priestess, Temple Melissa, tutor and healer. I work also as a leadership and soul coach.

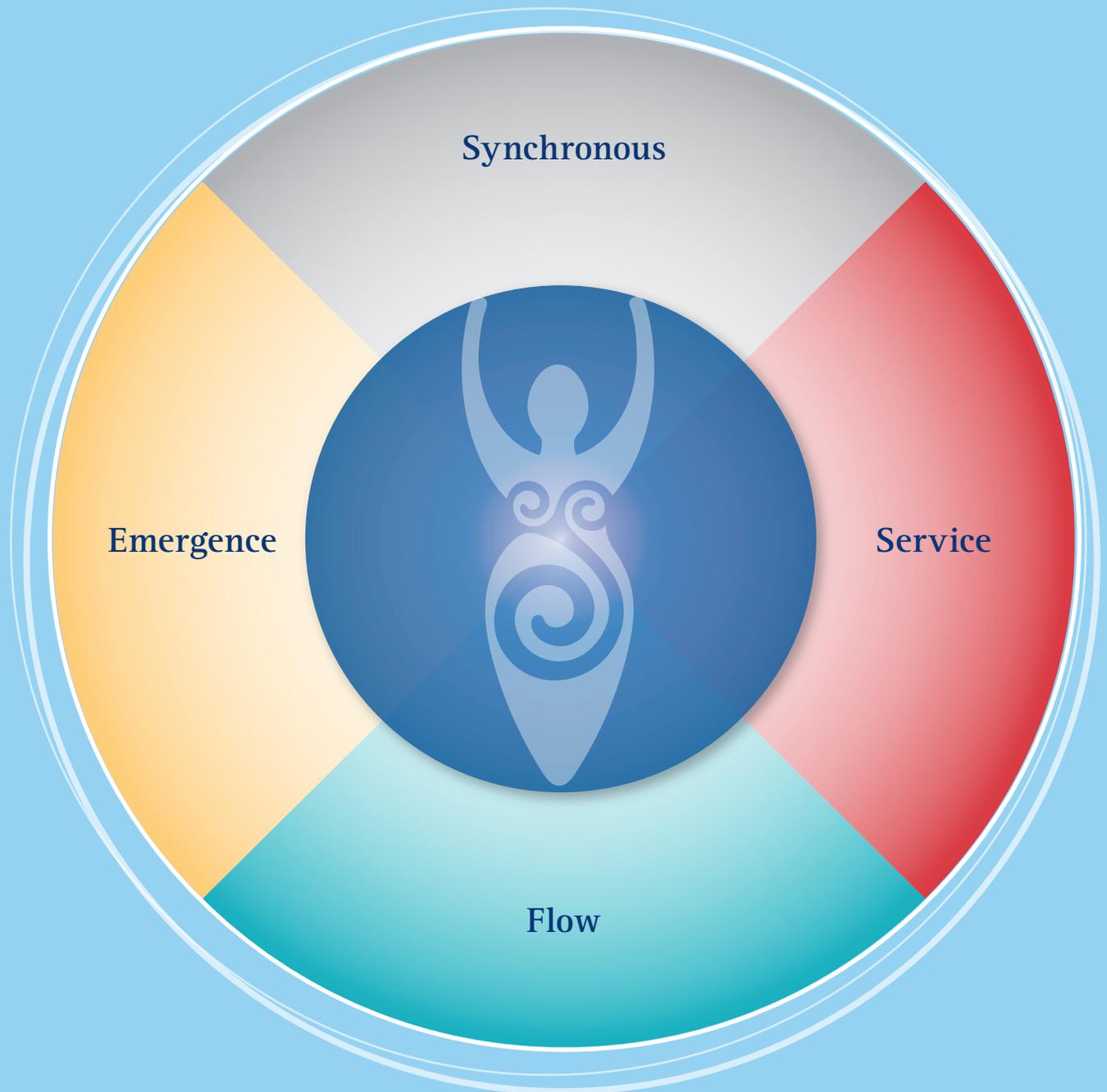
The Luminary Leaderful Way offers an integrated approach and is designed to foster highly effective leading in turbulent, fast-paced and complex times. These five pathways are distinctive in themselves, yet when all five are developed, integrated and practised collectively within a community these pathways can enable every person to attain their full potential as individuals, and as leaders, to initiate change within their lives and workplaces.

They also enable Goddess-loving people to lead together interconnectedly, spiritually and simultaneously – as peers – towards a common higher purpose in true service to a greater good. At the heart of each pathway is a conscious awareness of everything and everyone being interconnected, intertwined at multiple points or levels; everything linked together in a myriad of ways.



# The Luminary Leaderful Way

There are five integrated pathways of Goddess Gnosis, Synchronous, Service, Flow and Emergence, as illustrated in the diagram below:



# Context

The term 'leaderful' was initially articulated by Raelin (2003, 2010, 2011), who introduced four leaderful practices known as the Four Cs. He called upon leaders to be concurrent, collective, collaborative, and compassionate.

I have expanded and deepened Raelin's notion of leaderful by adding and integrating 10 perspectives into the Luminary Leaderful Way:

- **Goddess spirituality** (Blackie 2016, 2018; Christ 1998, 2003; George 1992; Gimbutas 1982, 2001; Jones 2006; Pearce 2016; Starhawk 1991, 2006, 2011; Stone 1976; Sjoo and Mor 1987);
- **feminist leadership** (Action Aid 2019; Batiwala 2010; Freeman 1984; Parker 2018; Wakefield 2017; Wiggins 2018, Wiggins and Anderson 2019);
- **servant leadership** (Autry 2001; Greenleaf 1977, 1998, 2002; Spears 2004);
- **synchronous** (Baldwin and Linnea 2010; Jaworski 1996, 2012; Raelin 2010);
- **flow** (Csikszentmihalyi 2004a, 2004b, 2008, 2018; Hutchins and Storm 2019);
- **emergence** (brown 2017; Scharmer 2009, 2013; Senge et al 2005, Western 2008);
- **post-conventional interconnected consciousness** (Beck and Cowan 1996; Torbert 1991, 2004);
- **Teal organisations** (Hutchins 2016; Hutchins and Storm 2019; Laloux 2014; Laloux and Appert 2016; Robertson 2016);
- **spirituality in the workplace** (Benefiel 2005, 2008; Fry and Altman 2013);
- **modern protest, environmental and rebellion movements** (Bradbrook 2019; Ransby 2015; Tonita 2015; White 2016; Wheatley 2017).

The notion and practices of leaderful have been drawn upon in contexts that resist or wish to move on from conventional notions of individualistic, heroic, power over and dominator hierarchies. Conversely it has also been drawn upon to dispel the notion of communities and movements being leaderless.

More recently, leaderful is explored by feminist writers including Batiwala (2010) and Starhawk (2011) to express a more female, liberating and shared style of leading. It is explored in online articles related to the #blacklivesmatter movement by Ransby (2015) and Tonita (2015). It is expressed as an important ingredient of the Extinction Rebellion (2019) strategy.

In social movements and feminism there has been exploration of leaderless as a counterpoint to traditional oppressive white male ways of leading and practices. I personally was involved in feminist groups trying to lead more collectively with shared leadership or experimenting with being leaderless in the 1970s. An invaluable debate was held on how denial of the existence of leadership can lead to what Freeman (1984) termed the "tyranny of structurelessness".

Freeman argued that a structure, formal or informal, always exists; and to pretend otherwise masks where the power lies. Her paper provided a clear rationale for the necessity of explicit transparent structures and processes that do not deny the importance of stepping into leadership roles and explicitly fostering autonomy, engagement and leadership from everyone.

Starhawk (2011) furthers this discussion in her workbook, exploring working in women's groups by articulating a next stage for feminist leadership:

In leaderful ... groups ... we can create powerful zones of action where many people can become effective agents of change. All of us can be respected and rewarded for our contributions, supporting one another ... to act, confront, create, change and to transform the world around us.

Feminist writers attempt to understand the pervasive and persistent gender inequality and women's oppression in society and show how this affects leadership (Action Aid 2019; Batiwala 2010; Freeman 1984; Parker 2018; Wakefield 2017; Wiggins 2018, Wiggins and Anderson 2019).

