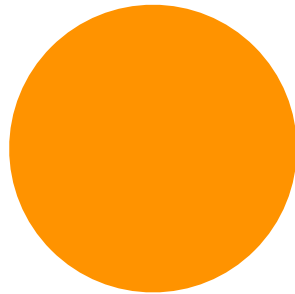


# The Circle Way Essence Cards



Simple Notes  
to Guide Skillful Practice

by Tenneson Woolf, Quanita Roberson

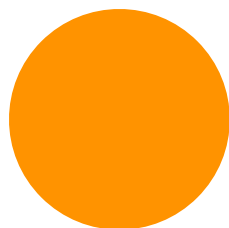


# 1. Introduction

We are circle practitioners.

We teach. We convene. We participate. To support the unique good that circle offers. In times like these.

Tenneson first learned circle in the late 1990s through Christina Baldwin and Ann Linnea. As nuanced format for learning and connection, for dialogue and change. It is now core to all of his work. Quanita has also practiced circle her whole life. In 2010, after teaching a class on Creating Healthy Women's Circles, using *Calling the Circle* as a core resource, she met Christina Baldwin, the book's author.



We learned that **circle is methodology**. We learned that **circle is a way of being**.

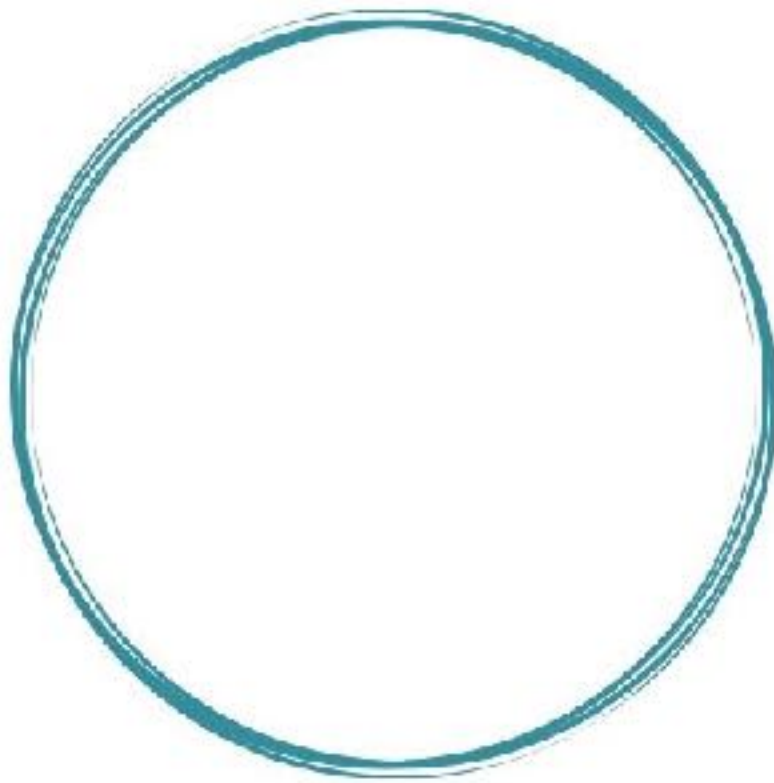
Included in these essence cards is structure grounded in The Circle Way Pocket Guide (found at [www.thecircleway.net](http://www.thecircleway.net); see the Additional Resources Card for more information) and occasional excerpted italicized paragraphs, used with permission. Also included in these cards is learned simplicity.

We are aware that the thing about simple notes, is that there are always exceptions. These cards are about deep foundation from which skillful exceptions can be created.

We hope these notes **inspire your clarity, heart, and skill in circle**.

Tenneson Woolf

Quanita Roberson



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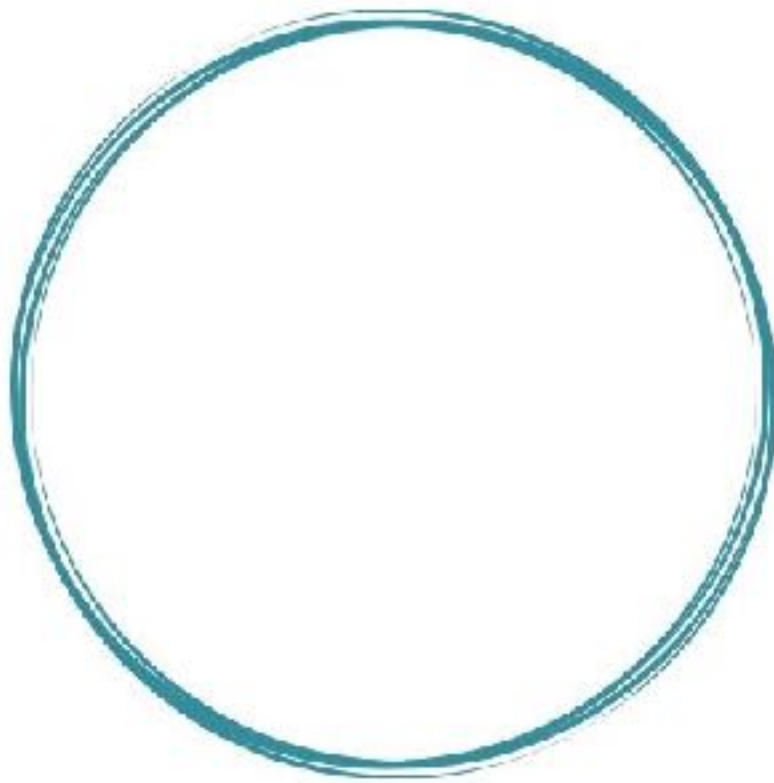
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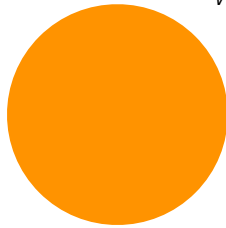


## 3. Welcome & Context

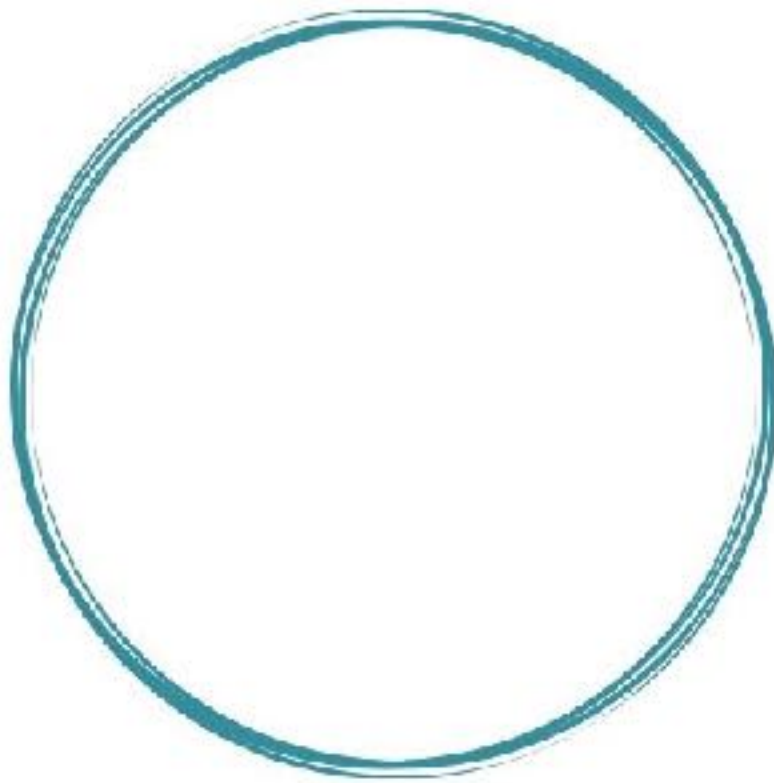
(The Circle Way Pocket Guide, p 22)

Thank you Christina and Ann, for these words of purpose:

*The Circle Way is a **movement** dedicated to re-introducing and supporting the use of circle in a **global culture of conversation and connection**.*



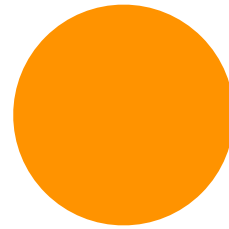
*We believe that by rotating leadership, sharing responsibility, and attending to the spirit of shared intention, small groups of ordinary people can align themselves with social awareness, spiritual values and **responsiveness to the pressing needs** of the earth, its people, and its creatures.*

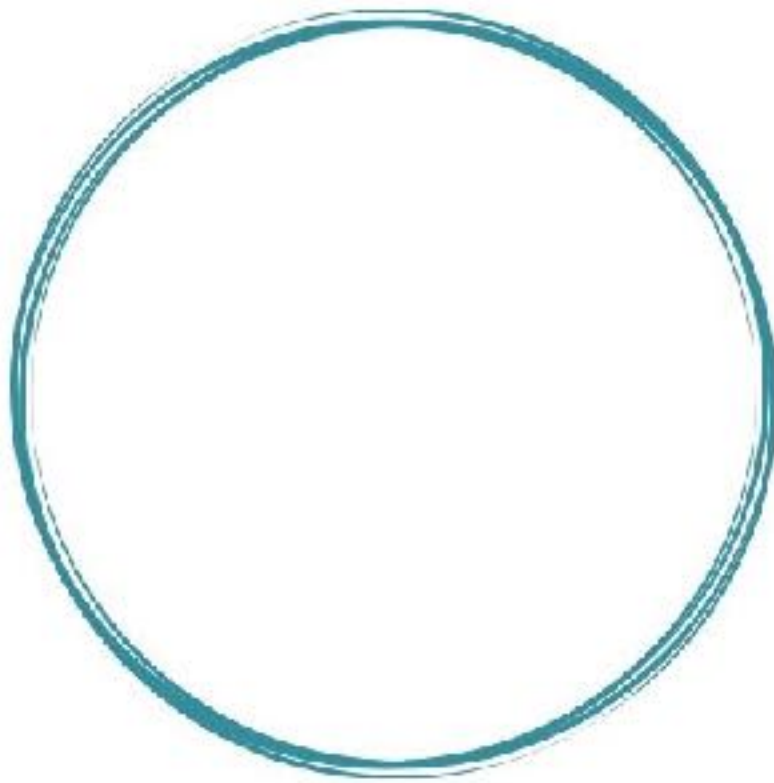




## 4. The Common Elements

- Set the room so that people face each other and so that **every voice is considered contributory**. It's not all voices equal. It's all contributions invited with a spirit of welcome.
- Articulate agreements of participation and a definition of respect. It's not exhaustive rules debated to minutia. It's a simple beginning invocation to help guide unscripted human interaction (see Hosting the Circle).
- Host the conversation as a practice **set apart from casual social interaction**. Social interaction is often faster and lives in the surface layers. Circle invokes a transition to slower-paced depth.
- Be deliberate with a structure to hold **beginning, middle, and end**. It's more than, "well, I guess I'll start." It's more than participants leaving at staggered times. Invite deliberateness for the whole of you, together.
- Invoke the archetype of circle, when possible, with a visible center, and often, words that invite attention to it. Trust that we are all remembering the form of circle from deep in our DNA memory.



