



The Inayati Order

A Sufi Path of Spiritual Liberty

LEADERSHIP VISIONING GATHERING OF THE INAYATI ORDER REPORT APRIL 21 – 24, 2016 AT THE ABODE OF THE MESSAGE, NEW LEBANON, NEW YORK

*"I wish to say a few words on the subject of our efforts in constructing something. We have come together, brought together by destiny in friendship, in sympathy, in love, and this must have a special meaning. And that special meaning is that we are constructing something, we are building something in the air. And this building is not a building for a certain time. This building is built for centuries to come. And how is it designed, and how is it to be constructed? It is designed by the hand of God, and it is to be constructed by our thoughts of harmony, of love, of beauty. It is our thoughts and our feelings which will serve in this temple as stones and bricks and tiles, and it is our feelings which will hold this temple for centuries to come." **Hazrat Inayat Khan, July 21st, 1925, The Message Papers – about the Universel***

INTRODUCTION

This report summarizes the process and outcomes from the four-day meeting of leaders of the Inayati Order in North America, held April 21-24, 2016 at the Abode of the Message in New Lebanon, New York. The meeting was the second of two with the first one held in Suresnes, France, January 2016.

This report offers a partial view of the meeting (hopefully giving a flavor of what happened) and contains seven appendices that give detailed information from the many post-it notes that were collected over the four days! Zaynab Fitzpatrick took detailed notes of the meeting and they are presented in a separate document. (they can be found here)

Also provided in the report are recommendations for the next steps as a result of the two leadership meetings.

CONTEXT FOR THE NORTH AMERICAN MEETING

As in France, our conversation took place within a context of deep inner teachings led by Sarafil Bawa. These teachings were centered on the four dimensions of the heart: perception, understanding, sympathy and the ideal.

The leadership gathering's working group*, and the gathering's co-facilitators, took the feedback that was received from the meeting in France to change and improve the process for the North American event. Gulrukh Patel, the Inayati Order's International Coordinator, worked with Avraham Maistri, Satya Inayat Khan and Suhrawardi Gebel as co-facilitators for each of the sessions and was supported by Akbar Miller in the process.

DAY ONE (MORNING SESSION): INTRODUCTION

We began with an introduction and attunement from Sarafil Bawa who spoke of what he saw as the purpose of the meeting:

"We are gathered to reaffirm our pledge, work together more lovingly, wisely, thoughtfully, so that those who are called to join us in this work, to build the temple of the future, will find their way to us and have a means to undergo the unfurling of the soul and discover whatever blessings we have received, to link the past and the future, carry on the tradition with purity and integrity, individually

and collectively...Our efforts need to be harmonized and seen as part of one movement, giving full life to all of them. Unity in multiplicity, organicity. That is the subject of this meeting."

*Working Group Members – Alia Arnesen, Yaqin Aubert, Jennifer Alia Wittman, Devi Tide, Amina Hall, Shakira Hannah, and Gulrukh Patel.

DAY ONE (AFTERNOON SESSION): PERCEPTION

Sarafil Bawa started by explaining the first dimension of the heart, perception. He spoke of the role of sight in the way we perceive things, of how we see the role of history and the need for new sight.

"So, in this first step in our process, the intention is to open our eyes and ears and all of our senses. Let's remember that our eyes and ears are extensions of our minds, our minds are an extension of our hearts, and our hearts are extensions of our souls and the souls of God. When organically harmonized, this produces insight, a discovery of the Real, the purpose for which this creation was made, that this seeing and hearing might accrue to the Seer and the Hearer."

We then heard from American Message Council who gave short reports on what was happening in each activity on a worldwide level. They also spoke about what they were currently inspired by. (See Appendix 1)

During this meeting Aziza Scott announced that she was stepping down from her role as Vice President of the Esoteric School and Khabira Brown would be taking over from her in North America.

The themes that emerged at the end of this session included:

- The role of young people
- The lack of diversity in the Inayati Order
- How do we evaluate the effectiveness of what we are doing?
- The role of training – how much training do we need? What is working?
- How can we create structures of support within our organization to facilitate this place where the rubber meets the road?

We ended the day in a small group exercise where each person was given a chance to monologue on the question "how does it feel for me to be involved with the organization?" The aim was for people to get to know each other better.

People were then asked to write on a post-it note what they saw as the issues needing to be dealt with in this gathering. (See Appendix 2)

DAY TWO (MORNING SESSION): UNDERSTANDING

After a morning attunement from Aziza Scott, Sarafil Bawa spoke about, and led us in practices on, the dimension of understanding:

"If you want to make a change, you must first understand what need is answered by that condition, otherwise the removal of it will alter matters in unexpected ways...We need to see the interrelationships of causes and effects, and only then, with that understanding, going about making changes. It is so important to see the causal chain. If one doesn't see that, one is bound by it, a prisoner of it. If we do not see our own conditioning, we act on that and then the whole of history becomes a repetition of the same old story."

He also read the Vision of the Inayati Order:

1) To realize and spread the knowledge of unity, the religion of love and wisdom, so that the bias of faiths and beliefs may of itself fall away, the human heart may overflow with love, and all hatred caused by distinctions and differences may be rooted out.

2) To discover the light and power latent in the human being, the secret of all religion, the power of mysticism, and the essence of philosophy, without interfering with customs and beliefs.

3) To help to bring the world's two opposite poles, East and West, closer together by the interchange of thoughts and ideals, that the universal brotherhood – sisterhood may form of itself, and people may meet beyond the narrow national and racial boundaries.

The focus of our conversation in the morning was to understand something about the type of people who may be inspired by the Message and the Inayati Order. We started with Akbar outlining what he saw as how the world is changing and how this effects the organization we are trying to create.

With these things in mind and to help make the issues less abstract and more relevant to people in the world, we suggested a process where we would make up a story about a particular person's journey in the organization. In small groups, people were asked to imagine someone who:

- had been on the path, is attending classes, taught two classes themselves, very inspired, not sure where to go with training in the Esoteric School.
- had just started on a training program in one of the activities.
- had just finished a training and wondering what to do next
- had been leading groups for many years
- had been leading something for over 25 years

To this was added the profile of a person who is burning to bring the Message into the world, but didn't feel drawn to be part of any existing category.

Satya shared the themes that she saw emerging from this session:

- Surprising how different the profiles were from what is actually in this room.
- Many of the groups chose profiles different from us in age, stage and make up.
- The need for a strong advocate, mentor or guide who would hold the process and advocate for them when needed
- Clear communication with the organization and feel like it was listening
- Having peer relationships with others at the same point and supporting each other
- Being seen even if you don't put yourself forward or if you are from a culture that doesn't put one forward
- Being trusted to do the work, even if it goes outside the typical structure of the Inayati Order
- The desire to be seen and recognized for the work that one was doing

DAY TWO (AFTERNOON SESSION): SYMPATHY

The afternoon session started with the story of Percival's journey. Sarafil Bawa said the following are the ways that this story leads to dimensions of sympathy:

"Discovering an ancient kinship, overcoming a previous enmity, and asking the question that comes from clear presence to see what must be seen, these are important lessons from this story. When that split is healed and the world is not divided, the heart can open to each being as they are, to witness it, see it, perhaps not to have the answer but to be able to ask the question. So this leads us to the third step in the process, breadth, width, spaciousness of the heart, symbolic of sympathy."

Following the practice of Ya Rahimo, Ya Ghaffar, Gulrukh invited everyone to go outside and reflect on his or her own spiritual journey.

During the second half of the session we went back to the process of working with specific profiles of people, but this time we worked with people in the room that fitted the profiles we had outlined earlier. Satya asked us to be curious and play with them, while getting their perspective, go deeper with them, explore what they would need and how they could grow, get more specific. With regards to the theme of being seen and recognized, she said that we had an opportunity to do this through the quality of our listening, curiosity and questions.