They recognise the effects of women's oppression within patriarchy and focus on politics and the impact of power and gender imbalances. They call for reform, resistance and/or rebellion.

Batiwala (2010) provides an excellent overview and synthesis of feminist leadership and offers her 4P model of power, principles, politics and practices.

Action Aid (2019) has been commended for putting its feminist principles into successful action with a behavioural framework that includes positive and inclusive use of power, self-awareness, and accountable collaboration: key elements of being leaderful.

In her report on feminist leadership for Oxfam, Wakefield (2017) points out that:

Gender is still the most significant predictor of poverty and powerlessness and gender inequality remains a pervasive and fundamental obstacle to human development and the guarantee of universal human rights.

For many women, Goddess spirituality is intertwined with a feminist perspective and their personal spirituality may feel highly political and a key catalyst for change and for women's empowerment.



# Core concept

What is different about the Luminary Leaderful Way? It offers an integrated approach with five pathways of leadership: **Goddess Gnosis, Synchronous, Service, Flow and Emergence**. These pathways are distinctive in themselves, yet if all three are developed, integrated and practised simultaneously in the behaviours of everyone who chooses to step into leadership within a community or organisation they can bring huge liberation, performance outcomes and satisfaction.

Simultaneously manifested within the collective culture, the integrated pathways enable every person to attain their full potential as individuals and as leaders to initiate change within their lives and workplaces. More than one leader can step forward and act at the same time, involving and encouraging others to behave overtly and deliberately as multiple and soulful leaders in a synchronous manner, dedicated to service.

Leaderful is an interconnected, plural, collective, collaborative and sharing endeavour – not an individual phenomenon. Leadership no longer derives from individualist, charismatic or heroic influence but manifests as caring, loving people leading together interconnectedly, soulfully, simultaneously and as peers to a common higher purpose. This purpose is steeped in service that arises out of a deep and conscious interconnected way of acting in the world.

Wheatley (2017: 210–43) describes how interconnectedness is accepted as the fabric of reality in both spiritual and scientific understanding in 21st-century science:

Everything we observe is not a ‘thing’ but a participant in a vast web of relationships.

These are scientific words for the web and weft experienced in Goddess spirituality.

# Why do we need to be leaderful?

We live in a complex and highly challenging world. Issues such as climate change, financial crises, the rise of nationalism, the expansion of social media and the ever-increasing pace and demands of daily life are all changing the way we live, feel and behave.

Levels of stress, behavioural and mental health problems for many are rising significantly. We live in a world where the demands facing humanity can seem overwhelming. The acute need to deal with climate change, biodiversity extinction and horrific abuses of human rights seems obvious; yet within the current patriarchal system the oppression of women, and the limitations for all women, including women leaders, continue.

Women are rising, resisting and voicing their numerous concerns, while new eco-movements are bringing attention to the genuine threat of extinction, oppressions, injustices, greed and the incompetence of patriarchy and capitalism to solve critical issue. My hope is that Goddess-centred leadership will play a critical role in achieving a healthier, more liberating and sustainable future for everyone. Conventional male-centred patriarchal leadership paradigms have failed to date, and continue to do so.

Several polls and research findings indicate that many people today are in a crisis, looking for meaning; they feel that something is broken in their workplaces. Laloux (2014, 2016) describes how most employees are unhappy, and bring their bodies but not their whole selves to work. His research evidences that this feels true at every level of organisation, including top leaders. People are tired of unproductive meetings, office politics, infighting, bureaucracy, corruption, greed and all the things that restrict and disempower them.

His robust research, grounded in 30 organisations, describes in detail 'Teal' organisations consciously experimenting with being radically different. He identifies three innovative Teal post-conventional organisational approaches:

- **wholeness:** deliberate practices to encourage everyone to 'show up' in their true authentic selves, effectively bringing their whole selves

- **evolutionary purpose:** the organisation itself is viewed as having a creative spark of its own, with the role of leader to listen to where the organisation, as a complex entity, wants to go
- **self-management** in which decisions are made very differently and swift response and autonomy are actively encouraged.

These approaches are not the norm in most organisations, but are arising more and more as leaders and communities look for innovative ways to move away from dysfunctional, siloed and spiritless workplaces.

The Teal or post-conventional mindset (Beck and Cowan 1996; Hutchins 2016; Hutchins and Storm 2019; Torbert 1991) thinks in relational interconnected ways; seeing the whole system; valuing collaboration, co-creation, high trust and regeneration. It also distributes power, encourages peer circles, works in nested hierarchy and creates value for everyone, including future generations.

Teal is based on the theoretical framework of spiral dynamics (Beck and Cowan 1996), which describes development of awareness at both personal and collective levels. It has eight levels, expressed in value systems each with their own colours, climbing from simple structure to increasing complexity.

The Luminary Leaderful Way is Teal in that it does not merely offer a consultative model wherein leaders in authority allow 'followers' to participate in their leadership, nor is it an approach in which the leader steps aside to allow others to take over when necessary. Instead, it offers a truly mutual, interconnected model that transforms leadership from an individual endeavour into a genuine emergent and collective practice.

# The five pathways

## Goddess Gnosis



Until women can visualise the sacred female they cannot be whole and society cannot be whole.

Elinor Gordon

I perceive a web of relatedness and love within the world and I choose to put a feminine form to that energy – to name it and know it as Goddess.

Molly Remer

I feel Her as the natural energy in my body and of the world.

Starhawk

The meaning of ‘Gnosis’ is knowledge and understanding that is derived from experience, direct knowledge of a subjective personal truth that feels deeply true and real. It may not fit into, nor be articulated or contained within concept, dogma, or theory.

Goddess Gnosis refers to direct visceral experience and personal unique truth of the Divine as Goddess, as sacred female.

To be deeply and truly Goddess-centred requires an inner journey to knowing, understanding and articulating your own unique authenticity and capacity to be luminary and leaderful. Nurturing your own direct experience of Goddess can offer greater clarity, strength and capacity to deal with ever-increasing demands.

Keller (2012) argues that Goddess spirituality emerged among our early human ancestors in Africa during the Palaeolithic Age, and it continues to be present in societies around the world, because it meets profound needs in the psychospiritual life of adherents. Goddess pantheons can be connected to specific lands or places, such as Africa, India, Greece, Egypt and Avalon.

Having read Goddess literature (Austen 2018; Blackie 2016, 2018; Christ 1998, 2003; Eisler 1987; George 1992; Gimbutas 1982, 2001; Jones 2006; Keller 2012; Meredith 2012; Pearce 2016; Starhawk 1991, 2006; Sjoö and Mor 1987; Stone 1976; Ward 2006) alongside working and talking extensively with women and men who have experienced Goddess Gnosis, I have discovered some or all of the following characteristics.

### Divinity as female

The Divine is experienced as sacred female, She, Goddess. Goddess is the Birther from whom both women and men are derived: Her matrix creates and holds and nurtures all living beings. She loves everyone and everything she births, therefore cannot include the oppression or diminishing of anyone or anything. Goddess spirituality includes the conscious use and celebration of female language, images and symbols, while affirming both the feminine and the masculine, darkness and light.

## Goddess divinity as multidimensional

Each person's own Goddess Gnosis experience of the sacred feminine can differ. It can be:

- i) immanent (from within);
- ii) transcendent (beyond self);
- iii) dual (a relationship or personal deity);
- iv) beyond duality as interconnected oneness; or
- v) an impersonal metaphysical energy, such as light, love or beauty.

For many, Goddess is physically, spiritually, energetically and personally everywhere, flowing within the web and matrix of all life: Goddess experienced as verb rather than a noun. Some understand Goddess as archetype. For many, Goddess Gnosis holds paradox, intimacy and equality between self and the Divine with the visceral knowing of a loving benign universe. This perspective is conducive to an interconnected, post-conventional mindset and many Goddess-devoted women and men are drawn to working in a leaderful way.

## An embodied spirituality

Goddess spirituality sees sacredness in all of nature rather than seeing nature as something to be dominated, exploited or controlled. It celebrates the bounty and beauty of female bodies, as well as nature's abundance. There is a direct relationship with the cyclical and natural elements of air, fire, water and earth, as well as the land, animals, moon and sun. Essentially Goddess Gnosis brings an earth-based sacred relationship to Gaia with both darkness and light included, as well as depth and height; birth and death are viewed as renewal and transformation. In Goddess spirituality, the female body is imbued with sacredness as Her holy temple.

