



One-World Worlding in Our Movements: A Call and Path for Pluriversal Practice

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SOME NUMBER OF YEARS AGO a small team of us at the Courage of Care Coalition stepped into an emerging movement to build a third political party in the US. We were on fire for the work—we knew business as usual couldn't continue, and that the two-party system in the US was fundamentally flawed. Not only was it corrupt, but the rhetoric of the so-called “left and right” employed by this system was astonishingly oversimplifying, limiting, and polarizing.

This movement for a third party seemed to be about something different—a care-based system, at the very least—that gave us hope that another world was actually possible.

So as to not bury the lead: the movement fell apart and crumbled under the weight of its own dysfunction. In spite of all of the time, heart, and energy that was poured into this vision, the movement suffered from power grabs, lack of transparency and accountability, divisiveness, and so on. Some of it was wrong, and much of it, sadly, was predictable.

This organization—like many others—attempted to build an alternative movement out of the dredges of an anti-relational, capitalist, racist, supremacist, and genocidal culture. So many of the trappings of those very systems ended up being replicated within this very “alternative” structure. (To be clear, this is not a critique of attempts at third-party building.)

How many of us have experienced something similar within our own organizations and communities? We know from our own experience that these ruptures can be heartbreaking, frustrating, and even rage-inducing. And yet, there is something deeply human about this—something that calls for empathy and understanding and also offers opportunities for learning.

How can we be expected to not only dream of alternatives to the status quo but also embody and enact them if we haven't had opportunities to practice or experience something different? Further, we need to not only just taste alternatives, but we also need to have opportunities to practice them to the same depth and intensity that we have practiced ourselves into urgency, individualism, competition, extractivism, exploitation.

This experience, and many others like it, have propelled us toward pluriversal practice. We wrote this essay to share our own insights on *one-worlding*, including how we practice catching ourselves and each other in these patterns of domination and oppression, and the ways in which we actively try to release and transform these patterns within our spheres of spiritual practice and movement work. To be clear: we are not immune to these patterns ourselves. As we write this, we recognize the ways in which we, too, can fall into the very habits of one-worlding that we are trying to unravel from. And this is critical to one of the more subtle points we try to make within this essay: pluriversal practice is an invitation toward deep relationality. The pluriverse is not the opposite of the one-world-world. We're trying to catch and break that either/or habit of binary thinking, and avoid falling into the trap of "us" and "them" which pervades many of our spaces. We're also not claiming some external vantage point beyond these tensions; instead we're offering up some of our current thinking and practice as a means of inviting collaboration, reflection, and mutual learning.

The Grip of the One-World-World

Many folks working for equity, justice, and liberation are quite skilled at noticing and naming the persistent and toxic features of colonialism, white supremacy culture, and capitalism in and as they reproduce themselves within our organizations and movements. And yet recognizing and diagnosing are not the same as unraveling and transforming. We seem to be far less experienced at practicing and embodying alternatives to these patterns than we are at naming them.

Further, these very forces of domination and oppression that we seek to dismantle often, albeit unconsciously, shape the very ways in which we attempt to resist, heal, and transform them. Put another way, these forces dictate not just our oppression, but also our responses to it. We may notice, for example, ways in which relational work can easily become transactional; healing modalities can be stripped of their traditional lineage(s) and sold back to communities for profit; conflict resolution can be driven by and reproduce carceral models of punishment; and social change work ironically can be co-opted to sustain

the status quo. We may also notice tendencies toward urgency, perfectionism, paternalism, and scarcity-thinking that can undermine our collective efforts for sustainable and radical transformation. For those of us working to transform these systems, it can feel as if we are trapped inside them, circling the same patterns, and searching for a way out that never quite appears. Borrowing from Deleuze and Guattari's rhizome thinking, we might say that colonialism, capitalism, and white supremacy don't operate as a single structure with an obvious exit, but rather as an endlessly shifting terrain, where even attempts at escape risk reinforcing the very systems we seek to dismantle.

How did we get here? What keeps us locked inside this pattern? One of the ways this entrapment manifests within our movements is through what we call one-worlding. (This term builds off of John Law's concept of the "one-world-world", which draws attention to the ways in which Western colonial and other dominant systems assume a singular, universal, and objective reality that minimizes or denies diverse cultural ontologies and perspectives.) Even in our resistance, and our work for "collective liberation," we can default to singular, totalizing frameworks that suggest that there is one right way to heal, one model or right way to enact justice, and even one way or path to freedom. These patterns and underlying frameworks, though often invisible, are not incidental; they are part of how colonialism and supremacy persist, shaping not just the world we fight against, but the very ways we imagine what we are building and becoming.