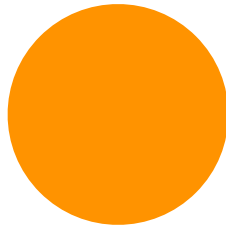


## 5. The Circle Way Then and Now

(The Circle Way Pocket Guide, p 6)

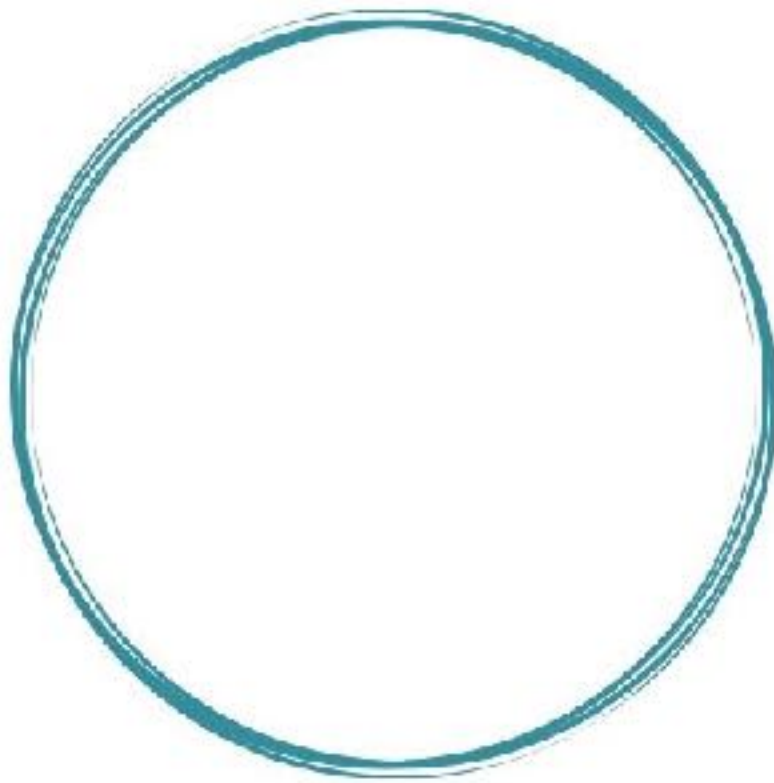
*Circle is a social structure that has helped people come together in collaborative dialogue and action **since the beginning of time.***

*Our ancestors came to the campfire to cook, to keep themselves warm and safe, to tell stories, and to establish rules of behavior and **governance that supported community development.***



*These are the same reasons people come to the circle today: to be social, to discover safe methods of dialogue, to share stories, build community, and hold meetings in a collaborative manner.*

*Circle enables us to discover our **collective wisdom.** It helps us discover who we really are to each other as well as the resources we can offer to our conversations and tasks.*

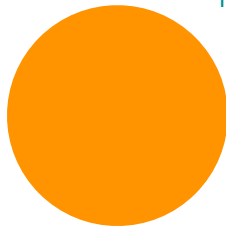


## 6. Preparation and Invitation

**Clarify and Set Your Intention** — What do you want to accomplish or experience for yourself and others? Give thought to your most simple, undeniable, and compelling purpose that you can't not do?

**Talk to People** — Reality check your story and intention with others. Ask if it would interest them. Ask for their suggestions of improvement. Have coffee or tea together to invite perspective.

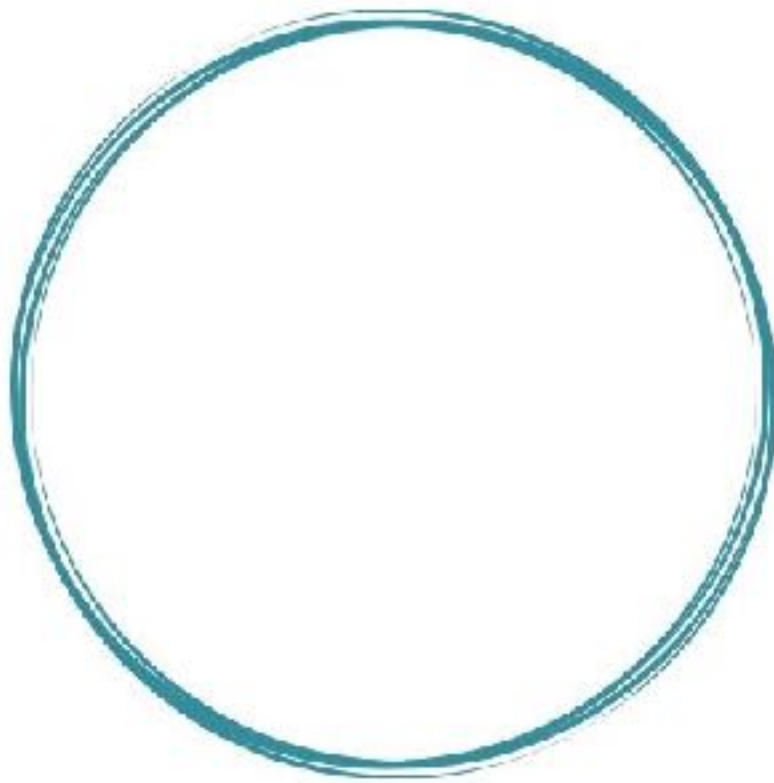
**Envision the Details** — How many people? What is the diversity and makeup of the group? Who is missing that should be included? Where will you meet? What set up is needed? Who will host with you? Is this a one time circle or for many times? Is your intention apparent in your invitation?



**Prepare the Space** — Arrange seating in the circle, with attentiveness. Make sure there is room to get in and out of the circle. Tend to its beauty. It's not slapping chairs into a general shape. It's offering deliberate alternative container for a purposed quality of connection.

**Make a Center** — A table. A plant. A cloth. Photos or other materials relevant to the group and your purpose. Your center is your hub to invite spoked connection to shared contribution and connected turning. Your center gives people a direction to which they can contribute their energy and attention.

**Have a Talking Piece Ready** — A "talking piece" is any object designated to grant the person holding it the right to speak and the expectation that others will listen.



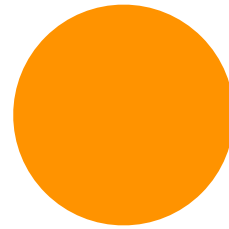
## 7. Hosting the Circle

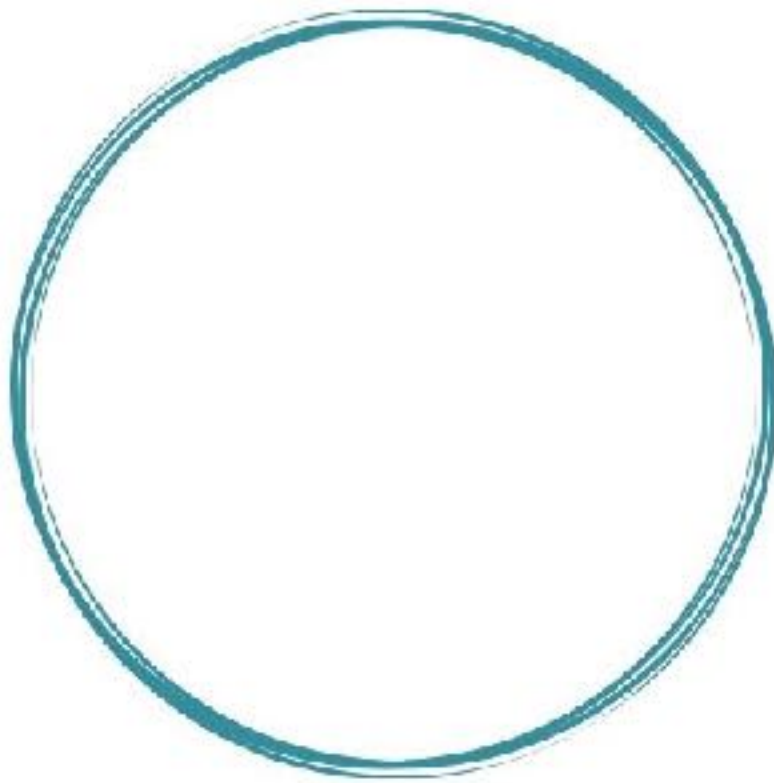
**Offer a Start Point** — Make this the first thing that happens. Read a poem that is meaningful to you or the purpose of the circle. Or ask people to begin in silence, just to help shift from social space to circle. Or ring a chime. Still the space. Call people in to their best listening and attentiveness.

**Tell Your Story** — Share some of how this idea for this circle came to you and how it is that the group of people came to be sitting in the room together. Or, if this is a group that has already met, share some of the current context. Share some of your feeling — excitement, nervousness, uncertainty. Speak personally about why it matters to you. Don't perform it. Your honesty will set the tone for others to be honest too.

### State Agreements / Norms

- Keep personal material confidential (peoples' stories aren't data for Google nor for personal social media posts).
- Listen with curiosity and compassion (we are all imperfect humans, in varied layers of figuring things out, daring to speak some of that out loud).
- Ask for what you need and offer what you can (do your best to help tend to the well-being of the group, whether it be to sustain a depth of listening, or call for a break).
- Practice pause (it's OK, and culturally needed, to interrupt habits of rushing; it's OK to ask for a moment to dwell on what has been spoken).