## Woman-centred rituals and ceremony

The honouring of Goddess is expressed through ceremony and ritual using female symbols, myths, images, invocations, songs, blessings and sacred drama – all designed to actively encourage women's ways of knowing and expression through art, poetry, music, intuition and the valuing of women's bodies, especially their womb power and capacity to give birth.

The role of priestess as ceremonialist is central in many Goddess communities.

The poetic expression of the Goddess Luminary Wheel as Goddess charge to Her luminaries is at [Appendix 2](#).

## No dogma or dominator hierarchy

Goddess manifests beyond the reductive and dominator polarities of patriarchal hierarchy by fostering the fullest potential in everyone. Goddess is endless possibilities and ways of Being, often expressed through oral traditions rather than in a set of dogma, beliefs or doctrines. She is inherently collaborative forming a web and flow of interconnectivity so working in circles is a more accurate expression of Her in the world; allowing every person to be seen and heard. This perspective is in alignment with leaderful Teal and post-conventional ways of seeing and working in community.

The Goddess Luminary Wheel is designed as a cyclical process (see [page 45](#) for the individual and communal wheels in their entirety).

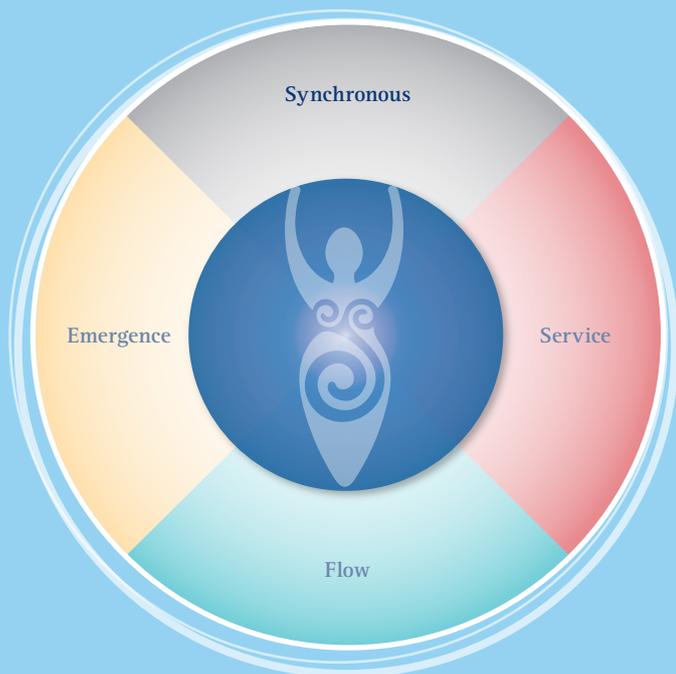
## Goddess as archetype

Goddess archetypes can be invaluable as new metaphors for self-understanding and developing spiritual life beyond usual patriarchal archetypes. They are portals that enable the seeing of personality structures to gain new understandings.

There are numerous Goddess archetypes derived from concepts, myths and images that represent significant and shared elements of our humanity. They bring to life key facets of the sacred feminine assisting in a journey to integrated wholeness. Goddess archetypes challenge the patriarchal culture and can contribute to changing current systems and paradigms.

The Goddess Luminary Wheel introduces six leaderful archetypes: **Illuminatrix**, **Initiatrix**, **Ignitrix**, **Connectrix**, **Maturatrix** and **Wisdom Keeper**.

# Synchronous



Responses arise from the depth of your caring and the truth of your interconnectedness with all beings.

Joanna Macy

Whatever affects one directly, affects all indirectly. I can never be what I ought to be until you are what you ought to be. This is the interrelated structure of reality.

Dr Martin Luther King

She is air and the wind, She is the movement of the invisible, She is breath ... Air is the element that connects us to each other.

Kathy Jones

The literal meaning of 'synchronous' is existing or occurring simultaneously, in parallel, concurring or coexisting. It can include the sense of synchronicity as both involve the feeling of interconnectivity and things happening at the same time.

Synchronous within the Luminary Leaderful Way involves putting in place systems and processes to foster everyone leading simultaneously and recognising more than one leader operating at the same time.

People behave overtly and consciously as multiple leaders in a plural, collective, collaborative and cooperative endeavour, not an individual phenomenon. Leadership becomes people working together interconnectedly, as peers with clear roles and accountability, in service to a common purpose, within a culture that is open, participatory, and purpose-driven. For many, Goddess Gnosis involves an awareness of life's complex web of interconnectedness, which is simultaneously without hierarchy.

Issues of hierarchy and power lie at the heart of what is different in the Luminary Leaderful Way. To be truly synchronous, everyone willingly and consciously shares power with each other, moving consciously and deliberately from power over to power within, power with, for and through others. In this perspective, power functions like a current that everyone can upload and distribute. Like water or electricity, power flows and surges and the luminary aims not to hoard it, but to share and channel it for the greater good.

Goddess spirituality and feminism encourage women into a new relationship with their power (Batiwala 2010; Wiggins 2018, Wiggins and Anderson 2019). Christ (1978) concludes that the symbol of Goddess can liberate women who are struggling to be rid of the devaluation of their female power and the gender oppressions of patriarchal male leadership.

In today's complexity, it can be limiting for there to be only one leader recognised at any one time, holding all, or most of, the power until replaced by the next heroic hierarchical authority.

A single leader can generate only so many ideas and concentrate on only so many things. A critical mass of leaders allows for more possibilities and more solutions and ideas to be generated, filtered and considered by the group – fostering more sophisticated and better answers to complex situations.

Synchronous can be introduced, fostered and enhanced through self-organising systems, such as Holacracy (Robertson 2016) and those used by Extinction Rebellion and other social movements (Bradbrook 2019; brown 2017; Wheatley 2017; White 2016).

Self-organising systems work through shared meaning, devotion to a cause and co-creating processes in which individual autonomy can be expressed and everyone can step into leading and influencing on behalf of their community.

Self-organising systems do not rely upon positional hierarchical authority in which one individual ultimately mobilises action or takes decisions on behalf of others. They require sensitivity to the views and feelings of everyone involved; considering their viewpoints to be equally valid with mutual respect, accountability and equivalence. This occurs because any person can make a decision when in an appropriately defined and agreed role within a clear and agreed mandated circle. This encourages multiple leaders to emerge and act simultaneously.

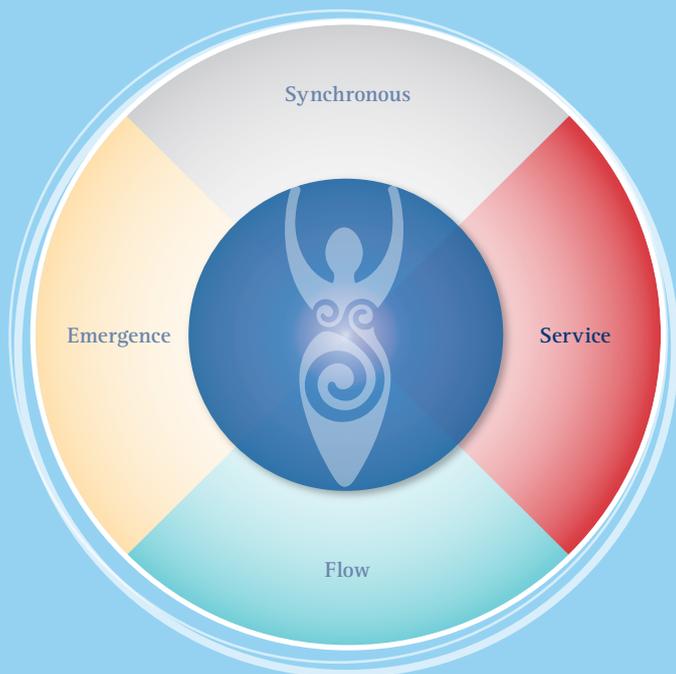
All communities are collective entities involving multiple people and processes working together for a common purpose. Luminaries genuinely serve and illuminate others, fostering a strong sense of community by co-creating commitment to shared purpose and values and inspiring behaviours. They have a wide repertoire of power and frequently draw on power within, with, for and through.