One-worlding is not just an abstract idea—it points to a subtle, pervasive, and persistent habit that seeps into our bodies, beliefs, relationships, and our cultural practices. And yet, there are what Deleuze and Guattari called *lines of flight*—small fractures, glimpses of something different, something emergent and possible, that offer a way through. We might catch glimpses of these lines of flight when we encounter one another in our mutuality, divinity, and power; when we feel the softening of the grip of a reified sense of who we are or what we think; when we are met with grace, forgiveness, understanding, curiosity; and when we experience even momentary joy, aliveness, "okayness." The question for us then becomes how do we not just find the cracks, or the lines of flight, but also: how do we practice our way out of these patterns of one-worlding?

Embracing Pluriversality

The Zapatistas, an Indigenous-led political and social movement based in Chiapas, Mexico, capture the heart of this struggle for freedom and autonomy from political and economic oppression and the pattern of one-worlding. They

invoke the spirit of pluriversal practice in these words of the Fourth Declaration of the Lacandón Jungle:

Many words are walked in the world. Many worlds are made. Many worlds make us. There are words and worlds that are lies and injustices. There are words and worlds that are truthful and true. In the world of the powerful there is room only for the big and their helpers. In the world we want, everybody fits. The world we want is a world in which many worlds fit.

This decolonial vision of the pluriverse—a world in which diverse epistemologies, ontologies, and forms of praxis—can not only co-exist, but also inform, intersect, and impact one another, is inherently relational. Pluriversality therefore offers a critical reorientation to the intersecting ecological, economic, and social crises of our time which, in our view, are ultimately relational crises, fueled by hegemonic patterns of one-worlding, that require relational solutions.

Relationality means interconnection and interdependence. To be in relationship is to be open to being transformed by the co-called other; to be able to learn, integrate, adapt, and recalibrate as new information, perspectives, and ways of sensing emerge. Opening to relationality in this way calls us to resist rigidity and righteousness, and the impulse to cling so tightly to our own view(s) that we end up obscuring, dominating, or shutting out other views. Relational practice invites us to learn to experience complexity, contradiction, and difference without needing to seek control or even total coherence.

The pluriverse is not a singularity; it is not a unified, coherent response to the one-world. Nor is it a simple “many worlds” counter-frame to a “one-world” world, as if there were either one unified reality or many distinct, unrelated realities. It’s also not a call for moral relativism, as if the only options were one-world “order” and pluriversal “chaos” or anarchy. Such ways of imagining the pluriverse reveal the insidious nature of binary thinking that not only entraps us in the one-world-world, but also encourages habits of polarization, fracturing, and othering that undermine our efforts at solidarity. It is the non-relational frame of the one-world-world that is the target of our critique and practice.

A core tension within pluriversal praxis and relational practice in general is the constant push and pull between the self and the collective—between the *me* and *we*—and how expansive or contracted that collective becomes. We see how this is often expressed in our need to remain rooted while also being able to grow; our yearning to expand while also being able to contract; and our desire to belong while also being able to bridge. A central question for our work

therefore is: How do we stay grounded in our lineages, lands, communities and approaches to liberation, while remaining open to other ways of knowing, being, and doing? How do we become truly relational, pluriversal?

Toward Pluriversal Practice

Over the last ten years, we, along with the team at Courage of Care, developed a framework for building liberatory cultures of practice which we call [CourageRISE](#). The five-part framework helps us learn to reclaim our relationality (**Courage**); **R**eveal patterns of oppression, domination, and one-worlding; **I**nvest in healing and unraveling from those patterns; **S**ense pluriversal possibilities and alternatives to the one-world-world; and **E**mbrace and ethic of emergence and risk. You can read and learn more about this model [here](#).

In the following sections, we offer examples of practices from this framework that are designed to help us both recognize and transform patterns of one-worlding in ourselves and in our organizations and movements. All are invited to try on, test out, and take inspiration from these practices. We also encourage folks to explore these practices with others with whom they are in community with, in order to provide a container for engaging multiple perspectives, insights, and experiences. Small practice communities can act as training grounds for relationality and can better equip us to bring embodied approaches into larger movements and systems in sustainable ways.

