

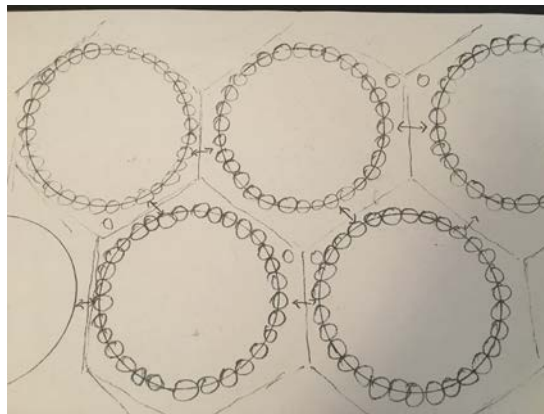
Danny Pratt on 21 January 2020

... the morning after the first women's circle met to discuss Janet's paper

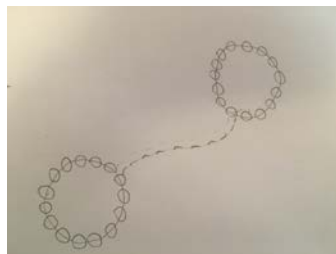
The question of what Jimi Hendrix would be interested in now. Our spiritual mentors. What tools of the modern age would they be interested, use?

The women of the 1915 International Congress of Women might *use* the web. Freedom and ease of communication in our time is our greatest tool.

Sitting on the outside of the circle, privileged to, I saw the genius of the format. Women facing in to solve the/a problem.



- One person on the outside might be a good idea.
- Knowledge of many women circles looking in can alleviate the 'groan zone', knowing that the broadness of the problem, its different areas are being considered elsewhere. It's easier to isolate in on something that way.
- Each women's circle can act like the thread end of one tangle in the wicked problem. A circle of women at the end – on each opposing end of the thread.



- Creating a cellular interactional honeycomb formation of women circles held together by the intention to solve the wicked problem. A cellular system held together by love.
- A system, global system of women interlocked.

- Each circle can learn the value of itself and its individuals and trade ideas and individuals with and across all others.
- The unique openness of women in or with opposing positions to listen and consider the problem rather than their own stance means the possibility of connecting two different women's groups at each end of the thread of a wicked problem. Means the possibility to prioritise the connecting of the thread from each end, rather than each end fighting for the stance of its end. Women are unique in this capacity. I saw this last night within the circle itself.
- All different groups of women with different skill sets organising to make their own cell, circle, hexagon that fits into the hive structure.
  - Speciality groups (circles)
  - Broad groups (circles)
  - Elder groups (circles)
  - Youth groups (circles)
  - Rural groups (circles)
  - City groups (circles)
  - Of women

In the same with that with music there is the lineage of a structure that is passed down, like the blues. And then one part of what happens next is the recontextualization of the structure in the modern age. The structure is then reimagined through the totality of what has arrived in the world since, meaning other kinds of music, new technologies, new individuals.

The same can be true and used with the way the 1915 International Congress of Women structured themselves. That beginning is a structure like the blues. The structure is the genius. The teaching that is what seems to be wanting to come into being through musical teaching in *The People's Passion*. Teaching of the power of structuring women. The circle formation around Janet's paper seems like a practical example of it.

What is made available through modern technology is then the possibility of many interlocking circles in the honeycomb formation. Women interlocking together across a global network of inward facing women around the common wicked problem of climate change. Each circle figuring out their own set of problems to assess within their cell and sharing their learning and progress with the hive. This could be managed and held together by a simple website.