THINKING ON THE PROCESS OF TFI RESTRUCTURING
Being carried forward

Diffusion Focusing Québec (April 2014)
Meeting At the Edge (MAE) of community
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FOREWORD

Our organization, Diffusion Focusing Quebec (DFQ) was created in 2006 by a group of 12 trainers and coordinators as part of the implementation of the 2008 International Focusing Conference held in Quebec. Our mission is to give away Focusing, Thinking at the Edge (TAE) and the Philosophy of the Implicit (POI) to a wide public. Our organization has currently about 60 members and a web of non-members who are linked around that nucleus via Facebook groups and mailing lists. Our community of practice is widely inclusive as we welcome all those interested in learning and practicing Focusing and our membership fees are only $ 5.00 for 2 years. This consultation process on the subject of our link with the Focusing Institute (TFI) reported here took place from December 8th 2013 to the end of April 2014. The whole community was invited to participate through our various information channels. In fact, 18 of our members have participated in one or more of the three meetings held in a circle format to explore the relationship of our organization with TFI. However, a wider public has been informed of the process as we shared the results in April 2014 by multiple links on the web.

NOTE: An English version of this document prepared by our group for distribution in the international community has been reviewed by Ted Cox. We thank Ted for his editing work.
THE ROOTS OF FOCUSING IN QUEBEC

We know the early history of our dedication to Focusing in Quebec by the testimonies of many people. It began in the 80s when many people went to Chicago at this time and Gendlin came to Eastman, QC. Marine De Freminville, who entered the community at that time, expressed her gratitude to the man who helped to transform her life and inspired her to give Focusing to others. She presented an abstract that Therese Fortier (deceased) and she, had used when they taught together and she remembered the contribution of Therese. Francine talked about the beginning of her training with Denise Roussel (deceased). Focusing was for her a very important thing. She said that she is still “in love” with it like the first day and she reiterated the love and gratitude she has toward the man who dared to think and say something different, and in a rigorous scientific process, gave to people the ability to think in more effective ways.

First committed people : Marine de Fréminville Francine Bergeron, Gaston Boulanger, Luciemay Therrien, Therese Fortier (deceased), Denise Roussel (deceased), Catherine Pichard, Denise Noël, Denise Brûlote, Marie-Anne Quenneville.

GENDLIN, HIS WORK AND ITS IMPACT

Those of us who have met the man, or have listened to some videos where he presents the approach, found him friendly, inspiring, simple and easy to understand. Some of us did not know him very well. They have read his book (Focusing) and some other basic writings and they continue to discover more. Others feel a connection, a special gratitude and even compassion for the one who created this Focusing movement and its diffusion which is evolving with the particular color added by each person. All have shown a deep connection with the practice of Focusing which has changed their lives and those of thousands of others. This deep connection can be sensed in everyone practicing Focusing, in the healing process for people with whom we work and in the close connections between all those in the community. Those who have participated (18 people) from December 2013 to March 2014 to one or more of the three meetings to explore the relationship of our organization with the Focusing Institute, have done it for the sake of connecting with the local and global community. Some of them wanted to take the pulse of a community they do not know very well because they are newcomers or because they attended only a few meetings previously. Some of them said that they feel they are at the beginning of something. All recognized the contributions of those who devote their time, energy and resources to the well-being of the community. Those wishing to learn more about the international community were invited to join the forum created by the Institute to explore our future. We do not have answers to questions, only opinions and perceptions as wide on the globe that TFI, but we are confident that the message of our mentor, Gendlin, will pass through the fiber of our hearts and that our history will propel us toward something different and rewarding.
INTERACTION AND CARRYING FORWARD

In one of our meetings specifically devoted to a tribute to Gendlin works, we explored the three theoretical points presented in the reference video and other “coups de coeur” in order to connect us to his philosophy as an anchor. In this video, Gendlin says there are three important points for him: (1) Interaction First, (2) Carrying Forward, (3) Implicit Intricacy. He says: "A human being is interaction", "we are interactions", "living bodies are interactions". We realise that people meeting here and now in the same room, are all together a single interaction. But everyone will live it differently. Gendlin says, in link with humanist psychology, that the most important part of any interaction is the grounding of at least one person in an attitude of empathy, genuineness and positive regard. Interaction from a positive intention of at least one person is the most important thing for an occurrence of healing. But ten people in a group having positive regard is even better. We could create together a healing interaction.