We're entering a new and perhaps uncharted era in which both chaos and portals of possibility abound. The ways in which we learn to practice and build transformative cultures together will go a long way to keeping portals of potential open. As we witnessed during the COVID pandemic, such portals of possibility have a way of closing or snapping back—propelling us back to business as usual—without consistent attention and embodied practice. The pull of the one-world is strong; its habits live in our bodies, our relationships, and our cultural practices. We invite you to weave and be in relationship with us, by sharing your own experience and insights and co-creating paths of practice. There is no one way to do pluriversal practice. There is no singular path to liberation. May we open portals, where we learn together and begin to imagine, embody, and build true connections between our many worlds.

Rooting and Expanding: A Somatic Practice for Solidarity

In a world that feels increasingly fragmented and where the crises of our time become ever more apparent, it is natural to seek refuge in spaces that affirm our shared identities, struggles, and values. Our communities provide us with a sense of belonging—a place to rest, rejuvenate, strategize, and gather the

courage for the work ahead. It is, in fact, in our very human nature to form such tribes. We need them. But what happens when we define our sites of belonging, healing, and struggle too narrowly, and these same spaces become walls that separate us from others?

The following practice is designed to help us work with one of the main tensions between rootedness and expansion or the me and the we that we named above. They offer an opportunity to connect deeply with your own grounding and lived experience (your identity, values, and community) while also opening up to the expansive connections that unite us with others. You might explore this practice on your own, but slowly reading the text below and exploring what arises somatically. If working in a group, you might invite someone to guide the practice below.

Part One: Sensing Our Roots

Begin by finding a comfortable position, either standing or sitting, planting your feet firmly on the ground. You can close your eyes or soften your gaze, whichever is more comfortable for you.

Take a few slow, deep, cleansing breaths. With each inhale, silently say to yourself: “I am right here.” With each exhale, imagine releasing any tension you’re holding into the earth. Do this as long as it feels necessary for you to “land”.

Then, let your attention be drawn into the sensation of your feet pressing into the floor. Begin to imagine roots growing downward from the soles of your feet, anchoring you into the earth.

While sensing these roots, you can place one hand on your heart and the other on your belly as you ask yourself: “what are my roots?” Roots could be your values, identities, your relationships, your community and ancestors, or specific experiences that define who you are and what is important to you.

Let any images, memories, or sensations arise and notice how they feel in your body.

Next, begin to gently sway or shift your weight from one foot to the other, as if feeling the strength of your roots. Imagine that with each movement you draw nourishment from the ground beneath you, standing strong in what anchors you and matters to you.

As you’re ready, let yourself open your eyes (if they were closed), and reorient to the room by noticing and sensing what is around you.

Part Two: Sensing Our Interconnectedness

From this grounding, take a deep breath, and with your next exhale, begin to slowly stretch your arms outward or upward, as if reaching toward the sky

or perhaps toward others around you. Imagine your rooted strength giving you the stability to expand. As you reach, silently say to yourself: “I am connected.”

After a few moments, shift your focus to your breath. With each inhale, imagine breathing in energy from the larger ecosystem around you—your community, the natural world, or a shared work for healing and justice. Feel your chest filling up. With each exhale, imagine offering your energy back to that ecosystem. Silently repeat: “I breathe in connection. I breathe out support.”

As you breathe, imagine yourself standing within a larger circle of people—your community, allies, and those whose struggles are tied to yours. Imagine the unique “roots” each brings, creating a web of shared strength.

Part Three: Toward Rooted Expansion

As you continue practicing in this way, begin to alternate your attention between focusing on your grounded feet and your arms reaching outward, feeling the interplay between stability and openness. Notice if expansion feels easy or constricted. Perhaps there is a sense of leaving your roots? It might show up as ease or tension in the body.

Slowly shift your focus between these two gestures. Feel how one supports the other. Your roots give stability; your reaching up or out creates connection. You can silently say, “I am grounded. I am connected.”

When you’re ready, take a moment to bring the practice to a close in a way that feels honorable to you.

Reflect: How did it feel in the body to connect to your roots? What are your roots? How do they sustain and nourish you? How did expansion feel? In what ways could expanding your circle of solidarity?