In a luminary leaderful mindset, anyone can step up to serve the community's needs. Luminaries experiment with Teal ways of organising their communities.

Multiple leaders ensure that everyone can have an input to and influence on decisions, each one contributing their competence, willingness, passion or experience to contribute as their talents and capabilities allow, continually learning and developing into being leaderful.



# Service



I claim a new Goddess spirituality which includes the feeling of emotion in our bodies and its expression as a natural part of our daily human lives.

Kathy Jones

We need ... a new vision, a new definition of power and leadership. We must go away from the old model and toward one of creative cooperation on our small and threatened planet ... to lead us toward a sane and sustainable culture ... A culture that values life.

Johnnetta Cole

The servant-leader is servant first. It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first.

Robert K Greenleaf

The word 'service' has multiple connotations, but in a luminary context involves the action of helping or doing work for someone else, acts of assistance, support, healing or kindness – in essence, caring deeply about others and being servant to their needs. The words 'servant' and 'leader' in conventional hierarchical leadership approaches might be considered an oxymoron, yet combined in a meaningful and sincere manner, service supports leaderful behaviours.

Autry (2001), Greenleaf (2002) and Spears (2004) have developed the notion of the servant leader: one who is a servant first. The 10 characteristics include listening, empathy, awareness, healing, conceptualisation, persuasion, stewardship, foresight, commitment to the growth of people and building community.

Greenleaf (2002) discerned that servant leaders take care to make sure that other people's highest priority needs are being served: the intent and impact being that those served grow as persons, become healthier, wiser, freer, more effective, and more likely themselves to become servant leaders. He called also for positive effect on the least privileged in society.

At the heart of leadership steeped in service lies a primary motivation and deep desire to serve by supporting, understanding and empowering others. This approach places others as the number one priority. Service involves and develops emotional intelligence (EI) and relational qualities of the heart, including empathy, compassion, deep listening and awareness of your impact on others. It involves managing your own reactivity, behaving skilfully and valuing everyone involved and ensuring the inclusion of multiple viewpoints through liberating structures and processes in community.

In this space, knowing the right questions to ask is far more important than believing you should have all the right answers. Using circles and processes such as Sociocracy (Ray 2018), which encourages consensus, can be very exciting to experiment with.

To be in luminary service requires an inner journey to knowing, understanding and articulating your unique authenticity, rising above your own ego needs as well as contacting the love and presence of your Goddess Gnosis. Goddess not only births: She also loves and serves all of her creation, nurturing and supporting their suffering as well as their fullest potential.

Genuine service involves being self-aware of who and how you are, constantly learning and growing to wholeness, while serving the greater good and the interconnected whole or web of community. It also requires being aware of how your internal and external responses affect you, and others. Service is supported by self-esteem in one's own worth, ability and contribution. It requires clarity about your personal values, ethics and beliefs and the capacity for loving self-acceptance and acceptance of others while holding the importance of tasks and meeting necessary deadlines and community outcomes.

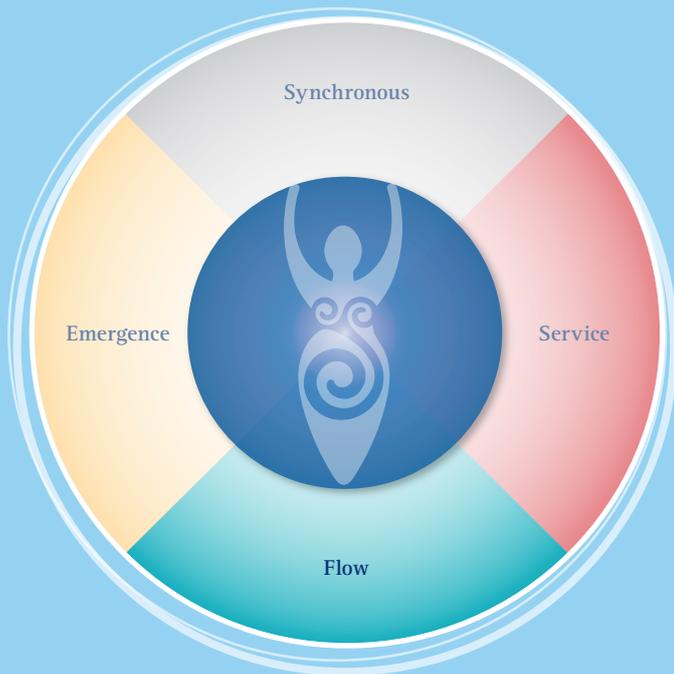
Goddess luminaries focus on connecting the community through seeing wholeness and what unites, recognising how we are the same while simultaneously recognising and fostering diversity and equality. Equality involves ensuring that everyone is treated equally regardless of who they are, enshrining equality in legislation, processes and behaviours: it focuses on removing barriers. Diversity involves seeing, understanding, valuing and celebrating difference and uniqueness.

Luminaries steeped in service see through to the connection, unity and harmony of what, at our deepest common purpose, unifies everyone in meaningful and productive behaviours. They work tirelessly to see their own conscious and unconscious bias, prejudices and beliefs, to stop any behaviours that disrespect or limit others, thus encouraging and travelling the journey from equality to diversity to unity. Voices of constructive dissent and open dialogue of differences are welcomed and listened to.

A servant luminary understands and empathises with others, accepting and recognising everyone for their special and unique gifts. They support everyone to heal into wholeness.



# Flow



Decentralised work requires more trust building ... but ultimately it is easier, more fluid ... those moments when rightness flows through my body and I feel connected.

adrienne maree brown

Life depends on flow. There are ecosystems flows at the biological, psychological, socio-economic, and ecological levels ...

Giles Hutchins

People are happiest when they are in a state of flow – a state of concentration or complete absorption with the activity at hand ... an optimal state of being completely involved in an activity for its own sake. Every action, movement, and thought follows easily from the previous one.

Mihaly Csikszentmihalyi

We all are capable of reaching a state of effortless concentration, complete absorption, enjoyment and high skill where we are so completely involved in an activity that nothing else seems to matter. This state is called 'flow' and is identical to the feeling of being 'in the zone' or deeply present.

In flow state, ordinary matters such as time or food fall away, time flies, every action, movement, and thought follows inevitably from the previous one, your whole being is involved, and you are using your skills to the utmost.

For the Goddess luminary, conscious development of flow in themselves, others and in the community can foster feelings of deep absorption, powerful engagement, collective fulfilment, high skill and significant accomplishment.

The eight characteristics of flow as defined by Csikszentmihalyi (2004a, 2004b, 2008) include:

- i) complete concentration on the task;
- ii) clarity of goals and reward with immediate feedback;
- iii) speeding up or slowing down of time;
- iv) the experience is intrinsically rewarding;
- v) there is a sense of effortlessness and ease;
- vi) a balance between challenge and skills;
- vii) actions and awareness are merged; plus
- viii) a feeling of control over the task.

He describes how in deep flow you forget about yourself, about others, about the world around you; feel deeply happy and satisfied; become creative and productive; and may even experience the sensation of being carried away by an external force.

Flow involves presence: being completely in the moment. Flow can happen when engrossed in almost any activity – reading, meditating, dancing, running, playing our favourite sport or a musical instrument.

One in five people say that flow happens to them as much as several times a day, whereas 15 per cent say that this never happens to them. These frequencies seem to be universal, even though the capacity to experience flow can differ from person to person and those with 'autotelic personalities' tend to experience more flow. A person with an autotelic personality does things for their own sake rather than some distant external goal. They have high interest in life, in being of service and low self-centredness.

To foster leaderful flow, luminaries can cultivate a working environment where flow can thrive, where people can work to their maximum capacity by reducing stress, counterproductive interruptions, and disillusionment. Luminaries co-create an optimum environment so people can flourish and be truly satisfied in their work through fulfilling their individual potential, and being part of an effective team that experiences flow together. They support everyone in their capacity and desire to do their best work, while simultaneously contributing to something bigger.

Post-conventional mindsets more easily experience flow and it can form part of an experience of Goddess Gnosis and something deeply mystical. Yet it can also be very practical, and can be actively developed.

