

Supporting the journey of transformative learning and leadership for sustainability

Jeremy Mah

BCom (Marketing and Japanese)
MEnvMgt

Submitted in fulfilment of the requirements for the degree of the Master of
Research

Department of Environment and Geography
Faculty of Science
Macquarie University
October 2014

Keywords

Transformative Learning; Transformative Sustainability Learning; Leadership for Sustainability; Education for Sustainability; Social Ecology; Theory U; Focusing; Constructivist Grounded Theory; Practice-led Research; creative practice; authenticity; narrative

Abstract

The world faces a confluence of social and environmental threats that will require humans to transform the way we live. This in turn will require educational practices that can inspire creativity, enable deep learning and motivate change for sustainability. In particular, practices that can support our future sustainability leaders to be more effective at enabling change. As such, this research explores how creative practice might support transformational learning and leadership for sustainability.

The research involved examining the creative practices implemented during a sustainability leadership program and the transformative learning that occurred. The findings indicate that creative practices were integral in supporting reflective practice and other ways of knowing. And through a better understanding of their values, passions and purpose, the participants were better able to make sense of their sustainability leadership journeys.

The significance of this research is that it helps to address the need for new knowledge and research in the fields of *Transformative Learning*, *Education for Sustainability* and *Leadership for Sustainability*. In particular, it provides detailed descriptions for how creative (arts) practice can be used as a tool to support transformative learning for sustainability. It is hoped that this research will also stimulate dialogue within the transformative learning, sustainability education and sustainability leadership communities about how they might support humankind to reimagine its place in the world.

Table of Contents

Keywords	i
Abstract	ii
Table of Contents	iii
List of Figures	v
Statement of Original Authorship	vi
Acknowledgements	vii
Preface	viii
1. Introduction.....	1
1.1. Purpose.....	1
1.2. Significance.....	2
1.3. Scope and context	2
2. Literature review.....	3
2.1 Introduction.....	3
2.2. Background.....	4
2.2.1 The case for transformative learning	5
2.2.2 The case for transformative sustainability learning.....	7
2.2.3 The case for educational practices that support leadership for sustainability.....	9
2.2.4 The case for creativity to support transformative learning.....	12
2.2.5 The case for creative (arts) pedagogy to support transformative learning and leadership for sustainability	14
3. Research design	17
3.1. Research design overview	17
3.2. Epistemological framework	19
3.3. Qualitative approach to the methodology	20
3.3.1. How Constructivist Grounded Theory informed the research.....	23
3.3.2. How Practice-led Research informed the research.....	25
3.4. Data collection.....	28
3.4.1. Sample.....	28
3.4.2. Collecting the data.....	28
3.4.3. Ethical considerations	29
3.5. Analysing the data.....	30
3.5.1. Analysis of the <i>Eulogy</i> exercise.....	31
3.5.2. Analysis of the journal summaries.....	33
3.5.3. Analysis of the <i>Heart, mind and soul of leadership</i> workshop session.....	34
4. Research findings.....	37

4.1. The <i>Eulogy</i> exercise – context and key findings	37
4.2. The journal summaries – context and key findings.....	42
4.3. The <i>Heart, mind and soul of leadership</i> workshop session – context and key findings.	48
5. Discussion.....	55
5.1. Overview	55
5.2. Narrative, identity and the authentic self.....	56
5.3. Bodily knowing, narrative, authenticity and restorative learning.....	58
5.4. Transformative Learning and Leadership for Sustainability – implications for practitioners	69
6. Conclusion	75
References	79
Appendices.....	93
Appendix A – Barrett Brown’s 15 competencies for sustainability leadership	93
Appendix B – Ethics approval letter.....	94
Appendix C – List of codes and categories emerging from the <i>Eulogy</i> exercise.....	96
Appendix D – Coded dialogue from the <i>Eulogy</i> exercise	97
Appendix E – Themes and sub-categories from the journal summaries	105
Appendix F – Coded responses from the <i>Heart, mind and soul of leadership</i> workshop.....	109
Appendix G – Descriptions of the creative practice exercises.....	118
Appendix H – An introduction to Gendlin’s six steps of focusing.....	124

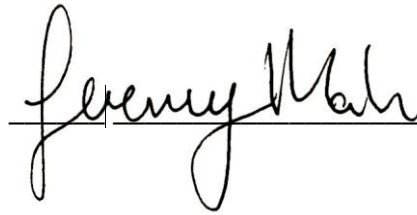
List of Figures

Figure 1 – diagram depicting the TSL framework	8
Figure 2 – diagram depicting ways of knowing.....	13
Figure 3 – diagram depicting the three phase model of the CSL program..	18
Figure 4 – diagram depicting the methodological approach to the research	22
Figure 5 – the process of grounded theory	24
Figure 6 – model of the PLR approach	26
Figure 7 – diagram depicting the data analysis spiral.....	30
Figure 8 – model of authenticity in teaching	32
Figure 9 – process model of Theory U	65
Figure 10 – model of a sustainability leader’s journey of transformation....	69
Figure 11 – guide for supporting the sustainability leader's journey of transformation	70
Figure 12 – framework transformative learning and leadership for sustainability	73

Statement of Original Authorship

The work contained in this thesis has not been previously submitted to meet requirements for an award at this or any other higher education institution. To the best of my knowledge and belief, the thesis contains no material previously published or written by another person except where due reference is made.

Signature:

A handwritten signature in black ink, appearing to read 'Jeremy Mah', written over a horizontal line.

Date:

__18 December 2014__

Acknowledgements

I would like to thank everyone who has supported me during the year to make this research happen. In particular, I would like to thank my supervisor, Dr Greg Walkerden for guiding me in his wise, gentle and friendly way, my colleagues at the *Centre for Sustainability Leadership* – Kate Harris, Jen Halldorsson and the team, for being my constant companions on the sustainability journey, and for the fellows (soon to be alumni) of 2014 who whole-heartedly threw themselves into the transformative learning process. I would also like to thank all those who helped me to make sense of this infinitely complex world including: Dr Cathryn Lloyd, Dr Catherine Camden-Pratt, Professor Stuart Hill, Dr Tim Mansfield, Luke Hockley and Jane Quayle, just to name a few. Finally, I would like to thank my family, especially Luke and Lottie for always listening and keeping me grounded.

Preface

For those working in the field of sustainability we are faced with a daily barrage of ‘doom and gloom’ stories about the continued destruction of our planet. It is therefore not surprising there is a growing trend of sustainability professionals, passionate about addressing social and environmental issues, who are suffering from burn-out and depression. Indeed, as Aldo Leopold (1972 cited in Flannery 2010: 277) once said:

One of the penalties of an ecological education is that one lives alone
in a world of wounds.

And this was certainly how I felt, where after many years working in the industry I was exhausted and tired of “sustainability”. I questioned why I was torturing myself for what appeared to be of little joy and consequence. This led me to the *Centre for Sustainability Leadership*¹ (CSL) where I took part in the 2011 *Fellowship Program* and experienced what I now know was transformative. Not only did I find the answers to my questions and an amazing group of like-minded individuals who were also facing the same challenges, but most importantly, I found hope and possibility.