Catching the Frame and Shifting the Frame

Shifting mindsets is one of the most strategic leverage point to inspire large-scale social transformation. Mindsets or paradigms are understood as background frameworks of understanding out of which the culture of a system, including its goals, power structure, and rules, arises. To effectively shift a mindset or paradigm requires familiarity with *different* mindset. This is possible yet challenging, as mindsets, like culture, are deep, and often seem indistinguishable from “how things are.” That is to say, they can be taken for granted as given or as reality or the way things are, so much so that the thought of even “catching” the frame or mindset can be elusive.

The ability to catch, and even shift, mindsets or paradigms is a key pluriversal practice. We liken catching the mindset to “catching the frame” or identifying the perspective that shapes a situation. Like frames of a picture, frames

emphasize certain aspects of experience while de-emphasizing others. They may call certain aspects of a situation into focus, for example, while also at times presenting a neutral or objective stance. Yet are situational and subject to varying motivations, positions, and other contextual factors. Frames, when understood as a lens or perspective, can also reveal or offer clues to the broader mindset—or constellation of beliefs—that shape how we relate to ourselves and our world.

Frames and mindsets hold great power for shaping the direction, focus, and strategies of our movements and activism. Many of us are becoming increasingly practiced at catching the one-world frame. But what about the frames that shape our own movements for healing, justice, and liberation? Such frames function to help us make sense of our world and our work within it. How might each of these frames both shape and reveal how we understand the challenges of our time, and what we think is necessary and possible? How might developing a capacity to catch the frame help us reveal some of the frame's limitations, as well as, perhaps, some one-worlding tendencies in our movements? And how might learning to shift the frame, or try on a new frame, broaden our perspective and open up new lines of possibility?

Practice: Catching the Frame

For the purpose of this exercise, we'll invite you to try on three different mindsets that shape fields of healing, justice, and liberation. We do not assume a single definition of any of these terms in the field, and some folks work at the intersection of some or all of these frames (i.e. "healing justice"). Our purpose here is to help us sense the ways in which these frames shape our work in terms of what they limit and make possible.

Before we begin, it is worth noting what we mean when we say "take on a mindset": We're inviting you for a moment to try on or step into a fully embodied world that emerges from a particular paradigm, or is revealed by a particular frame. That means stepping into a world and noticing, for example, what you see and sense; what thoughts or beliefs drive your orientation to and perception of that world; what you feel like you need or want to do; and what seems true and possible from within that mindset. (You can also journal along to the prompts below if the invitation to step into an embodied world isn't resonating.)

First, step into the mindset or paradigm of healing. Let your body move to fully embody the stance of healing. Try not to overthink this too much.

Then, consider: What sensations do you notice? What frames or beliefs come alive and/or give energy to this mindset? What seems Possible? Necessary?

Next, try to capture a word, phrase, or metaphor that captures the mindset or frame of “healing”?

Finally, release the shape. Follow your body’s intuition to unwind from or relax. Take a few moments to let your body simply “be.”

When you’re ready, repeat the steps above with the mindset of “justice” and then “liberation.” You might also invoke other mindsets that are relevant to your work.

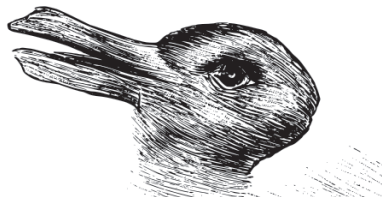
What did you notice through this exploration? Did one mindset strike you as more familiar? More true? Which mindset seems most alive or dominant within your own organization or movement? How does that shape your work and what you sense is possible? And what’s the wisdom, and limits, if any, of the frame you are most familiar with?

Catching the frame is an ongoing practice. You might make time for this kind of practice regularly, and/or engage it when you and/or your teammates feel stuck, such as when you are struggling to find an answer. You also can adapt this practice in ways that serve your work and/or your team. For example: you might add questions or considerations about what’s driving our work, our energy? What values or perspectives are being centered or drawn into focus from within this mindset? What is being left out of the frame?

Once we develop some practice with catching the frame, we can also explore shifting frames. Building off of the exercise above, consider a challenge you are currently facing in your work or practice. Try exploring your challenge from another mindset. What does this alternate mindset help you see, tune toward, and/or make sense of? How might this new frame-shift alter what you think is possible and necessary in terms of actions?