Hutchins (2019) states that “life depends on flow” and that there are “ecosystems flows at biological, psychological, socio-economic and ecological levels”. From a Teal perspective, communities and organisations are energy-flow networks, and power is a currency that can flow rather than be hoarded.

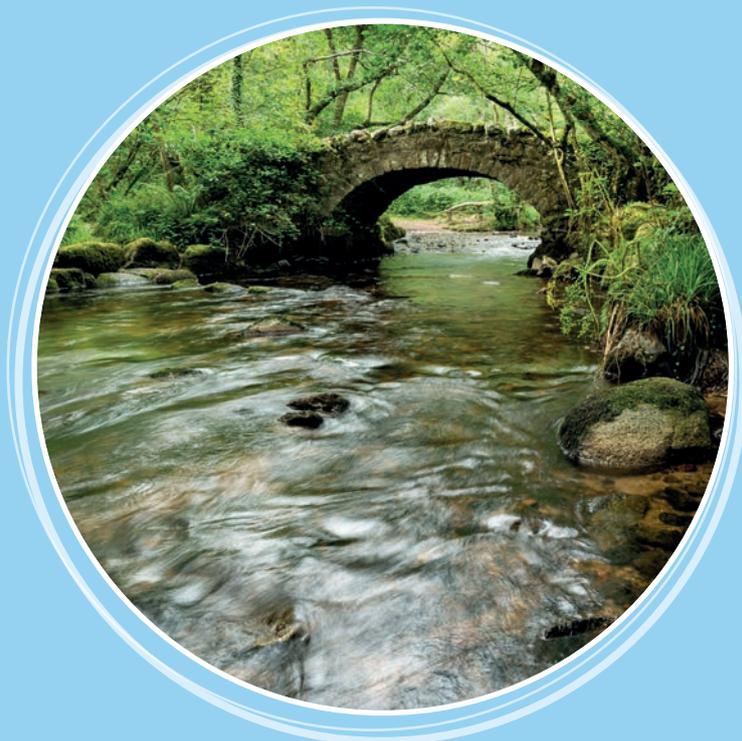
The leaderful luminary senses into the community’s flow dynamics to reveal the essence and purpose of this living system, intervening only appropriately to co-create new emerging possibilities in alignment with its essence.

A way to encourage all the leaderful pathways, including flow, is to work in circles within and as part of the larger ecosystem of the community. Goddess-centered circles hold Goddess at the centre of the circle spiritually, physically, emotionally and practically, holding everyone through the power, compassion and understanding of Goddess in all her names, forms and lineages.

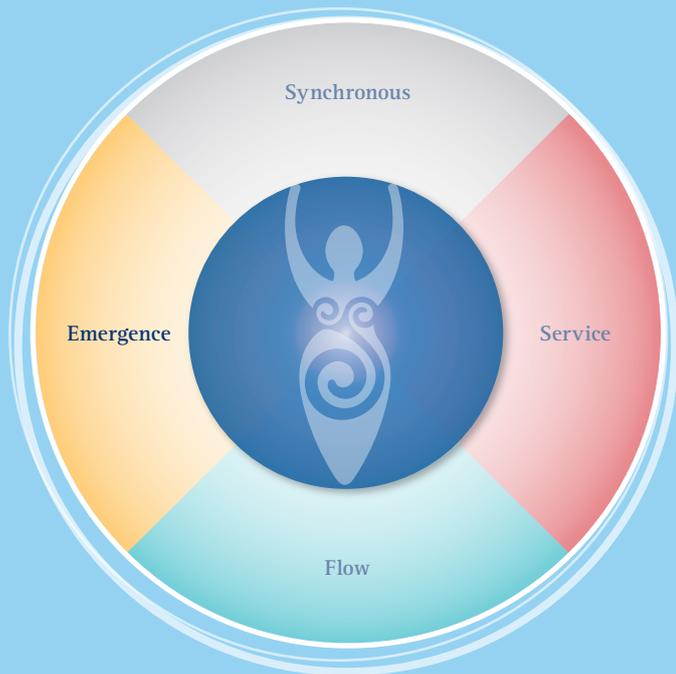
They are spaces of love and flow with open-hearted, transparent, authentic and embodied communication that empowers, liberates and encourages. Listening deeply to the views of everyone within the circle while noticing and holding the flow of patterns, undercurrents, emotions, shadows and emergence helps foster honest sharing, exchange, discussion and the arising of new ideas and possibilities as the circle unfolds.

Leaderful luminaries encompass, yet always flow with, differences, challenges, shadows and conflicts, encouraging healing shifts of perspectives – as well as fostering understanding, consensus, agreed actions and outcomes appropriate to the context and purpose.

Indigenous and faith traditions have used the power of circles for many years. Some useful approaches can be found in Baldwin (1996, 2010).



# Emergence



Mother Goddess continuously gives birth to the new in all forms. From Her deep bottomless womb She creates new ways ... ideas ... both personal and communal that come into existence.

Kathy Jones

It's all about being able to see the emerging whole from a place of deepest connection to source.

Senge

emergence is another way of speaking about the connective tissue of all that exists ... the Tao ... change, Goddess, life

adrienne maree brown

From the perspective of 'emergence', the community is viewed as having a creative spark of its own, with the role of every community member to listen to where this complex entity wants or needs to go. They then align actions and outcomes with collective evolutionary purpose steeped in a higher purpose: for luminaries that is the will or higher purpose of Goddess.

Working through the pathway of emergence involves constantly rethinking, aligning and adjusting to what is actually happening now, taking into account new factors as they arise or are discerned. There can still be clear community purpose and intention, but these are not fixed or predetermined solely as linear plans.

In emergent communities, co-creation, innovation, constructive challenge, discernment, self-organising systems and circle processes alongside stepping into one's own power and leadership expression – within alignment to evolutionary purpose – are encouraged from everyone.

Leaderful luminaries experience their community as an organic ecosystem or Goddess web of interconnected dimensions that all work together, sometimes beyond any human will or understanding. As brown (2017) articulates, they are “evolving in relationship to our hierarchical tendency” and reaching into a more flexible space beyond control solely from ego.

Strategies, decisions and processes “can form as well as be formulated ... emerging in response to an evolving situation”, approaches called “dynamic steering” or “crafting” (Mintzberg 1987).

The seasons of life and of the natural world are cyclical: emergence continuously unfolds through rhythms and cycles. The full Luminary Wheel teaching moves through the four seasons and includes creativity, growth, release and renewal: important aspects of conscious emergence.

One of the most comprehensive writers on emergence (brown 2017) identifies six elements needed to work consciously with emergence as a liberating leader:

- i) small is good (the fractal);
- ii) being adaptive (change is constant);
- iii) interdependence and decentralisation;
- iv) working in a non-linear and iterative way;
- v) resilience; and finally
- vi) creating more possibilities.

An important skill to foster emergence is the capacity to hold the emerging field of possibilities in the community. This involves perceiving the whole system, being able to see the patterns and energetics of the community, feeling the disharmonies, knowing when something is not quite right and knowing when everything is flowing.

Jaworski (2012) claims that “true leadership is the art of working with emerging fields to bring forth new realities” and requires being present.

Being present enables an open mind, an open heart and an open will. In *Theory U: Leading from the Future as it Emerges*, Scharmer (2009) discovered that being present facilitates emergence in that an individual’s defences and usual ways of seeing the world – with all its projections and limitations – are suspended, enabling a myriad of unseen potential and possibility to arise.

Being present in the now can dissolve the distance one has to oneself, and to others, generating a sense of harmony, timelessness and attuned interconnectedness, which is aligned with the presence of others, and the natural rhythm of the community allowing “future possibilities to arise” and emerge.



# Organisations and communities experimenting with luminary and Teal approaches

Participants from the Goddess Luminary Wheel are experimenting with the Luminary Leaderful Way within the Glastonbury Goddess community, an international technology company, the NHS, further education and universities, and with introducing new healing approaches in the UK and internationally, including the Middle East. Several are incorporating luminary approaches into their own consultancy, healing and counselling practices.

Caplor Horizons Charity is experimenting with Teal, self-organising systems and being leaderful. It is also bringing these approaches to other charities in the UK, India and Africa.