Three years later I now work for CSL in Sydney as a Program facilitator and Head of Learning for Sustainability. Not surprisingly, being in this role led me to ask many questions about how we do what we do to help “transform lives”. And this is where I start this research journey.

¹ <http://www.csl.org.au/>

1. Introduction

This chapter outlines the purpose, significance, scope and context of the research.

1.1. Purpose

The purpose of the research is to explore the question:

- **How might creative practice/s (as a whole-person approach to learning) support transformative learning and leadership for sustainability?**

To achieve this, the research:

1. explores transformative and sustainability learning, sustainability leadership and creative practice theories and traditions to determine how they might inform the development of new theoretical models or practices
2. describes the learning and experiences of participants who were engaged in creative practices as part of a sustainability leadership program
3. discusses the results and findings from the research, and proposes a new theoretical models and approach to transformative learning and leadership for sustainability
4. discusses the implications for further research.

It is important to note that the aim of this research was not to assess whether transformation had occurred or to “measure” transformational learning. Instead, it was to explore how different ways of knowing and learning, underpinned by a whole-person approach might support transformative learning. In other words, how might creative practices (such as journaling, movement exercises, narrative inquiry etc.) be employed within the context of an adult learning program to more effectively support transformative learning. And how might these practices encourage other ways of knowing, feeling and being that support learning and leadership for sustainability.

1.2. Significance

The significance of this research is that it:

- a) helps to address the need for new knowledge and evidence-based research in the fields of transformative learning, sustainability education and leadership for sustainability
- b) provides detailed descriptions of creative practice exercises including how they were facilitated and experienced by the participants
- c) provides examples of how qualitative methods informed by *Grounded Theory* and *Practice-lead Research* methods can be used to analyse transformative learning outcomes
- d) will help to stimulate dialogue within the transformative learning, sustainability education and sustainability leadership communities.

1.3. Scope and context

This research forms part of a longer term project exploring how transformative learning and leadership for sustainability might be more effectively supported. The research will be conducted over a four year period including Year 2 (2014) of the *Master of Research* (MRes), and Years 1 to 3 (2015 to 2017) of the *Doctor of Philosophy*. The research conducted during 2014 is considered a preliminary investigation to inform further research. Specifically, this research explores how creative practices were implemented during the CSL Sydney 2014 *Fellowship Program* and examines the self-reported learnings from those practices. The Fellowship Program aims to build the capacity of its fellows through transformative learning for sustainability processes. The fellows consist mostly of professionals working across all sectors and in a variety of roles that both directly and indirectly address sustainability issues. Examples include developing government policy, implementing energy, water and waste initiatives for corporations, or providing communication strategies for advocacy campaigns.

2. Literature review

This chapter provides an introduction and background to the research, and a review of the literature based on the following themes:

1. The case for transformative learning
2. The case for transformative sustainability learning
3. The case for educational practices that support leadership for sustainability
4. The case for creativity to support transformative learning
5. The case for creative (arts) pedagogy to support for transformative learning and leadership for sustainability.

2.1 Introduction

“A crisis can trigger regression and disasters, but also awaken, wake creation, imagination and invention.”

– Morin (2009 cited in Kagan 2011: 218)

The world faces a confluence of social and environmental threats, in particular from climate change (Stern 2006; Scharmer 2008: 52; IPCC 2014: 6) that will require humans to transform the way we live and imagine ourselves in the world (Edwards 2005; Ziarek 2011; Palsson et al 2013). This in turn will require educational practices that can help individuals and society to better address complexity (O’Hara 2006), foster whole-person learning (Dirkx, Mezirow and Cranton 2006; Yorks and Kasl 2006; Podger et al 2010) and the emergence of the authentic self (Cranton and Roy 2003), inspire creativity (Sterling 2010), and motivate deep learning and change for sustainability (Sipos et al 2008). In essence, we require more innovative and creative pedagogy that can help support deep, meaningful and transformative learning experiences (Netzer and Rowe 2010).

2.2. Background

“[We] require nothing less than the re-education of humanity”

– Kennedy (1993 cited in Orr 1994: 126)

The combined effects of overconsumption and in particular climate change threaten our future security, health and well-being (Stern 2006; Scharmer 2008: 52; Fry 2009: 198; WWF 2012: 8). According to Nicholas Stern (2006: vi), Chair of the *Grantham Research Institute on Climate Change and the Environment*:

...our actions [in response to climate change] now and over the coming decades could create risks of major disruption to economic and social activity, on a scale similar to those associated with the great wars and the economic depression of the first half of the 20th century.

However, even if global action to address climate change did occur today, there are many academics who argue we will still face radical and disruptive changes (Hamilton 2010: viii), and these will require major realignments in the way we think, behave and imagine ourselves in the world (Meadows 1997; Rappaport 1999; Raskin et al 2002; Edwards 2005; O'Hara 2006; Jagers and Matti 2010; Miller et al 2010; Alberts 2011; Wright, Camden-Pratt and Hill 2011; Ziarek 2011; Kagan 2012; Wright et al 2012; Palsson et al 2013). Indeed, for Paul Raskin (2008a: 469), founder of the *Great Transition Initiative*, our “future rests with the reflexivity of human consciousness – the capacity to think critically about why we think what we do – and then to think and act differently”. This of course constitutes a challenge that will require minds capable of creating new possibilities (Stern 2009 cited in HEFCE 2009: 1), and the psychological and emotional capacities to effectively juggle contradiction and complexity (O'Hara 2006: 114). And this, according to David Orr (2001 cited in Sterling 2001: 9) “is *the* challenge of education”, requiring an urgent reinvention and transformation of educational models, pedagogies and environments. So how might education meet this challenge?

2.2.1 The case for transformative learning

“If we are to cope with a turbulent and troubled world, and with challenges in our daily lives that can push us to the limit, the solution has to be an inner one”

– Preece (2009: 2)

One response to this challenge has been the establishment of the *UN Decade of Education for Sustainable Development (DESD) 2005-2014* in 2003 (UNESCO 2006), which aims to “integrate the values inherent in sustainable development into all aspects of learning” (UNESCO 2006: Exec Sum). This will include a review of “approaches to teaching, learning and assessment so that lifelong learning skills are fostered” (UNESCO 2006: 21). With this mandate, Stephen Sterling (2010: 30), one of the leading voices in sustainability education, has appealed to academia to explore “more transformative, more socially engaged and future oriented models of teaching and learning that can nurture positive personal and social development”. For O’Hara (2006:114), nurturing this personal and social development in a positive way will require ‘*inner work*’ that fosters psychological maturity. And this will involve more holistic approaches to teaching and learning that include elements such as meditation, psychotherapy, self-reflection, creativity and the arts to be incorporated into all learning environments (O’Hara 2006: 114). Most importantly, these approaches need to support deeper levels of knowing, perception and action (Sterling 2010: 22) or “seeing things differently” (Sterling 2010: 25). And this transformation in knowing, feeling and acting will be critical in being able to effectively address complexity, adapt to crisis and uncertainty, and transition towards sustainability (Raskin 2008b).

Conceived over 30 years, ‘*Transformative Learning*’ theory continues to be the most researched theory in the field of adult education (Taylor 2007: 173). And is one field of adult learning that is leading the way in exploring more holistic approaches to teaching and learning through the lens of sustainability (Sipos et al 2008; Lange 2012).