Loosening the Hold of the Frame

Not only does developing the capacity to catch the frame take practice, but learning to loosen the grip of the frame also requires attention and effort. This is in part because mindsets often are so insidious that they make our reality seem like a given, or the way things actually are. Learning to not get caught in the grip of a single-story or the habit of one-worlding is a practice, which can open us up to the possibility of multiple realities, or multiple ways of knowing, being, and doing.



What do you see in this drawing? A duck? A rabbit? A duck and a rabbit?

This optical illusion has been used to demonstrate how objects can be seen in multiple ways. Optical illusions like the duck-rabbit drawing also help us understand how context shapes perception. For example, folks in the northern hemisphere who celebrate Easter are more likely to see a rabbit around the spring holiday, whereas they are more likely to see a duck in the fall. Being able to switch back and forth quickly between the duck and the rabbit may be correlated with creativity and cognitive flexibility. What's more, and here is where it gets really interesting for pluriversal practice: what if we could see both images simultaneously (e.g. the duck eating the rabbit)? Or, what if we didn't get caught by either the duck and/or the rabbit? What might that open up in terms of our perception? Below we outline some practices to help us develop this capacity for cognitive flexibility and radical openness.

Getting Unstuck: Estrangement, De-reification, and Letting Be

Above we explored how mindsets often present themselves as given, or as the way things are, which is why they can have such a hold on us. Cognitive estrangement is a literary technique often used by science fiction writers that helps challenge readers' assumptions about reality. Typically these techniques are used to introduce the possibility of alternative worlds, while also presenting the world readers take to be given as *strange*. Reading and studying science fiction can be a practice in itself, and we can also catch on to the spirit of this practice of estrangement by taking the world that is given to us as strange. You might look around from where you are sitting right now and say to yourself: "how strange this place is! How strange this is how X works!" With time, we can develop a habit of questioning what seems normal, i.e. the dominant frame, and sense cracks or lines of flight within each moment of our experience. There are many playful ways deepen and explore this style of practice!

De-reification is a contemplative practice of uncoupling the sense of permanence and "solidity" from things as they appear. The philosopher Alfred Whitehead wrote of the "fallacy of misplaced concreteness", or the idea that we often take abstract concepts and impose them upon a reality that is always greater than said concept. In doing so we concretize, or *reify* that reality. Many of us do this often without thinking, to some degree, by applying labels and concepts to the world around us. Such labels, of course, help us communicate and navigate reality, but challenges arise when we mistake the concept for reality itself. This habit of reification, if left unchecked, can encourage or reinscribe a rigid fixedness or knowability that can foreclose emergence, change, and the fact of interdependence.

There are various contemplative practices, especially those found in nondual and mystical traditions, that help us loosen the grip of one-world style reification and tap into the nature of reality, described by some as empty, co-emergent, interdependent, responsive, relational. Some styles of practice are aimed at cutting through or disrupting reality as it appears. Others are scaffolded practices that rely on study, reflection, and (dis)integration. A core embodied practice for us at Courage is what we call “letting be”; it’s a style of practice that involves non-doing, non-efforting, and letting be, or releasing into the natural state. As we practice, we learn to let go of attempts to control or manage experience by variously exploring directions like “trusting the integrity of the body; letting ourselves be breathed; allowing whatever arises in our field of awareness to simply be, without repressing or manufacturing experience.” (You can explore this and related styles of practice with us in our relationSHIFT sessions.)

This direction of practice can not only help us cut through the sense of fixidness or rigidity about ourselves, and our experience, but can also support our bodies to unwind and unravel so that other ways of knowing, being, and doing may emerge. We often say that if we are not conscious of breaking free of patterns of supremacy and one-worlding, for example, our thoughts, actions, and beliefs are very liable to be co-opted in service of these systems. Practicing in the direction of letting be, as well as other contemplative and somatic practices that facilitate this kind of radical openness, can support us in realizing our limitless potential.

Sensing What Else is Here

As we start to rest and let be, we can begin not only to unravel from our habitual one-worlding tendencies, but we can also begin to open up to what else is already here. What other views, perspectives, and worlds exist not only in the near or possible future, but also alongside this very world? What other ways of being can we sense ourselves longing for when we begin to come home to our bodies?