Enlivening Edge is a very useful website with a wealth of information about all types of organisations and communities experimenting with Teal approaches: [www.enliveningedge.org](http://www.enliveningedge.org)

An article I wrote for them in 2015 can be viewed at [www.enliveningedge.org/features/chief-executives-should-heed-lalouxs-call-and-experiment-by-lynne-sedgmore-cbe](http://www.enliveningedge.org/features/chief-executives-should-heed-lalouxs-call-and-experiment-by-lynne-sedgmore-cbe).

Examples of organisations experimenting with Teal ways of working and self-organising systems include Buurtzorg, Extinction Rebellion, Patagonia, Momentum and Morning Star.

Structure & Process, a small European organisational development firm, lists nearly 100 organisations using Holacracy, including the high-profile Zappos company, on its website: [structureprocess.com/holacracy-cases](http://structureprocess.com/holacracy-cases).

It also lists companies that have stopped using Holacracy.

Many organisations are using Sociocracy, primarily in Europe and the US, including Toyota. Details can be found online.

# Benefits and challenges

Below I share some of the most significant benefits and challenges that occurred in my organisations for you to consider:

## Benefits

- Significant success across all results due to enhanced engagement and contribution
- Greater meaning and clear collective purpose and commitment with everyone bringing their whole self, their maximum potential and leadership to each situation and context
- Increased trust within the community, with more time to be creative and innovative
- Fostering service encourages humility, appreciation and caring
- Different forms of power can arise – power for, with, through, within and from below
- Everyone feels the possibility of stepping into being a leader and contributing their best
- Feeling at ease and able to depend on others because everyone who is involved is considered when decisions are made and as actions are taken
- Nothing is hidden or unspeakable due to openness, a sense of safety and transparency, including constructive dissent and open challenge
- Things get done and outcomes are overachieved; there is high impact
- A healthy playfulness, gratitude and genuine joyfulness in working together abounds
- The fostering of more post-conventional perspectives through leaderful practices, processes and systems.

## Challenges

- It takes courage to experiment within conventional cultures
- Seeing our own shadow and blind spots takes considerable work, requiring coaching, mentoring and self-awareness
- It takes courage for people to speak truth to power
- Not everyone likes transparency or sharing power
- Some people may choose to leave in reactivity and discomfort
- Letting go of control or hierarchy can be difficult for senior leaders already in role
- It takes courage and persistence and time to co-create a culture in which it is genuinely comfortable to discuss emotional, spiritual or difficult issues
- Beneficiaries may not understand what you are doing or why
- It may take up significant time and energy to bring about the necessary change in culture and behaviours
- Self-organising systems are complex initially and require deep commitment to persevere
- In most communities, the majority of people do not hold a post-conventional or Teal mindset.

# Practical actions to develop the Luminary Leaderful Way

# Goddess Gnosis



## Concepts

- Explore books on Goddess – inspiring writers include Kathy Jones, Starhawk, Carol P Christ, Lucy Pearce, Mary Daly and Merlin Stone. Find other writers.
- Discuss Goddess spirituality with others to gain different perspectives.
- Articulate for yourself what Goddess means for you in your life and work.



## Reflection

- Reflect on Luminary Leadership and Goddess-centred leadership for you.
- Reflect on the questions below to assist in understanding and travelling your unique journey:
  - How important are issues of spirituality and the Divine to me personally?
  - Am I in touch with my spirituality? If not, how might I be?
  - How am I connected to others, to nature and to the planet?
  - How do I relate, or not, to Goddess or to the Divine being female?
  - What kind of response does the notion of Goddess generate in me?
  - Have I experienced Goddess Gnosis?
  - In what ways does my spirituality influence or shape my leadership?
  - Do I believe a Goddess approach to leadership is desirable and possible?
  - Do I have a view about the place of Goddess in my leadership?
  - How do, or might I, uniquely foster Goddess spirituality through my leadership?
  - What is the place of spirituality in my community or organisation?
  - How might a Goddess-centered spirituality influence my leadership vision and values?
  - How might Goddess spirituality be made visible in my community?
  - How can my co-workers feel able to express their own spirituality?



## Exercises

- Create a daily practice of quiet time to connect directly with your inner state of being.
- How do or can you access the sacred feminine or Goddess in practical ways each day?
- Explore the balance of male and female in your community – images, people, styles etc.
- Encourage others to express their spirituality individually and together in a safe way.
- Share spiritual interests, books, creativity and/or experience of Goddess or the Divine (things usually kept outside the workplace).
- Discuss together what ‘beautiful’ or ‘sacred’ or ‘inspiring’ means (the response from different people can be fascinating and illuminating).



## Structures and Processes

- Create a Quiet Room for reflection, prayer, meditation, just sitting, relaxing or being quiet.
- Co-create community values and a culture that encourages open and free expression of spirituality, including the sacred feminine.
- Discuss in circles how the female is nurtured or suppressed in your community.
- Integrate questions about gender and sacred feminine into community systems and processes to provide opportunities to reflect on an individual’s fullest experience and expression of gender and sacred feminine.



# Synchronous



## Concepts

- Explore the concept of synchronous and what it means for you.
- Explore your understanding of leadership presence – Halpern and Lubar (2004).
- Explore Holacracy, self-organising systems and how they might liberate individuals and encourage autonomy in your community.
- Explore the origins and various practices of Leaderful through Raelin's work.
- Explore spiritual intelligence (SQ) and how you can draw on it in your community.
- Explore how you might work with evolutionary purpose as a leader.



## Reflection

- How have you experienced synchronicity in your life?
- Reflect on your relationship with hierarchy and working as a peer within your community.
- Consider how much leadership is an individual or collective experience for you.
- Reflect on different forms of power and your relationship with power throughout your life.
- Reflect on how you relate to and use your power as a leader and as a peer.
- Reflect on how you relate to and use presence as a leader and as part of your spiritual path.



## Exercises

- Watch the Murmuring video and carry out the exercise with your team: [www.riverasun.com/murmuration-exercise](http://www.riverasun.com/murmuration-exercise)
- Take the Wigglesworth spiritual intelligence (SQ) online test.
- Share stories and case studies of successful collective leading.
- Explore Raelin (2010) Leaderful exercises in his practice workbook.
- Practise being fully here, presence, in this moment, here now.



## Structures and Processes

- Experiment with the clearing conversation process (see Appendix 4).
- Encourage everyone's capacity to step into being truly collective and Leaderful.
- Provide safe spaces for staff to express their authentic views in a constructive manner.
- Encourage staff to speak truth to power.
- Introduce a range of self-awareness approaches to keep everyone's ego conscious and in check.



# Service



## Concepts

- Explore in depth the leadership concept of servant leadership.
- Explore in depth feminist understanding and concepts of leadership and power.
- Explore emotional intelligence (EI) and how you can draw on it.
- Explore how you can work more consciously with circles (Baldwin 1996, 2010).
- Explore Sociocracy and how it might be introduced into your community (Rau 2018).
- Explore how you might work with encouraging wholeness in your community.



## Reflection

- Reflect on the following questions:
  - As a leader, who and what are you serving and why?
  - What am I in service to right now?
  - Is my leadership an expression of what I value most deeply?
  - How can I express service through Goddess in an explicit way?
- Reflect on how you relate to and might develop Greenleaf's 10 elements of servant leadership.
- Reflect on your limitations and shadow side to be clear when you are serving ego or Goddess.
- Explore and recognise your own conscious and unconscious bias.



## Exercises

- Experiment with the illumination circle process (see Appendix 3).
- Take one of the many emotional intelligence (EI) tests available online.
- Draw on the ‘power of appreciation’, giving simple but sincere thank-yous, acknowledge achievements – sincere appreciation can bring deeper connection.
- Have personal check-ins, with clear time boundaries, as the first agenda item in meetings to foster a warmer, more connected meeting.
- Share lunch in nice spaces and eat together as a community wherever possible.
- Clarify your own forms of privilege, and how to use for others.
- Practise luminary maieutic listening (see Appendix 3).



## Structures and Processes

- Build the 10 characteristics of servant leadership into your culture and core processes.
- Build EI competences into your appraisal, procurement and relevant processes.
- Introduce EI into your staff development programme.
- Create safe spaces and rituals to enable staff to bring their whole selves into community.
- Foster learning and reflection from mistakes within a no-blame culture.
- Encourage experimentation and innovation.
- Support staff to see their unconscious biases and encompass equality, diversity and unity in your organisation.



