

FACILITATOR GUIDE

For Book Clubs, Therapy Groups, Activist Circles, and Retreats

Breaking Up with the Patriarchy

Decolonizing our Lives and Returning to Kinship Worldview

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How to Use This Guide

Breaking Up with the Patriarchy is designed for transformation in community. While the book can be read alone, its teachings come alive when explored with others who are also questioning patriarchal systems and seeking kinship-based alternatives.

This guide provides 11 sessions—one for each chapter—with discussion prompts and experiential practices. Each session is designed to last 90 minutes to 2 hours, though you may adjust based on your group's needs and energy.

Each Session Lists:

- **Theme:** The chapter's core focus
- **Materials:** What you will need
- **Opening:** A centering practice (5-10 minutes)
- **Discussion Prompts:** Questions for group exploration (30-40 minutes)
- **Experiential Practice:** Embodied exercises (30-40 minutes)
- **Facilitator Notes:** Guidance for holding space
- **Closing:** Integration and preview of next session (5-10 minutes)

Preparing to Facilitate

Before Your First Session

- Read the entire book at least once
- Obtain a copy of Four Arrows' Worldview Chart (available at kindredmedia.org/glossary/indigenous-worldview)
- Try each experiential practice yourself before leading others
- Prepare your meeting space to feel welcoming and private
- Have tissues, water, and grounding objects available

Creating Safe Space

This material touches on trauma, family wounds, and systemic oppression. Your role as facilitator is not to heal anyone but to create conditions where healing can happen naturally through connection and witness.

Key principles:

- **Hold, don't fix.** When someone shares something painful, resist the urge to offer solutions. Compassionate witness is itself healing.
- **Let silence breathe.** Pause after questions. Deep reflection takes time. Don't rush to fill silence.
- **Trust the process.** You don't need to steer the conversation toward specific insights. The material works on its own.
- **Model vulnerability.** Share your own reflections authentically, without dominating the conversation.

When Emotions Rise

Strong emotions are welcome and expected. If someone becomes tearful or activated:

- Acknowledge without dramatizing: "Thank you for letting us witness this."
- Offer a grounding option: "Would you like to take a breath together?" or "Feel your feet on the floor."
- Let the person choose whether to continue or take space.
- If someone needs to step out, check in during break or after session.

Remember: discomfort is often a sign that something important is shifting. The patriarchy taught us to avoid difficult feelings at all costs. Part of this work is learning to be present with discomfort rather than numbing it.

Suggested Group Agreements

At your first session, invite the group to co-create agreements. Here are suggestions to offer:

- **Confidentiality:** What's shared here stays here. Stories stay, lessons can travel.
- **Speak from "I":** Share your own experience rather than generalizing about others.
- **Listen to understand:** Put aside the urge to respond, fix, or relate everything back to yourself.
- **Honor sovereignty:** Everyone participates at their own level. "Pass" is always an option.
- **Give grace:** We are all in process. Expect imperfection from yourself and others.
- **Stay curious:** When something triggers you, get curious rather than defensive.

Working with the Worldview Chart

Four Arrows' Worldview Chart is the book's central framework. It presents 40 behavioral precepts on continuums, with the Dominator Worldview on one end and the Kinship Worldview on the other.

Before You Begin

Obtain the chart at kindredmedia.org/glossary/indigenous-worldview or through the books *Restoring the Kinship Worldview* or *Point of Departure* by Four Arrows. Print copies for each participant.

How to Use the Chart

Session 1 introduces the chart as a whole. In later sessions, you will draw attention to specific precepts that connect to the session's themes.

Participants don't need to work through all 40 precepts. They can engage with different ones over the course of the program, building familiarity naturally.

At the end of each session, encourage participants to choose one precept from the Worldview Chart and keep it somewhere visible as a point of reflection between sessions.

Session 1: Remembering Who We Are

Based on Chapter 1

Theme

Seeing patriarchy and kinship as worldviews. Understanding that the patriarchy's way of seeing the world has pulled us away from a more relational and holistic way of knowing the world and our place within it.

Materials

- Copies of the Worldview Chart for each participant
- Journals or paper and pens

Opening (10 minutes)

Invite participants to place a hand over their heart. Ask them to recall a moment when they felt truly seen and loved—whether by a person, an animal, a place, or the natural world. Let them breathe into that feeling. After a minute of silence, invite anyone who wishes to share briefly.