First coined by Jack Mezirow (1975, 1978) and culminating in his seminal book – *Transformative Dimensions of Adult Education* (1991), transformative learning has become defined as:

...a process by which previously uncritically assimilated assumptions, beliefs, values, and perspectives are questioned and thereby become more open, permeable, and better validated (Mezirow 1991, 1996; Cranton 1994 cited in Cranton and Roy 2003: 87).

This process can lead to a '*perspective transformation*' where one's perspectives or frames of reference become:

...more inclusive, differentiating, permeable (open to other viewpoints), critically reflective of assumptions, emotionally capable of change and integrative of experience (Mezirow 2000 cited in Taylor 2007: 180).

The process of transformative learning can be challenging, unpredictable and "disorienting", involving psychological and emotional discomfort at numerous times along the way (Mezirow 1978 cited in Kitchenham 2008: 105). This is because "becoming more open" involves more than simply changing one's point of view, it involves "discard[ing] habit[s] of mind, see[ing] alternatives, and...act[ing] differently in the world" (Mezirow 2000 cited in Cranton and Roy 2003: 88). And this inner work or '*soul work*' leads to a more "holistic understanding of our subjectivity, one that reflects the intellectual, emotional, moral, and spiritual dimensions of our being in the world" (Dirkx, Mezirow and Cranton 2006: 125). Significantly, this holistic or expanded understanding of one's being in the world is a founding principle of sustainability education (Sterling 2001: 14).

Transformative learning may involve epochal or incremental shifts in a person's frame of reference (Lange 2012: 203). For Dirkx (2000: 247 cited in Cranton and Roy 2003: 92), transformation is much more the "the stuff of ordinary, everyday occurrences". However, it can also lead to a "deepened sense of self, an expansion of consciousness, and an engendering of soul...[or] the emergence of the Self" (Cranton and Roy 2003: 92). And by enabling the emergence of self, individuals

become more ‘*authentic*’ and better able to genuinely express themselves (Cranton and Carusetta 2004: 7). Individuals also become more authentic when they choose to “foster the growth and development of each other’s being” (Jarvis 1992: 113 cited in Cranton and Roy 2003: 93). Indeed, ‘*authentic leaders*’ are “more concerned about serving others than they are about their own success or recognition” (George and Sims 2007: xxxi cited in Gardener et al 2011: 1122). And this is a core capability of sustainability leaders who will be required to not only authentically lead others through complexity (Metcalf and Benn 2013: 381), but also to foster the authenticity and transformation in others.

2.2.2 The case for transformative sustainability learning

“The need for transformative learning theory to inform sustainability education...is critical”

– Lange (2012: 197)

“A good head and good heart are always a formidable combination. But when you add to that a literate tongue or pen, then you have something very special.”

– [Nelson Mandela](#) (Mandela Poster Project Collective 2013)

Edmund O’Sullivan (1999) was one of the first transformative learning theorists to provide a comprehensive rationale for why transformative learning needed to include an ecological identity as part of its ethical framework (Ettling 2012: 538). Subsequently, many epistemological, ontological and pedagogical commonalities between transformative learning and sustainability learning theories have been identified. Similar to transformative learning, approaches to ‘*Learning for sustainability*’ are underpinned by collaborative learning processes (Tilbury and Cooke 2005: 12), which aim to “empower people to contribute to a better future through mindset changes, critical reflection and building of new skills” (Tilbury and Cooke 2005: 17). ‘*Education for Sustainability*’, in particular, defined by Huckle and Sterling (1996), seeks a:

... transformative role of education, in which people are engaged in a new way of seeing, thinking, learning and working. People are not only able to

explore the relationship between their lives, the environment, social systems and institutions but also to become active participants and decision-makers in the change process (Tilbury and Wortman 2004: 6).

'*Transformative Sustainability Learning*' (TSL) is a relatively recent framework developed by Sipos et al (2008) that draws on the traditions of sustainability education and transformative learning. TSL is described as:

... a series of learning objectives corresponding to cognitive (head), psychomotor (hands) and affective (heart) domains of learning that facilitate personal experience for participants resulting in profound changes in knowledge, skills and attitudes related to enhancing ecological, social and economic justice (Sipos et al 2008: 69).

The framework of *head*, *heart* and *hands*, based on '*Bloom's Taxonomy*' (Bloom et al. 1964), is shorthand for a more holistic approach to engaging '*cognitive*', '*psychomotor*' and '*affective*' learning domains (Bloom et al. 1956, 1964 cited in Sipos et al 2008: 74) as depicted in *Figure 1* below.

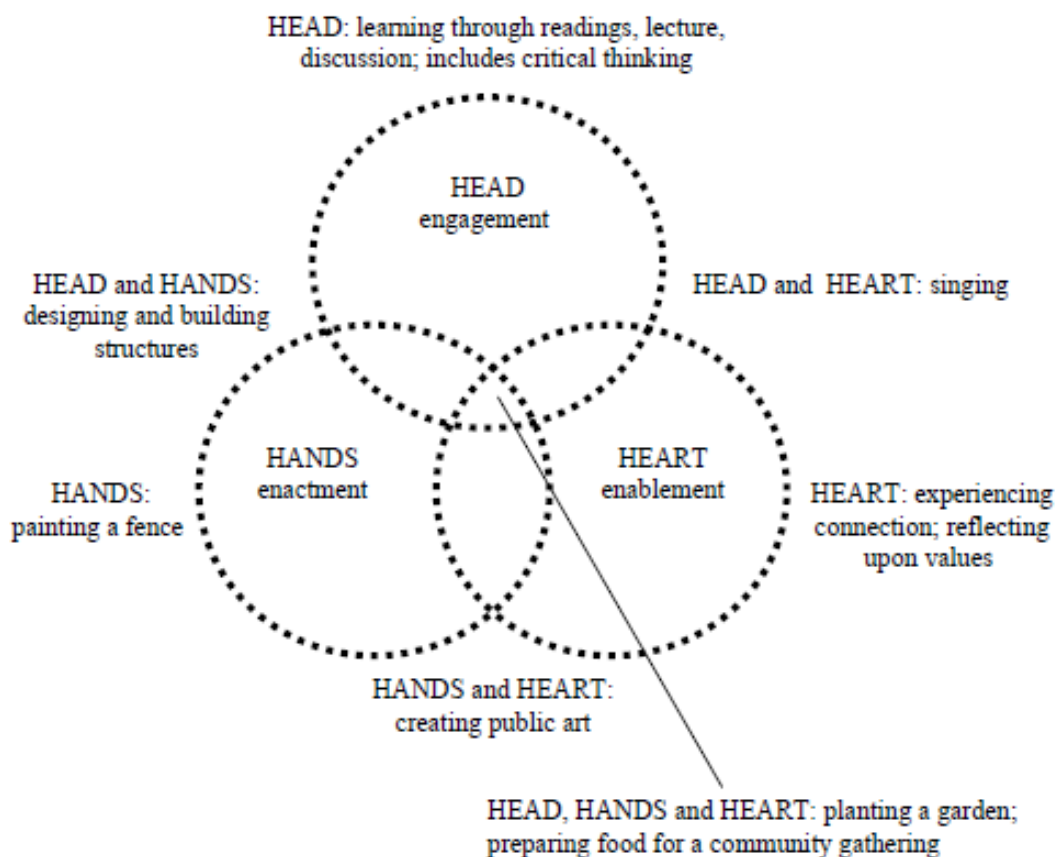


Figure 1 – diagram depicting the TSL framework (Sipos et al 2008: 75)

By creating this framework, Sipos et al (2008: 74) aim to:

...integrate learning processes rooted in participants' heads – *cognitive domain* (engagement e.g. through academic study and understanding of sustainability and global citizenship), hands – *psychomotor domain* (enactment of theoretical learning through practical skill development and physical labour e.g. building, painting, planting), and hearts – *affective domain* (enablement of values and attitudes to be translated into behaviour e.g. developing a learning community with individual and group responsibilities).