Frame shifts are accelerants for movement work. In *The Structure of Scientific Revolutions*, philosopher Thomas Kuhn, challenged the one-world notion that revolutionary “progress” occurred linearly, over time, and through the accumulation of new data and theories. Instead, he argued that most scientific breakthroughs—revolutions—were precipitated by paradigm shifts. Kuhn used the duck–rabbit illusion as an analogy for this kind of revolutionary shift. The two aspects of the drawing (the duck and the rabbit) represent two distinct ways of perceiving the world (in this analogy, before the revolution and after the revolution). The drawing as a whole, however, represents the world that

holds both realities (pre-revolution and post-revolution). In other words, the so called past and future exist alongside each other.

Another example of a frame-shift worth mentioning is the Copernican revolution—or the “discovery” that the Earth rotated around the sun. In this example, it isn’t the case that Copernicus’ insight into the nature of the solar system suddenly shifted the orientation of the sun and planets. (The earth didn’t start rotating around the sun after his insight.) The sun already sat at the center of our solar system, but this way of seeing reality wasn’t possible—or permissible—under or from the dominant or mainstream scientific paradigm of Copernicus’ time.

This begs the question: what other truths and realities are already present? What other worlds already exist? What other possible ways of being are here but obscured by the one-world world, or our own dominant frameworks? How might we uncover those truths and those worlds?

Many folks are already deeply skilled in the art of frame-shifting as a means of surviving, negotiating, and resisting colonization and white supremacy. Some such tutors include bell hooks, Gloria Anzaldúa, and Leanne Betasamosake Simpson. Many writers and science fiction authors, like Ursula le Guin, NK Jemisen, Octavia Butler, Alexis Pauline Gumbs, and adrienne maree brown also command this skill. And many of our family and wisdom traditions maintain the existence and persistence of other worlds that exist alongside this one. Studying these texts, tutors, and traditions is a rich part of pluriversal practice. Practices for play and pleasure also point us toward pluriversality.

Embracing the Both/And +

Our desire to understand our world with a sense of certainty—especially in the midst of seemingly increasing chaos—is understandable. We get the desire to want to know things and to feel the ground beneath our feet. To feel rooted and like we belong somewhere and to something. Pluriversal practices point us toward embracing groundlessness, not in the sense of being untethered or disconnected, but, rather, in radical co-emergent relationship with each other and our world(s). It’s a stance of relationality and also of risk, which calls us to be open to truly meeting each other, and to being open to being transformed through such encounters. Such a stance requires a generosity of mind, body, and spirit, and a willingness to be with complexity and seeming contradiction. That is the spirit of “embracing the both/and +”, a koan, of sorts, with which we will leave you. To catch on to relationality in this pluriversal sense is not to try to make sense of the one world and the pluriverse, or to simply to to

embrace this world and that world, as if these add up to some easily digestible wholeness or oneness. The practice is asking us also to truly embrace the “+”—the unknown—with a sense of courage and care.

We would love to be in dialogue with you about strengthening pluriversal capacity. If you'd like to explore some of our practice offerings, please visit <https://courageofcare.org/>. We'd also welcome reflections and invitations to co-learning and co-collaboration. You can reach us at theteam@courageofcare.org

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KATRINE BREGENGAARD (she/her) is a philosopher, activist, and contemplative teacher based in Copenhagen. She teaches critical and decolonial approaches to human rights theory and practice, while using her background in Buddhist meditation and somatic practices to facilitate the integration of inner work with collective change, as a vital component of embodied liberation.

MAHA EL-SHEIKH (she/her) serves as Co-Director of Courage of Care and Co-Editor of *The Arrow Journal*. With 20 years working in the international humanitarian sector, Maha's work currently focuses on the social injustices underlying our global crises. As a facilitator, she is inspired by 15 years living and working in Palestine and Lebanon, learning

how connection to heart, beloved community, mutual aid, joy, and compassion can serve as antidotes to oppression, colonization, injustice and violence. She is eager to support those working in the aid sector to not only find sustainable ways of working in the face of ongoing violence and destruction, but also to find ways of seeking alignment—personally and professionally—with values of love and liberation. Maha is also the co-founder of the first non-profit, volunteer-run yoga center in Palestine, and brings her experience in studying and teaching trauma-informed yoga, somatics, and meditation to explore the interconnection of healing, social transformation, and justice.