Discussion Prompts

1. Susan describes the patriarchy as "like the operating system running in the background of our minds." Where have you noticed this operating system shaping your thoughts or choices without your conscious awareness?
2. What experiences in your own life have suggested there might be a truer way of living than what our culture teaches? What "glimpses of humanity's true nature" have you witnessed?
3. The book says, "Once you know something, you can never unknow it." What have you come to know that you can't unknow—about the world, about systems, about yourself?

Experiential Practice: Introducing the Worldview Chart

Distribute copies of Four Arrows' Worldview Chart.

4. Give participants 5-7 minutes to look over the chart silently.
5. Invite them to notice which Dominator precepts feel familiar—where they see themselves or their conditioning.
6. Then ask: Which Kinship precepts call to you? Which feel like coming home?
7. Open discussion: What came up as you explored the chart?

Facilitator Notes

This first session sets the tone. Prioritize building trust and connection over covering all material. Some participants may feel defensive encountering the word "patriarchy"—hold space for that without arguing. The book's framing (patriarchy as worldview, not gender war) will become clearer as sessions progress.

Closing

Invite each participant to name one precept from either column they want to stay aware of this week. Close with a moment of silence.

Session 2: The Wounds We Bear and the Patterns We Break

Based on Chapter 2

Theme

Understanding the three layers of trauma: personal, legacy, and collective historical. Recognizing how they live in us. Beginning to identify internalized "-isms" without shame.

Materials

- Journals
- Tissues available

Opening (5 minutes)

Take three deep breaths together. On the exhale, invite participants to release any tension they're carrying. Remind the group of agreements around confidentiality and grace.

Discussion Prompts

1. The book identifies three layers of trauma: personal, legacy burdens (inherited patterns), and collective historical trauma. Which layer feels most present in your life right now?
2. Susan writes, "While the wounds we've suffered are not our fault, healing is our responsibility." How does this distinction land for you?
3. What patterns do you recognize in your family that may not have originated with your parents—that might have been handed down for generations?

Experiential Practice: Naming an "-ism"

This exercise requires courage. Frame it with care:

"We've all absorbed biases from living in a patriarchal society. The purpose in recognizing them is to free ourselves, not to shame ourselves. Many of us aren't conscious of these patterns because they're so deeply embedded. Our work is simply to awaken to how they play out."

4. Invite participants to reflect privately (journaling optional): What "-ism" might be living inside you? Consider: ageism, sexism, racism, ableism, classism, homophobia, etc.
5. Where or from whom did you learn it?
6. How does it play out in your thoughts, reactions, or choices?
7. Invite (don't require) sharing. The group acts as compassionate witness—no fixing, no advice, just presence.

Facilitator Notes

This session can bring up shame. Normalize the discomfort: "The patriarchy maintains power by convincing us these patterns are personal failures rather than systemic conditioning." If someone shares something vulnerable, thank them simply. The group's steady witness is the medicine.

Closing

Invite participants to silently make a commitment to notice one "-ism" this week without judgment, just observation. Close by acknowledging the courage it takes to look at difficult patterns.

Session 3: The Return to Wholeness

Based on Chapter 3

Theme

Reclaiming the spiritual dimensions of life the patriarchy taught us to dismiss.
Exploring the Kinship Worldview as our shared human inheritance.

Materials

- Worldview Chart
- Access to outdoor space with trees (if possible)

Opening (5 minutes)

Begin with a moment of gratitude. Express thanks for the space you're gathering in, for each person present, for the journey you're taking together.

Discussion Prompts

1. Invite participants to look at precepts 15, 16, and 17 on the Worldview Chart. Ask: "Which side of these continuums did your upbringing or education teach you to live in? Where are you now?"
2. Susan describes being a "border crosser"—navigating between worldviews without being fully at home in either. Where do you experience this in your own life?
3. What aspects of yourself have you dismissed as "irrational" or "unscientific"—intuition, dreams, spiritual experiences, connection with nature?
4. Four Arrows teaches that while specific cultural practices belong to particular peoples, worldview itself is our shared human inheritance. How does this distinction help or challenge you?

Experiential Practice: Hugging a Tree

If weather and location permit, take the group outside. If not, use visualization.