Carrying forward means that something will go on. Gendlin suggests that we pay attention inside of us to see if what happens in an interaction leads us further. In this ongoing process, the felt sense is the guide to our roots in attitudes. Inner knowledge is accessible at every moment beyond concepts (this is also called mindfulness). What happens is unpredictable but we can sense, when a movement occurs, if it goes in the direction of life. And if there is a blockage, it involves a step that has not yet happened.

We are perhaps at this stage with TFI now. Everyone could access his own complexity and see what is there. There is no simple answer. There is never a simple explanation for the world. We all carry it in a different way and it is in this sense that the coordinators’ meeting will be held in May 2014. We are all connected at the level of the implicit complexity (image of the well and the Cathedral from Progoff is evoked) and by accessing our murky edge, by being with others at this place then, even if there is resistance, opposition or anger, it brings in a dimension where we could discover something important.

The social function of Focusing and TAE is what Gendlin speaks about when he proposes, for example, to give away our practices to the world. The TAE process has not been much explored in a collective form, this is like lifting a veil on new knowledge. This practice could bring forth something that we carry and that we would like to see living in the world. People in the circle are curious to learn more about the philosophy which is behind the practices inherited from Gendlin. Solange spoke of her own process of understanding as it has recently evolved in the framework of her master’s degree in communication (How communities of practice are born and live). She felt this entry of the philosophy of the implicit is another veil lifted on a kind of valuable knowledge.

What we see or perceive at this time, is that in the carrying forward expression, it is possible to understand that if we are listening, it is the process itself that leads us and that we are being carried forward. And what we want in our thinking about the future of the community is to be careful and observe how it happens.
QUANTUM PHYSICS AND THE GIGANTIC SYSTEM

«Your physically felt body is in fact part of a gigantic system of here and other places, now and other times, you and other people – in fact, the whole universe» Gendlin, Focusing, p. 77 [Pocket Edition]

This quote is related to quantum physics and suggests the interconnectedness of all living systems. We are not alone as many different communities in the world seeking to redefine themselves. We are part of a broader social movement that we want to listen to.

We, all the members of TFI, are now in charge of this organization which is attempting to transition into a new form. We all know that our body is interacting with the universe and the implicit could help us in a situation where we seem to be stuck. Several other communities around the world are saying the same things and they are all rooted in practices of mindfulness, listening and compassion. Many people are working for unity. All these approaches are interrelated and we discover through curiosity how others are seeing things. The implicit is doing something, it is illustrated in quantum physics, in what Gendlin says and this is also what the Eastern masters have long been saying with yoga or with an order such as inter-being, a global community of practice of mindfulness founded by Thich Nhat Hanh.

Alice was at MIT last week (Massachusetts Institute of Technology) where she met Peter Senge and Otto Scharmer at THE GLOBAL FORUM. Scharmer tries to bring what he call «presence» in organizations. For that he founded: the Presencing Institute[iv]. The Director of Mind and Life (Institute for research on phenomenology and mindfulness founded by Varela and the Dalai Lama) was at that meeting. We spoke of presence and mindfulness and Scharmer also cited Gendlin. Scharmer, in what he calls the Field, wants to start conversations and reflections on social change. The Field of presence of which he spoke was that of all the communities that seek to redefine themselves using practical development of consciousness. For Scharmer, the people who are around and at the periphery of the movement constitute the field. These are people who, without necessarily engaging a specific action, are present. Alice, who wishes to be supported by this background and by the implicit complexity, symbolically put her master’s thesis[5] at the center of the circle. She wanted to bring her work into the community and to connect us to Community Field. This is an edge for her because she has worked mostly alone. The subject of her thesis is the emergence of intuitive and collective thinking in the act of creation and is about group dynamics and the creative process.

Thus, the three Meetings At the Edge (MAE) held by the Francophone community in Quebec are part of a larger global movement for social change. We understand that the restructuring of the Focusing Institute is also part of the whole gigantic system of which Gendlin speaks and quantum physics attempts to describe.

INFORMATION THAT FEEDS THE SYSTEM

When attending to processes, we find that it is important that the flow of information be free and open. To start the first discussion (December 8th), Marine and Solange had first shed light on the situation by referring to the conflict as it appears in TFI. Solange mentioned having followed with
great interest the discussions on the coordinators' list to understand what happened and she offers to the Francophone community a summary of the ongoing discussions. The community also welcomes with warmth and enthusiasm, the nomination of Marine in the organizing committee of the coordinators' meeting in May 2014. Reflection and questions have emerged from people about the central organization, how information flows in the global community and the available tools. Questions were also raised about our individual and collective mission. Why are we invested in the practice and in the giving away of Focusing? How can we "sell" Focusing outside of the therapeutic framework? How does our community want to develop?