## 8. The Components Wheel

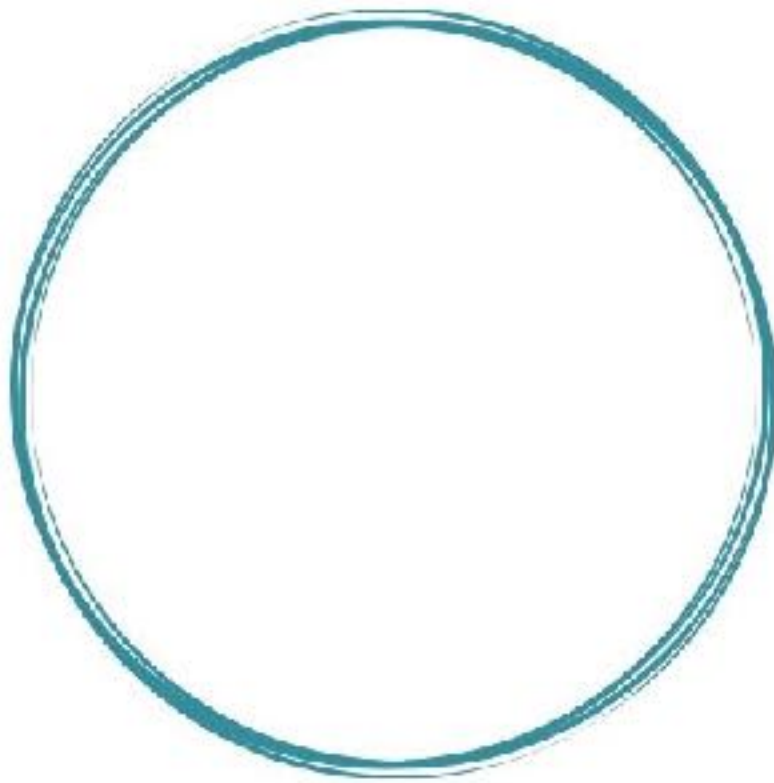


(Diagram Credit, The Circle Way)

The circle way is both a methodology, and a way of being that can become cohering cultural practice. As method, the components wheel helps correct what goes awry in so many forms of contemporary meeting.

As way of being, the components wheel acts as an [invisible steering wheel](#) to help [strengthen connection, collaboration](#), and the qualities of listening, speaking, and learning. The Components Wheel is simplified artifact to guide mastery in practice. It [provides structure](#) to increase the chances of getting to an alchemy discovered only by patiently encountering one another.

The more intense your topic, the more components you will want to have in place, both in awareness and explicit practice.



## 9. Three Practices

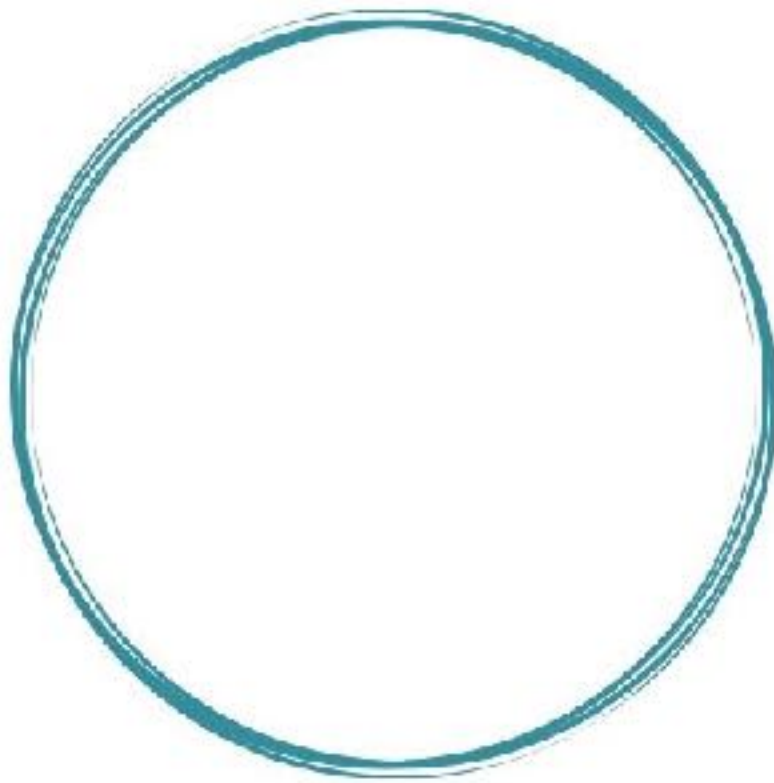


(Diagram Credit, The Circle Way)

**Listen with attention** means doing the best you can to hear the words and insights contributed by others. It means listening for similarity and difference. It means listening to not just one person's words, but to all that is being directed to the center. It means extra attention to meaning found in the words behind the words.

**Speak with intention** means doing your best to speak what is clear for you, even if that is your confusion. It means discerning what is yours to contribute with relevance, heart and meaning. It means being willing to speak with honesty what might not be completely clear for you as a deposit into the well-being of the group. It means deliberate suspension of blame or judgement.

**Contribute to the wellbeing of the group** means doing your best to be full participant in the group. WAIT. Why am I talking? WAIT. Why aren't I talking? It means considering the impact of your words and actions before, during, and after we interact.



## 10. Three Principles

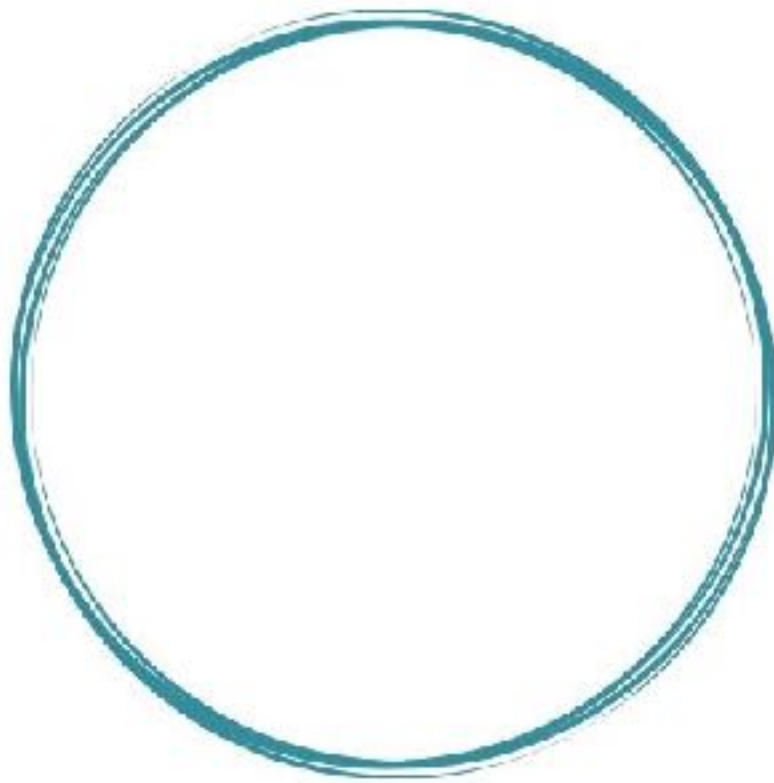


(The Circle Way Pocket Guide, p 10-11)

*Leadership rotates* means that every person helps the circle function by assuming increments of leadership. Participating in circle is a commitment to claiming individual leadership. A circle is an all-leader group. Group facilitation shifts from a model of permanent leadership to a model of changing and inclusive leadership.

*Responsibility is shared* means that participants pay attention to what needs doing or saying next and are willing to do their share. In *The Circle Way*, responsibility also shifts moment-by-moment and task-by-task. Shared responsibility is based on the trust that someone will come forward to provide what the circle needs.

*Reliance is on wholeness* means that members place ultimate reliance in the center of the circle and take their place at the rim. Through simple rituals and consistent refocusing, the center houses collective intention and holds neutral space.



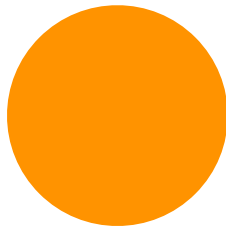
# 11. Check-In

Check-in transitions a group from the more rapid exchange common in social engagement and professional habit, to a more slowed and attentive pace. It follows a start point, and where necessary, telling your story and stating agreements.

Don't skip check-in.

Check-in's purpose is presence in and with the group.

Ask a question that invites people to share **some of the story of who they are**, or some of what they care about in relation to the topic, or some of what needs to be placed into the center so that they can be more present for the inquiry at hand.

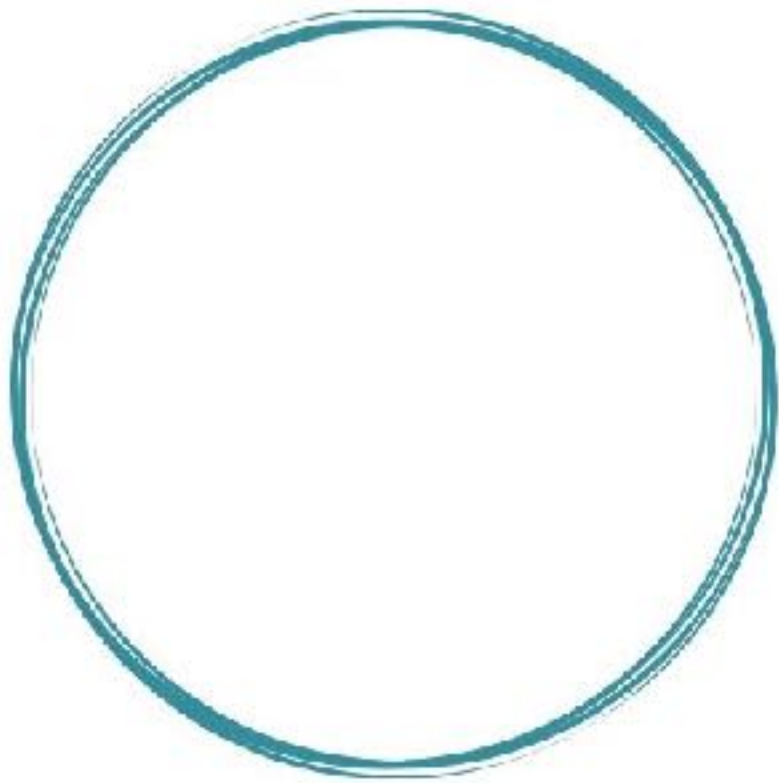


**Name anticipated timing** so that people know the scale of speaking that is appropriate, whether that be five minutes or thirty seconds. Let people know that this is one layer of sharing; they will have other opportunities to share.