5. Find a tree that attracts you. Stand before it with curiosity.
6. Ask its permission to give it a hug—either aloud or silently.
7. Wait for a response. Notice subtle shifts in your body, feelings of welcome or hesitation.
8. If you sense permission, embrace the tree. Notice texture, smell, the feeling of contact.
9. If you don't sense permission, respect that boundary and simply sit nearby.

Return to the group and share experiences.

Facilitator Notes

Some participants may feel awkward or skeptical about this practice. Encourage them to stay curious rather than dismissive. Even a skeptical attempt can yield surprising results. Frame it as an experiment in different ways of knowing.

Closing

Invite participants to notice moments of connection with other-than-human beings this week—plants, animals, places—and what those connections reveal.

Session 4: From Fear to Trust

Based on Chapter 4

Theme

Understanding fear as one of the patriarchy's primary tools of control. Moving from fear through courage toward fearlessness—full presence without fear's distortion.

Materials

- Worldview Chart
- Journals

Opening (5 minutes)

Invite participants to feel their feet on the floor, their bodies supported by the chair or cushion. Take several breaths together, acknowledging that today's session explores difficult territory.

Discussion Prompts

1. Susan notes that only two human fears are innate—fear of falling and fear of loud noises. All other fears are learned. What fears have you been taught that you now recognize as serving someone else's interests rather than your own?
2. Four Arrows distinguishes between courage ("feeling the fear and doing it anyway") and fearlessness (being fully present without fear's distortion). Have you experienced moments of genuine fearlessness? What made them possible?
3. Ask participants to look at precepts 2 and 25 on the Worldview Chart. Precept 2 names the continuum between fear-based living and fearless trust. Precept 25 redefines courage itself. Ask, "Where do you find yourself on these continuums right now? Has that changed over time?"
4. Susan writes that "fear and love cannot coexist." How has fear blocked your capacity for connection or love?

Experiential Practice: Externalizing a Fear

Guide participants through this visualization:

5. Think of a fear that haunts you. Name it specifically.
6. Ask yourself: Where does this fear originate? Can you trace it to a childhood experience, a teaching, something you witnessed?
7. Imagine the fear as something outside yourself. What is its size? Shape? Texture? Weight? Color?
8. What does this fear want to tell you? What is it trying to protect you from?
9. Imagine what becomes possible without this fear. What would you do differently?

Invite sharing. The group acts as compassionate witness, holding each person with grace and presence.

Facilitator Notes

This exercise can surface deep material. Watch for signs of overwhelm. Offer grounding ("Feel your feet, feel the chair") if someone seems dysregulated. If you are dysregulated it's because you have been hijacked by a wounded part, a memory, the past. Ask yourself, "What do I see? What do I hear? What do I feel? What do I taste? What do I smell? This will help bring you back to the present. Remind the group that the goal isn't to eliminate fear but to develop a different relationship with it.

Closing

Invite participants to notice this week when fear narrows their vision—and to experiment with staying present rather than reacting.

Session 5: From Isolation to Connection

Based on Chapter 5

Theme

Recognizing isolation as patriarchal conditioning, not personal failure. Recovering our innate capacity for community and interdependence.

Materials

- Worldview Chart

Opening (5 minutes)

Look around the circle. Acknowledge that this group itself is an act of counter-cultural community—choosing connection in a society designed for isolation.

Discussion Prompts

1. Susan writes that the patriarchy "glorifies independence while we're actually designed for interdependence." Ask participants to look at precepts 4, 18, and 36 on the Worldview Chart. Notice the dominator column: focus on self, minimal contact, autonomy for self. These precepts name the system that produces isolation, it's not a personal failure, it's what the dominant worldview is designed to do.
2. Ask, "And where do you already experience kinship, even in small ways?"
3. Where in your life do you struggle to ask for help? What would change if you saw receiving support as a form of strength?
4. The book describes how Johann Hari concluded that "the opposite of addiction isn't sobriety—it's connection." How does this reframe your understanding of struggles you or others have faced?
5. What does authentic community look like to you? Where have you experienced it, or where have you longed for it?

Experiential Practice: Mapping Your Community

6. Go around the circle. Each person shares about their current community: Who do you show up for? Who shows up for you?
7. If you feel isolated or alone, what might be one small step toward connection? (Acknowledge that this might require risk.)
8. As a group, discuss: How might we deepen our connection with each other beyond these sessions?

