



A LIVING HANDBOOK

The Matriarch's Call

How I Hold Her as a Living Inquiry

An orientation for listening, embodiment, and collective inquiry

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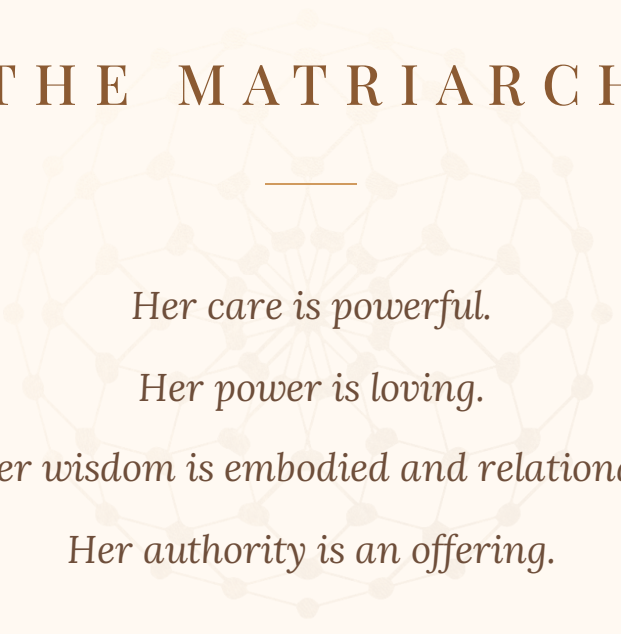
Matriarch on Tour

JOURNEYS OF INQUIRY



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THE Matriarch

Her care is powerful.

Her power is loving.

Her wisdom is embodied and relational.

Her authority is an offering.



CHAPTER 1

The Call I Hear

1

For many years, I have been listening to a call that I have gradually come to recognize as the call of the Matriarch.

I sense Her as a movement beneath the visible surface of our lives—almost like an underground trembling in the deeper patterning of humanity. Something long thinned, neglected, ridiculed, or pushed away is returning. Her time has come. Her presence reaches me through my own life and calling, and I feel Her Love and Power rising through the collective field.

This call carries an ancient quality and, at the same time, is intimately connected with the present. It arises in a time shaped by fragmentation, extraction, isolation, speed, competition, and control. It meets a world in which familiar forms are breaking open and the consequences of our ways of living have become increasingly difficult to turn away from. Within this moment, the Matriarch calls us toward forms of wisdom, care, authority, protection, guidance, and relationship that arise from a deep connection with the sacredness of all of life.

Her call reaches me as both personal and collective. Personally, it deepens a calling I have followed for much of my life: to inquire into the unification of Love and Power, to recognize where our human enactments create the appearance of separation, and to embody their union faithfully. Collectively, it asks what the presence of the mature feminine elder may make possible in our cultures, communities, relationships, and ways of participating in the world.

I experience the Matriarch's call as timeless. It carries the energy of past, present, and future, bringing an ancient presence into relationship with what is emerging now. She asks to be remembered, embodied, experimented with, and grounded in forms that serve life in the present and the future. Her call invites us to explore how mature feminine elderhood may support us in meeting this time with greater discernment, courage, tenderness, and responsibility.



This handbook is one expression of my listening. It offers an orientation to how I currently hold the Matriarch and the inquiry of Matriarch on Tour. The language remains alive and provisional. The Matriarch's presence is larger than any articulation I can offer, and what I write here will continue to deepen through experience, relationship, gathering, and collective inquiry.

I invite you to receive these words as an opening. You may recognize aspects of the call. You may hear something different. You may sense questions, resonance, resistance, curiosity, or uncertainty. All of these are important—even indispensable— parts of a sincere listening.



CHAPTER 2

Listening for the Matriarch

2

When I speak of the Matriarch, I am listening for an archetypal presence: an underlying organizing pattern or potential in the collective psyche that shapes what a culture can feel, imagine, value, fear, and embody. Archetypal presences move through image, story, dream, body, relationship, and all the other ways in which culture is manifested and expressed. They influence what becomes possible in the social body, often before we have conscious language for what we are sensing.