Each group was then asked to share a question/insight from the work that we had done during the day:

1. Clear communication
2. Role of mentorship – how can it be brought to forefront of training?
3. Do we learn more from our relationship with our teacher than formal training?
4. How do we keep mysterious chaos in the Order?
5. Need structure and clarity in leadership
6. How can we nourish, support and empower emerging leaders?
7. How can we be of greater service in delivering the Message to the world?
8. What are perceived dilemmas – real or not, and what can we do?
9. When are we going to hold our 1st diversity leadership training?
10. How can I serve?
11. How can we create a culture of encouragement that allows for imperfection with what's emerging, in order to be relevant to the non-hierarchical culture shifts that are emerging?
12. Deep passion to contribute and a lot of fire – no obvious place to go with it – cultivate mentorship / guide
13. How to be grounded in the framework of the teachings with the creative impulse that naturally arises?
14. 3rd possibility of training – encouragement and openness with what's emerging
15. What is needed for facilitators to feel that CHANGE is possible

DAY THREE (MORNING SESSION): THE IDEAL

Sarafil Bawa shared two stories in helping us understand the dimension of the Ideal: The story of the long wooden spoons and the fairy who wanted to enter the doll's house. Both stories are an illustration of how important it is for the parts to work together as a whole:

"The happiness of all of us depends on our unity and happiness. The ideal has to do with this vision of wholeness, the collective good, and the commonwealth. It requires us to rise up from our self-preoccupation and see the bigger picture. This requires wisdom and good cooking skills, for another way of thinking of this is to look at a table, and on it is a bag of sugar, a bag of flour, some eggs, a carton of milk, package of chocolate and anyone could go and drink the milk or nibble on the chocolate, but someone with vision would see something more than the parts, but see a cake."

Gulrukh started by sharing that we would also be collecting dilemmas that were arising about specific things and these would then be given to the people who can actually do something about them. (See Appendix 3).

Suhrawardi then gave us two exercises to do that would help us get in touch with our own ideal. The first was a practice to do silently with a partner. We had to become aware of the universe of your journey, the objects within it that are actually subjects and then allow your consciousness to touch on the universe of your partner.

The second was one where we worked in nature on discovering what our intuition, our felt sense wanted to communicate to us about the question. What is my role? And then in a spirit of communion we came back and shared this in small groups.

DAY THREE (AFTERNOON SESSION): THE IDEAL

Sarafil Bawa shared the story of King Solomon and the building of the temple and he related this story to the Murshid's building of the Sufi Order and the five activities. Bawa commented on how he sees the five activities in our time:

"In more recent times, there was a time when perhaps all five activities were very much unified and hard to identify, but then to develop them, they went their own ways. My intuition is that we are

reaching a third stage, bringing them back into closer coordination, unity in diversity. This meeting is already showing progress toward creating a path toward that work. People will be able to see how the five activities fit together in the Inayati Order and one Message."

The exercise for the afternoon was to develop a vision of our ideal world. Gulrukh reminded us that the ingredients that we had for developing our ideal world were:

- The Five Activities
- The insights we have gathered over this time
- Our own calling or purpose
- The general themes that emerged from day one: culture, leadership, culture, wider community, organizational structure, and transition process. (these were the same as the ones that emerged at the Suresnes meeting earlier in the year)
- The role of diversity, which could be in all of them and on its own
- A place for the unknown and mystery

People were then asked to form groups around the general themes and we ended up forming one group, which we called the mystery group.

Suhrawardi suggested we set aside all that history and think that now we will start fresh and asked us: "What if we put aside what we have done before, it can come back, but what arises from creativity now, responsive to the need?" (See Appendix 4)

DAY FOUR (MORNING SESSION): NEXT STEPS

We started the morning with Sarafil Bawa doing a review of the dimensions of the heart and a reminder of how these can be used.

"Coming back to the process we have been working on these last days, the dimensions of the heart as they relate to life's circumstances. We can apply this process to many things, the state of the world as a whole, to one's own personal life and special challenges one is facing, something that seems intractable, but in this gathering, we've been especially attentive to our shared life as a community and organization, so when we invoke these qualities of the heart with respect to advancing the mission of this Order. I believe this meeting has been inspiring and instructive in that regard, and of course the process continues. There are no final solutions, but we have intentions and directions."

We then went back to the same groups that had created our ideal world statements and discussed the concrete steps that we could take over the next six months, eighteen months and where we would like to be in three years. (See Appendix 4)

The final morning was spent working on naming our next steps in the following ways:

- We named the barriers that people felt would stop us from going forward. (See Appendix 5)
- People were invited to write down what they felt they wanted to offer as we go through this process of change. (See Appendix 6)
- People were invited to name their personal commitments over the next six months and eighteen months, and where they saw themselves in three years. (See Appendix 7)

One of the main points from the session was how we shift from a culture of "us and them" to one of "we". "We" ended our session sitting in one big circle!

RECOMMENDATIONS FROM THE TWO MEETINGS

The ideas, dilemmas, and offerings of help that we have gathered from the two meetings, in Suresnes and North America, give us insight into what we need to do to reach our Ideal at both a collective and individual level.

First Recommendation: Task Groups

Our aim is to find the best way of taking this forward and so the first recommendation for the working group is to consider the best way to set up task groups around the themes that were identified in both France and North America. The aim of task groups would be to take all of the wisdom and insights to develop and implement strategies in each of the areas.

These themes are: culture, leadership, wider community, organizational structure, and transition process

The membership of the task groups will be made of the various stakeholders at both a national and international level and those that have expertise relevant to the group, and also those who have expressed an interest in helping in the various areas.

Second Recommendation: Regular Communication

Website

It is clear from the feedback that we need to communicate this process to all those who have been involved so far. We plan on using the web page designed for the leaders meeting, to provide updates from the task groups, ask questions, and receive feedback.

Meetings

Gulrukh is coordinating meetings between the country representatives around the world and one of the items on the agenda will be follow-up from the leaders meetings. The aim will be to see how we can, on international and national levels, incorporate the ideas and actions into our strategic plans.

The Worldwide Message Council is another group that will be working on what has come out of this meeting. The European Message Council meets regularly, and as a result of this leaders meeting, the North American Message Council and Board have already started a series of meetings to see how they can work more effectively to support the five activities.

Third Recommendation: Reconvening

On an annual basis there are meetings of the Jamiat Khas and the Jamiat Am and some of the other activities also meet. At these meeting it is recommended that over the next three years part of the agenda be set aside to respond to the question that framed the two leadership gatherings in 2016: *How do we as leaders embody and express the Message in our time?*

Many of you also expressed the desire for leadership gatherings (involving all core leadership), to happen on a regular basis. We recommend that we next meet again in 2019.

"The end and the sum total of all mysticism, philosophy and meditation, of everything one learns and develops, is to be a better servant to humanity. Everything from the beginning to the end of the Spiritual path is a training to be able to serve mankind better, and if one does not do it with that intention, one will find in the end that one has accomplished nothing." Hazrat Inayat Khan, Yellow Message Volume VI The Alchemy of Happiness The Secret of Life Attitude towards Friends

Gulrukh Patel
August 2016

Inayati Order Leadership Visioning Gathering – North America 2016

Appendix 1: Role of the World Wide Message Council

(A panel discussion during the leadership gathering, transcribed by Zaynab Fitzpatrick)

Devi (Facilitator): Currently, she holds the "Facilitator" position of the Message Council (MC), a position that rotates among the Vice Presidents of the Five Activities. Originally, the purpose of the MC was to bring the heads of the Activities together to begin a discussion about the role of leadership, and has evolved to become a group that advises and supports the Pir. Previous members continue to participate. The MC has taken on specific projects and issues in the worldwide organization. The MC is in a period of evolving, asking what's next, what roles can be filled to serve the whole at this time. There is a rotating "Delegation" comprised of 2 members from North America and 2 from Europe, Gulrukh Patel, and a scribe, Zaynab. Each activity will report briefly on the questions: What is the training? What is your role in the MC? What is the inspiration?

Kainat (Ziraat): Not always sure people know what Ziraat is. HIK inaugurated it in 1926 as the last Activity. In Farsi the word means "agriculture" and also "she planted." So what are you planting? Murshid coined that term "planetary consciousness." Ziraat is a mystery school with initiation. There are people who work with the land, others who do the deeper inner work, people who offer courses in sustainability.

Murshid left 11 pages that comprise the Ziraat. There is a ceremony that we work with. We are involved with a vast process to bring about a harvest of awakened souls on the planet. We can go further with the symbology. There are five lessons, two of which deal with the mind, and then the last lesson of doing our own work. We draw on the teachings of Murshid throughout the Message.

There are three main themes of the training: clearing the mind and the cultivation of the heart, navigation – to bring a seed to full blossom, and building the temple on earth. These are rich themes we work with, using the Ziraat papers and the revisioning of these papers with gender inclusive language.

Kainat and Moinuddin travel and teach and maintain a website and there you can find Ziraat Farmers all around the country. Kainat is now the worldwide Ziraat First President with second president in the United Kingdom.

Inspirations include people who are taking initiatives into nature, the environment, ecology, literal farming, and traveling and leading retreats and building the temple on earth.

Amina (Universal Worship): She is a new board member of the Universal Worship (UW). Tara Muir leads administratively. The purpose of the UW with its sacred ceremony is to kindle the light of unity which exists in all souls. All of the work that we do is in light of that. About 50 Cherags convened at the Parliament of World Religions, where there were 10,000 people present. They provided UW constantly over the week. This was a big, important push of the work Shahabuddin is doing to bring the work of the UW to the world.