**Name the format or direction** of passing the talking piece. In sequence or "popcorn" style of whoever wants to speak next. The Circle Way tradition of circle passes left to check-in.

Model check-in by you or your guardian going first. Or, invite whoever is ready to start, assuring that people can pass if not ready when the talking piece comes to them. Those who pass can speak the next time round. Assure that all people speak before having some people speak a second time.

Check-in changes interaction from the social pattern of speaking more impulsively. It **amplifies the connection** between people and a realness of being human together.





# 12. Check-Out

Check-out releases a group from the intensity of attention that is circle.

Don't skip check-out.

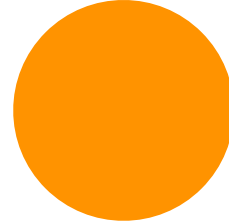
Check-out's purpose is witness of learning and experience.

Ask a question that invites people to share **some of what they experienced** or one gift from what they experienced.

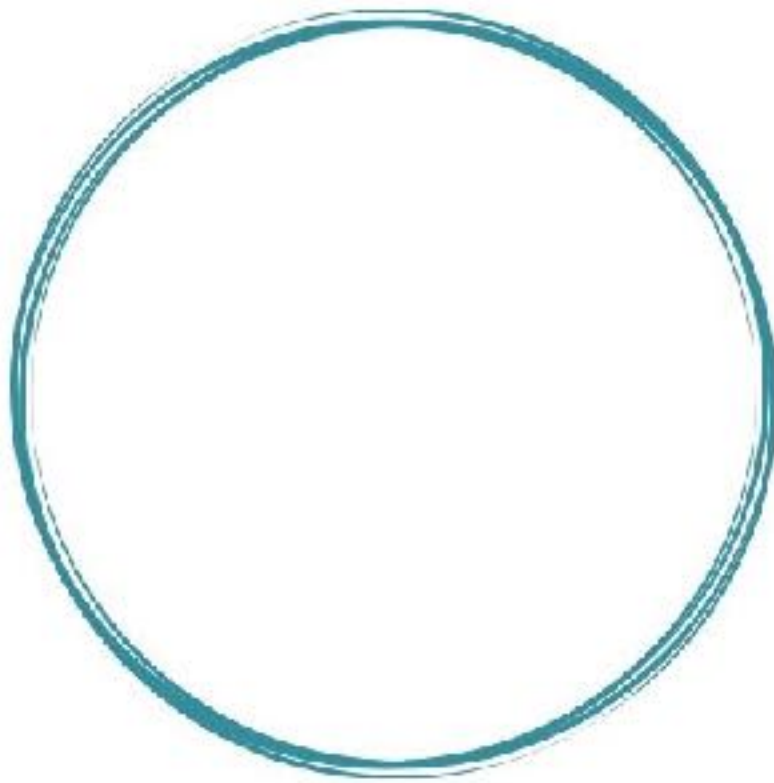
Just as with check-in, **name anticipated timing** so that people know the scale of speaking that is appropriate, whether three words or three minutes.

**Name the direction** of passing the talking piece. The Circle Way tradition of circle passes right to check-out.

Invite whoever is ready to start, assuring that people can pass if not ready when the talking piece comes to them. They can speak the next time round. Assure that all people speak before having some people speak a second time.



Check-out interrupts the social and organizational patterns of leaking out of the room. It invites **skillful ending**.



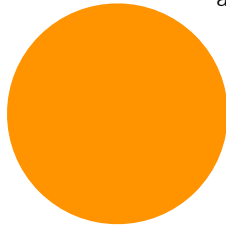
## 13. Start Point & End Point

Nothing signals the beginning and ending more than a start point and end point. A poem. A quotation. A shared physical gesture such as a clap.

It takes courage to offer start and end points. Yet, they turn meetings to so much more than mere calendared todo lists. Start and end points can help to **cohere the group experience**.

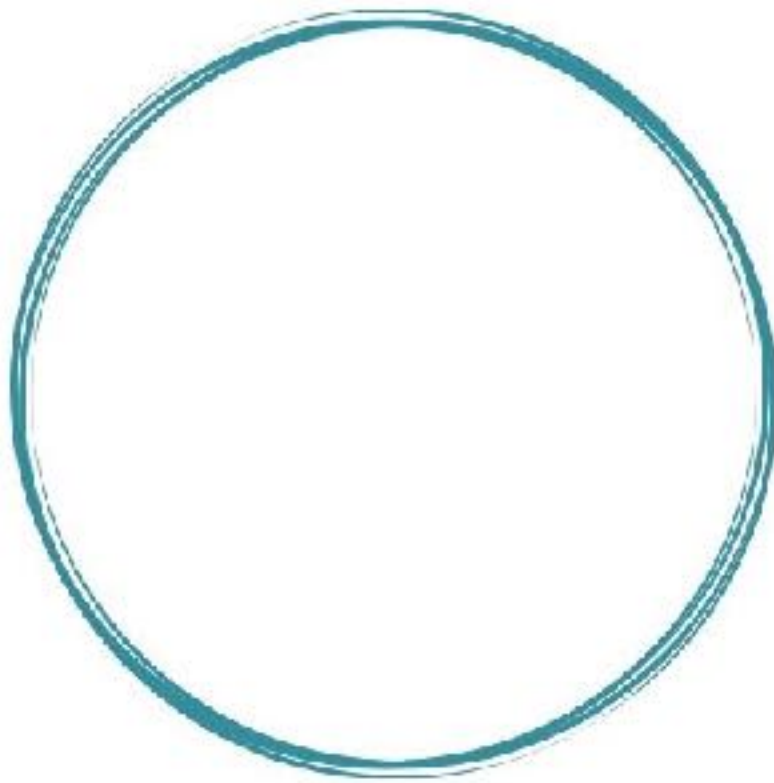
Develop your language that fits your context.

**“As a way of beginning**, I’d like to offer this poem.” If it’s a poem that is about endurance, you have a great opportunity to also make your check-in question about endurance. “Is there an endurance that you are experiencing now in our community?”



Or, “As a way of beginning, I’d like to invite thirty seconds (or twenty minutes) of silence, to encourage enough emptying so as to be in full attentiveness together.”

**End point seals the time together**. It huddles us together for a palpable shared ending. It’s so different than people leaking out at varied moments to race or stumble into their nexts.



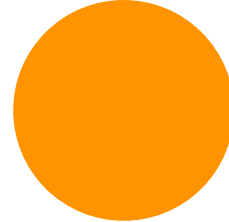
## 14. Leadership Roles (That Rotate)

A criticism of circle by some is that it lacks leadership. We would suggest it isn't absence of leadership, but rather, **presence of a different kind of leadership**. Circle is so much more than sitting around chatting.

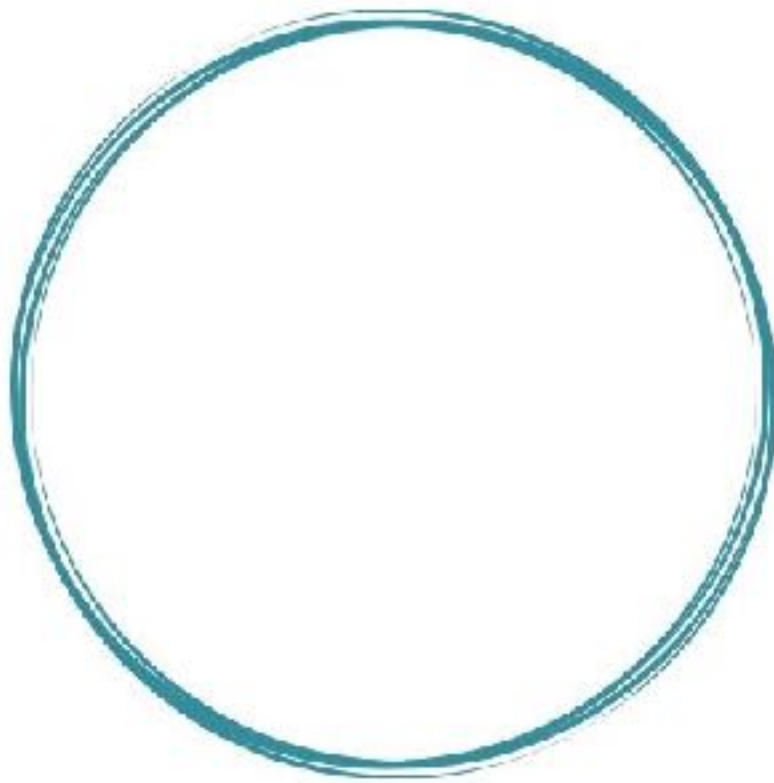
**Host** — Helps to make transparent the purpose of the circle, offering others the opportunity to fully give themselves to the listening that is circle. The host is a full participant, while also contributing minimal structure.

**Guardian** — Works in tandem with the host, also as a full participant. Helps to keep the circle on task. Rings the bells or pausing device as prompted or asked. Guardian is not police of the circle. Rather, guardian tends to the subsoil, to the quality of the container, with apt awareness of the components wheel's nuances.

**Scribe** — Some circles require the role of scribing. Whether this be notes on a computer, or written on paper, or pictures drawn, the gift of a scribe is that it frees other participants to lose themselves in the circle. Scribe remains a full participant while offering the unique contribution of catching key patterns or insights that can be shared later.



**Participant** — The Circle Way promotes “a leader in every chair.” Each participant contributes, even when not in a hosting, guardianing, or scribing role. As society has moved further away from face to face interactions, participant leadership is more important than ever. It models and contributes presences.



# 15. Decision-Making in Circle

(Thanks Amanda Fenton, friend and colleague, for your clarity on this.)

Decision-making in circle can take longer than an autocratic declaration. However, decision-making in circle also tends to last longer and be more well supported. Consider the African Proverb, "If you want to go faster, go alone. If you want to go further, go together."

**Start with Criteria** — is this decision by majority? By consensus? By unanimity? By commitment to experiment? By agreement to not cause harm? What qualifies the decision?

**Offer a Proposal, Connected to Purpose** — so that it can be held in the center. It can be made by anyone. The person making it doesn't even have to agree with it.

**Ask if there are clarifying questions** — not opinions. Invite any to speak. Have the proposer or another person respond to the questions as possible.

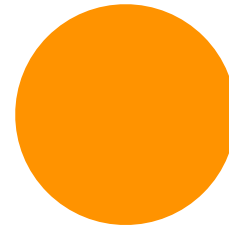
**Invite Initial Reactions** — Not argument. Just perception so that all can benefit from many perspectives.