An archetypal presence lives through the collective field. Still, each of us encounters it through our individual life and meaning-making. This makes humility part of our listening: what comes alive for me is one encounter with a presence that exceeds any single perspective, and what comes alive for you may reveal something I cannot see. As we bring these encounters into relationship, our understanding becomes more spacious, and the stories and images through which we know the Matriarch remain alive and breathing. We stay close to experience, listen from several perspectives, and allow our understanding to be refined through what the inquiry reveals.

The Matriarch, as I listen for Her, is the archetypal presence of the mature feminine elder. She carries wisdom ripened through life, discernment grounded in experience, and a natural authority that offers guidance in service to life. Her presence joins care with boundary, tenderness with strength, protection with freedom, and responsibility with trust.

I sense several qualities within Her presence:

Wisdom and discernment arise from what has been lived, integrated, and understood. She can feel into complexity and offer guidance without reducing the field to a simple answer.

Natural authority arises through groundedness, clarity, care, and responsibility. It is offered as guidance and received through consent and discernment.



Care and life-guarding move through the ways she nourishes, protects, accompanies, and creates conditions in which life can unfold. Her care includes tenderness, boundary, and the courage to act when life requires protection.

Cultural and relational holding live in her capacity to sense the whole, tend continuity, and attend to what allows a family, group, community, collaborative endeavor, or culture to remain connected with its deeper purpose.

Integration and Sacred Paradox allow her to hold joy and gravity, individuality and belonging, grief and possibility, structure and emergence, the human and the more-than-human. She stays present to the full spectrum of life.

The Matriarch shares qualities with neighboring archetypal presences while carrying Her own center of gravity. The Mother brings the generative and nourishing powers of care, protection, birth, and belonging. The Wise Old Woman carries insight, inner knowing, symbolic wisdom, and guidance at thresholds. The Matriarch embodies dimensions of both. Her distinct presence comes forward in the joining of elder wisdom with relational and cultural responsibility. She brings mature feminine knowing into responsibility for the life shared among people, generations, and place.

Her care is powerful. Her power is loving. Her wisdom is embodied and relational: she attends to bodies, relationships, actions, and their consequences as inseparable expressions of life. Her authority is an offering, and the invitation is to meet it with our own discernment.

Being in conscious relationship with an archetypal presence also includes attention to shadow—not as a shadow of the presence itself, but of the ways we humans interpret and enact it. Care can tighten into overprotection. Authority can harden into control. Responsibility can become over-functioning. A wish for harmony can constrict truth. An intention to hold the whole can turn into assuming responsibility that belongs to many, quietly diminishing collective participation.

Including shadow keeps the inquiry trustworthy. The Matriarch's qualities always move in service to life; attention to shadow helps us sense whether our interpretations and enactments remain faithful to them. It allows the images we humans draw and the stories we tell of Her to stay grounded, ethically awake, and open to continuing discernment.



CHAPTER 3

Love As and Power As in Living Union

3

The deepest field through which I hear the Matriarch's call is the unification of Love and Power.

For a long time, my life and inquiry have been shaped by the question of what becomes possible when we faithfully embody the unification of Love and Power. The Matriarch's call intensifies and embodies this inquiry. In Her presence, I encounter Love and Power as two divine life-energies in living union.

Love As is the divine energy that connects all of life: the living reality of interconnectedness and interdependence. Love As is the connective tissue of existence, the energy through which life belongs with life. It carries intimacy, relationship, care, and the remembrance that every being exists within a larger whole.

Power As is the divine energy of living beings to manifest their Soul potential. It is the energy through which life takes form, moves, creates, protects, chooses, and brings possibility into expression. Power As gives direction and agency to what wants to emerge through a being in service to the unfolding of life.

Together, Love As and Power As energize the continuous unfolding of life in all its mysterious ways. Love keeps Power connected with relationship, interdependence, and the whole. Power gives Love the capacity to act, protect, create, and take form. Their union carries tenderness and clarity, receptivity and movement, belonging and manifestation.