Sipos et al (2008: 74) are careful to point out that their framework is meant as a conceptual tool to help understand the complexities involved in developing pedagogy that aims to support whole-person learning for sustainability. This desire for whole-person approaches to learning also reflects the work of others such as Rogers (1994), Hicks (2002) and Scharmer (2008; 2009). Hicks suggests that "learning should involve 'three awakenings – of the mind, the heart and the soul...[if] truly effective teaching' is to take place" (Hicks 2002:102 cited in Sterling 2010: 26). And in '*Theory U*', Scharmer (2008: 59) describes '*presencing*' (a blend of the words *presence* and *sensing*) as a process of learning to access and integrate the dimensions of the head, heart and hands in connecting to one's "best future possibility". Ultimately, these approaches aim to affect the '*action dimension*' (Rogers 1994) or '*behavioural domain*' in order to create change, which is the ultimate goal of both transformative learning (Hauenstein 1998 cited Sipos et al 2008: 74) and learning for sustainability (Tilbury and Cooke 2005).

2.2.3 The case for educational practices that support leadership for sustainability

"Be the change you want to see in the world"

– Ghandi (Gore 1992)

"Developing the leadership skills we need for the transition to a sustainable economy is both urgent and critical to our future economic success – as well as to our social and environmental well-being"

– Business in the Community (2010: 7)

Leadership theory has been and still remains one of the most researched fields of organisational and psychological research (Seters and Field 1990: 29). And along with sustainability research it has become an area of increasing interest, in part due to the sense of urgency created by climate change, and the need for leaders who can adaptively manage complexity, sense emerging futures and lead people through this emerging complexity (Scharmer and Kaeufer 2010: 21). However, while there is a growing call for sustainability leadership, there is limited robust research that describes such leadership (Cox 2005; van Velsor 2009 cited in Brown 2011a: 2). So it is timely that '*Leadership for Sustainability*' has recently been introduced as a new area of theoretical research (Quinn and Norton 2004; Quinn and Dalton 2009; Metcalf and Benn 2013).

Metcalf and Benn (2013) argue that organisations are not "fit for purpose" and need to be redesigned in order to achieve sustainability (Metcalf and Benn 2012: 195-210). They conclude that leaders can act as key interpreters of complexity by facilitating holistic approaches that enable organisations to adapt to the complex systems they are embedded in (Metcalf and Benn 2012: 195). This will require leaders who have the '*emotional intelligence*' to manage the emotions and motivations associated with complexity (Metcalf and Benn 2013: 370) and the ability to employ '*sense-making*' approaches to addressing sustainability issues (Metcalf and Benn 2013: 375). Moments of sense-making occur when people search for meaning in ambiguity, settle for plausibility and take action (Weick et al 2005: 419). Importantly, these "micro-level actions" can help to build resilience by using reflection to gain a sense of direction and articulation that in turn supports action (Weick et al 2005: 419). The sense-making approach is not dissimilar to the "reflective practice research" approach proposed by Walkerden (2009), which invites practitioners to "sense" or "feel" their way into a situation. Drawing on Gendlin's (1996a) process of '*Focusing*', this approach is inherently holistic, open and creative (Walkerden 2009: 253), and can be an effective way for practitioners to improve their reflective practice (Walkerden 2009: 254). Others working in the

field of transformative learning, argue that processes like this are crucial to enable practitioners to learn how to be attuned to detail by providing the time to experience listening within (Ettling 2012: 546). For Scharmer (2008: 54), '*generative listening*' serves this function by connecting individuals to their "deeper source of knowing, including the knowledge of [their] best future possibility and self". In addition, to be an effective leader, one must learn to *listen, observe* and *sense* with an '*open mind*', '*heart*' and '*will*' (Scharmer 2008: 56-57) in order to understand this inner space or field from which one is operating (Scharmer 2008: 54).

In a recent study of how sustainability leaders make sense of complex change initiatives, Barrett Brown (2011a: 2; 2012: 560) identified that leaders who increase their capacity for complex sense-making or '*meaning-making*' also improve their ability to effectively respond to complex and ambiguous challenges. Brown (2012: 570-571) provides a list of 15 competencies for sustainability leaders, four of which are linked to '*cultivating transformation*' as outlined in [Appendix A](#). These competencies highlight the need for leaders who have a deep understanding of self and who can also support others in allowing their "deeper selves" to emerge (Brown 2011a: 8). Brown (2011a: 7) suggests that cultivating transformation needs to be "based upon deep self-knowledge, including personality dynamics and shadow issues". Indeed, according to Hill (2009: 7), deep leadership requires self-reflection on "shadow issues" in order to transform them into more pro-active behaviours such as acting out of empathy and compassion rather than fear. Leaders who have experienced transformation themselves and understand the principles of transformative learning then have the potential to be '*transformational leaders*' (Watkins et al 2012: 379). Transformational leaders are "mentors – visionary, ethical, and able to stimulate creativity...in ways that help both individuals and organisations transform" (Watkins et al 2012: 379). They can do this by helping to create spaces and opportunities for reflective practice such as through coaching, mentoring or communities of practice (Watkins et al 2012: 380). And the ability to hold and facilitate safe spaces and trusting relationships in

order for individual and group reflection to occur is a core competency for sustainability leaders (Brown 2011a: 7). This requires both self-awareness and a deep respect for the context and value systems of others, which are crucial attributes for those leading or facilitating transformative learning (Ettling 2012: 538). This is because self-awareness and empathy enable both the learner and facilitator to appreciate the risks involved as each invites the other to engage in the transformative learning process (Taylor and Cranton 2012: 570). One way to foster these attributes is through listening that is ‘*empathic*’ Scharmer (2008: 54) and “rooted in deep authentic and intellectual curiosity” (Taylor and Cranton 2012: 571). And this requires an ‘*open heart*’ and the ability to see the world through someone else’s eyes (Scharmer 2008: 54).

2.2.4 The case for creativity to support transformative learning

“The greatest of all human inventions is the creative process, how we bring forth new realities”

– Senge (cited in Scharmer 2009: xi)

“I’m enough of an artist to draw freely on my imagination, which I think is more important than knowledge. Knowledge is limited. Imagination encircles the world.”