Facilitator Notes

Some participants may realize how isolated they actually are. Hold this with compassion. The act of sharing isolation in community is already medicine. Remind the group that building community is slow work—this group is itself a beginning.

Closing

Invite each person to name one concrete step they'll take this week toward connection—even something small, like texting a friend they've lost touch with.

Session 6: Reclaiming Our Place in the Natural World

Based on Chapter 6

Theme

Healing our separation from nature—recognizing ourselves as part of (not apart from) the web of life. Cultivating awe as medicine.

Materials

- Worldview Chart
- Access to outdoor space if possible

Opening (5 minutes)

If possible, hold this session outdoors or near windows with natural views. Begin by inviting everyone to notice three things they can see, two things they can hear, one thing they can smell.

Discussion Prompts

1. Susan describes nature deficit disorder as the physical, emotional, and cognitive symptoms that emerge when humans lack contact with natural environments. Where do you recognize this in yourself or your life?
2. The book describes relating with nature as "an act of revolution" against patriarchal control. What keeps you from spending more time in nature? Are any of those barriers connected to patriarchal systems (productivity culture, fear, urbanization)?
3. Ask participants to read precepts 7, 11, 37, and 38 on the Worldview Chart. One side names the worldview that separates us from the natural world. The other names what becomes possible when we remember our place in it. Ask, "Where do you find yourself on these continuums? What's shifting?"

Experiential Practice: Receiving a Teaching

This can be done outdoors or as guided visualization:

4. Find a place to connect with an other-than-human being—a tree, a body of water, a bird, a houseplant, a patch of sky.
5. Get quiet and ask, "What lesson do you have for me?"
6. Wait with genuine openness. The answer might come as a feeling, an image, a memory, a shift in your body.
7. Return to the group and share what arose.

Facilitator Notes

Some participants may feel they "didn't get anything" from this practice. Normalize this. Sometimes the teaching is in the slowing down itself. Encourage curiosity about whatever arose, even if it seemed like "nothing."

Closing

Before your next meeting, ask participants to find a place in nature (or with a houseplant if homebound) and practice receiving a teaching. They'll report back next session.

Session 7: From Control to Radical Surrender

Based on Chapter 7

Theme

Releasing the illusion of control. Understanding radical surrender not as passivity but as acting with full effort while releasing attachment to outcomes.

Opening (5 minutes)

Invite participants to notice where they're holding tension in their bodies—jaw, shoulders, stomach. With each exhale, invite them to soften.

Discussion Prompts

1. Susan describes our desperate grip on control as stemming from fear, the myth of independence, and certainty we know best. Which of these resonates most with your own patterns?
2. Radical surrender means "acting without guaranteed success in service of life." Think of an area where you've been trying to force outcomes. What might shift if you brought your full effort while releasing attachment to results?
3. Susan writes, "I fight fascism because it's fascism, not because I'm guaranteed to win." How does this orientation to action differ from how you typically approach challenges?

Experiential Practice: Noticing Control Language

4. Notice language patterns that reveal control: "I have to make this happen." "I need to fix this." "It's all up to me."
5. Share examples from your own speech or thinking.
6. Practice translating them: "I have to" becomes "I choose to" or "I get to." "Make it work" becomes "participate and see what emerges."
7. Discuss: How does the energy shift when you change the language?

Facilitator Notes

For activists in the group, this chapter may raise questions about whether surrender means giving up the fight. Emphasize that radical surrender means releasing outcome attachment, not effort. Susan still fights—but from a different place.

Closing

Invite participants to practice noticing control language this week and experimenting with translation.

Session 8: Trust Your Inner Knowing

Based on Chapter 8

Theme

Reclaiming intuition, body wisdom, and ways of knowing the patriarchy taught us to dismiss. Learning to distinguish genuine inner knowing from conditioned fear.

Materials

- Worldview Chart

Opening (5 minutes)

Invite participants to close their eyes and tune into their bodies. Ask: "What is your body telling you right now? What sensations are present?"