I feel this union in the Matriarch's qualities. Her love has the strength to establish a boundary, speak a difficult truth, and protect what is vulnerable. Her power remains relational, life-serving, and aware of consequence. Her care carries agency. Her authority carries connection. Her guidance supports the Soul potential of those she accompanies.



Soul, Source, and Purpose are part of how I understand this unfolding. By **Soul potential**, I mean the highest potential of a being within Consciousness. **Source** is the portal through which Soul speaks to us and through which we receive the information of **Purpose**. Purpose reveals itself over the course of a life. As we embody what has been given, we become available to receive the next evolution of its expression.

This gives Purpose a living rhythm. We listen, receive, embody, learn, and listen again. A calling may remain recognizable across a lifetime while its form continues to evolve. What wants to come through us changes as we change, as the relational field changes, and as the needs of life become clearer.

For me, the Matriarch's call reinforces what my Soul has been telling me: to embody and bring into the world what the unification of Love As and Power As makes possible. This is my particular way of hearing Her. It arises through the specificity of my life, my history, my gifts, my wounds, my learning, and my purpose.

At the same time, Her call lives through the collective field. Each person may hear a different quality, task, question, or form of expression. The Matriarch's archetypal presence reaches beyond my own relationship with Her. My responsibility is to offer my listening faithfully while contributing to conditions in which other forms of listening can enter, meet, deepen, and contribute.

The question that accompanies me is simple and demanding:

Am I remaining faithful to the unification of Love and Power?

I ask it of language, relationships, choices, structures, gatherings, and the ways this inquiry takes form. It is a living compass for my discernment.



CHAPTER 4

Mature Remembering After Rupture

4

The Matriarch calls from within a world that has known rupture, domination, exile, grief, and forgetting. Her presence carries histories of feminine knowing being silenced and devalued. It also meets the wounds created through separation from body, community, ancestry, Earth, and many other forms of life with whom we share our existence.

Her call asks for mature remembering.

Mature remembering allows something ancient to become newly available with eyes open to history, shadow, consequence, and responsibility. It receives the wisdom carried across generations and lets that wisdom encounter the realities of this moment. It asks how remembrance can become embodied in relationships, choices, cultural forms, and ways of living that serve the present and the future.

I use the word **re-membering** with care. It evokes a movement of restoring relationship where our human ways of understanding and living have created the appearance of separation: our enactments of Love and Power, body and knowing, elderhood and cultural life, human community and the more-than-human world, grief and possibility, and personal calling and collective responsibility.

Re-membering is an act of relational restoration.

This movement carries a post-tragic quality. It offers a sincerity that has passed through critique and a hope that has passed through grief. Such hope has room for pain, accountability, uncertainty, and the enduring effects of harm. Its heart remains available to life. It can face what has happened and continue to participate in what may become possible.



The Matriarch's presence invites us to stay near the wounds of the world with Love and Power together. Love connects us with what is suffering and with what we cherish. Power enables response, boundary, creation, repair, and sustained participation. Their union gives hope roots and gives responsibility a heart.

Lineages of Remembering

Many streams have helped prepare the ground on which this inquiry can now become speakable. Across generations, women and their companions have reclaimed voice, embodied knowing, spiritual authority, care, elderhood, story, intuition, and relationship with Earth. These movements have carried courage, critique, imagination, and cultural change.

I encounter feminisms here as a plural and evolving field. Different feminist movements have illuminated different dimensions of lived experience and power. They have helped reveal the effects of patriarchal culture, restore women's moral and spiritual voices, and make space for forms of knowing and authority that had been excluded. Their gifts, debates, tensions, and unfinished questions form part of the historical ground of this inquiry.

Matriarchal studies offer another conversation. They make visible cultures and social patterns in which women hold forms of cultural centrality within relational, intergenerational, and ecologically embedded life. They also invite a richer understanding of matriarchal presence as life-centered cultural holding.