# Flow



## Concepts

- Explore in depth the concept of flow and what it means for you.
- How do you experience Goddess as flow in your life?
- Explore the eight characteristics of flow identified by Csikszentmihalyi (page 23).
- Explore the work of Hutchins (2016, 2019) and his application of flow in organisations. How might you draw on his work and apply it in your community or organisation?



## Reflection

- Reflect on how walking in nature – while seeing and feeling the beauty all around – affects the feeling of flow in you.
- Imagine a time when you experienced flow. What did it feel like? What was or is significant for you here now?
- Take time to appreciate the feeling of flow (perhaps after the actual experience).
- Find your quiet, peak energy time – a time when you have lots of energy and can concentrate at your best.
- Visit holy springs, waterfalls and rivers – watch their flow and notice how it affects you.



## Exercises

- Find a Goddess chant you love and sing it repeatedly until you experience flow.
- Undertake projects and tasks you love to do within your current role; become aware of your enjoyment.
- Learn how to control your attention through a skill or discipline such as meditation, prayer, exercise, aerobics, dancing, sailing or martial arts.
- Make lists or flowcharts of all the things you have to do; decide which tasks to delegate or forget, and which ones to tackle personally, and in what order.
- Find your flow balance – make sure a task is challenging, but not too hard. (It may take some trial and error to find tasks of the appropriate level of difficulty).
- Learn to keep your focus and attention on a task for as long as possible with no distractions until you lose yourself in flow.
- Develop flow habits, by doing routine tasks with concentrated attention, eg washing dishes, dressing, or mowing the lawn – approach them with the care it would take to make a work of art.
- Spend time with others in nature through walks and awaydays.



## Structures and Processes

- Foster an environment that discourages interruptions – clear away distractions.
- Create quiet spaces with no distracting music, phones, email and social media, or anything else that might make noise to interrupt people's focus.
- Build the eight characteristics of flow into your culture and core processes.
- Introduce flow development into your professional development programmes.
- Create a flow room for people to work in to encourage experience of flow.
- Encourage everyone to share their experiences of flow together.



# Emergence



## Concepts

- Explore the concept of emergence and exactly what it means for you.
- See if you can apply the six elements of brown (2017) to work consciously with emergence as a liberating leader.
- Watch the Gail Bradbrook video on the Extinction Rebellion way of co-creating strategy at [youtu.be/34wUJFrvnGk](https://youtu.be/34wUJFrvnGk).
- Explore Mintzberg's (1987) 'dynamic steering' and 'crafting'.
- Explore Theory U and ecosystems by Scharmer (2009, 2013) and how you might work with the processes he suggests.



## Reflection

- Reflect on your relationship with control, letting go and letting come.
- How does Goddess or the Divine affect your life – can you surrender to a higher will?
- Explore your understanding, desire and capability for working with emergence.
- Ask yourself what gets in the way of you being fully in emergence.
- Reflect on what personal capabilities you need to lead from emergence.
- How have you experienced interconnectivity in nature or with other people?
- What metaphors do you hold of how community works (family, mechanical or ecosystem)?



## Exercises

- Be truly present as much as you can throughout your day.
- 'Hold the field' by taking time to sense the patterns and energetics of your community.
- Practise luminary maieutic listening (see Appendix 3).
- Explore the exercises of democratising strategy to co-create emergent strategy: (Western 2008).
- In circle tell your collective story starting with "once upon a time" then each person saying "and then" or "before that".
- Practise being spontaneous at least once every day.



## Structures and Processes

- Introduce emergence approaches and new kinds of structures from your favourite writer.
- Co-create an emergent strategy and theory of change drawing on brown (2017).
- Introduce explicit Goddess group and ritual processes: Jones (2006) and Starhawk (1991, 2006, 2011).
- Offer forums for staff to think in emergent ways with free association matrixes, systems games and network mapping (Western 2008).
- Introduce innovation and creativity 'labs'.
- Provide safe spaces for staff to share their interest and concerns about working with emergence.
- Build a culture that is emancipatory: a culture where employees have increasing agency to influence change and work with all the five pathways.
- Ensure sufficient resources – skills, time, discussion, finances or information – are available for experimentation with emergence.



# Conclusion

I hope you feel energised and encouraged to experiment with the Luminary Leaderful Way as your contribution to co-creating a sustainable future and to bringing in the Motherworld.

As stated in the introduction, this is a work in progress designed to empower, support and develop leaders into working within this new paradigm.

I would love to hear from anyone wanting to share their experiments, thoughts or suggestions for improving and expanding the Luminary Leaderful Way.

Please contact me at [lynne.sedgmore@gmail.com](mailto:lynne.sedgmore@gmail.com)

The Luminary Leaderful Way underpins both the individual and the communal wheel.

The two full Goddess Luminary Wheels with all their dimensions are detailed in **Appendix 1**.

Further details are online at [goddess temple teachings.co.uk/wordpress/goddessluminary](http://goddess temple teachings.co.uk/wordpress/goddessluminary)



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# Appendix 1: Summary of Goddess Luminary Wheel teaching

The Goddess Luminary Wheel transcends current patriarchal conventions of leadership into a new core relationship with power - a power stemming from the female capacity to birth and foster the fullest potential and power of all – beyond dominator hierarchies.

Goddess luminaries co-create a new leadership paradigm and practice that explicitly holds Goddess at its centre while recognising this work calls both women and men to serve.

It encourages ‘knowing yourself’ and leading from the Luminary Leaderful Way through authenticity, unique voice, presence and wisdom beyond the restrictions of patriarchal and conventional beliefs, shadow and pressures.

Sources and types of power are deeply explored, as is your unique relationship to power to unleash liberating power.

## A new path

The radical and innovative Goddess Luminary Wheel arises from the female flowing cyclical illumination of moon and Goddess Gnosis to foster Goddess powered leadership.

Inspired by my dream to initiate a new community of Goddess luminaries – women and men ready to step forward into visible, revelatory and powerful manifestations of Goddess-inspired leadership within the world – the wheel includes Goddess Gnosis, archetypes, elements and phrases of the moon. The Luminary Leaderful Way underpins both the individual and communal wheels.

The individual wheel includes paths of power, ways of knowing and states of being. Love, presence, birthing and illuminating are at its heart and there is significant exploration of shadow through the brilliance of dark moon. The six archetypes are Illuminatrix, Initiatrix, Ignitrix, Connectrix, Maturatrix and Wisdom Keeper. Individual action projects are undertaken.

The communal wheel includes Teal and spiritual practices for community and organisational change and development. It explores ecosystems, self-organising systems and sustainability as well as global, societal, communal and planetary perspectives. Projects to develop as luminary change agents are implemented in participants’ own communities and organisations.

The training is deeply experiential with specially designed circle processes and new luminary models of presence, authenticity, styles and shadow at the cutting edge of leadership theory and practice. It equips participants to “Be the change you wish to see in the world” through being willing illuminations of the power, presence and impact of Goddess.

# Goddess Luminary Wheel

Individual Gnosis



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# Goddess Luminary Wheel

Communal Gnosis



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# Appendix 2: Goddess charge to Her luminary

She of ten thousand names and more  
I am Goddess Gnosis,  
Presence, Love, Birther,  
Shining Illuminatrix.

I am Moon Goddess  
Founder, Attractor, Weaver,  
Wisdom Keeper.

Goddess of the four elements  
Initiatrrix of Air,  
Ignitrix of Fire  
Connectrix of Water,  
Maturtrix of Earth

Goddess of archetypes  
Seer, Activist, Healer, Sovereign.

Luminary  
I am you and you are Me  
I call you to be Leaderful  
through direct knowing of Me

Through My Love and My Power

Be My Presence wherever you lead  
Birth the fullest potential of all

Commune with Me always  
Breathe Me in  
Be the thinness of air  
Reveal My feisty flames  
Flow like holy water  
Remain rooted in My land.

Be My radiance of Moon  
New, Waxing, Full, Waning and Dark  
Show the way, light the darkness.

Be Synchronous, Be in Service,  
In Flow and Emergence  
Illuminate My Power from within.