– Einstein (cited in Hargreaves 2012)

In response to the call for more innovative approaches to education, a re-examination of “new creativity” is coming to the fore (Sterling 2010: 19). This is because along with other competencies such as critical thinking, creativity is seen as a vital competency by many educators and employers for the 21st century (Soland et al 2013: 5). Indeed, according to Montuori (2010: 221), creativity and imagination are essential ingredients for coping with chaos, complexity, and contradictions. Creativity also cultivates hope, possibility and action, engaging aspects of the self that can lead to the transformation of ‘*being*’ (Tisdell 2012: 27). This creativity can be fostered as part of the transformative learning process, supported through creative practice pedagogy (which is discussed in more detail

in Section 2.2.5 below). This is particularly important for those working in the field of sustainability such as environmental professionals and/or leaders who often feel overwhelmed, exhausted and discouraged, work with a sense of hopelessness, and question their effectiveness (Kovan and Dirkx 2003: 100). And so whilst creativity in education can be “messy and chaotic”, requiring trust in self and the process (Camden-Pratt 2011: 2004), it can also help individuals navigate the disorienting and at times emotional experiences of transformative learning. It does this by enabling emotions to be acknowledged in a *safe* way through the use of ‘*expressive*’ or ‘*presentational knowing*’, which is a way of knowing that is intuitive and ‘*imaginal*’ (Heron 1992 cited in Kasl and Yorks 2012: 504). Presentational knowing fosters transformative learning “by connecting thinking to feeling, thus providing the ‘*flow in-between*’ that enriches practical action” (Kasl and Yorks 2012: 504) as depicted in *Figure 2* below, adapted from Heron’s (1992) conceptualisation of modes of psyche and ways of knowing by Yorks and Kasl (2006: 47).

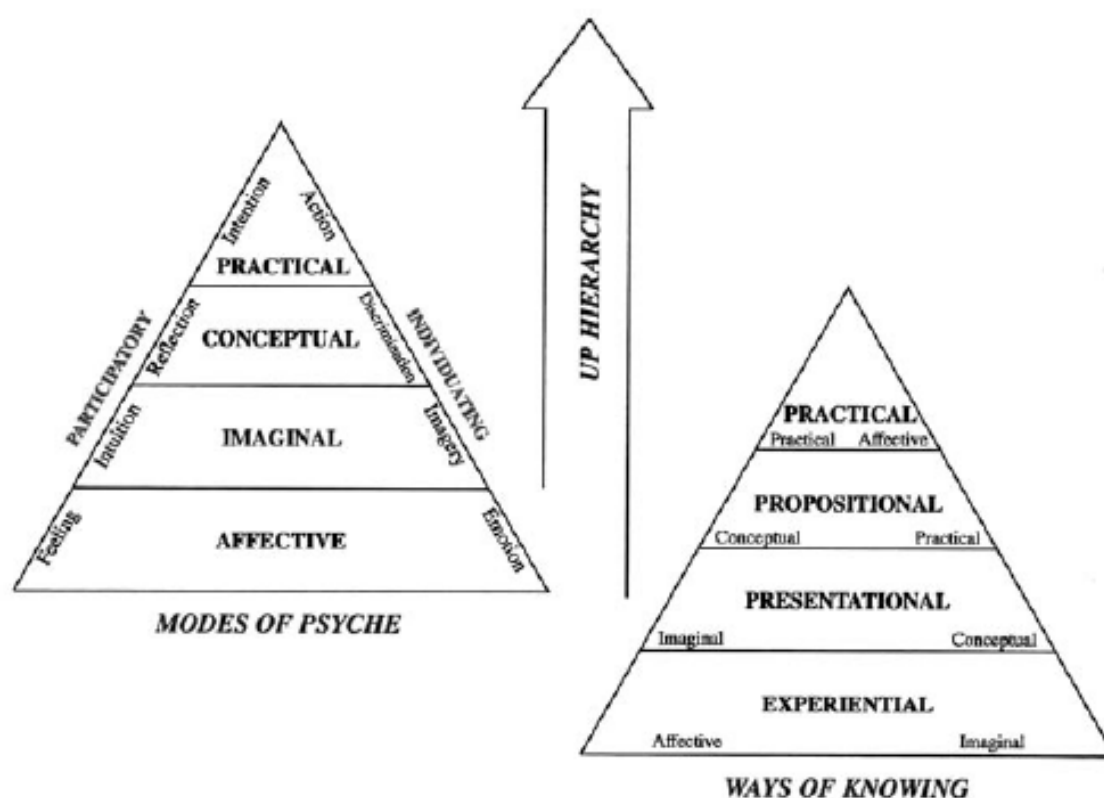


Figure 2 – diagram depicting ways of knowing (Yorks and Kasl 2006: 47)

According to Kasl and Yorks (2012: 504), presentational knowing can be accessed through “expressive forms of activity such as music, dance, mime, visual or dramatic arts, story, and metaphor”. And these expressive or creative practices help to “transform tacit knowledge and emotional experience into concepts and principles that become the foundation of new behaviour” (Kasl and Yorks 2012: 504).

2.2.5 The case for creative (arts) pedagogy to support transformative learning and leadership for sustainability

“Creativity starts with an offer and it’s acceptance”

– Camden-Pratt (2011: 204)

The arts can play a fundamental role in transforming our ways of ‘*knowing*’ and ‘*acting*’ on our knowledge of reality (Kagan 2012: 17), and can connect us to our sense of purpose in times of despair (Lawrence 2012: 477). The arts (and in particular creative arts practice informed pedagogy) can also provide training tools that can help leaders assess the current challenges in new “atypical and productive ways” (Scharmer and Kaeufer 2010: 22). And for Kasl and Yorks (2012: 516) it is the integration of these “new ways of knowing [that] is the guardian of sustainability and transformation – especially in the face of discomfort”.

‘*Arts-based learning*’ is a well-established pedagogical approach to learning that can help individuals gain insight into themselves (Greene 1995 cited in Cranton and Hoggan 2012: 527). In particular, ‘*transformational arts-based learning*’ aims to build the capacity for critical reflection, imagination, confidence, self-knowledge and relational awareness through the creative process (Kerr and Lloyd 2008: 499). It also aims to build the capacity for awareness of the “human potential” of self and others (Kerr and Lloyd 2008: 499). It does this by providing alternative ways to express emotional or difficult concepts in non-verbal ways (such as painting, drawing or writing poetry) that help create a sense of safety and connection with others (Lawrence 2012: 478). However, transformational arts-based learning does

not necessarily address sustainability issues. '*Social Ecology*' does explicitly recognise arts-based learning or creative processes as critical pedagogical approaches to sustainability learning (Hill 2011: 18). Social ecology provides a way to understand, map, and deepen conscious '*becoming*' by developing an individual's awareness of their relationship with/in community and ecological self (Camden-Pratt 2011: 203-204). And this *becoming* is enabled by the creative arts, which can meet soul needs, shift consciousness, and facilitate learning for sustainability (Camden-Pratt 2008: 8). Importantly, the aim of creative arts pedagogy (including collage, finger painting, creative writing, body meditation and drama games) is to support learning by having fun, playing, cutting across power relations and getting bodies moving (Camden-Pratt 2008: 9). And *how* creative (arts) practice pedagogy might support transformative learning and leadership for sustainability is the focus of this research.

3. Research design

This chapter details the research design and methodology. Firstly, I provide an overview of the research design including its context and scope. Secondly, I describe the epistemological framework for the qualitative methods used. Thirdly, I describe the data collection process and ethical considerations. Finally, I describe how I analysed each of the creative practices.