Feminine elder, wise woman, crone, goddess, depth-psychological, ecological, post-activist, meta-modern, and spiritual streams carry further dimensions of remembrance. Each contributes language, image, practice, or historical awareness. I receive these as conversation partners and ancestors of possibility. The Matriarch's call continues to reveal its own living center through the meeting of these inheritances with present experience and collective inquiry.



My interest is in what can now be restored, integrated, and brought into form in service to all of life. I want the gifts of these lineages to remain visible while allowing the inquiry to keep breathing beyond any single frame. This asks for gratitude and discernment, especially where a source carries the experience of a particular people, culture, or tradition. Acknowledgement, context, consent, and humility belong to the way we receive.

The Matriarch's remembering grows through this mature relationship with lineage. We honor what has been carried. We attend to wounds and exclusions. We compost patterns whose time has passed. We stay available to forms that have yet to emerge.



CHAPTER 5

The Call Lives Through the Collective Field

5

The Matriarch's call arises from the deep patterning of the collective psyche, and I believe its listening also asks for a collective field.

Each of us hears through our own history, body, culture, wounds, gifts, assumptions, and ways of making meaning. A word that opens one person may constrict another. An image that feels ancient and intimate to one person may feel unfamiliar to someone else. A quality of the Matriarch may become visible through one life and remain hidden from another. These differences give the inquiry depth.

Collective listening gathers distinct forms of sensing, knowing, questioning, imagining, and embodying. Through their meeting, what moves beneath conscious awareness can begin to enter the shared field with growing clarity. Every perspective reveals part of the whole. Each contribution can illuminate a part of the pattern and be changed through relationship with the others.

The humility at the heart of archetypal listening becomes especially important here. We listen to what we perceive and to the way we are perceiving. We become curious about the histories and assumptions shaping our interpretations. We notice projection, resonance, resistance, longing, and fear. We let image, shadow, paradox, difference, relationship, and consequence remain part of the inquiry.

Collective inquiry also asks us to attend to the in-between. Meaning arises through individual voices and through the relational field formed among them. A silence may gather what has been spoken. One person's story may awaken recognition in another. A gesture or image may reveal something language has yet to hold. A question may change the direction of the whole field.



In this sense, listening is meta-relational. We attend to the content of what is being shared, the quality of relationship through which it is shared, and the larger field that is becoming present among us. We notice how our structures, roles, responses, and habits shape what can emerge. The way we inquire becomes part of what we learn.

I bring my own relationship with the Matriarch as an initiating source for this inquiry. Others bring their relationships, histories, and ways of knowing. Together, we can sense where the call converges, where it differentiates, and what new understanding appears through the meeting.

This collective dimension protects the mystery and strengthens discernment. It helps the Matriarch's presence move from personal image into relational, cultural, and embodied life. It allows the inquiry to become shared while preserving the dignity and distinctness of each person's experience.



CHAPTER 6

The Web of Life as the Ground of the Inquiry

6

The Matriarch calls from within the web of life. We listen for Her from within that web: through body, place, relationship, responsibility, and the more-than-human field.

Land, water, soil, plants, animals, weather, ancestors, future beings, and the unseen relational fabric of life all belong to the field in which we listen. Human voices matter deeply, and the human community is one participant within a much larger living whole.

This understanding is inseparable from Love As. If Love is the divine energy that connects all of life, then our belonging is ecological as well as relational and spiritual. Our choices move through systems of interdependence. What happens to soil, water, climate, species, and place enters the conditions of human life. What happens in human culture enters the lives of countless other beings.

To re-member the Matriarch is also to re-member our belonging. Her call moves us from separation into participation, from extraction into reciprocity, and from abstraction into embodied relationship. She invites a form of responsibility grounded in kinship with life.

Participation begins with attention. We can listen with a place before speaking about it. We can notice season, weather, sound, texture, movement, decay, growth, and the many forms of presence around us. We can allow the body to remember that it is made of Earth and sustained through continuous exchange with the living world.