A number of experienced Cherags are able to train people as Cherags. In addition, Suhrawardi still holds the role of the provider of the home study program. There is a strong push to make this more accessible, informally, due to Cherags' role of bringing the sacred atmosphere to everything we do, to essentially kindle that light in everyone. That is the purpose of expanding the training, such as Spiritual Caregiving over the past 8 years to train Cherags as peacemakers and ecological stewards of the planet.

The inspiration is bringing the role of lamplighter to all the work she does in business, corporations and other settings, and lights the altar with her heart and glance, and when people come, in their hearts can feel happy to be in that room. This is the work of the Cherag. In Europe, the UW Vice President is Zumurrud, who is moving toward training people through mentorship. In England and Germany, there is a two-year training. On the whole, there is a move toward mentorship.

Munawir (Kinship): First Vice President. It is that natural connection of one heart to another. Moving from me to we. We are now international, Tal'im in Europe working with the Nayaz Project, helping people who have been injured through conflicts. There is a pilgrimage in May to Fazil Manzil. Tal'im has written a paper on the Lesbos refugee work. There are other important papers, too, that you can find. There is a Kinship Circle in Karachi and working carefully in Lahore.

Zarifa and Munawir were in Brazil and started a seed of Kinship there, also moving to New Zealand and Australia. This is a place where the work of the Esoteric School can be actualized in the world. They are starting Kinship Circles (which Murshid called the Brotherhood). There is a training based on the Seven Leading Names and a one-day workshop that can be provided. The works of Kinship can be seen here with the renovation of the Abode barn which was renovated by the Kinship Council and volunteers in 2009. Spirit Rides the Wind was a bike ride from Washington DC to raise funds. The Mureeds Emergency Relief Fund and the Prison Books Project are also under Kinship. Kinship Circles are a wonderful gift to us from Murshid, an answer to a lot of the world's problems.

Devi (Healing Order): Imagine my counterpart, Sarida Brown from the UK, being here. Purpose of the Healing Order (HO) is to awaken humanity to the power of the Divine to heal through Divine Breath. In the HO, people learn through the transformation and sometimes the healing of the body, heart, mind, soul and spirit. Currently, the European HO has an advisory council that meets, offers retreats, according to the needs in the various nations. There is training for new initiates in the HO in Europe. In the US, we are looking at bringing a similar format here and elsewhere.

We focus in three areas: Leadership, as Healing Conductors and Shafayats, aiding in transitions in life, retreats that alternate between the east and west coasts. For those who are not interested in HO leadership, we offer the Awakened Healer, advanced course in healing, and more. For the outside world, we have the Art of Healing Foundation to offer this work to the general public. There is a connection with the indigenous people, who have many similar practices. Devi honors Himayat, who previously held this role, and Melissa. People walking their talk, having the courage to step out and offer something to other hearts and souls inspire her. Moving beyond the boundaries that separate us on the surface. Responding to the call to come together and take the risk of leading with love. Sarida sent a short report that will be made available, also reports from AU and NZ.

Aziza (Esoteric School): Maybe we'll spend 6 minutes in silence, which would be the perfect expression of the Esoteric School (ES). It teaches and holds the esoteric studies and metaphysics that have come through HIK, PVIK, and now Pir Zia. We offer the Suluk Academy, which Khabira describes, which offers the benefit of studying with the Pir and other senior teachers. This two-year program gives people the preparation to be Coordinators.

There is also training for becoming Coordinators and Representatives, which has been somewhat unclear and is currently being clarified. There is training on guiding, modules and training, Suluk modules – please bring this to your Centers.

The Confraternity Vow and Knighthood of Purity are also undertakings and opportunities for spiritual growth. Inspired by the inner life, sharing it, helping people keep a window open to the celestial realms to bring this through. Inspired by Pir Vilayat's ecstasy. European countries offer structured and organized trainings in various ways and we are trying to bring everyone on a similar track.

Aziza now transfers the Vice Presidency of the Esoteric School to Khabira Brown, who will become the Second Vice President, with Nigel Hamilton in London expected to continue to serve as the First Vice President.

Inayati Order Leadership Visioning Gathering – North America 2016

Appendix 2: Issues to be Addressed During the Gathering (Brainstorm Exercise)

Wider Community

- How do we become a more effective, efficient agent of awakening and inclusion in the world?
- The rubber meeting the road – how do we get teachings out and apply them as the antidote we need to so many world problems?
- The world is burning. I need something besides polish the mirror of my heart. What?
- Peripheral Dervish Order, recognition, for those who do not associate with a particular concentration.
- How do we bring the Message into a broader impulse in the world?
- How do we carry the remembrance of compassion, wisdom, love and each other's hearts through the profound fear in the world at this time?
- Are the "streams" asking of the world "how can we help what "you are" doing? More two way than current one way approach.
- Balance of upholding our rich tradition with an open and evolving world.
- Clear path to bring teachings, activities into the world.
- Awareness of all races, cultures. Awareness of all sexual orientations, remembering equality male/female and how to include everyone.
- 1. More diversity. 2. Individuation within unity. 3. Our dearest family is all around us.
- How to make the teachings more attractive and accessible to the community – outer community and of different populations.
- Path of the Dervish: heart attunement/community but individual path in outer world.
- The need to become fully inclusive "LGBTQ class", race, and ethnicity is a living training we need to embrace.
- Arising: dedication, deepening. The learning, process, service, opening.
- The empowering energy to go forth and embody the transmission according to one's gifts and passions and be supported by wise elders and minimize the need to wade through cumbersome archaic organizational culture + dynamics. Reorganize the culture + structure to magnetize the transmission and maybe leave behind or re-emphasize vestigial initiation and activity structures that clutter the transmission.
- To what degree do we have support from our teachers while acting autonomously to bring the message out in our own way?
- Support for healthier self-esteem as leader and honesty in org. for hierarchy in org vs. our out-reach "all included"

Leaders

- "Leaders" as embodied individuals – greater ownership and responsibility as "friends" on the path to those that are new.
- How do we empower any individual to bring the message into life not as a leader but as anyone?
- Clearer pathways to leadership in the Order.
- Promote leadership committed to serving the next 20 years. Offer a clear understandable message and structure.
- Its painful to see the contrast between the hooray-we-are-doing-great-wonderful-things attitude of senior leaders and the feeling of " never being heard" experienced by younger people.
- How can younger leaders draw from the older leaders in a supportive fashion?
- How do we pass the leadership of the Inayati Order to the next generation?
- Empowering younger leaders, empowering elders to empower. Empowering youth to empower elders. Finding unity with all ages.

Accessibility

- I am concerned that our order is not easily accessible and inclusive of all ages and races.
- How do we create doors open to the public that are inviting to new people?

- How can we feel comfortable and confident that any person could come into contact with our order can feel safe, welcomed and inspired? (we hesitate to share and encourage new people for fear of them having a negative experience)
- The creation of a "school" within the Inayati Order for children and teens.
- I hope we can maintain open minds and hearts during this process as we create new relationships, processes and projects. In the need to break the old molds and ways of thinking to move forward and be relevant and of service.
- Time to let go of the Sufi trappings when relating to the public labels. Hierarchy and rituals can be divisive or a turn off. What counts is sharing authentically person-to-person allowing the divine light to shine brightly. Balance of upholding our rich tradition with an opening and evolving world.
- The IO is a very insular organization and has not learned to engage with and listen to the real life issues in our world. We need to tear down our walls of comfort and learn to become a sharing and serving part of our communities in very real and practical ways.
- We are all doing the work in the world and yet we don't tell folks it is the Inayati Order/Murshid's teachings – is there a hesitancy re: too esoteric. How can we/should we become more relatable?
- Personally looking for a way to a next level of bringing it out – different audiences.

Culture

- Are we brave enough to really change? Will we continue to let the same questions remain unresponded to, yet again?
- What keeps us going? Inner life + light, more love, we have held on to inner life /light, despite adversity. This path is essential + beautiful. Shared hope to support next generation in doing better.
- How do we correctly address the part of our culture that allows people to be treated unfairly, hurt or discounted?
- Not to be discouraged to the point where the conversation stops; we can respond effectively to each other.

Training

- When will we make the modules, Suluk materials and higher teachings available to all through the internet/archive?
- What is the balance (tipping point) between training and action?
- Is there any process in place (or needed) for esoteric school to measure how well it is doing its work without feedback loops entities become closed systems – ineffective.
- Expectations (clear) Scale of Measurement, Empowerment, Valuing, Empowered world. One Order 5 concentrations. Circulation through whole order. Clear path to bring teaching activities into the world.
- Don't lose sight of the Message throughout whatever teaching, training, curriculum or practices that we do develop or offer to others.
- To me hearing that we have had enough training, why do we need more, rattles the core of my being. We take what we have, share and replenish in training, retreats, etc.
- Ongoing multi-systemic diversity training, listening to the young, tolerating the discomfort of transformation.
- Cause all leaders and no students. Instead serve "forever-students" the one on the life-long path. No role, no title.