Discussion Prompts

1. Susan describes times she "just knew" something—like sensing danger before entering a movie theater. Have you had experiences of knowing that couldn't be explained through rational thought?
2. The book distinguishes between genuine intuition and anxiety: "True body wisdom has a different quality than conditioned fear." How do you tell the difference in your own experience?
3. What ways of knowing have you been taught to dismiss as "irrational," "emotional," or "primitive"? How might these actually be sophisticated forms of intelligence?
4. Ask participants to read both sides of precepts 8, 15, 28, and 35 on the Worldview Chart. One side separates head from heart, dismisses altered states of consciousness, deprioritizes self-knowledge. The other treats these as natural, essential, and inseparable. Ask: "Where do you find yourself on these continuums? Where have you already begun to shift? Where do you feel the most pull?"

Experiential Practice: Body Communication

5. Think of a time when you knew something was going to happen before it happened—or when you had a strong sense about something that proved accurate.
6. As you recall this, tune into your body. Where do you experience a sensation? Put your hand there.
7. Ask that place in your body: "What are you trying to communicate to me?"
8. Without judgment, share with the group what arose.

Facilitator Notes

Honor skepticism as a valid part of this conversation. Susan herself addresses healthy skepticism in the chapter. The invitation is to add curiosity to skepticism, not to abandon discernment.

Closing

Invite participants to practice tuning into body sensations when they have hunches this week—building a personal vocabulary for how their inner knowing communicates.

Session 9: Balancing the Feminine and the Masculine

Based on Chapter 9

Theme

Moving beyond patriarchal distortions of masculine and feminine toward authentic expressions of both. Reclaiming the right to define these energies for ourselves.

Materials

- Worldview Chart
- Journals

Opening (5 minutes)

Invite participants to notice where they feel most grounded right now. Where is their center?

Discussion Prompts

1. Susan describes the patriarchy's distortions: "The masculine must be hard, unyielding, emotionless. The feminine must be soft, yielding, selfless." How have these distortions affected your life and relationships?
2. Ask participants to read precepts 5, 22, and 39 on the Worldview Chart. Notice that the dominator worldview doesn't just distort gender roles (precept 5), it creates the either/or framework that makes those distortions feel inevitable (precept 22). The kinship side offers complementary duality instead. Ask: "Where do you find yourself on these continuums? What would complementary duality look like in your own experience of gender?"
3. The book distinguishes between "pattern" (masculine—recognizing what is) and "matrix" (feminine—space where new possibilities emerge). How do these concepts resonate differently than typical masculine/feminine associations?
4. Susan asked men in her groups: "What does it mean to you to be a man?" They had never been asked to define masculinity for themselves. If you were asked to define masculine and feminine energy from your own experience—not inherited definitions—what would you say?

Experiential Practice: Solar and Lunar Energies

Think of masculine and feminine energies as solar and lunar twins—both essential, both traveling in cycles.

5. Reflect: When do you feel most aligned with masculine energy (clear, directive, protective)?
6. When do you feel most aligned with feminine energy (receptive, creative, nurturing)?

7. What would change if you gave yourself permission to embody both fully, regardless of your gender?
8. Share reflections with the group.

Facilitator Notes

This session may surface tension for participants with strong feelings about gender. Hold space for complexity. The goal isn't to arrive at shared definitions but to notice how much we've inherited versus chosen. As Parker Palmer (the Quaker educator who wrote *The Courage to Teach*) reminds us, "The student is not an empty vessel, but a human being with experience and knowledge that can be brought into the teaching and learning equation with great benefit to everyone."

This is especially true here. Every participant carries deep, lived experience of how gender has shaped their life. Trans and non-binary participants may have particularly valuable insights. Trust what's in the room. Truth, as Palmer wrote, "is an eternal conversation about things that matter conducted with passion and discipline." Let this session be that kind of conversation.

Closing

Invite participants to notice moments this week when they're operating from distorted rather than authentic masculine or feminine energy—and to experiment with a different expression.

Session 10: Cycles of Time

Based on Chapter 10

Theme

Shifting from linear to cyclical understanding of time. Composting our wounds. Trusting the spiral.

Materials

- Worldview Chart
- Journals

Opening (5 minutes)

Notice where you are in your own cycle right now—a beginning, middle, or ending? A season of growth or dormancy?