Reciprocity asks what we receive, what we return, and how our ways of living affect the whole. It invites gratitude joined with responsibility. It asks us to notice where patterns of consumption, certainty, control, and human exceptionalism have narrowed our capacity for relationship. It also opens the possibility of practices rooted in care, restraint, repair, and mutual flourishing.



The ecological wounds of this time belong inside the inquiry. Grief can be a form of contact with what we love. When grief is held with Love and Power, it can deepen belonging and move toward response. We can stay close to a wounded world while also receiving its generosity, beauty, resilience, and mystery.

The Matriarch calls us into mature participation with life as it is: wounded, generous, interdependent, mysterious, and still unfolding. Her cultural grounding is also ecological grounding. Her protection includes the conditions that allow life to continue. Her elder perspective reaches across generations, asking how our choices may be received by those who come after us.

Matriarch on Tour gatherings therefore belong to place. The land is a participant in the inquiry. Soil, trees, water, food, weather, silence, and movement between indoor and outdoor spaces can become part of the listening. We bring what we hear back into the human circle and let the human conversation remain in relationship with the land and the other forms of life present.



CHAPTER 7

Gathering as Embodied Collective Inquiry

7

The Matriarch calls us into forms of inquiry that can be felt, witnessed, and practiced together. This is why gathering matters.

When people come into shared presence, the inquiry can move through body, silence, gesture, story, listening, dialogue, image, movement, relationship, and place. Something becomes available in the field between us that arises through shared presence and exceeds each person's individual capacity. Gathering is part of the method of listening.

I experience the gatherings as protected and generative spaces—womb-like fields in which something can be conceived, gestated, and brought toward form. Each person arrives with a unique relationship to the call. The collective field receives these different strands and allows them to touch, challenge, nourish, and transform one another.

Story is central. We may hear an archetypal call before we understand it. Stories help us recognize where the Matriarch's qualities have already been moving in our lives, where we have longed for them, and where cultural patterns have separated us from feminine elder wisdom. When stories are received with care, they become soil for recognition and emergence.

Embodiment is another way of knowing. The body carries history, protection, memory, relationship, and possibility. Posture, movement, stillness, spatial relationship, felt sense, and breath may reveal aspects of current reality and emerging possibility that words have yet to find. Embodied inquiry invites us to include this intelligence.

Ritual-sensitive space creates threshold conditions for deeper listening. A clear opening, an intentional closing, shared silence, meaningful gesture, movement, image, and attention to place can strengthen our capacity to become fully present to what is here. Such forms offer containment and symbolic depth. They mark our willingness to enter the inquiry with reverence and to return from it with care.



Consent is woven through this way of gathering. Each body carries its own history and wisdom. Invitations need choice, pacing, and room for different forms of participation. Presence can include speaking, silence, movement, stillness, uncertainty, rest, grief, joy, and the wish to step back. Trust is created and tended through clarity, choice, responsiveness, and the honoring of boundaries.

The opening of a gathering therefore includes a shared relational orientation. We name how we wish to be with one another and what each person needs in order to participate with dignity. We practice listening fully, speaking from our own experience, asking for what we need, and allowing what is shared to be received before a response takes form.

Dialogue becomes a way of thinking and sensing together. We listen for the movement of meaning in the group. We let questions remain open long enough to deepen. We welcome difference as part of the field's intelligence. We become attentive to what is spoken, what remains unspoken, and what may be trying to emerge between us.

The land and more-than-human world remain present throughout. The gathering may include time outside, solitary listening, shared meals, silence, or direct attention to place. These movements help the inquiry stay grounded in the wider web of life.

Through gathering, the Matriarch's presence can move from imagination into lived recognition. We practice qualities of care, authority, boundary, tenderness, protection, discernment, and collective holding. We learn where these qualities feel alive, where our interpretations and enactments distort them, and what supports our faithful embodiment of them.

The gathering is a threshold where individual calling, collective listening, embodied knowing, place, and the many forms of life present can meet.