The second meeting was held on January 11th just after the news of the four resignation (Melinda Darer and the First tiers: Gene Gendlin, Mary Hendricks and Kye Nelson). Marine had just translated the letter from the transitional board saying that Gendlin had given to the Focusing community a mandate to "transform the organization led by its founder at the top into a type of community led by members at the base". We all perceive a great sense of consistency in the approach to prevent the creation of an oligarchy by a group of individuals within TFI. This is also our main concern in our thinking process. This bottom up guidance is even perceived by some as a reversal of the movement that led to the split. An important question arises: Would the coordinators really like to engage in promoting a bottom up organization where they would not play the main role of decision makers? We hope that it can be done. We think that what happens at the top trickles down to the bottom. We are happy to have the opportunity now to contribute to an organization that fits us and to have possibly an influence on what the central community of Focusing can do for our local community. This seems important to us.

Two coordinators, Gina Cenciose and Patricia Manessy, both of whom work in French in Quebec and internationally, have not attended the three meetings exploring the relationship of our organization with the Focusing Institute. They both expressed their regret at not being able to join us. They were pleased with the process accomplished and agreed with the ideas and the meaning conveyed by the final document. Gina reminded us that the NVC community, of which she has been a part for the last past 15 years, is also in restructuring at this time. Her involvement in that process as well as her many other activities leave her little time to participate deeply in the process of the Focusing Institute. She reads emails from the list of coordinators and also receives news of her mentors Nina Joy Lawrence and Ann Weiser Cornell. She expressed appreciation for the deep involvement, energy and dedication of Marine and Solange and for everything they do to unite the Francophone community to the Institute. She believes that it is possible for our committed members to accomplish the ideas we propose. However she herself has little time now because she works full-time in the areas of NVC, Restorative Circles and Focusing.

The results that we offer are always partial and subject to improvement. They come from a multi-step process that is part of a global movement. This iterative process is characteristic of participatory action research methodologies. To this end we have also attempted to contact our francophone colleagues in Europe and are waiting for a possible conference call with them.
OUR EXPECTATIONS FROM TFI

Not knowing what will happen with TFI, we imagine here what we would like and also with whom we might like to communicate and even get involved, all of us or some of us. Below, we examine our expectations for a central organization to which we would like to belong.

ACTION EXPECTATIONS

(1) Facilitate communication between satellite organizations. Express what is carried on locally in an unique way which we feel will foster creativity by crossing between local organizations.

(2) Share the abundant free information, co-constructed and in all available languages (websites, discussion lists, intercultural exchange groups and translations).

(3) Create “shared direct experience” groups through annual social events in different languages (ex: Quebec, French-speaking Europe, other Francophone emerging countries).

(4) That TFI preserves the international certification in Focusing and ensures a certain level of competence in people who teach and practice Focusing.

(5) That TFI preserves the work of Gendlin and continues to diffuse it in all languages (translation of the book on dreams, FOT and biography of Gendlin are requested).

(6) That TFI exercises some control over the naming of Focusing organizations in order to avoid confusion among the public. (In this regard, several comments were made about the new organization called "Focusing International". This name creates confusion and may be perceived as a duplicate which may create division.)

(7) Focusing alone cannot organize everything we do. It is worthwhile looking for models, processes and structures that can help us to develop our governance and our learning models.

(8) Select projects and allocate resources from an inclusive orientation.

(9) Build collectively through experiential practice a model where people from different cultures can communicate with each other.

(10) Have meetings which bring different groups to work together on an equal basis for mutual benefits (self-directed collectives are recommended).

EXPECTATIONS REGARDING VALUES & THE SPIRIT

(1) In the short, medium and long term, to meet at different times in order to help create a “WE”. We want sharing to go in both directions, not only top down.

(2) Ask periodically: DOES THE STRUCTURE OF THE ORGANIZATION SERVES ITS ORIGINAL SPIRIT? If the answer is NO, invent another structure and look creatively at the issue by an informational process. The structure must be developed by staying with the question.

(3) Make collective choices of values that could inform the structures that we create. The bottom up model represents values that we have to name and elaborate.

(4) If egalitarian sharing is part of the common values, then we have to develop a model of systemic management by circles rooted in different parts of the world and reaching all cultures and all organizational models.