ENDNOTES

1. These characteristics are included and expanded upon by Tema Okun on their website, "White Supremacy Characteristics," : <https://www.whitesupremacyculture.info/characteristics.html>
2. This idea is discussed in "A Thousand Plateaus," where Deleuze and Guattari explore how power structures are maintained through intricate and dynamic relationships. See Deleuze, Gilles, and Félix Guattari. *A Thousand Plateaus: Capitalism and Schizophrenia*. Translated by Brian Massumi, University of Minnesota Press, 1987.
3. John Law, "What's Wrong with a One-World World?" *Distinktion: Journal of Social Theory* 16 (1) (2005): 126–39. doi:10.1080/1600910X.2015.1020066.
4. We are drawing here from John Law's concept of the "one-world world" that highlights how dominant systems enforce a singular reality. As Law writes: "One-world metaphysics are catastrophic in post-colonial encounters. They reduce difference. They evacuate reality from non-dominant reals. They insist, in the end, that there is a universe, and we are all inside it, one way or another." Law, John. "What's Wrong with a One-World World?" *Distinktion: Journal of Social Theory*, vol. 16, no. 1, 2015, pp. 126–139. DOI: 10.1080/1600910X.2015.1020066.
5. Subcomandante Insurgente Marcos, Indigenous Clandestine Revolutionary Committee, General Command of the Zapatista Army of National Liberation Mexico, January of 1996, Fourth Declaration of the Lacandon Jungle. <https://schoolsforchiapas.org>
6. For more information on Courage's approach to shapes and shaping, see Brooke D. Lavelle et al., "RelationSHIFT: The CourageRISE Model for Building Relational Cultures of Practice," *The Arrow Journal* Volume 8, Number 2 (2021): <https://courageofcare.org/wp-content/uploads/2021/11/RelationSHIFT-The-CourageRISE-Model-for-Building-Relational-Cultures-of-Practice-The-Arrow-Journal-2021.pdf>
7. In her article, "Pandemic as Portal," Arundhati Roy, wrote: "Whatever it is, coronavirus has made the mighty kneel and brought the world to a halt like nothing else could. Our minds are still racing back and forth, longing for a return to "normality", trying to stitch our future to our past and refusing to acknowledge the rupture. But the rupture exists. And [I]n the midst of this terrible despair, [the pandemic] offers us a chance to rethink the doomsday machine we have built for ourselves. Nothing could be worse than a return to normality. Historically, pandemics have forced humans to break with the past and imagine their world anew. This one is no different. It is a portal, a gate-

way between one world and the next. We can choose to walk through it, dragging the carcasses of our prejudice and hatred, our avarice, our data banks and dead ideas, our dead rivers and smoky skies behind us. Or we can walk through lightly, with little luggage, ready to imagine another world. And ready to fight for it." Arundhati Roy, "The pandemic is a portal," *Financial Times*, April 3, 2020: <https://www.ft.com/content/10d-8f5e8-74eb-11ea-95fe-fcd274e920ca>

8. Donella Meadows, "Leverage Points: Places to Intervene in a System," The Donella Meadows Project: Academy for Systems Change: <https://donellameadows.org/archives/leverage-points-places-to-intervene-in-a-system/>.
9. In *The Presentation of Self in Everyday Life*, Erving Goffman, an expert on frame analysis, explains: "the view that one person has of what is going on is likely to be quite different from that of another...Different interests will...generate different motivational relevancies...[I]n most "situations" many different things are happening simultaneously—things that are likely to have begun at different moments and may terminate dis-synchronously. To ask the question, "What is it that's going on here?" biases matters in the direction of unitary exposition and simplicity." (Doubleday: 1956)
10. Chloe Farand, "Duck or rabbit? The 100-year-old optical illusion that could tell you how creative you are", *Independent*, 24 March 2021: <https://www.independent.co.uk/news/science/duck-and-rabbit-illusion-b1821663.html>
11. Neil Theise also offers a beautiful example of frame shifts in relation to the cell doctrine in his book, *Notes on Complexity: A Scientific Theory of Connection, Consciousness, and Being* (2023).
12. In her beautiful book, *As We Have Always Done*, Leanne Betasamosake Simpson locates Indigenous political resurgence and resistance as a practice rooted in uniquely Indigenous theorizing and visioning. Her work makes clear that indigenous work is not about resurgence as a mechanism for inclusion, but rather the work is -- and likely has always been-- about place-based alternatives to the quote "destructive logic of the settler colonial state".