CHAPTER 8

How I Relate to the Matriarch and Co-Source the Field

8

This handbook is rooted in a personal question: how do I relate to the Matriarch?

I relate to Her first through listening. Fidelity begins in my intention to remain in relationship with Her call—to return, sense, reflect, question, and allow my understanding to change. Writing is part of this practice. Gathering is part of this practice. Paying attention to my own reactions, longings, certainty, tenderness, and discomfort is part of this practice.

I also relate to Her through presence. When I invite people into this inquiry, I bring as much of the Matriarch's archetypal presence as I can faithfully embody. I bring my understanding of Her qualities, my lived inquiry into Love and Power, and my commitment to the web of life. I offer an orientation clear enough for others to enter while remembering that every person will meet the field in their own way.

This gives me a source role. The call has moved through my life and has initiated Matriarch on Tour. I carry the invitation, the originating questions, and a responsibility for the integrity of the inquiry. Naming this source role brings clarity to the field. It supports me in taking responsibility for what I am here to offer.

The role is also co-sourcing. Collaborators bring their own gifts, perceptions, practices, questions, and callings. Participants contribute through their presence and experience. Place contributes. The more-than-human field contributes. What emerges is shaped through relationship among all of these sources.

Co-sourcing asks me to stay attentive to the in-between. I listen for how connected I am with collaborators and participants, how contributions meet, and what the relational field is communicating. My own responses become information for discernment. Tension can reveal a boundary, an unspoken expectation, a difference in understanding, or a new possibility seeking form. Resonance can deepen trust, and it also benefits from reflection. The field grows through honest relationship.



I hold a living relationship between structure and fluidity. Structure offers orientation, care, and enough containment for depth. It can clarify purpose, sequence, roles, time, agreements, and thresholds. Fluidity keeps the form responsive to what is actually happening. I may imagine an arc and then sense whether it remains alive and fitting as the gathering unfolds.

Truthfulness belongs with fluidity. The wish to remain emergent can sometimes blur responsibility or leave important tensions unnamed. A trustworthy field has room for clarity, decision, boundary, disagreement, refusal, and repair. It can hold tenderness and directness together.

Consent is a relational practice throughout. People need room to sense their own yes, no, uncertainty, timing, and conditions for participation. Personal stories and shared language are held with care. When words, images, or experiences may move beyond the immediate gathering, representation asks for renewed consent and the opportunity for people to recognize whether their contribution has been held faithfully.

Elder authority, as I hold it, is an offering. It arises from experience, integration, discernment, and responsibility. Its dignity lives in the capacity to guide, protect, and establish boundaries while honoring the agency of others. The response to such authority is invited, and each person remains in relationship with their own knowing.

Shadow is part of my discernment. Our human interpretations and enactments of the Matriarch's gifts can become distorted in subtle ways. Stewardship can harden into control. Protection can tighten around fear. Care can carry hidden expectations of gratitude, loyalty, or agreement. Sacrifice can accumulate into resentment, and harmony can suppress difference and truth. Responsibility can become exhaustion and prevent the collective from carrying its part. Source can become ownership. Spiritual or archetypal language can become certainty, identity, or hierarchy.

Naming these possibilities allows me to meet them with awareness. I can ask whether the field is becoming more spacious and alive, whether boundaries are clear enough for real relationship, and whether there is room for difference, grief, conflict, refusal, and uncertainty.



I also watch for the hooks of modernity entering the inquiry: speed, urgency, extraction, optimization, performance, abstraction, packaging, hierarchy, certainty, and role-hardening. These patterns can wear the language of care, emergence, or spirituality while quietly narrowing the field. Their presence asks me to slow down, return to relationship, and sense what the inquiry is serving.

Throughout all of this, I return to the unification of Love and Power.

Love and Power reveal their fullness through relationship. In their union, care carries boundary, direction, and the capacity to act; action carries relationship, reciprocity, and service to the whole. Their living union is felt through tone, structure, choice, pace, and practice.

So I keep asking:

Am I embodying Love and Power in a way that remains faithful to their unification?