TO SUMMARIZE: PROMOTE THE LOCAL, MULTIPLE CROSSING, DEVELOPMENT OF NEW SPACE FOR LIVING DIRECT EXPERIENCE IN ALL LANGUAGES, SKILLS OF CODEVELOPMENT AND BUILDING A SENSE OF THE VALUES THAT BRINGS US TOGETHER AT THE INTERNATIONAL LEVEL.
WHAT WE HAVE TO OFFER

To be realistic, we must also ask what we have to offer to the Focusing community. In an organization managed from the base, we need to do things for them to be done. The needs of each member should also be minimally satisfied. There are needs of the coordinators as a group and particular needs of some coordinators. There are needs of the local organizations. There are needs of people who want to learn Focusing. It may be unrealistic to think that the same organization can meet all of those needs but it does not mean that we should not try. We are asked to be creative for the Institute: to go IN A WAY THAT WE HAVE TO INVENT, to a structure that promotes the spirit of Focusing and illustrates the philosophy that it carries. Everywhere, both here and at TFI, there is a need to improve communications and to be aware of power games. The implicit complexity that we discussed with the three theoretical points of Gendlin, connects with the practice of Meeting At the Edge (MAE) and Restorative Circles

(1) Our reflection on MAE: In the approach of Meeting At the Edge (MAE), people meet around a topic they will explore from their own lived and mindful experiences. Encounters are held in a non-directional format circle. Data are collected (audio, recording), transcribed and re-circulated in the community. A final document presents the emerging results of the process of consultation. This document is an IOFI (Instance of Itself) of this process.

(2) Restorative Circle: Restorative Circle is a systemic approach where the conflict is seen as an indicator of legitimate individual needs which the community, in its current form, cannot meet. Our experience has taught us that the conflict is often connected to an edge which we come to and, to pass it, we must invent a new structure. This tool generates innovative solutions that go well beyond the facts, often seemingly innocuous, which triggered it.

(3) A methodology for collective projects: In general, we work with the principle of systemic project management. We also use for our training projects, the principle of self-directed collective learning that stems from our roots in the community of practice principles (Wenger) and in the self-management community model (Wheatley). These models could be seen as elaborations of the functional whole model because they add precision in the way that they relate to the whole.

(4) The philosophical function: A bottom up organization model requires a redefinition of roles and structures. We suggest that within the organization one or more people be assigned to a function that we call "the philosophical function". This function has to be exercised without an authority link to those providing direction to the group. The function would be to look at the evolution of the governance system while wondering if the system complies with the spirit and mission advocated by the founder of TFI and the creator of Focusing and Thinking At the Edge (TAE). One important part of this mission is to sustain a large free space.

For more details on the models shown in (1), (2) and (3) See Appendix.
SEEING FRESHLY AT OUR OWN ORGANIZATION AND OUR PRIORITIES

We believe that it is possible to have different modes of operation between TFI and its satellite communities, but this does not preclude harmony. At the local level, we work at DFQ in a bottom up style in order to develop our identity and specific contributions to the Focusing world. We want to clarify TOGETHER our uniqueness, our specificity, and our models. We create new models which are perfectible because they are living models and life is always changing. In our meetings, the diversity of points of view is seen as fostering a rich and creative environment. In this process of reflection on our relationship with TFI, some have suggested taking a fresh look at our local structure and priorities. It was also suggested that the coordinators who are working in French in Quebec meet in a collaborative interaction and that all the Francophone coordinators also build bridges between themselves.

The community can only be developed by those who feel the need for it and come together when a step is ready to be realized. They do it step by step, and in the perspective of the oldest among us, we have already come a long way. We must remember that everyone contributes to the development of a local NPO in different ways. Some may devote time to the non-profit organization because they are financially independent and they can do a lot of work without being paid. The organization takes what is given exactly in the way it is given. The most important thing is that all proposals are made in an inclusive manner, that they remain open and that actions taken respect all individual choices.

In Quebec there are people who are committed to Focusing in many different ways. We come together. We bounce in and out but are always there. We do not “leave the boat” despite our differences and that allows us to appreciate what has been done over the years. We carry on some projects that we hope will bring people together, knowing that we must also and above all appreciate and recognize all forms of contribution. The word “RECOGNIZE” is significant. Perhaps there is fear and anxiety that are experienced with the need of recognition within the macro and micro systems. How then could we better recognize each one for his or her contribution? How could we identify ourselves with the group and feel that our contributions will be recognized? How can we be more inclusive? How can we meet both the needs of those who want to earn their livelihood with Focusing and those who want to share it freely with the expectation that others will “pass it on”?