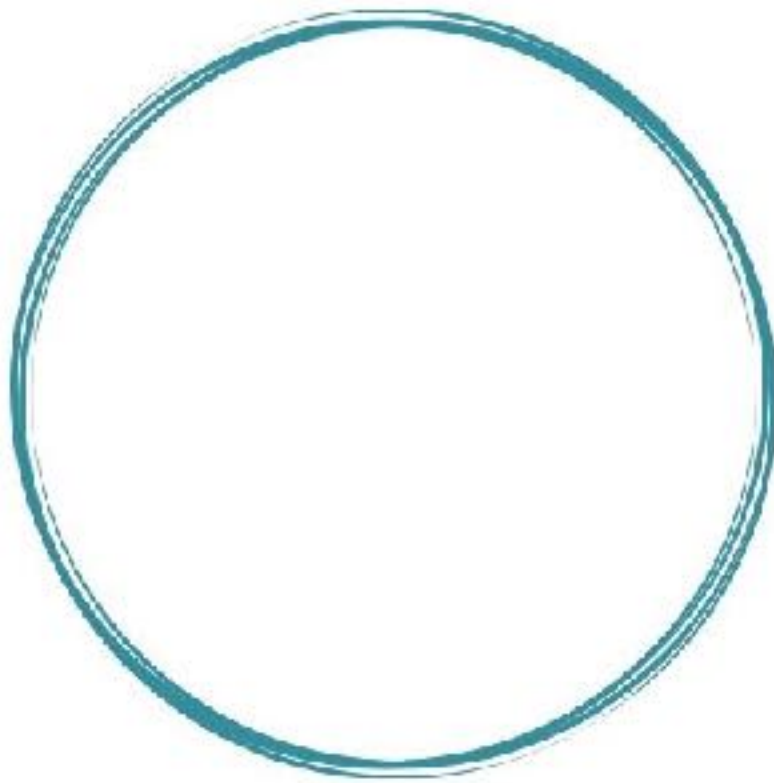
**Show Thumbs** — of approval with the proposal (thumb up), of rejection (thumb down), or clarity needed (sideways thumb).

**Require improvements** — Invite the sideways thumbs and down thumbs to speak, and to offer improvements, as a means to seek further clarification or to point to more needed discernment. Voting is about evolving together, not just defending a stance. Often, a new proposal arises from the learning found only in nuancing from the first proposal.

**Link Decision with Governance Process** — If your governance process requires a formal motion, do that now. And document it.

**Foster relationships** — that can hold disagreement, not just action.





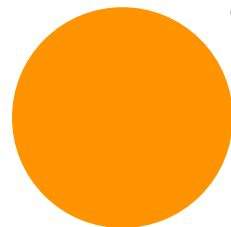


## 16. Creative Responses to Difficulties

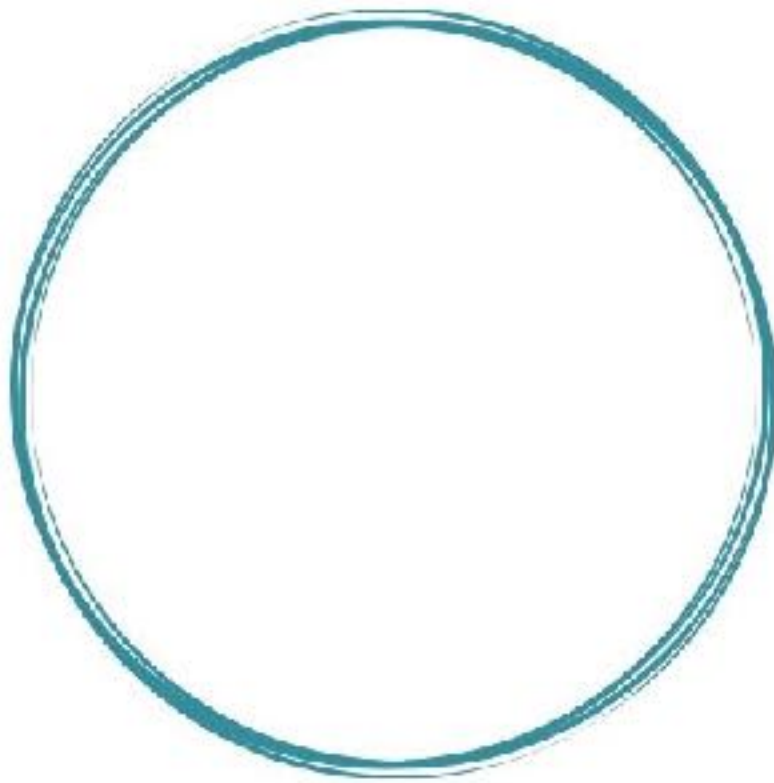
**Trust the Process** means an ability to stay with the unfolding of the circle. Discomfort isn't the same as wrong direction. Circle isn't intended to fix everything. It is, however, intended to offer a quality container to hold the group in needed ebbs and flow of the journey.

**Restate the Intention** means attempting to restore attention to the most essential purpose of the current round. It's inevitable that all of us will wander and perhaps even get lost. The corrective possibility that circle offers is permission to reorient people to purpose and timing. Restating intention isn't shaming. Its gift is regrounding and shared focus.

**Use a question to redirect focus** means being willing to ask the group to shift its attention to what might underlay what is being spoken. For example, "It seems there is a fear not being spoken that impacts our ability in this area. Is there a fear that we could each speak or listen to, so as to bring us back to our focus."



**Trust the guardian and shared responsibility** means calling for a bell. It means calling for a pause so that not just an individual can resettle, but so that the group can resettle. Shared responsibility and working with the guardian is about trusting the inherent wisdom of a pause, to remove some heat, or, to hold the group in the sustained heat.



## 17. Meeting Planner Using Circle

Start Time	Host	Description	Check-in Question	Start goal(s)	
Time	Host	Topics (Use your powerful question here)		Outcomes (e.g. action items, plan, make a decision, etc)	Process (e.g. using peer support, individual reflection, etc)
Time	Host	Check-out Question		Farewell	

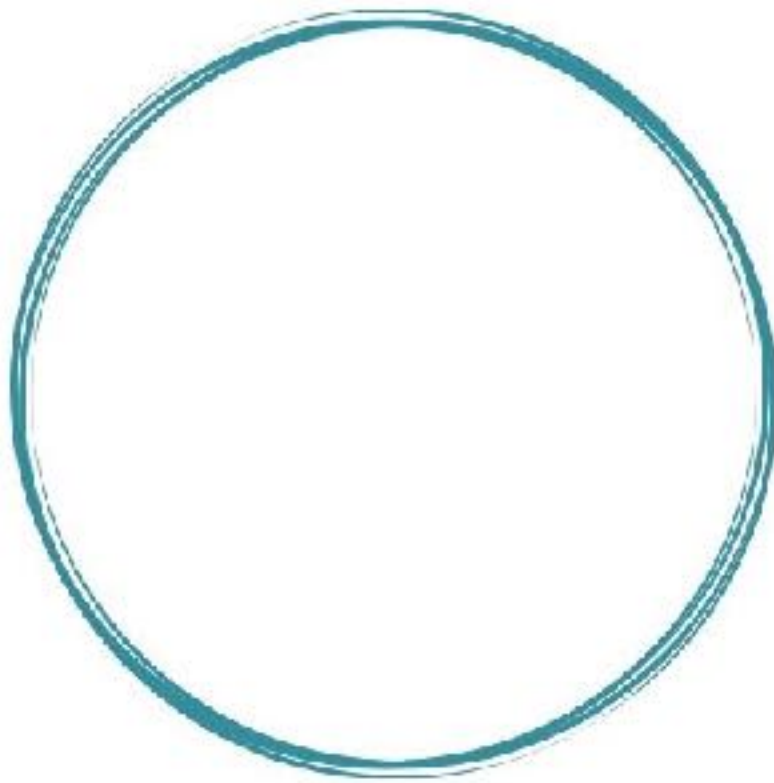
(Format credit, Amanda Fenton)

Circle is often perceived to be primarily for building relationships and not for the day to day of project planning and meetings. However, circle is also well suited for clarifying and defining action. Even project updates can be held in circle, provided you give attention to a purposeful question — “After I’m finished sharing, I’m inviting a round of observations and questions that might improve this task.”

**Name your host(s) and guardian(s)** — Use the principle of rotating leadership to vary who is the overall host of the meeting, as well as those who will host or steward particular sections of the meeting. Often the guardian can be the same throughout.

**Name a powerful question and intended outcome(s)** — means adding extra focus to how you are meeting and how you are invoking a more collaborative imagination.

**Name the process of circle and time frame** — Be clear on the type of turning to one another that you are inviting, whether it be whole group, dyads, or individual reflection.



# 18. On Powerful Questions

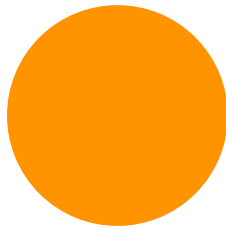
Powerful questions **come from a curious mind and heart**.

They are **grounded in a bigger story**. Said simply, this story is born from awareness that who we are together is different and more than who we are alone.

Circle gives us skill and container to be together in such awareness. To sense-make together what is both individual and communal. What is known and not known.

When forming questions, ask yourself or your team, what do you want (or need) to learn about? What do you want to hear and share stories about?