Sense and Discern My will  
Embody Me in action  
Resonate My Divine energy

Serve through the wisdoms of  
Mind, Intuition, Heart and Body.

Be Aware, Autonomous  
Adaptive and Authentic.

Travel through the underworld  
Know the depth of Dark moon  
and your own shadow.  
Cut through falseness and deceit.

Lead wisely in communities,  
movements and organisations.  
Beyond convention and patriarchy  
Beyond domination and fear.

Lead by Power for, with and through  
Birth magnificence in everyone.

Goddess Luminary  
Love, Listen and Liberate

Lead from fullness of lunar light  
Lead from darkest brilliance of night

My luminous Presence in the world.

Blessed Be

# Appendix 3: Illumination circle process

Focus person thinks of a leadership issue or leadership decision you want to work on. One of you is the timekeeper, one takes notes, all stay present and attentive. Each circle takes around 30 minutes.

1. Settle into silence, holding the focus person in your attention. *(2 minutes)*
2. Maintaining an open, attentive, respectful, inquiring frame of mind, in the deepest presence you can be, practise **maieutic listening**, in silence, without interrupting as the focus person speaks. Listen not only to the rational words, but also to the feelings, presence, nuances, body language and tone. *(5 minutes)*
3. Next, move into a time of clarifying questions by each circle member. Ask brief, informational questions, such as, “How many people are involved?” or “What is the timescale?” *(3 minutes)*
4. Take another minute of collective silence, holding the focus person and the decision or situation intuitively and deeply in your heart, soul and mind. *(2 minutes)*
5. The focus person doesn’t speak or respond. Circle members – maintaining your open, attentive, respectful, present frame of mind – ask questions and make helpful comments, without giving advice. One of you will write down the questions and comments for the focus person to take away. Remember, the purpose of the questions and comments is to help illuminate the focus person, enabling them to go deeper, to reflect, to see a broader perspective, to birth new insights and discernment. You are helping the focus person to access and bring forth their own deep wisdom, discernment, creativity and illumination – not taking over with your own advice. *(10 minutes)*
6. Focus person responds with insight or illumination they have received. *(5 minutes)*
7. Focus person shares experience of this circle process. *(3 minutes)*
8. Focus person chooses to end their circle turn with a prayer, a song, a blessing, a healing, laying on of hands, or whatever feels ‘right’ to them in the moment circle members respond. *(2 minutes)*
9. Circle closes with everyone bowing in respect and gratitude.
10. You may wish to explore anything that arose together.

## Purpose of illumination circle

- Focus person receives support, insight and illumination on a key issue.
- Others practise silence, listening, speaking from deep discernment, responsive questioning and skilful relevant comments.
- Collectively you hold a sacred, safe field and container for everyone to share and learn.

## Guidelines

- Feel into what most helps the focus person, not you.
- Trust your deepest intuition and wisdom to arise.
- Notice where you are speaking from (eg presence, head, heart, gut, calm, reactivity etc).
- Be aware of the tone of your voice and any charge that it may hold.

- Be aware of the impact of your words on the focus person.
- Do not give advice or tell the focus person what to do: thoughtful, relevant suggestions may be appropriate – really try to discern the difference
- Do not speak across others – speak one at a time.
- Don't try and fill the silence – speak only what is deep and authentic.
- Do not give a psychic reading.

## Maieutic listening

Maieutic listening has a deeply spiritual character, being an intentional attunement to the fundamental tone of the innermost being of ourselves and others. Its purpose is to help birth, in another, new insights and discernment, thus helping another to access and bring forth their own deep wisdom, discernment, creativity and illumination – not intervening with your own advice or perspective.

The maieutic stance is based on the understanding that true inner responsiveness depends on our capacity not to react immediately when someone has finished speaking, but to give ourselves time to fully *heed* what has been said and give it a second, more inward hearing. The practice of maieutic listening prepares the ground for a special type of intuitive perception or insight.

Maieutic listening is the cultivation of a spiritual intimacy achieved through inner *listening* contact with others. It has the character of a direct and unmediated relationship of two people – to their own and each other's inner being.

*Word origin of maieutic – Greek maieutikos relating to midwifery: from maia midwife (used figuratively by Socrates – Socratic enquiry – to bring latent ideas into clear consciousness)*

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# Appendix 4: Luminary clearing conversation

The clearing conversation is a process for two people to come together to discuss their relationship from the perspective of understanding and clearing any issues that have arisen. At its core, a clearing conversation involves coming to individual and mutual clarity about where the two of you are in relation to each other.

In this conversation, you are not trying to develop your relationship nor to give advice, judgement, criticisms or any lecturing. The purpose is genuinely 'a clearing' – to clear the air, to clear the past, to clear unresolved issues or conflicts, to clear whatever is arising between the two of you. Clear means you that you are both understanding the other as well as possible and this understanding supports working and being with each other more effectively and easefully.

The focus is on exploring, sharing and clarifying the nature of your relationship without any venting, judging, interpreting, reactivity, blaming, or giving advice. Clearing happens through real, honest, authentic, sincere, open and direct communication. It can be strongly supported through grappling with any difficulty, conflict, confusion and wounding in the relationship.

Ideally the clearing conversation is a process to clear past history and to prevent it from accumulating in the future. The purpose is to identify and clarify whatever is muddy, rusty, unclear, constricting, conflicting, blocking or painful between you both. If you can, try to clear any reactivity, positive transference and negative transference. It is not necessary to feel good or friendly or warm, but it is very important to feel clearer with each other and to leave the clearing conversation with your relationship in a more honest, authentic, connected, open and truthful place.

## How to carry out the conversation

1. Agree length of time of conversation before beginning and honour agreed time.
2. Take time to BE present before beginning.
3. If you choose, smudge each other in presence.
4. Bow to each other then have 2 minutes of silent eye contact (*more if you choose*)
5. One person speaks for approximately 3 minutes; the other listens. Then the other speaks for approximately 3 minutes.
6. Then share together in an iterative back and forth process for the time agreed.
  - Neither's contributions, at any point, should become a lengthy monologue.
  - Wait until the other person finishes speaking. Do not dominate or interrupt.
  - Stay present, keep breathing and genuinely listen.
  - Anyone can slow the process down or ask for a brief break if they need it.
  - If one person calls for a pause, honour that. Otherwise, persevere until you both feel clear.
  - If it is taking too long, there is not enough time to finish, or you become stuck, then pause and fix a later time to come back to hold another conversation.
  - You may agree to disagree, respect your differing views: consensus is not essential.
7. In mutual agreement, come to a completion that suits you both and end gracefully.

## Attitude of the clearing

### Goddess knows and holds

Know that you are held by Goddess and she knows what is needed here, as we are but vessels for her love, truth and wisdom if we are able to witness our own egoic patterns. Whatever is triggering us in another is also within ourselves.

### Remember to keep present, keep breathing and use silence

Stay as present as you can throughout the clearing, keep breathing and use silence when it helps you both.

### Love of truth

Be curious about who this person before you really is, beyond images, stories, dramas, projections and judgements. Be realistic and open to change at any point.

### Be authentic and sincere

Find out what is real in the relationship. Risk seeing yourself in a new way. Be compassionate and considerate of the other person's state and their capacity to hear you. Speak from your own highest and deepest truth.

### Boundaries

Respect your own boundaries and limits, AND those of the other person.

### Be specific, concrete, and objective

Not abstract or philosophical. Not interpreting, analysing, judging or telling the other who they are or what they 'should' do. Avoid oughts, shoulds etc.

Take responsibility for your own reactions.

### Be courageous

Name your own challenge, issue, conflict, dissonance, wounding or pain – exactly as you are experiencing it – with full ownership that it belongs to you, not them.

### Do not discharge or emote

You do not need to outpour everything or need to tell it all. If you see a transference, by you or them, you can simply acknowledge it and not go into the whole story and all the details. Draw on your emotional intelligence and spiritual intelligence in the conversation.

You can deal with your discharge of emotions elsewhere.

### Conclusion

Remember the two aims are: first, to get clear, not necessarily to feel warm or loving or fully resolved; second, to leave the clearing conversation with your relationship in a more honest, authentic contactful, open, and truthful place.

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Dr Lynne Sedgmore CBE

[lynne.sedgmore@gmail.com](mailto:lynne.sedgmore@gmail.com)