With principles such as situated learning and community of practice, we can make training accessible to more people at lower cost. We are currently working at the frontier between the individual and the collective and at the gap between institutionalization for profits and giving it away. This is like the work of a craftsman who is knitting stitch by stitch, and it is important in that that work not stifle the creativity of individual contributions and the identity of everyone in the organization. In developing these aspects of our community, we could possibly bring new ideas to the Institute.
FURTHER EXPLORATION

(1) MEETING AT THE EDGE (THE PROCESS)

To explore a theme with the process of Meeting At the Edge (MAE), we propose three meetings (3:00 hours each) where we invite the entire community to participate depending on availability of each. We call this approach Meeting At the Edge (MAE) because it is inspired by the process of Thinking At the Edge (TAE). In these meetings, we attempt to collect (by recording and transcribing) the lived experience of people as reflected in their words. These experiences are IOFI and they are the raw material for our common creations. So when it goes well, what we do is an INSTAURATIVE PROCESS. The proposals emerge quietly in a highly non-directive group process where everyone has access to their implicit knowing in order to name, from concrete examples, the experiential knowledge they gained in one aspect or another of the issue under consideration. Each person contributes to the construction of meaning. There are crossing points implicitly carried without discussion or argument because, when a person shares something in the circle, all others are listeners and a pause is made between each sharing. Nobody is arguing and, if one is reacting, he or she does it consciously. Then with TAE we come together at a new edge where we can elaborate new models. At the moment, for example, we are working on creating a governance model. We invent, we put in place new models and perhaps one day a theory will emerge and be unique to the community of Focusing. This THEORY OF GOVERNANCE could even be created internationally because if we speak of a bottom up movement, there are, according to TFI, one million people who practice Focusing in the world.

(2) RESTORATIVE CIRCLES (THE PROCESS)

The restorative circle process is designed for instigating the best of conflicts. We have been exploring it in our organization since 2010, when we had our first contact with Dominic Barter. A restorative circle is a systemic structure where guidelines for living with conflicts are collectively built by consensus. Because it is a systemic process it evolves from what people are discovering by doing it. Those who have participated in restorative circles that have taken place in community, like the idea and propose, to the international community that that kind of approach can be utilized successfully in parallel with Focusing. Some, as active participants, have observed the profound changes that occur in people through these circles. The Focusing process is at work in each individual and in the whole group. There is resolution, harmonization and flattening of some difficulties just by the fact that they have been named, recognized and heard by others. The restorative system is a safety valve that allows us to give a sweet and tender setting to conflicts, which are always there anyway, and to welcome them with all the kindness we can muster in the middle of Focusing. IT SEEMS VITAL FOR US TO INSTAL A RESTAURATIVE SYSTEM IN AN ENVIRONMENT WHERE WE WANT TO GROW TOGETHER.

In the restorative process, we use a DIALOGUE PROCESS which goes beyond listening and reflecting. The dialog process is based on AN INTENTION TO REACH THE OTHER at a new edge: a place different from were at the beginning. In this process a person speaks and then asks another to give back what was said and then checks inside to see if what was said has been heard. In this process, it is important to be grounded in the intention it carries. In the restorative process, we
listen in order to hear, to be touched, to understand and to be transformed. If the process really works, there is a SHIFT, a transformation, an opening is created that will bring something new and, as in the process of Focusing, one cannot know in advance where it will lead. The circle and the process of dialogue are the tools used to facilitate the living intention to meet the others. Conflict is full; it is full of possibilities when we pay attention to it. It can bring extraordinary things rather than just divisions, splits, competitions. The restorative system is a crucible where conflict can be contained and if people are really predisposed in a soft and serene way, it leads toward an emergence.

For BEING CARRIED FORWARD TOGETHER we have, at one end, the creation by the Meeting At the Edge process and at the other end, the ability to collect our conflicts, to enter in them and to bring them to a new place where there is more unity. The TWO WAYS, INSTORE AND RESTORE, ARE IN COHERENCE. It is important to provide both: one for the intention and the dialogue process and the other, THINKING AT THE EDGE TOGETHER after we have been touched and transformed, for creating something new.