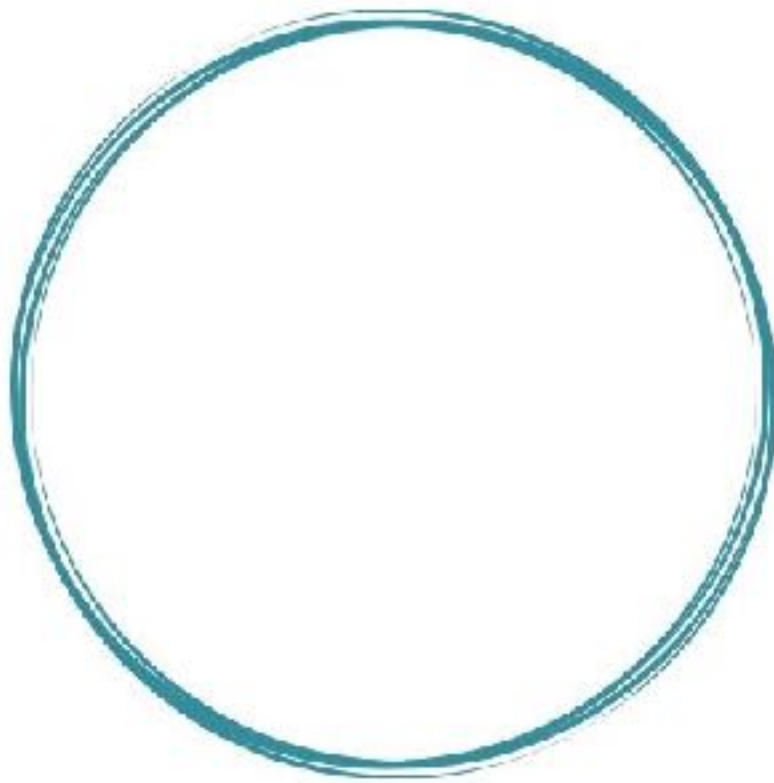
Some questions seek data as response, the objective. These questions direct you. They matter. Some questions seek experience, the subjective. These questions cohere you. They matter equally.



**Ask for some, not all** (E.g., “What is *some of* your current learning on \_\_\_\_?”) — This presumes that none of us can say all of it. “Some of” challenges orientation toward wholeness (heard through participants’ voices; it’s all connected) while respecting the freedom of partial and incomplete (yet complete enough).

**Ask for feeling, not just data** (E.g., “What feels right to you for our next steps?”) — This presumes that most experience is subjective, though disguised as objective. Subjective questions are meant to evoke a sense-making that integrates diversity. “What’s your feeling...” returns us to a validity of wonder.

**Ask for these days, not all of time** (E.g., “What have you been wondering about *these days* in regards to our next choices?” — This presumes a value of noticing what is alive and apparent now or recently. It doesn’t ask for a comprehensive summary of all time. “These days...” invokes a real-time attentiveness to emergence.



# 19. Examples of Questions

## For Check-In

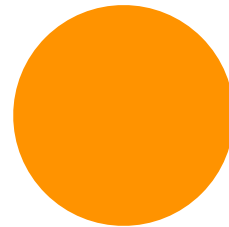
- What is some of how you are arriving today?
- Is there anything you want (or need) to say that would help you be more present today?
- What is an awareness you bring to today's circle / meeting?
- What do you feel is a unique opportunity that we have in being together today?

## For Imagining

- What is some of what brings you alive in this work (organization, community)?
- What do you feel are some of the strengths we have to carry us to our future?
- What seems to have a natural life to it — that is perhaps deep, fun, and easy?
- What is possible here (not what's wrong)?

## For Planning

- What is some of what brings you alive in this anticipated work?
- What feels clear as a first next step (to you / that has arisen from the group interacting)?
- In what ways does this choice align with our values (in what ways doesn't it)?
- Who else needs to be here for the future of this effort (who needs to be informed)?

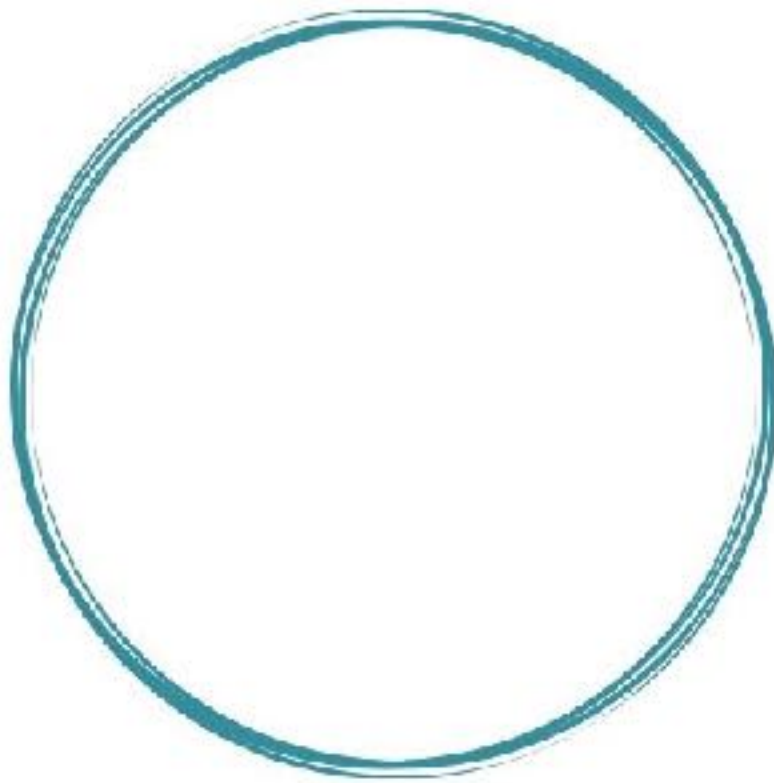


## For Tension

- Is there something we can name that is at the root of this tension?
- Are there additional ways that you see to honor the differences we have?
- What unites us here, even in difference?
- Is there an unspoken fear that if surfaced would change our next steps?

## For Check-Out

- What is one gift you feel you received from today's circle / meeting?
- What is one insight that emerged for you from today?
- What is one thing that you appreciated about today's circle / meeting?
- If your appreciation for today's circle were an image, what would that be?





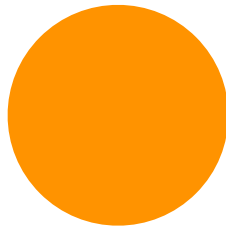
## 20. Differences for Business

Candles, bells, or other aspects common in circle can be initially off-putting in many business settings. It is wise to be selective about perceived readiness of the group and to come with a baseline of cultural competency.

It is also wise and skillful to introduce practices and principles of circle with enough familiarity that people can hear you. It is also wise to know that some circle experiments start slow and isolated before getting to robust and broader practice (thank you Maureen Parker for these words).

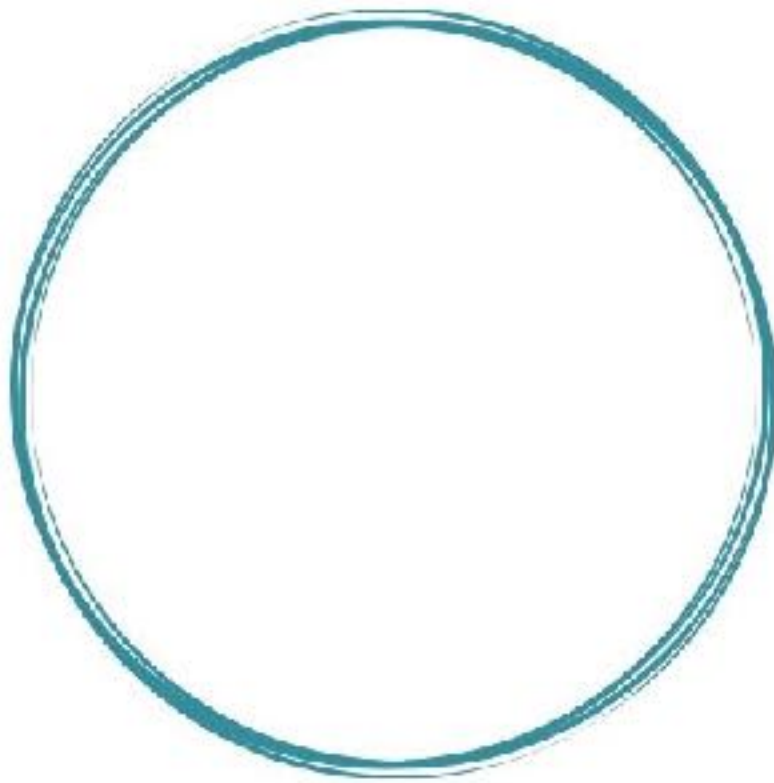
Your ability to **lead with purpose, and then connect it to process**, is critical. People everywhere care about doing good work. Circle supports them in doing that.

For example, the center might be named in words rather than artifact. "As we speak at this table, I want to encourage us to speak to the center of us, as if it were in the middle of our table."



A talking piece might also be named in words. "Let's make sure that we hear from everyone, listening for what might be unique among us."

**Find your language that is honest for you**, undeniably, and that calls people to high quality together. "I believe we need to be at our most innovative together. Circle, this way of listening and learning, will help us do that."



## 21. Differences for Beginners

Circle can feel strange for people accustomed to far more passively participating formats. Don't confuse unfamiliar with rejection.

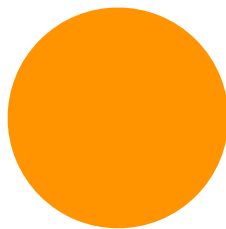
We have learned that people everywhere appreciate honest and real connection, learning, and planning. As if at the soul level we are desperate to meet each other.

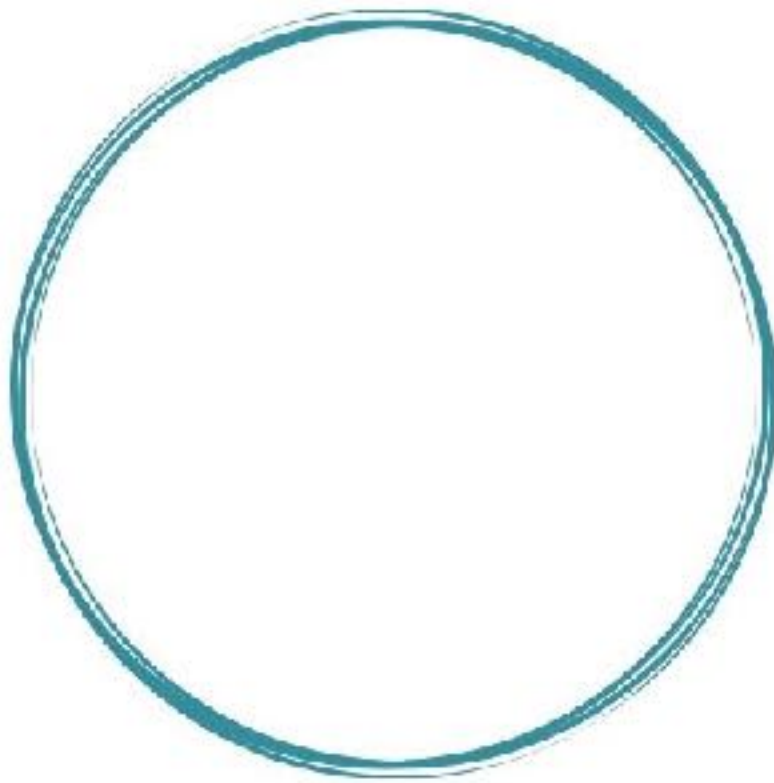
It is our experience that **people everywhere love the surprise of connection** that happens so quickly. As Christina and Ann have said many times, "the shortest distance between two points may be a line, but the shortest distance between two people is a story."