3.1. Research design overview

The primary aim of the research is to explore how creative practice might support the transformative learning of sustainability leaders. It explores the nuances of the learning process and outcomes in relation to transformative learning and leadership for sustainability theory as a way to improve practice.

Context – the research environment

As researcher and practitioner, my role was to inform, facilitate, reflect on and describe the creative practice exercises implemented by myself and other facilitators during the 2014 *Fellowship Program* (the program) at CSL. CSL has a vision for a sustainable future which encompasses:

...respect and care for the community of life, ecological integrity, universal human rights, respect for diversity, economic justice, democracy, and a culture of peace...and believes our world needs leaders and change makers who have the commitment, courage and skills to drive positive, transformative change (CSL 2014).

And through its' programs CSL aims to support sustainability leaders to achieve this vision (CSL 2014). The program is a sustainability leadership program that engages fellows (the participants) in transformative learning and change supported by innovative and experiential pedagogy. The program is designed to:

- enable participants to improve their wellbeing and personal sustainability
- inspire participants to (or continue to) pursue their sustainability and leadership goals
- contribute to the realisation of sustainability outcomes by building the capacity of participants to act more effectively as leaders for sustainability and social change.

Specifically, the program aims to help participants build their understanding of sustainability and themselves, better articulate their vision for sustainability, and develop skills, resources, networks and experiences that support them to realise that vision and provide a platform to engender change. The program is conducted over a period of eight months (from March to October) in three phases as depicted in *Figure 3* below.

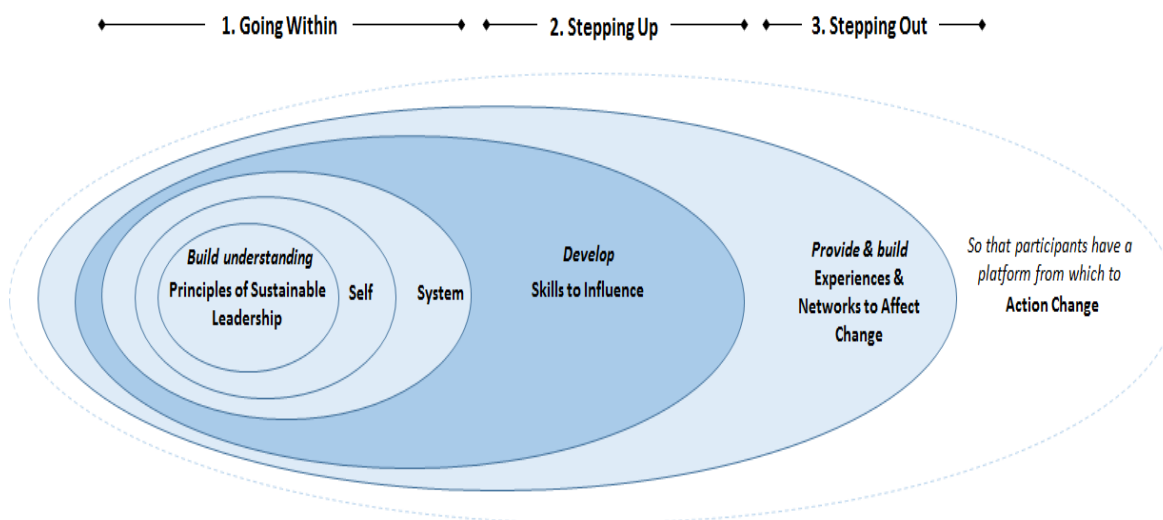


Figure 3 – diagram depicting the three phase model of the CSL program

The program includes 26 weekly workshops, coaching, mentoring and networking events, and three retreats involving various experiential learning exercises (such as creating vision collages, role play, guided meditation and time in nature). In between workshops and retreats, the participants keep reflective journals to aid reflective practice and to record their learning experiences. The participants also design and implement group projects that aim to achieve ‘real’ sustainability

outcomes. Although the program does not provide specific education on the “hard” knowledge and skills of sustainability (e.g. managing energy, water and waste), it is structured in a way that provides participants with exposure to a range of issues and helps them to broaden their understanding of sustainability with a focus on the “soft” skills (e.g. inner work, developing authenticity, emotional intelligence and working collaboratively).

The scope of the research

The research conducted during 2014 involved two main parts:

- 1. Examining the learning and change outcomes from the creative practice exercises implemented by myself as researcher and facilitator.**

Part 1 of the research involved developing, facilitating and reflecting on creative practice exercises implemented during the program. These exercises aim to support exploration of core aspects of sustainability such as visioning, critical reflection, systems thinking and action, informed by sustainability education pedagogy. I simultaneously observed, documented, assessed and described the learning process, and the participants’ responses and learnings from these exercises.

- 2. Examining the learning and change outcomes from the creative practice exercises implemented by other practitioners.**

Part 2 of the research involved observing, documenting and assessing the creative learning techniques employed by other practitioners.

3.2. Epistemological framework

The epistemological framework that underpins the research is aligned with the transformative sustainability learning and leadership theory the research aims to build on. The primary educational traditions that informed the research include:

- a. *Transformative Learning* (Cranton and Carusetta 2004; Mezirow, Dirkx and Cranton 2006; Yorks and Kasl 2006; Taylor and Cranton 2012)
- b. *Transformative Sustainability Learning* (Sipos et al 2008; Sterling 2010; Lange 2012)
- c. *Leadership for Sustainability* (Quinn and Dalton 2009; Brown 2011b, 2012; Metcalf and Benn 2013)
- d. *Education for Sustainability* (Sterling 2001; Tilbury and Wortman 2004; Tilbury and Cooke 2005; Mah, Hunting and Tilbury 2006)
- e. *Social Ecology* (Camden-Pratt 2008; Wright, Camden-Pratt and Hill 2011)
- f. *Transformative art-based learning* (Kerr and Lloyd 2008; Lloyd 2011; McGregor 2012)
- g. *Focusing* (Gendlin 1996a; Walkerden 2005, 2009)
- h. *Theory U* (Scharmer 2009).

Each of these traditions approaches education from different epistemological, ontological and pedagogical perspectives. However, they all have deep learning and action as core ways to transform systems, which aligns with the methodological approach to the research.

3.3. Qualitative approach to the methodology

A qualitative approach was chosen as the research met the following characteristics as defined by Creswell (2007: 40). These included, the research aimed to:

- gather deeper thoughts and feelings in order to describe the participants' lived experiences and perceptions (Creswell 2007: 59). This involved analysing group dialogue and journal summaries as a way to reflect on "taken-for-granted truths" (Gephart 2004: 457) in order to provide a better understanding of the complex world of leadership (Bryman and Stephens

1996; Conger 1998 cited in Quinn and Dalton 2009: 24), sustainability (Metcalf and Benn 2013: 269) and transformative learning (Willink and Jacobs 2011: 146). And in particular to explore the deeper thoughts and behaviours of the participants as a way to gain insight into what transformative learning looks like.