Organization

- Order/Centre – is the order operating too much on an institutional level? Getting too much on institutional level and missing the details. What does a centre and centre leader really need? Why do we not trust the teachings (like Suluk) enough that representation/coordination are necessary? Why not offer resources + "serve" centre leaders?
- Is there any process in place (or needed) for the esoteric school to measure how well it is doing its work without feedback loops entities become closed systems or ineffective.

- Central theme, invisible interests/feedback loop. Developing our feedback loops for adab inside our own sensitivities. Dialogues for realigning our Ideals.
- Go forth trusting in the depths, aligning with Divine and then finding your own unique life expression.
- Forums and info boards for all events, ideas, network not just for sanctioned people.
- Move organization toward optimism with open eyes unveiled the dangers of optimism with closed eyes and know its consequences.
- Internal vs. external process. We are carrying internal into external but do not label it or discuss it with others who are not within the Order. I am one with it, but is it right?
- I see the organization in transition, I support the transition, and I don't know how I will fit in the Order in the future.
- How do we come to a collective intention for the organization and who will be responsible for it?
- It is time for us to bring the love that we are into the world. How do we find ways to do this, not just individually, but as a community? Kinship seems like an essential vehicle for this.
- How can we let go of patriarchal appearances and patterns, and allow the Message to come through in a natural, new and sacred way?
- The ageism, classism, anti-Muslim, racism of the IO makes my heart-ache and my blood boil.
- The Order's structure seems to be problematic -> how do we improve/change it?
- Order vs. Organization, we represent an order/message training that is continuous, yet not inhibitive of those who feel burning desire to teach.
- How can the Order provide support to those holding responsibility. How can we loosen up + have less formal training + more focus on realization and ecstasy in life.
- Simplify, unify the organization.
- In my opinion changing the name to Inayati Order was Brilliant! And inspired!
- Cannot be complacent. Org. role to remove impediments to message carry through the numbers / empowering.
- The most important thing about our organization is the people + our evolution in relationship.
- A spiritual/organizational feedback loop: I feel like we cultivate, then disperse to tackle our respective projects in the world, but we never re-integrate or come together as a whole to recognize any real world differences we have inside.
- Would be good to hear from the WWMC more of a global report, not just a North America / Europe respective.
- How can the mureed talent be better utilized in the Inayati Order?
- How does the "organization" support rather than squelch initiative while maintaining the essence of the message.
- How can we continue to question and examine our way of thinking + organizing.
- How can we as an organization have more communication about the Five Concentrations without being overwhelmed with information and e-mails?
- How do we create doors open to the public that are inviting to new people?
- Who is "they" that everyone has issues with, that everyone says is holding them back. Can we have a culture where "they" are our greatest support?
- How can hierarchical / initiatic structure become more accessible + empowering?

Personal

- I would like to have a deeper connection. Listening to what has been said I realize how extensively the practices come thru every action and breath in my daily life. We need practice to maintain our tools for enlightening.
- We are human, limited, imperfect, and a work in progress. We are aware, we are trained, we are sensitive (+ awakening in life!) Why is inclusiveness so difficult for us? Why are we selective in who we befriend?
- Does the Message call mureeds onward? What does the call feel/look like? And am I as a seeker merely responding or taking the bull by the horns?
- "JUST BE" (Jonathan Livingstone). From this meeting I would like that we get UNITY, SIMPLICITY, RADIANCE. To be a beacon of light and love for everyone that we come into contact with. Freedom to disagree and holding back from disagreeing

- I would like to keep alive, and to expand and deepen the capacity of our Order to accommodate, respect and celebrate diversity while uniting in spirit beyond the differences and distinctions, which divide us.
 - Central theme? We are together family and friends on a caravan of light. Hoping that the grit produces a pearl. Holding strength and vulnerability. Clarity like a crystal.
 - Balancing the inner and outer world. Opening and acknowledging the parts of ourselves that are obstacles to our being engaged.
 - What to keep alive? Inspiration and ecstasy. And the room for each person of any level to bring their inspiration into the world.
 - Race, intercultural outreach, intergenerational wholeness – the WE beings coming in, babies, children, teens, young adults, families, parents, adults, elders, dying, wholeness, ancestors.
 - I am overjoyed that I have broken out of old ways of teaching classes and really listened to what people in my community want and need in order to meet needs like being sick, dying and finding meaning in their church experiences.
 - I am appreciative of Inayat Khan, our teachers and the teachings. These practices really work.
 - I pledged allegiance to the message of love, harmony and beauty, we all try to live that in our lives. With all due respect and love towards Pir Zia and Murshid, I did not and will not ever pledge allegiance to male religious hierarchical order. The Message is universal – the Sufi/Inayati Order is not, its only keeper, but being involved feels like coming back to the mother ship for a fill-up and enrichment, constantly investing in the principal in my bank.
 - Critical self-reflection for organizational and personal transformation.
 - How can the local Sufi community and I be more open to the opportunities and needs of others and work collaboratively to meet those needs? Open our minds and hearts.
 - Under any life circumstances, this way/path can be transmitted to anyone you meet. I want to take it to ALL. Love and Light is a great calling card.
 - Would like to feel the sense of inspiration and forward moving and associate it with the path without such organizational systems plus support for creativity, individual initiative and differences.
 - How can we return and think to an organization information that allows for inspiration rather than puts a lid on it by ramifying teaching from the past in the present succession of moments living > tradition.
 - How do we make sure there is follow-through to the guidance that arises so that there isn't over-processing, over-meeting, plus we can make the needed changes supplied by guidance?
 - How do we draw closer not in spite of our difference but because of them
 - Understanding freedom of ways of being Sufis and acknowledging those "esp. people not in leadership positions."
 - Keep the enormity of the tasks of healing the world's suffering and ignorance to single axe of presence, kindness and gratitude (value our small contributions, children know-how to raise above distinctions and differences).
 - Enlightenment and organization are not always compatible.
 - How do we get away from be seen as a cult of Murshidism?
 - Re: gender bias, racial bias. Ministry of cultural etiquette, address issues like white privilege etc.... islamophobia.
 - Sufism/Inayati Order teachings have become the center tenant of my life. Once I learnt how to open my heart and really hear what is being said.
-

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Appendix 3: Dilemmas (Small Group Exercise)

- What to do/ feeling sad about not feeling like Taj and Gayan's voices are part of this conversation. Elephant in the room about senior leadership and lack of trust / cohesiveness.
 - Welcoming this surprise! There's a hierarchy + you can't be in that class though you're in this class.
 - More clarity up front for new comers.
 - Clear, accessible steps toward leadership in the Inayati Order.
 - "Healing Retreats" " Healing Cherags" Every retreat is healing. Every Cherag is a healer. Why the split? It earns money for / takes money from the original concentration – too chintzy!
 - Lack of understanding.
 - We need to lead on sustainability issues. Otherwise we are irrelevant.
 - Career Path, encourage that outside IO primarily because actual income from teaching or more then service income in IO right now is missing vs. consider how sturdy income can be developed to be ethically part of our org.
 - Confusion about who to contact for coordinator training.
 - IMO? – 1 year duration of application process to be complete.
 - Attracting new mureeds or participants to our center that do not look just like us.
 - Lack of understanding about what "the training" is.
 - Lack of clarity about the role of mentor vs. advisor.
 - Lack of understanding about what training accomplishes.
 - We want the IO to serve and love leaders and staff, as so many of us volunteer hours and hours. Feel grateful to do that and also pay to be trained to be connected.
 - Encourage career path outside the IO to be primary because actual income or monetary service income in IO is minimum vs. consider how sturdy income can be developed to be ethically part of the organization.
 - Do I a new (or old) mureed need to join the IO culture by buying and wearing clothes from India or other world religions or he or she less "in" by wearing street clothes to a meeting or camping clothes at Camp.
-

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Appendix 4: In an Ideal World (Small Group Exercise)

Transition Process

In an ideal world our transition process would be respectful of the value of all individuals, in all stages of life, recognizing that transitions come with the element of the unknown which can be faced with Love, Trust and Faith.

6 months: identify problems, create awareness and begin discussion of:

- Role of elders in our community
- Need for younger mureeds to recognize and articulate their needs in order to grow in leadership

18 months: clarify the role of the elders with respect to teachers, mentors and mureeds in the Inayati Order.