Does the inquiry remain oriented toward service to life?

Does the field remain spacious enough for truth, difference, and emergence?

Am I listening faithfully to the Matriarch's call as it emerges through collective listening?

These questions help me relate to my role with clarity and humility. They support an ongoing movement between source and co-source, guidance and receptivity, form and emergence, protection and freedom.



CHAPTER 9

The Inquiry Continues

9

The Matriarch's presence remains alive, breathing, and larger than any finished articulation.

What I have written here is a first orientation to how I relate to Her now. It gathers the qualities, distinctions, commitments, and questions that currently form the center of Matriarch on Tour. It also marks a threshold. The deeper knowing will come through continued listening and through what becomes available when people gather, embody, question, and create together.

I trust that the Matriarch's call is already moving in many lives and fields. It may appear as a longing for mature guidance, as a new relationship with authority, as fierce protection of life, as a return to the body, as elder wisdom becoming available, as grief for what has been lost, or as a desire to embody the unification of Love and Power in ways our cultures have yet to learn.

Her call may also arrive quietly: through a dream, an image, a conversation, a place, a boundary, a moment of deep care, or a recognition that asks for time before it can be named.

The invitation is to listen.

We can listen for what is moving within us, between us, and through the wider web of life. We can bring our listening into relationship and allow it to be deepened by the experience of others. We can practice the Matriarch's qualities in the forms closest to us. We can notice where our enactments remain faithful to the unification of Love and Power and where they take on the appearance of separation through force.



The inquiry continues through living questions:

Where and how do I sense the Matriarch's call moving in my life?

Which qualities of the mature feminine elder are asking to be remembered and embodied now?

What becomes possible when I embody the unification of Love and Power in my relationships, choices, and life in general?

How might our collective listening serve the flourishing of the whole web of life?

These questions offer a beginning. Their answers will emerge through time, body, relationship, place, practice, and participation.

We can move at the pace of trust. The field can hold complexity. Wisdom arrives through attunement.



CLOSING

Sources, Gratuitudes, and Conversation Partners

This inquiry arises first through my lived relationship with the Matriarch and through the evolving body of thought and practice I have developed around Love, Power, Purpose, Source, Soul, and Conscious Collaboration. It has also been nourished by many people, traditions, practices, and fields of thought.

I offer gratitude to the following conversation partners and source streams:

- depth psychology and archetypal psychology, including the work of C. G. Jung, James Hillman, Erich Neumann, Marion Woodman, Clarissa Pinkola Estés, Caroline Myss, and Jean Shinoda Bolen;
- feminist, feminine-spirituality, partnership, and matriarchal studies, including the work of Carol Gilligan, Carol P. Christ, Starhawk, Riane Eisler, Heide Göttner-Abendroth, and Peggy Reeves Sanday;
- teachings and inquiries into Love, Power, purpose, vocation, and interbeing, including Martin Luther King Jr., Paul Tillich, Thich Nhat Hanh, Parker J. Palmer, and others who have explored the living relationship between calling and service;
- adult-developmental, integral, and meta-aware approaches that support perspective-taking, complexity, and humility in how we make meaning;
- metamodern and post-tragic thought, which has helped give language to sincerity after critique, hope after grief, and mature remembering after rupture;
- ecological and more-than-human thought, including the work of Robin Wall Kimmerer, Joanna Macy, David Abram, Vanessa Machado de Oliveira, Donna Haraway, Bayo Akomolafe, Val Plumwood, Thomas Berry, and Andreas Weber;



- embodied and collective inquiry practices, especially my learning with Arawana Hayashi in Social Presencing Theater, together with the work of Ria Baeck, Otto Scharmer, David Bohm, William Isaacs, and practitioners of somatic, ritual-sensitive, and trauma-aware approaches.

These names make visible part of the inheritance and many relationships for which I hold gratitude. The language and holding offered in this handbook are my present synthesis and remain open to continued refinement through inquiry, relationship, and practice.



Matriarch on Tour

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