**Invite story.** Snippets of stories. Wonderings about stories. Not fully cooked stories. It will glue the group together.

Don't get too complicated. **Stay simple in your description** with extra attention to purpose and why the circle matters to you personally.

**Don't be apologetic.** There is no need for sorry when offering such a quality container for the causes and issues that people care about.

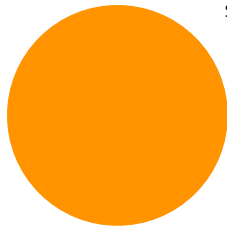




## 22. Differences for Seasoned Circlers

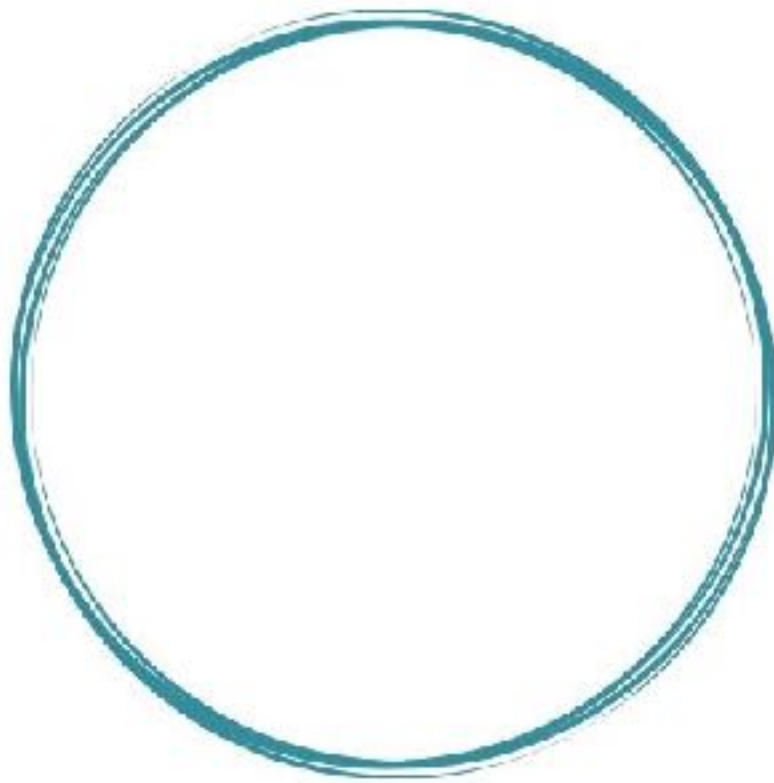
Given that circle is a practice, we are all still learning. However, by seasoned, we mean people who have significant circle experience, hosting and participating. Seasoned circlers **know the feeling of turning to one another**, not as an oddity, but as a necessity. They know the method. They know circle as way of being, and can often figure out what to do in the moment, whether it be words spoken or silence held. They **anticipate what the center will offer**.

For the seasoned, they light a candle because they know the transformative power that even a tinge of ritual can invite. The seasoned have noticeable skill invoking circle elements just with voice, even when artifacts (like a candle) are not present. "If I were to speak what feels important to me into our center, and hear what others are saying with similar attentiveness...."



**Circle is an attitude** that invokes presence into the room. It is an attitude that calls on the **composite being** of people gathered, **trusting in the seen and in the unseen** to entangle imaginations and wisdom together.

Circles with seasoned circlers may appear less formal or less structured. However, the opposite is true. Seasoned circlers can often find multiple ways to invoke the structure and practice without the formality of a recipe.



## 23. Circling Online, The Technical Side

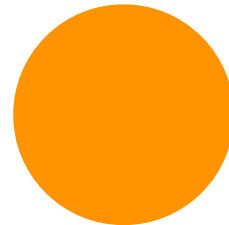
Many video conferencing technologies now make it possible to circle online. Zoom has become widely used, and very effective for whole groups of 20-25 on one screen, and for smaller breakout circles that can be randomly or deliberately assigned.

Virtual circles are in-person circles. Just like physical face-to-face circles, **online circles can create deep and lasting connection, intimacy, and learning.**

**Consider arranging a participant as “tech host.”** It’s part of your preparation, sharing responsibility, and rotating leadership. Someone to tend to tech needs and questions so that you can tend to the archetypal energy of hosting circle. A tech host could also create access to a live harvest document, such as a google doc, should that be part of your design.

**In your invitation to participants, include reminders.**

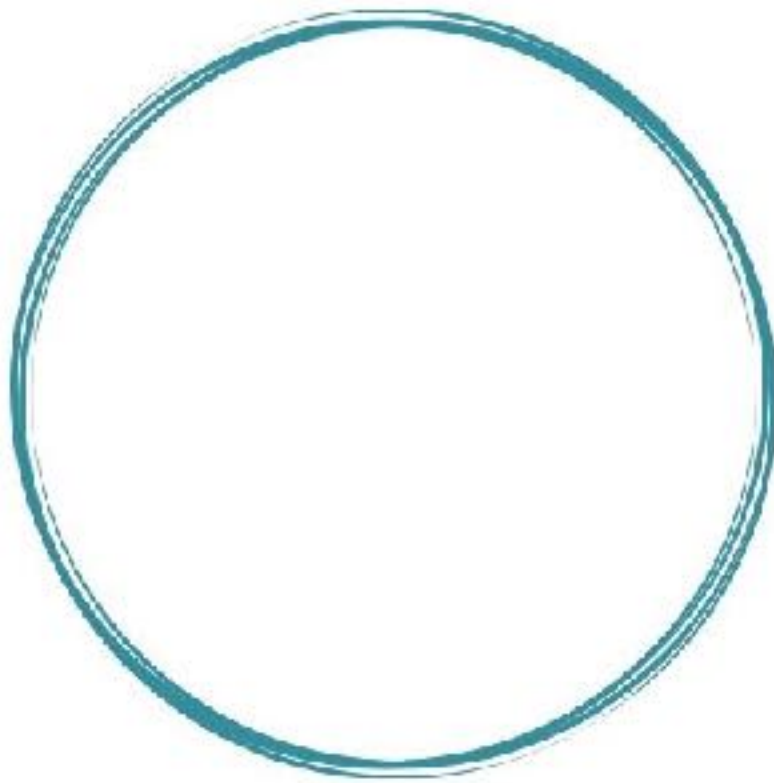
- ◊ to arrange private space for participating.
- ◊ to have headphones or earbuds to enhance listening as well as to preserve confidentiality.
- ◊ to mute microphones when not speaking, or if background noise interferes.



**When beginning an online circle, clarify norms of participation.**

- ◊ Have each participant turn on video and adjust their screen names (or help them) to show their real name, and perhaps a physical location (e.g., Karen Brown, Iowa).
- ◊ Use a chat room purposefully (like a flipchart) to share questions for respective circle rounds or deliberate harvests. Resist using a chat room for side bar conversations
- ◊ Clarify intended use of recording (if utilized) and appropriate sharing of recording.
- ◊ Suggest or request norms on food and beverage. Treat your virtual space with as much deliberateness as you would a face-to-face location.

Though peoples’ individual online spaces can vary widely, remember that you are still **cultivating a shared and deliberate circle space together.**





## 24. Circling Online, The Presence Side

**The essential practice of circle is presence.** For hosts, guardians, and participants. Presence is the common denominator across face-to-face and online formats.

**Reduce Distractions / Don't Multitask** — Close unneeded programs on your device to remove notifications of incoming email, news headlines, etc. Tidy unneeded papers and other materials so as to support conditions for your full attentiveness.

**Show an Image of a Center** — A candle. A stone. Either temporarily to begin, or to maintain as a “participant” visually represented on the screen throughout the circle. This means logging in with two screens; one for you and one for the image of the center.

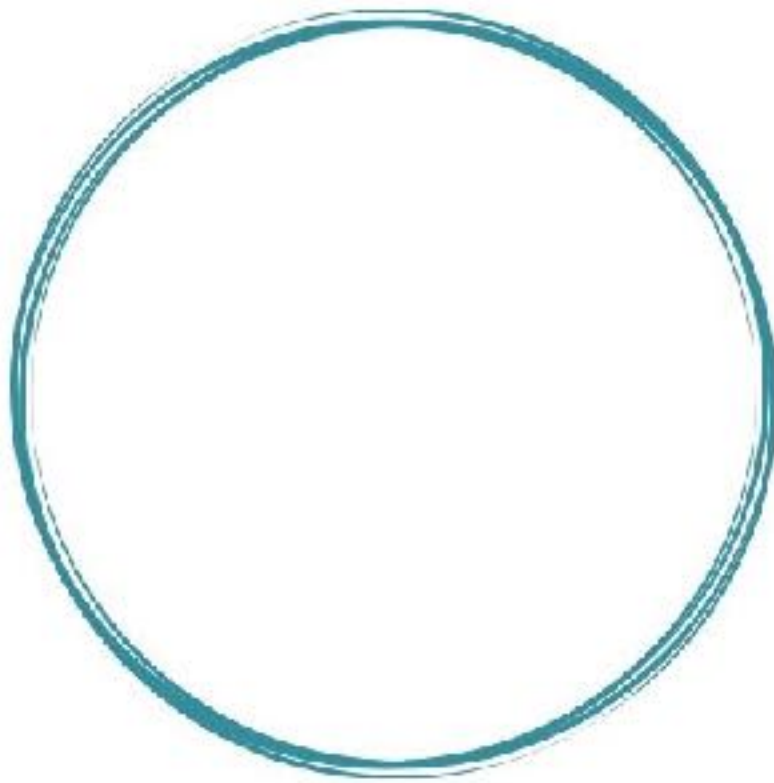
**Arrive Early / Check Speed Expectations** — 5-10 minutes as a step of transition to prepare your physical and emotional state, not just your digital technology. Virtual worlds are revered for “one click immediacy.” Beware of transferring that expectation to the slowed, more deeply connective pace of circle.