3 years: investigate models of eldership outside our Order (Native Americans, etc) and implement training for skilled eldership

Organization

6 months: Connection and Communication

- New mureeds packet
- Online heart and wings
- Clear map of centers and related contacts
- Make accessible the ethics training
- Build a regular process of communication between Board of Trustees and Esoteric Training Committee
- Someone asked to facilitate conversations about integration between the Five Activities and IO Secretariat, Message Council and Esoteric Training Committee
- Communicate how the IO move is going to happen
- Take the recommendations of leadership gathering and share actions taken
- Successful rebranding

18 months:

- Conduct Strengths, Weaknesses, Opportunities and Threats assessment
- In a new location
- Professional trainings for leaders conducted and covers diversity training/LGBTQ, ethics, sexual harassment
- Online presence is built as a primary tool for connecting, communicating and training
- New structure for organization is built, clarifying roles, responsibilities and all know and understand this. There is clarity about how IO supports centers
- Roadmap on how 5 activities are accessible and easy to understand
- Financial Strength: strategic fundraising structure for all 5 activities

3 Years:

- Continued commitment and steady state
 - Evaluation
 - Assessment
 - Refining plans
- Growth of IO and Pir Zia
- Younger teachers are known and provide the magnetism to draw an emerging mureed group
- Ageism is gone!

Culture

In an ideal world our culture would be joyful, honoring of innovation, authentic (being real, not "acting spiritual").

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Discover Murshid's negativity toward gay people, taboos need to be addressed, aging.

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It is my heart's desire to have the Pir, leaders and members of the Order be more aware of the harmful impact of hearing patriarchal parables of Kings, Knights and dervishes to the almost perfect exclusion of Queens, Prophetesses, Female warriors, Hindu Goddesses, the MOTHERS of Murshid, PIK and of our current Pir + members and leaders in our very community.

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Qualities of the culture to be Mureed centric: responsive, supportive, accountable, transparent, inclusive and up to date (resources internally, especially website/outreach).

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6 months: hire a responsive and dedicated secretary position who answers the phone (in real time) and e-mail (quickly) and is deeply attuned to people and the message /work. Qualities: supportive, up to date, resources, responsive.

18 months: create a supportive listening organization in which loving kindness and empathy training are integrated into the curriculum and in a vitalized, regional network increasingly responsive to inquiries as well as feed needs to the national group creating multidirectional communications and actions.

3 years: witness a mureed-centered organization of empowered local leaders who are integrated into a harmonious multipolar learning organization with multidirectional efforts (overt, incognito, with other HIK lineages, other Sufi orders, other traditions shamans, and individual awakeners throughout the globe)

In an ideal world our culture would be welcoming and accessible to all newcomers who are met, even embraced with kindness (true Adab). The experience of all corners, whatever level is valued and there are ways for sharing inspirations and to be innovative in their expressions, especially artistic ones in a listening and learning organization that is not clubby (to the outside) or cliquey (to those inside) and in which listening and supportive hearing is a practice. This culture includes clear, multidirectional communication among all members and groups within this community of subjects.

Mystery Group

In an ideal world...there would be space for the unknown.

6 months: being deliberate at all organizational meetings to deeply take time to invoke, to honour, to remember, a calling in to bring light and support. To set the tone to really make an effort to do this every time.

18 months: Board: having a specific board member that holds the space for future generations and unknown, representing spirit and unknown, someone that holds the space for openness; i.e. they are dedicated representing and keeping an eye out, that all decisions keep the future/unknown in mind.

3 years: Build a cash reserve – 3 million – money in the system to invest in unknown opportunities. Endowment. Reserved for new opportunities to respond in an agile and abundant manner to the unexpected and unknown. Turn the paradigm from lack to abundance.

Leadership

In an ideal world there would be a clear credentialing process in which leaders in our esoteric school would be qualified, capable, available and willing to meet with their mureeds on a regular basis.

Leaders would support one another in their work and personal development, and be willing to support each other in a harmonious manner. To do this we need to consolidate practices of the heart

6 months:

- Survey of essential teachings
- Qualifications of leaders are clearer
- Celebration of innovative examples of new leaders
- All organizational leadership identified - photos, emails and phone
- Call to leaders re: innovative ideas and how to support this
- Follow up evaluations of trainings: immediate and several months later with regards to integration into life
- Training countering islamphobia
- Training in diversity (at least developing the training)
- Actual Review of policies and procedures in light of new organization
- Intra-leadership adab, covenant
- Every leader creates his/her own page with description of what he/she does and enters this into a database. One featured randomly weekly
- Everyone working for the IO should have their salary published (we are a non-profit)
- A six-month report from this meeting re what happened
- In NA decisions that are made are recorded and followed up
- Take Baseline Intercultural development index

18 months:

- Policies and procedures that fit our worldwide culture is recorded
- We remember them and follow those that are decided.
- Start with NA, then integrate internationally
- Retake of intercultural development index
- See the centers as more independent and active, giving feedback to the national organization about their local interests, teachings and procedures
- All the concentrations, papers, trainings etc. applied to real world issues
- Ongoing diversity and culturally appropriate training exists with expectation that leaders take that. We are seen as moral leaders in social, environmental and intercultural issues.

3 years:

- Really know the inner experiences of leaders, experiences of leaders, essential teachings and each country knows their clear policies/procedures
- Actually diverse leadership, aware of not engaging in cultural misappropriation and championing cultural integrity
- Taken social stance in a more established way

6 Months:

- Information to be readily available on the web site: Guidance for guides, Credentialing.
- Who are coordinators, mentors active and not. Accurate sense – Cord, rep, guide.
- Guide – develop process so we have recommendations with who are available to guide
- New Initiate packet updated: Available on the website easily accessible.
- Actively available leadership also on website and what are they available for.
- List requirements for credentialing leadership.

18 Months:

- Competitive tension with another leader - address it with them.
- Leaders make a covenant with themselves to work with the inharmonious, tensions, resentments and competition with other leaders of the organization, seeking to resolve them through the practices given by Pir Zia of the heart of this weekend

A consciously diverse + inspiring presence, clearly empowered to express passions (i.e. children, sustainability, cultural, etc.), competency that actively engages contemporary life in playful innovative ways sprouting from foundational teachings and practices of the Inayati Order.

In an ideal world our leadership would be:

- Inspiring, promoting and exemplifying a culture of initiative, encouragement and innovation but with discernment and recognizing talent and desires, helping all to discover their purpose.
- Would be affirming of others
- Accessible and receptive to ideas, dialoguing and interacting fully, rather than being elite. In this spirit there is an exchange and constructive feedback
- While encouraging empowering initiative, leadership also offers guidelines and trainings and applies to relevant issues of the day
- Intuitive, noticed by others and leaders would naturally be sought after
- Representative of the world's diversity and allow them to talk and teach in their own language

In an ideal world, leadership would be living masters, saints, prophets, sages and saviors of humanity at the forefront of the effort to unite, heal and transform the world.

Leaders would be open to peer-to-peer review and accountable for their actions.

Suggestion (Jehanara): post event, invite each to do this exercise: "what would you do if your leadership role was to end in 2 months?" consider "what had you meant to do in this role?" "What could bring it to fruition?" Also: why was there no meeting of center leaders and no meeting of representatives?"

Encourage and move toward Federation Sufi Centers like Charlotte, Madison and Eugene.

(Ibrahim)

6 months:

1. Streamline leadership processes and flow.
2. Diversity plan and policy and schedule a time for diversity training.
3. Utilize skills present on post-its through collaborative partnerships across leadership "talent liaison" levels (mentorship)

18 months:

1. Clearly publicize process and flow.
2. Complete at least 1 diversity training + create diversity plan programs.
3. Initiative pool that combines skills with passions to create projects (project development crew)

3 years:

- Evaluate processes and flow metrics.
- Implement diversity plan and diverse board.
- Handful of innovative projects in various stages of implementation

In an ideal world, our leadership would be:

- Diverse in background and in their pathways to leadership
- Steeped in the message
- Pulled by the true spirit of guidance
- Graces with full support (by cohorts, guides, mentors, shared culture, continued alleys to leadership and awareness trainings)
- Fresh and vital

6 months:

people who are training leaders can connect people with each other to make groups, send out outline of leadership training to all representatives. Compile a list of centers, leaders, mureeds, Cherags, and concentrations heads. Name, current contact, info, picture. Volunteer people to help staff to put his into place.

18 months:

Enter info onto the website, regional representatives can compile list (6 months). To encourage new leaders. Sufficient staff.

3 years: all info updated by centers to the secretariat, visible online, sufficient staff too hold the basket, looking for fertile seedbeds for leaders.