(3) A METHODOLOGY FOR COLLABORATIVE PROJECTS

To develop joint projects in the long term, we had explored management by systemic project and we had created a model inspired by theories of situated learning and we named it “collective self-directed training”. We have developed a mentoring program, which has been active for four years, which allows new learners to be accompanied at the beginning of their learning, by people who are already skilled in the practice of partnership with different partners. The project is now “self-feeding” by those who have received and want to pass it on. It is a continuous learning and direct transmission process (40 people have participated in this project). Last year (2013) we started a first collective to develop our skills in the restorative circle practice. An invitation was sent to all of our members for exploring together the quality of our community life. 12 people have participated in 5 exploratory meetings that helped to develop the project. The collective training for facilitation CR/DFQ is now active and has 7 registrants (Denis Archambault, Diane Couture, Lise Gratton, Madeleine Lepage, Marie Pedneault, Marine de Fréminville and Solange St-Pierre ), who will acquire facilitation skills and possibly offer their services as facilitators in different contexts. Both projects (mentoring and training in facilitation) are rooted in the philosophy of giving, allowing free access to the development of new skills.

Participants in meetings (18): Marine de Fréminville (3), Solange St-Pierre (3), Marie Pedneault (3), Francine Bergeron (2), Richard Lajeunesse (2), Jean-Guy Richard (2), Denis Archambault (2), Manon Circé (1), Carol Boivin (1), Danielle Grégoire (1), Michèle Jodoin (1), Lise Ringuette (1), Diane Couture (1), Soumaya Baklouti (1), Hélène Aylwin-Maillot (1), Martin Venne (1), Alice Mayeux (1), Luciemay Therrien (1)
VISIT US ON THE TFI FORUM (GROUPE DE RÉFLEXION EN FRANÇAIS)

LETTRE D’OPINION NO 1, SOLANGE ST-PIERRE

LETTRE D’OPINION NO2, SOLANGE ST-PIERRE

QUELQUES IDÉES SOUMISES AU COMITÉ ORGANISATEUR DE LA RENCONTRE DE MAI 2014

SYNTHÈSE DES TROIS RENCONTRES : 8 DÉCEMBRE 2013, 11 JANVIER et 22 FÉVRIER 2014

1 VIDEO HOMMAGE TO GENDLIN.
3 MÉMOIRE DE RECHERCHE EN COMMUNICATION – RELATIONS HUMAINES, SOLANGE ST-PIERRE, 2013
   TITRE DU MÉMOIRE : RENCONTRES AU SEUIL D’ÉMERGENCE : ÉTUDE DU VIVANT DES COMMUNAUTÉS DE
   PRATIQUE DE L’ATTENTION INTER HUMAINE.
4 PRESENcing INSTITUTE: https://www.presencing.com
5 MÉMOIRE DE RECHERCHE EN COMMUNICATION – RELATIONS HUMAINES, ALICE MAYEUX, TITRE DU
   MÉMOIRE: ÉMERGENCE DE LA PENSÉE INTUITIVE INDIVIDUELLE ET COLLECTIVE DANS LE GESTE CRÉATEUR.
6 SYSTEMIC MANAGEMENT IS A HOLISTIC APPROACH TO MANAGEMENT THAT ALLOWS LEADERS TO
   OPERATE IN COMPLEX ENVIRONMENTS. PETER SENGE (THE FIFTH DISCIPLINE) AND OTTO SCHARMER
   (THEORY U AND THE PRESENcing INSTITUTE) ARE SEEN AS LEADERS IN SYSTEMIC MANAGEMENT.
7 RESTORATIVE CIRCLE: www.restorativecircles.org.
8 ETIENNE WENGER, COMMUNITIES OF PRACTICE, LEARNING, MEANING AND IDENTITY, CAMBRIDGE
9 MARGARET WHEATLEY, FINDING OUR WAY, LEADERSHIP FOR AN UNCERTAIN TIME, BERRETT-KOELHER,
   2005.
10 NPO: NON PROFIT ORGANIZATION.
11 SITUATED LEARNING IS A TERM COINED BY WENGER AND WHO OWES MUCH TO THE WORK OF DEWEY,
   VYGOTSKY AND PIAGET. THEY THINK THAT KNOWLEDGE, ALWAYS EXPERIENTIAL BY NATURE, IS AN
   INTEGRAL PART OF THE SOCIAL AND CULTURAL CONTEXT IN WHICH IT IS BUILT AND USED.
OUR SMILES

DFQ

Solange St-Pierre, Francine Bergeron, Denis Archambault, Hélène Aylwin-Maillot, Marine de Fréminville, Luciema Therrien, Martin Venne, Alice Mayeux, Marie Pedneault (rencontre du 22 février 2014)