Discussion Prompts

1. Ask participants to look at precepts 21 and 40 on the Worldview Chart. One names how we experience time. The other names how we think. Both continuums run from linear to cyclical/non-linear. Ask: "What would it mean to take cyclical time seriously—not as metaphor, but as a different and equally valid way of understanding how life actually works?"
2. Susan writes, "In cyclic time, trauma becomes fertilizer." How might your own wounds or regrets become compost for something new?
3. The young mother in the book had mapped her life in two-year increments and was panicking about being "behind schedule." When Susan asked, "Whose schedule?" she couldn't answer. What external timelines are you operating under? Whose schedule is it?
4. Susan shares the story of her lilac: "In the first year it will sleep. In the second year it will creep. In the third year it will leap." What in your life might need permission to sleep before it can leap?

Experiential Practice: The Prism of Self

Think of yourself as a prism. Each facet represents a different aspect—your creative self, your intellectual self, your relational self, your angry self, your spiritual self, etc.

5. Each facet has its own life-death-life cycle. Which facet of you feels dormant right now?
6. Which facet is reaching its apex—full and ready to offer its gifts?
7. Which facet is dying—ready to be released or composted?
8. Going deeper: What must you give death to so that you can give life to what wants to emerge?

Share with the group.

Facilitator Notes

The prism exercise can surface grief about parts of self that have been dormant for years, or relief at permission to let something go. Both are welcome. Remind participants that dormancy isn't death—it's preparation.

Closing

Invite participants to notice cycles this week—in nature, in their energy, in their relationships—rather than demanding linear progress.

Session 11: The Language of Liberation

Based on Chapter 11

Theme

Integration. Becoming fluent in the Kinship Worldview. The thirteenth ripple.

Materials

- Worldview Chart
- Optional: something to share for closing celebration

Opening (10 minutes)

Take a moment to appreciate the journey. Look around at faces that were strangers a few months ago. Acknowledge the vulnerability, courage, and growth this group has witnessed in each other.

Discussion Prompts

1. Susan describes the shift from "translating" Kinship Worldview concepts to "thinking in" them—when it becomes natural rather than effortful. Where have you noticed this shift beginning in your own life?
2. She writes, "You will never see the thirteenth ripple of the thirteenth ripple." How does this change how you think about the impact of your actions, especially when outcomes are uncertain?
3. The book ends by acknowledging we may not "save" the world in conventional terms, yet invites us to plant seeds in the ruins. What seeds do you want to plant?

Experiential Practice: Reflection and Commitment

4. As you've traveled through this book, what are your major takeaways? Challenges? Shifts?
5. Choose one precept from the Worldview Chart where you've shifted over the course of this program—where you can feel the difference in how you think, relate, or live. Choose one where you want to keep moving. Share both with the group.
6. What commitment do you want to make—to yourself, to this group, to the larger movement of breaking up with the patriarchy?

Go around the circle, giving each person time to share.

Facilitator Notes

This final session is about integration and celebration. Don't rush. Give ample time for reflection and sharing. Consider closing with a ritual—a song, a moment of silence, a reading from the book, or a simple statement of gratitude for the journey.

Closing

Some groups may want to continue meeting. Discuss what's next: Will you continue as a group? Meet monthly to check in? Take what you've learned into other communities? There's no wrong answer—but name what's emerging.

Close with this from the book: "Your healing is my healing, my healing is yours, and the Earth's healing belongs to us all."

Appendix: Session-at-a-Glance Reference

Use this quick reference for session planning:

| Session | Theme | Key Practice |
|---------|------------------------------|---------------------------------|
| 1 | Remembering Who We Are | Introducing the Worldview Chart |
| 2 | The Wounds We Bear | Naming an "-ism" |
| 3 | The Return to Wholeness | Hugging a Tree |
| 4 | From Fear to Trust | Externalizing a Fear |
| 5 | From Isolation to Connection | Mapping Your Community |
| 6 | Reclaiming Nature | Receiving a Teaching |
| 7 | Control to Surrender | Noticing Control Language |
| 8 | Trust Your Inner Knowing | Body Communication |
| 9 | Feminine and Masculine | Solar and Lunar Energies |
| 10 | Cycles of Time | The Prism of Self |
| 11 | The Language of Liberation | Reflection and Commitment |

Resources

- **Worldview Chart:** kindredmedia.org/glossary/indigenous-worldview
- **Related Reading:** *Restoring the Kinship Worldview* by Four Arrows and Darcia Narvaez
- **Author Contact:** sherrmann@email.fielding.edu
- **Copies of the Book:** <https://openspiralbooks.com/orders/bup>

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and the Earth's healing belongs to us all."*

— Four Arrows