6 months:

- Clear response and strategy based on the work we've done during this summit.
- Gathered a database from the centers on what they have done to increase diversity and integrate the Inayati Order into the wider community
- Bring the issues raised to individual centers
- Don't schedule Inayati activities on major religious holidays

18 months:

- Analysis of 2 above
- Encourage multi-order activities and centers
- More involvement in inter-spiritual activities
- Encourage attendance in varying faith communities
- Have mureeds input into organizational decisions
- Encourage the mureeds wisdom incorporated in center sharing/teaching

3 years:

- Publish what works in becoming more diverse + integration in the wider community
- A more diverse leadership (age, racial, gender ID, etc.)
- More service manifesting into the wider world.
- Opening leadership training so that it is fluid and not obstacle filled
- Stronger coordination from regional representatives
- Serve young families, teens and young adults

We would like to see the Inayati Order's relationship to the wider world be as a participate in interfaith events, to take moral stances on issues of the day, to promote harmony amongst those with conflicting opinions, to provide service where there is need, to be actively welcoming to diverse communities of people, to do these things both in the Inayati Order's name and incognito.

Wider Community

In an ideal world the wider community and our relationship to it (would be):

- We could openly identify ourselves as Inayati/ Sufi Order when appropriate
- Incorporate our beliefs/ practices into other healing practices
- Live our Sufi beliefs in our everyday life
- Offer universal dances to the schools
- Able to incorporate Sufi classes within the wider community e.g. Churches
- Able to work toward/forward greater acceptance of all faiths, races
- The Inayati Order would reflect what is happening in the real world.
- No distinction between our everyday lives and our Sufi life.

6 months:

- Make packets with info to set up multiple types of programs
- Set up a non- denominational spiritual forum
- Find different ways of continuing to reach people: online Facebook
- Go with an open heart to where people are. Make a friend, see their point of view, see their needs. Offer what you can as a Sufi. Including Sufi center events, service projects outreach programs to inner communities → include our history and relationship work in interfaith efforts happening in community to the Islamic community.

18 months:

- Participate in Minister's Council.

In an ideal world our relationship to the greater community would be integrative, from the heart, creative and inviting being a living presence of the Message in the world.

In an ideal world, in order to promote harmony and friendship, our relationship with the wider community would be based on positive mutual engagement, on ongoing effort to understand one another and our intention to share (without self-promotion) our vision, i.e. the awakening of humanity to the divinity within

Our ideal relationship with the wider community would be willing to forego the "claim" in order to serve the purpose.

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In a perfect world, our relationship to the wider community, Inayati classes would be offered in many diverse churches, in retirement communities etc. Inayatists attend church services every week.

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Relationship with a broader community also includes being open to emerging opportunities and needs; being and expressing one's authentic self; listening and learning from others.

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In an ideal world, our relationship with the broader community would be to awaken humanity to the divinity within and to relieve suffering, would be seeking out, learning from and collaborating with all segments of the broader community with authenticity and by honoring individual inspiration. We would be vibrant, innovative, inspired, courageous and diverse.

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Organization

6-month ideal 18-month maybe:

- Network of cooperation not hub and spoke
- Develop open decision-making. Start in 6 months process that draws on the collective wisdom
- Staff and board promote/produce a reflection of what they worked on from this meeting.

18 months:

- Conscious process for new ideas which promotes/brings them to life
- 2017 reconvene leadership summit group as follow up and so we continue this process.
- Share possibilities with all groups of stakeholders

3 years:

- Keep the process alive through changes in participants and make sure to have an institutional memory.

In an ideal world our organization would be a co-created reflection of the will of its individual members. Seeks to preserve + disseminate teaching of the message. Responsive, not fixed in roles, message is our customer decentralized.

6 months:

Strategic commitment phase. Concentrated efforts undertaken to:

- Bring closer relationship between Board and Message Council
- Board and leadership to educate themselves in domestic + global-economic, social and religious trends to inform wise decision-making.
- Strategize how leaders/centers engage with outer community
- Decide where to move and get there
- Community engagement and organization
- Concerted effort increase
- Message Council + Board work together.
- Active communication

18 months:

Implementation phase

- Relocated in urban area
- Model in place for how resources and materials are distributed to centers
- Model of action that is aligned with engagement in outer world
- Secretariat – function cohesively so don't get lost
- Resource material to guide centers to help engage community
- Board/leaders: clear understanding of future trends, economics, and social trends

3 years:

International network, web, between centers + other organizations and entities "we-ness" Inayati Order has an international identity unique to itself. Board + Leadership are now accountable for actions + use of resources. To reach point: secretariat – relocated urban, extended into institution, international connections and presence

Wired through international connection, outreach, networking stronger, we-ness to expand influence

- Leaders - need to engage communities, organizational commitment with the outer world
- Organizational model for accomplishing resources, materials ** to centers that continue engagement

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In an ideal world our organization would be run by grandmothers, protected by warriors and revived by children and not organized.

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Globally inclusive and locally autonomous

Would be...beautiful, organic, *** and true

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In an ideal world our organization would be globally responsive, de-centralized in its power and a servant of the Message as it comes through the diverse embodiment of the master.

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To realize that what we "work on" and transform within ourselves and in the Inayati Order both reflects the issues of the world and affects the wider world.

Diversity

In an ideal world diversity would be a valued concentration that we are constantly working on, growing with and prioritizing.

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Sexual harassment policy, training programs, circulate the policy to stakeholder groups for input, cultural competence for leadership, counter islamophobia in culture and in ourselves, take a fearless moral inventory, apologize for past hurts

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An organization supportive of its mureeds + activities by manifesting clearness of communication, authorities and roles and responsibilities in a collaborative, nimble + efficient manner towards fulfilling the mission and vision of the organization fuelled by magnetisms and inspired by guidance.

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At the leadership and organizational level the Board and other decision making bodies must also reflect a diverse body (racially, ethnically, ideologically, etc.)

Ideas

Confessional: Provide a container for starting anew, a fresh step, what would you like to admit, have there been failures, did you make errors? Negligence?

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Dilemmas (Jehanara)

1. People have been in leading roles too long – no urgency to get things done. Recommendation: Term limits, goal setting/ tracking.

2. Dervishes like artists are usually not administrators. Is the coordination/representative structure filtering out the best teachers?

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In an ideal world authority flows from being rather than doing

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Appendix 5: Barriers - Grits and Blocks (Small Group Exercise)

- Lack of loving communication
- What keeps me from feeling connected and engaged – a troubling sense that there is deep dysfunction and stuckness in terms of governance and finance, particularly, that form a defacto limit or bottleneck on what change can truly happen. A fear that getting involved would be a waste of time because hidden core stuckness won't move. In other words, safer to work around the edge of a system you sense is stuck on the core levels of governance and financial stability preventing vision from taking route.
- Non-communication re: decision making process and results. Letting us know who is in decision making positions
- Lack of relationships, lack of clarity on who and how to connect
- Very limited finances prevent me from having access to all leadership resources, from books, to training models, to retreats and gatherings
- Really poor management of the Abode by "IO" designees, esp. due to a seeming inability to connect with the Abode's ground of being
- Unprofessional organization decision making practices—example: good organizational models not implemented
- I'm a bit tired of organizational issues, nothing personal, just a time in my life; perhaps a brief breather will resolve it. Keep listening, let things evolve, don't push.
- Greater access online has now begun to support communities. Costs must be examined for mureeds.
- Ennui
- Mistrust, misunderstanding
- What has stopped us in the past is a non-level playing field with a lack of well-communicated transparency
- Administrative delays—takes much too long for approvals and recommendations to happen. Mureed can feel ignored and abandoned
- Being stuck in the paralysis of analysis of issues, getting stuck in management by crisis
- Many mureeds have been hurt and feel angry towards the IO, a healing needs to take place. If the IO and Pir Zia could offer a healing and healing could take place, if they could say that we are sorry for the pain caused and that we ask for your forgiveness
- Constantly have felt blocked when I've offered myself, my time and skills, making me feel like I belong but only to a degree, a clique-ish feeling, a real barrier, not seen or valued much so I became silent holding of the sacred intentions and open to possibilities
- Forgetting that all obstacles are within
- Failure to observe the larger greater scope of challenges facing society, cultural economics in near + long term that threatens wise use of resources and finances. Still governed by some outdated paradigmatic thinking yet good progress is being made to recognize this.
- Do we have a shared vision as a community? That bears on the real work and real change we wish to see in the world that focalizes our spiritual energy and unique guidance that unites us as one whole body that is relevant for the world today that aligns us with other communities instead of separating us from them
- Leadership meetings in the past are poorly focused, too short and of little usefulness. This gathering too could have been more clearly focused and yielded more results. The practices and orientation by Pir Zia were helpful but the process was long on symbolism and short on practical solutions. Yesterday's exercises yielded high-minded wordy and useless statements.
- Please pay attention to the way in which the board uses its legal, financial and organizational responsibilities to help new ideas and initiatives to life or make a judgment that they are not possible or appropriate
- What's in the way is misunderstanding, disconnection and resulting mistrust
- Clear organizational structure, roles and responsibilities, inadequate staff to support the needs of many, not nimble or agile
- The IO doesn't feel supportive of mureeds or leaders, I often don't feel heard