**Get Extra Tactile and Descriptive** — Given that shared access to visual cues in online circling aren't as present, invite participants to describe a little extra from their locations (“...it's a sunny morning, yet windy...”).

**Invite a Sequence for Speaking and Signal Your Completion with Extra Directness** — In a face-to-face circle you can literally pass a talking piece. Online circles take extra signaling. Consider inviting a geographic direction, east to west — it doesn't have to be perfect. When complete with your offering signal it — “piece to the center.”

**Schedule and Honor Breaks** — Particularly if the time is longer than 90 minutes. People need to move. Encourage where possible for people to step away from their devices.

**Remember All the Other Circle Components** — Have a talking piece. Have bells or a bowl for pausing. Just as is true in face-to-face circles, in circling online you are hosting wisdom and connection. Principles and practices matter. Start / End Points matter. Check-Ins / Check-Outs matter. Get creative. Enjoy your experiments.

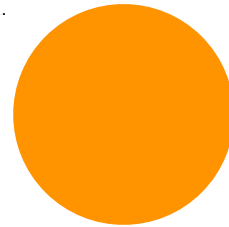


# Tenneson Woolf

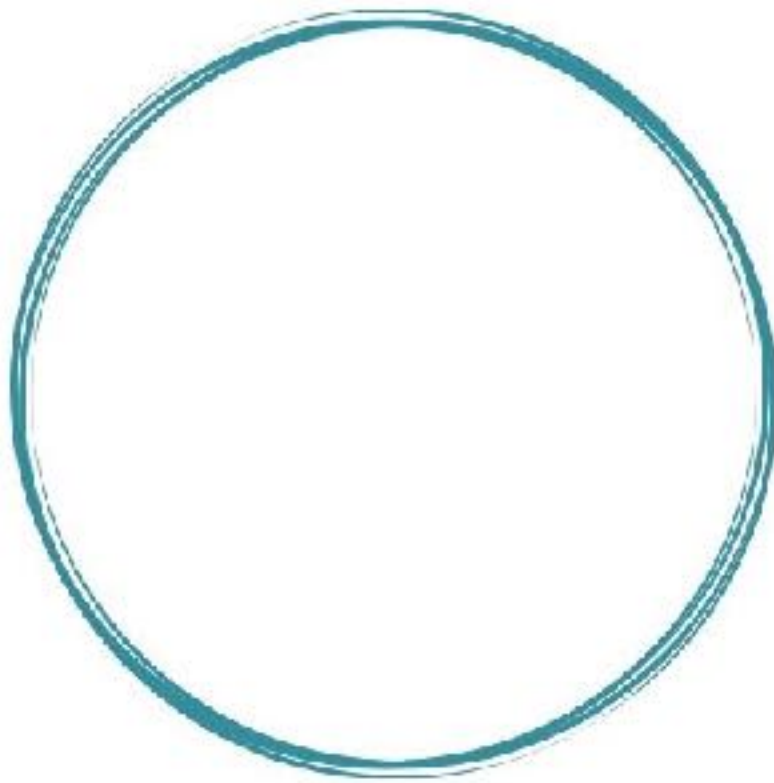


I am a facilitator, workshop leader, teacher, writer, and coach committed to improving the quality of collaboration and imagination needed in groups, teams, and organizations — to help us be in times such as these with consciousness, kindness, and learning. My work over 20+ years has been to design and lead meetings in participative formats. From strategic visioning with boards to large conference design to communities just learning to listen again to one another.

I post a daily blog, Human to Human, in which I offer reflection on varied aspects of participative leadership practices, insights, and human to human depth. Living systems, self-organization, and emergence inspire all of my work. So does emptiness, breath, or a fresh-picked garden tomato. My work lineages include The Berkana Institute with Margaret Wheatley, The Circle Way with Christina Baldwin and Ann Linnea, and The Art of Hosting with Toke Moeller and Monica Nissen. It was the early 2000s with Berkana that I first encountered The Circle Way (then called PeerSpirit) and began practicing deliberate forms of circle that are now at the heart of all of my work. I live in a small town where urban meets rural in Lindon, Utah, at the foot of the Wasatch Mountains. I'm originally from Edmonton, Alberta, Canada.



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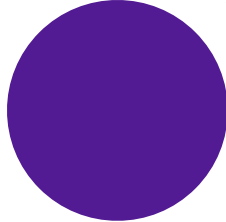


# Quanita Roberson

Circle is a place where we can not only remember that we belong to each other but that we are each other. It has birthed me into this world. I remember. 1st in my grandfather's church, standing in the center as the elders laid their hands on me in prayer guiding me to circle as a communication line to spirit. Next, in my Montessori preschool class, teaching me circle as a tool for learning. Then through my spiritual teacher in ritual, practicing circle as



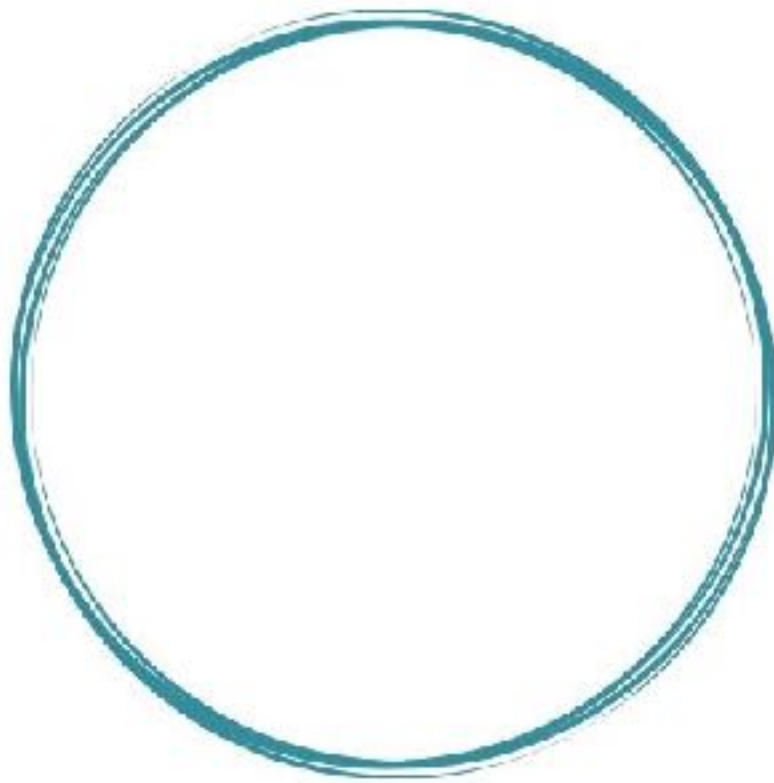
access to the ancestors. And finally through The Circle Way, connecting me to circle as a structural framework for community.



I am a spiritual teacher, speaker, author, life coach, and a storyteller. My work over the past 20 years has been focused in the areas of healing, initiation, grief, leadership, and inclusion. I have a M.A. in Organizational Management and Development with a concentration in Integral Theory. I also have had the privilege of studying with some amazing elders. Including Sobonfu Some and Jojopah Maria Nsoroma, keepers of ancient indigenous wisdom from the Dagara Tribe of Burkina Faso, Fanchon Shur in Embodying Creative Leadership through Growth in Motion, Peter Block, and Christina Baldwin and Ann Linnea of The Circle Way.

I live in Cincinnati, OH with my two children. I am inspired by the Ohio River and the stories of freedom that were birthed from here.

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# Additional Resources

## The Circle Way



Guidelines (2 pages, in 14 languages, [thecircleway.net/circle-way-guidelines](http://thecircleway.net/circle-way-guidelines))

Pocket Guide & Other Booklets ([thecircleway.net/booklets](http://thecircleway.net/booklets))

Book ([thecircleway.net/books](http://thecircleway.net/books))

Website ([thecircleway.net](http://thecircleway.net))

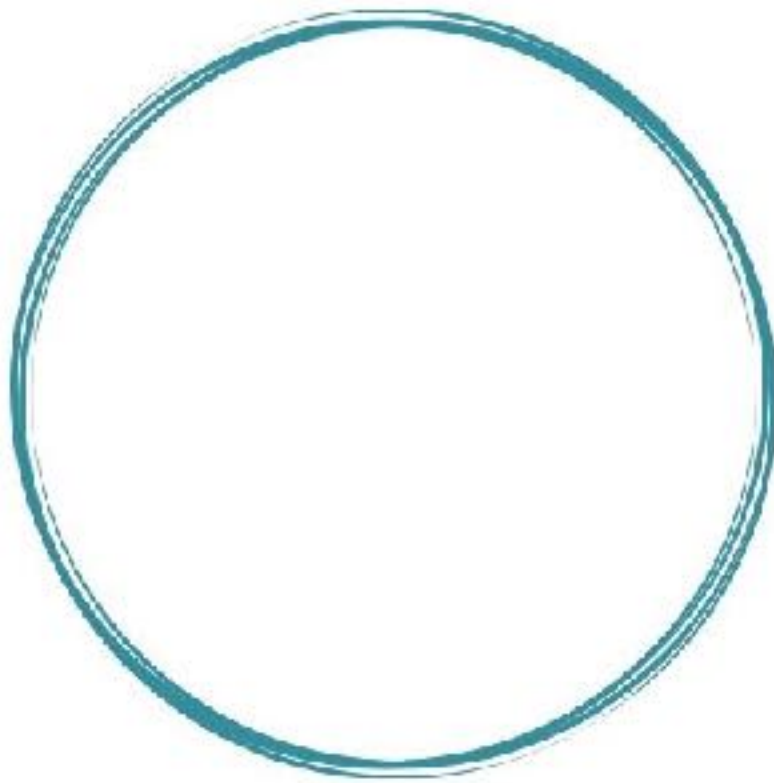
Facebook Practitioners Group ([facebook.com/groups/thecirclewaypractitioners/](https://facebook.com/groups/thecirclewaypractitioners/))

Monthly E-Newsletter ([thecircleway.net/subscribe](http://thecircleway.net/subscribe))

More of these cards:

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## 25. Invitation, Your Turn

It's your turn.

Our hope is that these simple notes guide and inspire your practice. [In organizations.](#)  
[On teams.](#) [In community.](#) [In family.](#)

With a bit of structure that welcomes clarity of mind and heart, individually and collectively,  
into way of being.

[Turn to one another.](#) Everywhere. Grounded in a bigger story that compels curiosity  
and connection.

For times such as these.

Enjoy.