- accurately reflect the participants' thoughts, feelings and behaviours in a rich and detailed way (Creswell 2007: 40). This involved describing the subtleties and nuances of the transformative and sustainability approaches to learning, and honouring the trust that the individual participants had in me as facilitator of their learning processes.
- employ an '*interpretive*' approach (Creswell 2007: 39) appropriate for the field of sustainability, which does not prescribe any one, rigid methodology (Carroll 1994 cited in Quinn and Dalton 2009: 24).
- generate new theory (including a model of transformative learning for sustainability), building on the Transformative learning (Sipos et al 2008; Lange 2012) and Leadership for Sustainability theory (Conger 1998 cited in Quinn and Dalton 2009: 40; Brown 2011b; Metcalf and Benn 2013).

The qualitative approach was informed by the methodological approaches of '*Constructivist Grounded Theory*' and '*Practice-led Research*'. These approaches were chosen for their collaborative, iterative, emergent, critically reflexive, action oriented and context based principles that also underpin approaches to sustainability learning. It was expected employing both approaches would encourage new insights and knowledge to emerge that may not if any one of the approaches was used in isolation (Kincheloe 2001: 687; Teram et al 2005: 1129; Yee 2010: 16). Certain aspects were drawn from each approach according to their strengths in achieving the broad objectives of the research. Specifically:

- *Constructivist Grounded Theory* was the primary method used to: a) explicitly describe how the theory was developed, and b) provide rigorous methods for collecting, coding and analysing the data (Glaser and Strauss 1967; Turner 1981; Dick 2007; Lingard et al 2008; Charmaz and Bryant 2010).
- *Practice-led Research* was used to inform: a) how the creative arts exercises were developed and facilitated, b) how the exercises could be used to gather a variety of data and evoke new knowledge, and c) how my own reflective practice as researcher/facilitator could improve my effectiveness in these roles (Reason and Hawkins 1988; Gray 1996; Gray and Malins 2004; Barrett and Bolt 2007; Smith and Dean 2009; Haseman and Mafe 2009).

Refer to *Figure 4* below for a diagram depicting the overall approach.

Qualitative approach to the research

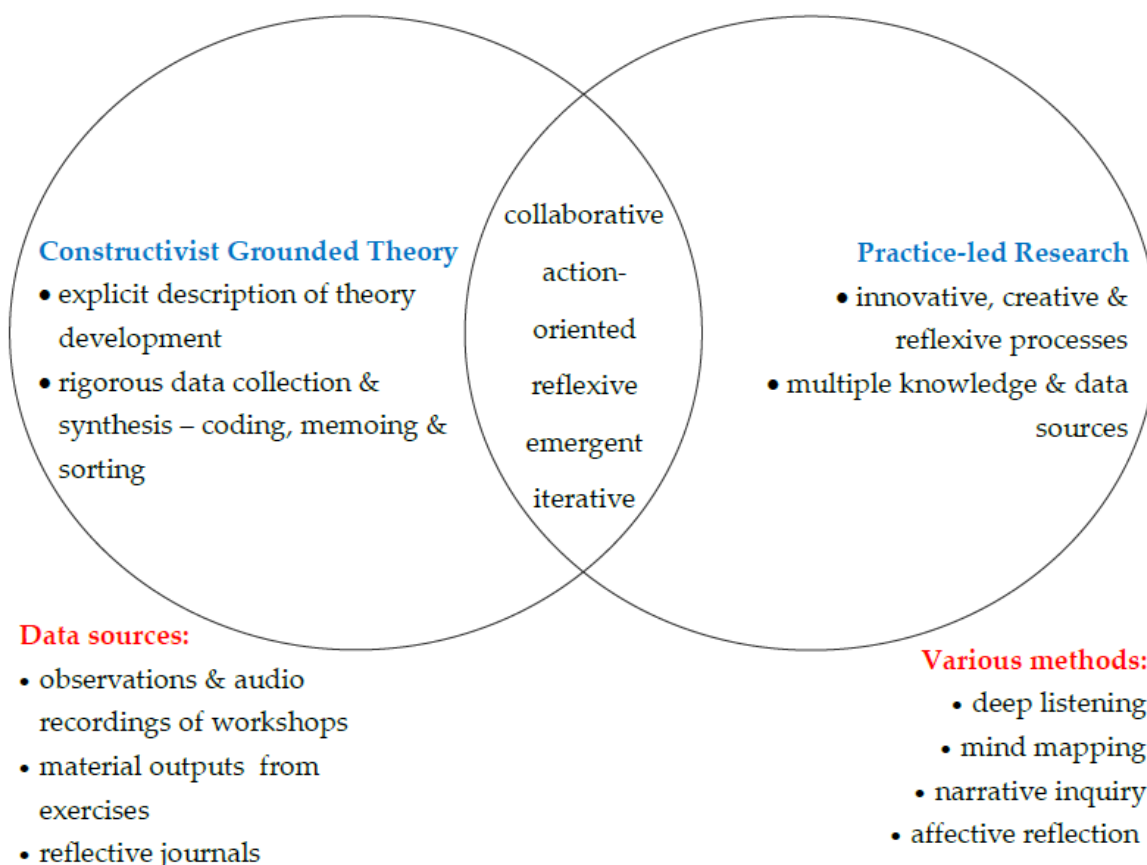


Figure 4 – diagram depicting the methodological approach to the research

Note: The rigorous methods employed through *Grounded Theory* methods (in particular the coding process) were specifically chosen to ensure as much objectivity to analysing the data as possible given my role as researcher/practitioner, and program facilitator for CSL.

How each of these approaches informed the research is discussed in greater detail in the following sections.

3.3.1. How Constructivist Grounded Theory informed the research

Constructivist Grounded Theory (CGT) advocated by Charmaz (2006 cited in Charmaz and Bryant 2010: 408) builds on ‘*Grounded Theory*’ (GT) originally developed by Glaser and Strauss (1967). Grounded theory aims to “go beyond description and to generate or discover a theory” (Creswell 2007: 63). It is particularly relevant to this research as the theory that emerges is “grounded” in the data from the participants’ experience, which helps to explain how creative practice supports the learning process (Strauss and Corbin 1998 cited in Creswell 2007: 63).

GT is a comparative method for analysing data that involves an iterative process of data collection and analysis (Eich 2008: 177) as depicted in *Figure 5* over page.