- The feeling and reality that this is not sufficiently learning and listening organization. Synarchy and /or holarchy (?) are not reflected in "the organization". The heritage of hierarchy makes this a difficulty for forming a 21st century organization
 - Obstacles: going around in circles, including making decisions but not following them, squelching initiatives by being too slow and pedantic, any sort of micromanagement
 - I have felt that the door to Sufism was closed and have spent great energy seeking cracks so it would open. Very difficult to find info—how to become a Raphaelite healer
 - Please seek out best information from best reliable sources and take it into consideration, do not rely on personal friends
 - Feeling out of the communication loop. I live in Midwest and resources and time can be challenging. Would be willing to do more if felt invited and welcomed
 - Follow through – so many things get dropped. For e.g. several new Mureeds in the past few months have not received an email welcome
 - Barriers: priorities of staff don't equal priorities of centers. Distance to abode, centralization, lack of consistent training opportunities, general mureed population not aware of organizational structure
 - Lack of knowing who to talk to about the need. In the past, in our blended center (Ruhaniat/Inayati) finding my place, being careful not to step on anyone's toes
 - Barriers: The secrecy of organization that is misinterpreted to enable to stay separate from each other. The sense that time in the org equals entitlement
 - Groups that do not share
 - Clinging to comfort of past ways, fear of not recognizing a new structure
 - What is holding back from going forward: Asking forgiveness from anyone in the organization who has been hurt or ostracized by the process
 - Unorganized, lack follow through, no accountability
 - What often stops me is money to get things done, shyness
 - Over vigilant gate keepers will/could be a great discouragement
 - Fear of criticism or rejection, the appearance of a "closed" in group to which I do not belong
 - Operationalized enhanced communication, maximize role differentiation, minimize status differentiation, extend friendship to all
 - The fear that our org will fall apart "on our watch" – oh no!
 - Top down decision-making, no recognition, no support, out of touch administration
 - Hierarchy and fire squashing
 - Nothing stops us
 - Thin skin, limited emotional toughness
 - Lack of communication and regard from board, esoteric school – esp. in making unilateral decisions
 - What stops: Seeing a "non hierarchical" place for me to serve
 - What stops me from being close to the Order? Myself and my own limited self
 - Barrier – organization: Lack of staff and financial support
 - Re: Order being disempowering. Not everything requires going through a training, it could be a stream, open area, think open source; an unstructured zone where people can share news, events, network socialize etc. without any structure
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Appendix 6: Gifts and Offerings (Individual Exercise)

(People shared gifts they would like to offer to the Inayati Order)

Ushi Dareuna Burgess

- Organizational Development
- Facilitating Meetings and Processes
- Creating processes
- Collaborating
- Sense of humor

Sohrob Nabatian

- Pattern recognition when it comes to non-profit organization
- Liaison to Kalliopeia Foundation
- Deep loyalty to PZIK
- God – willing, another 40 years in this organization

Sitara Mitten – Lewis

- Background in multi-cultural communication
- Writing, editing
- Music + movement
- Retired from work (more time)
- Listening skills
- Strong links to Ruhaniat + Sufi Movement
- Sense of Humor

Azar Baksh

- Help to manifest the proposal for message bearers in the Inayati order
- Being available to share ideas for getting classes out in the community
- Being available to mentor young people who aren't in leadership track but want to teach in their community

Qahira Mary Johnson

- Organizational skills and technology skills
- Access to my community at large – network.

Faz'l

- My overview from 10,000 feet.
- My willingness to listen + take part
- My insight of what is needed to reach a broader community.

Tara Chisti

- Have seen what has not worked in the past
- Hospitality
- Love of Service

Kismet

- Good organizational skills
- High energy Healing / Cherag / Representative
- Willing to travel

Katherine Irshad Feist

- Harmonizer
- Persistent
- Big Heart

Ibrahim

- Quick Mind
- Articulate Communication
- Organization + Structure
- Welcoming / Outgoing Nature
- Attunement to Listening

Zaynab

- Scribing
- Psychological Knowledge
- Music
- Friendship
- Willing Worker
- Dance Leader
- Healing

Shaffia Lane

- Tenacity
- Open heart
- Desire to be of service
- Active in community at home
- Teaching in other venues (Holos university / ISSSEEM)

Nur Alima Smith

- Background in project management
- IT technology + financial process
- Adults literacy as well as English – Speaks other Languages (ESOL)

Rabia

- Love, Supporting
- Conflict Resolution

Wahhab Krisch

- Administration
- Procedures Management

Yasodhara

- Researcher
- Information specialist
- Locate reliable sources – including location

Lakshmi

- Archival / library organizational skills
- Writing / editing
- Teaching / development / curriculum?
- Leadership training

Wali Via

- Attunement with the natural world + Agriculture
- Consensual facilitation
- Facilitating a multi-order center

Mumtaz Kammerer

- I love sharing the message overtly or covertly
- I love people
- I have management experience & expertise

Sarmad

- Speaks well
- Visually creative
- Mentors
- Works well with others
- Directs camps
- Multi-concentration coordination

Akbar Miller

- Linked with many younger Sufis.
- Not afraid to innovate
- Passion for applying teaching to the critical problems of the world
- Writer, editor, poet

Batina Sheets

- Listening
- Making people feel seen and heard
- Synthesizing info
- Dealing with lots of qualitative data and distilling it into workable categories

Avraham Kyle

- Holistic permaculture systems
- Thinker and designer – Facilitator
- Group process
- Project initiator
- Planning
- Community builder
- Conflict resolution
- Space holder
- Nature awareness/ homesteader
- Resourcefulness
- Horizontal decision maker
- Information synthesizer

Huzur Nawaz

- Huge Capacity to enter into arenas of conflict either over or subterranean.
- Subtly conscientiously effective apply insight and wisdom usually I am used as a last resort.
- It would be good to be called upon earlier in processes.

Devi

- I have had lots of pasts in our Order + Know a lot of the specifics of our history.
- Good at holding the whole, helping strategist & organize
- Very good manifester

Eric Mercer

- Ability to perceive an absence, to name it, and to recognize what could fill it when that thing appears

Himayat

- Know a lot of people
- Desire to help
- Sense of humor

Jami Klein

- I like to pull people together + to help with communication between them "Gatherings" and "Keeping in touch"

Aqil

- I am connected to more communication with Satya + help with website
- You know my skills

Khabira Brown

- Connections
- Resource for leadership with the esoteric school

Ariel Blackbird

- Passion
- Focus
- Determination

Azimat Schrieber-Cohn

- Creativity – even subtle
- Studied a tiny bit about organizational models and a very tiny bit about fundraising
- Note: I'm already overloaded.

Jessica

- Zikr
- Singing
- Being present in Love
- Friendship
- Nature Connection
- Healing – healing retreats, hands on children

Shakur

- I offer work in connection with all groups.
- Also healing work with the elements and Ziraat

Roshan

- My Love & Devotion to the path through any organizational skills, design skills & passion to help move us.

Nizam Ellen Ash

- Inner + Outer link to Inayat Khan and Sophia Saintsbury Green and Sam Lewis
- Multi-faceted trainings in all activities and additional aspects and ability to relate these to daily life.
- Additional Confraternity Knight / herald of purity,
- Mevlevi Semazen Retreat guide
- Raphaelite healer
- Dance leader

Raqib Yakel

- Devotion to the Message
- Leadership
- Vision
- Clarity / Focus
- Team Oriented
- Communication
- Created + run a business

Ruya Holly Perkins

- Relationships
- Helping those stuck in old patterns
- Enjoy creating space for inner exploration
- Meditation + mentoring supporting
- Enjoy guiding retreats

Ravani Rah

- I offer ideas for people who want to start classes in churches or retirement homes
- Curriculum ideas – how to get started
- Inspiration

Salima McCall

- Great at working one on one with people
- Healing Presence
- Great at encouraging others and lifting them up
- Good at bringing people together.

Avalon

- Advocate
- Facilitator
- Holder of Sacred Space
- Writer
- Intuitive
- Sense of Humor
- Committed to the Message for Life

Zakir-Amin

- "Kinship circle"
- Experience
- Enacting our adab and model of we-ness in our wider community

Wajid Gallien

Everything and Nothing depending on Time and Place

Amira

- Loving heart
- Desire for unity
- Faith in my fidelity to God

Iman

- Good at collaboration
- Practicality
- Integration

M'ellen Kennedy

- Too numerous to list
- Friend on the Path
- Kinship
- Teach the secret art of storytelling
- (More that I can't read)

Wadud

- Teaching
- Training / Guiding / mentoring/ retreat
- Synthesizing ideas

- Empowering others
- Especially interested in esotericism, healing – really coordinating + synthesizing across all activities.
- P.S. Beginning training in diversity + racism.

Risala Laird

- Retreats
- Guiding strength
- Please encourage mureeds to come take alchemical retreats with me

Rahima

- Can work in mass production or single – for abode
- Not afraid to learn more practices + help others contribute.

Maria Christina

- Devotion to the Message
- Continual Training
- UW & Retreat Guide
- Organizational skills
- To finish things

Atayna Austin

- Creative – visionary
- Resourceful
- Analytical
- Dedicated, hardworking
- Attention to detail
- Well Organized
- Writing, editing
- Developing ideas + how to implement
- Holding sacred space
- Beautifying environments
- Harmony bringer

Muhasaba Molly

- Ridiculously good office manager / organizer

Wajid

- Abilities to organize the physical wherewithal of the Abode including personal
- A love of the place, the order and its participants

Inayat Leff

- I can help by offering my skills as a facilitator and constant focuser.
- We (SOI) tend to be high-minded + poorly focused.

Alia

- Strong organizational skills
- Ability to manifest, act, create
- Listens to needs of all and works to actualize
- Always in service, working for those who love Inayat Khan

Name?

- I can offer courage
- Willing effort, organizational knowledge and devotion to the Message.

Inayati Order Leadership Visioning Gathering – North America 2016

Appendix 7: Personal Commitments (Individual Exercise)

6 months: enhance kinship circle in our community that will promote inter-spiritual harmony.
18 months: outreach and connection between community groups who share common values that include the awakening of humanity to the divinity within each of us.
3 years: Progress from otherness, distinction and differences to we-ness in our local community.

6-18 months: Develop with god's grace the capacity to guide mureeds and retreats and be prepared to offer mentoring and guidance as called for, perhaps have some form of hospitality beautifying unifying role within the order.
3 years: be established in myself with great confidence and faith, walking with Murshid in the right place, right roles and right relationships. Equanimity in life.

6 months: Examine my fears, what is holding me back from having the courage to step in. Wholeheartedly embrace my desire to draw closer to the One and serve the message. Finish representative training and hold regular classes.
18 months: Continue to grow vibrant community of lovers on the path, actively work with the IO in the reorganization structure.
3 years: Support my region and continue to support the org.

6 months: Complete coordinator training, start teaching classes, lead monthly zikrs, connect with other mureeds who are working on projects.
18 months: I feel empowered and confident in the above roles.
3 years: I will feel that I am living my purpose empowering and encouraging the blossoming of souls.

6 months: create sweetness that is attractive at the Abode through directorship.
18 months: complete Suluk and continue toward teaching and leadership at the Abode.
3 years: Have attended the Urs, maintained friendship with Bawa, have demonstrated teaching leadership and growth at the Abode.

6 months: I will open my subtle energy centers so more love and light will come through them.
18 months: I will be fulfilling more of my potential with projects to spread the message.

6 months: communicate this process to Oz, finish sound module.
18 months: liaise in Seattle, do a personal retreat.
3 years: Doing kinship work in Oz, liaising with SRI and SMIA, leaders training whatever that will be.

6 months: to contact all leaders in IO to get their contact info and share it with secretariat, to have tea with reluctant Sufis.
18 months: To work on social work license in New Mexico so I can offer retreats for CEUs, begin to identify new reach rep and center leaders.
3 years: to offer retreats for CEUs and have identified next reach reps and center leaders

6 months: expand IO activities in local blended center.
18 months: incorporate center activities in center work.
3 years: have nurtured new leadership enabling me to step down

6 months: lead a group wilderness retreat.
18 months: enhance attunement of sacred agriculture within organizations where I have responsibility.
3 months: ditto 6 and 18-month goals and stay open to fresh guidance and opportunity for service

6 months: I'm living in a new city in the next 6 months, I'll have reached out to at least 4 community groups in an effort to understand the activities and needs of this community.
18 months: I will have created for myself a model of interaction within the community that allows me

to spread the principles of the Message in a way that is harmonious, creative, incorporative of other organizations.

3 years: established process will exist for members of this community to resolve issues resulting from perceived distinctions and differences

6 months: to identify a group in my community with a need, i.e. childcare, athletic program or technology and form a relationship with them infused from the heart.

18 months: create and implement an event/s that will be spiritual in nature and fill the needs of those previously identified.

3 years: have a presence in the community that is appreciated bring forth the Message on a level that it is most appreciated.

6 months: walk my talk, step forward in my power to communicate what I believe, follow through with commitments and promises, facilitate clarity of purpose in my community Sufi locally to help get us moving forward together.

18 months: make the Message a living presence in my life, constant awareness.

3 years: clarify for myself how I can best serve the Message in my later years.

6 months: organize workshop retreat outlines in a form that leads to publication, have aging series organized, along with plans for on-going group, distant trainings and local trainings esp. in healing. Begin facilitating sacred conversations on racism. Begin work on the mind world for healing order.

18 months: Have begun organized work on books, engaged in series on aging, holding sacred conversations and trainings on racism locally, at least one distance training completed. Completed work on mind world.

3 years: book completed, ongoing group distance, racism conversations offered nationally and regionally.

6 months: to work on connections and communications within the IO.

18 months: work with age and culture diversity to integrate it into our spiritual community.

3 years: healing the planet through Ziraat concentration

6 months: support the archive, continue classes, and facilitate kinship and diversity training, responsive to change in all activities.

18 months: Able to access any materials needed to forward the Message.

3 years: developed style aligned with my soul that serves the Message through creativity and commitment.

3-6 months: so many stars to explore

6 months: make friends with 2 people different from myself and listen to their needs, follow through with classes at churches and retirement homes.

18 months: involve more people I know with above projects, honor how they are unfolding, share what my friends need with other friends.

3 years: write an article sharing our successes in creating classes, projects that help meet the needs of our friends, allowing us all to share our gift

6 months: finishing coordinator training, fengshui-ing my apartment, and install its front door.

18 months: east siding sealed underneath insulation completed.

3 years: fully engage in the creation of spiritual living centers wherever needed

6 months: complete current projects underway, including diversity policy and plan.

18 months: expand commitments in SHO.

3 years: more active teaching

6 months: I will finish next chapter of a book on Murshid's view of the cosmos.

18m-3 years: finish first draft of book and have it published.

6 months: Help facilitate and build create our new home. Help support and give voice action where needed from what we have learned here. Start confraternity of prayers and knighthood.
18 months: advancing in my spiritual growth, expanding into leadership in one of the five activities. Continued connection of my spiritual path, my artistic/design path and my leadership roles in IO.
3 years: continuation of 6m and 18m plan

6months: rebuild my inner strength and purify my spirit.
18 months: establish myself in new roles within the IO.
3 years: be serving in whatever capacity my inner guidance has directed me

6 months: help organization get what it needs for next steps.
18 months: help in any way with move.
3 years: vitally representing the IO and harmoniously working with the organization

6 months: broaden scope of class, find new service group in community to engage with.
18months: new kinship group for IO and new position of leadership in non-IO community service organization.
3 years: variety of IO gatherings and groups, youth kinship book club, new generation of leaders taking the lead

6 months: be much more aware of the power of subtle thought.
18 months: actively using thoughts, expectations and attitude to transform personal situations and the wider world.
3 years: using Murshid teaching bringing what I've learned out to IO and the wider world through talks and training

3 months: invite leaders of concentrations to Atlanta to present to our Atlanta group.
18 months: grow center and develop infrastructure to support visitors and be recognized as a Murshida.
3 years: develop a workshop to present if asked, delve deeper into the mystery to support Order as requested or required

6 months: increase contact and communication among centers in the area.
18 months: able to keep a refined attunement while working on frustrating projects.
3 years: have the frustrating be my joyful spiritual work.

6 months: I will have moved into my new house and taught classes at ISSSEM, holos and at local hospital on holistic psychiatry.
18 months: I will have final draft of Manifesting the Sacred in Clinical Practice ready for publication while continuing healing service and Mureed classes.
3 years: Have finally published the book, I will continue to evolve in learning and teaching