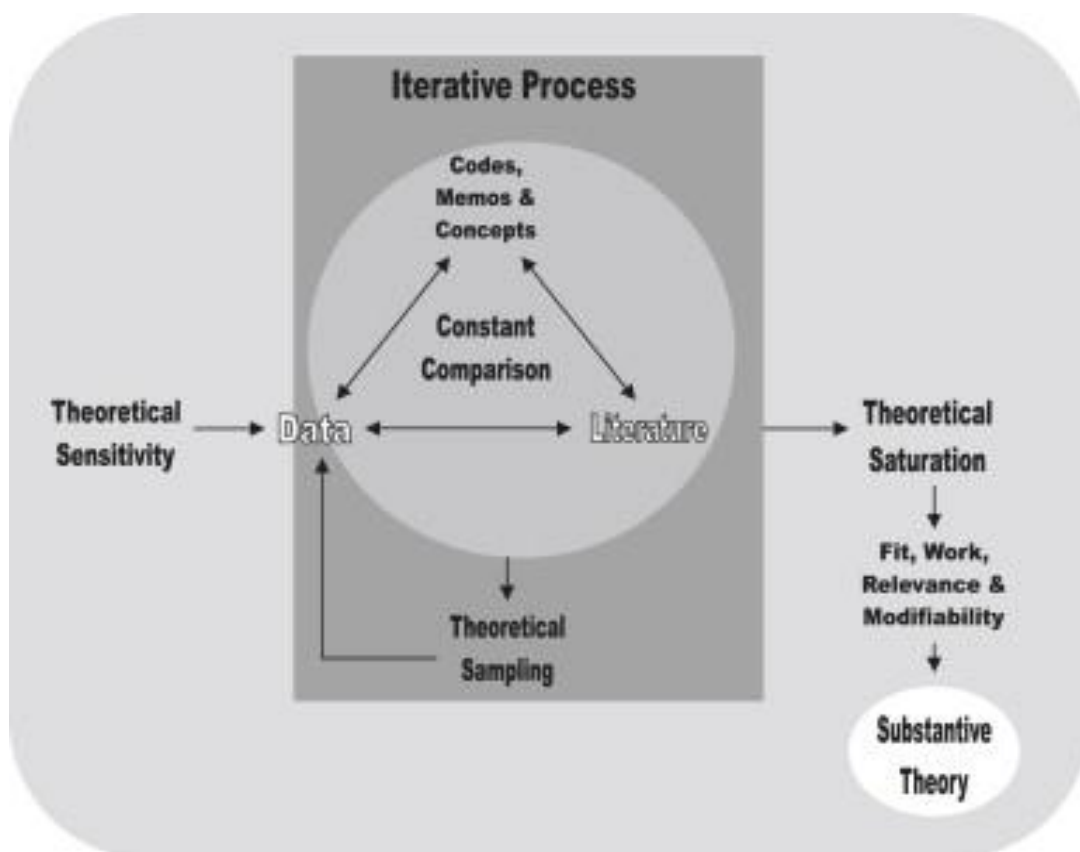


Figure 5 – the process of grounded theory (Weed 2009: 506)

From this process, ideas and theory emerge, which in turn, can be used to develop and check the emerging ideas or theory (Lingard et al 2008: 459; Charmaz and Bryant 2010: 406). CGT differs from grounded theory in that it:

...arises from a relativist epistemology, challenges positivist assumptions in earlier versions of grounded theory, and aligns the method with interpretive inquiry. CGT...takes action as a central concern (Charmaz and Bryant 2010: 408).

Constructivist grounded theorists also advocate:

...gaining an insider's view of the research problem, setting and participants, which means gathering extensive rich data about research participants' lives and worlds through sustained interaction rather than limited interviews or isolated visits (Charmaz and Bryant 2010: 408).

This approach aligned with the research context where I (as researcher/facilitator) engaged with the participants at an intimate level for a sustained period of eight months. This provided a unique opportunity to "go beneath the surface" and access the "liminal world of the research participants' implicit actions and

meanings” (Charmaz and Bryant 2010: 408). Analysing transcriptions of group exercises and dialogue, and journal summaries allowed me to pay “attention to language as a way to learn the participants’ implicit meanings and to understand their actions” (Charmaz and Bryant 2010: 408). Gathering of this rich data was also the first step towards generating credible theory (Charmaz and Bryant 2010: 408). It is important to note that the aim of a constructivist approach is not to produce ‘generalisable’ findings or theory (Mertens and Wilson 2012). Instead, it is to generate theory that can elucidate the detailed workings of unique learning contexts that might support sustainability leaders, which may be ‘transferable’ to other contexts (Mertens and Wilson 2012).

3.3.2. How Practice-led Research informed the research

Practice-led Research is a relatively new research tradition that was specifically developed to meet the needs of those working in the creative arts (Haseman and Mafe 2009: 212-213). PLR was useful in that it provided an approach that was:

...firstly...initiated *in* practice, where questions, problems, and challenges are identified and formed by the needs of practice and practitioners, and secondly...carried out *through* practice, using...specific methods familiar to...practitioners (Gray 1996: 3).

This process of “theorising out of practice is . . . a very different way of thinking than applying theory to practice” (Bolt 2007: 33), and therefore the situated knowledge that ‘emerges’ (Haseman 2006: 100) from PLR has the potential to enter into “dialogue with existing practical and theoretical paradigms” (Bolt 2007: 33). This was important for developing situated knowledge about creative practice for sustainability that could be applied by other practitioners and stimulate discourse (Yee 2007: 11).

Similar to CGT, PLR can be represented by a cyclical and iterative model of idea generation, action and reflection that “interweaves research and creative practice

to generate new pedagogical tools and shift educational paradigms” (Smith and Dean 2009: 7-8). Refer to *Figure 6* below depicting the PLR model.



Figure 6 – model of the PLR approach (Smith and Dean 2009: 20)

This interweaving of research and creative practice informed and inspired innovation in my own research and practice. In particular, ‘*reflexivity*’ (an “artist like process”), which is foundational to PLR (Haseman and Mafe 2009: 219) and CGT, played a key role in the research. Regular phases of reflection took place at both individual and group levels to enable better quality learning and possible transformation to occur (Boyd et al 1985; Heron 1985; Hatton and Smith 1995; Moon 2004; Lloyd 2011: 68). For example, I engaged in ongoing dialogue with colleagues and co-facilitators about what worked and what didn’t work with learning exercises and how they could be improved. Also, critical reflection was integrated into the creative practices (e.g. by asking critical questions) to help the participants identify and articulate how they felt, perceived, thought and acted (Mezirow 1981: 12) in response to the learning experiences. During the program, I

employed commonly used methods within PLR that helped to inform the research. These included:

- *'deep listening'*, which is a form of respectful listening underpinned by an ethic of care to help create trust and empathy (Brearley and Hamm 2009: 34). The care inherent in deep listening was used as the foundation to any dialogue I entered into with the participants.
- *'reflective journaling'*, which was used by the participants has been shown to be a powerful tool for supporting transformative learning (King 2004: 164-165). This is because journaling can help individuals to unpack key life and learning events, decisions and realisations as they encounter the "mountains and valleys" that are indicative of the transformative journey (Gray and Malins 2004: 61). According to Dirkx (2006: 34), journaling is also one way to "recognize and imaginatively connect with the various aspects of the self and...make sense of our life experience and journey".
- *'mind'* or *'concept mapping'* was also encouraged to help the participants to synthesise concepts (Cranton and Hoggan 2012: 527), unpack information and make sense of their learning (McAleese 1999 cited in Gray and Malins 2004: 58). I also used mind maps throughout the research as a form of *'visual thinking'* (Gray and Malins 2004: 107) and *'arts-informed inquiry'* (Butler-Kisber 2010: 2) to help access my tacit knowledge and make sense of the emerging theory.

Together the methods not only provided alternative ways to approach the research, but also alternative data sources which helped to *triangulate* the data (Gray and Malins 2004: 31, 57 & 143; Fletcher et al 2008: 61).

3.4. Data collection

3.4.1. Sample

The sample consisted of 26 participants who were successful applicants to the program. These applicants were selected based on their passion and potential for, and commitment to sustainability in their work and personal lives. They included six males and 20 females ranging in age from 22 to 52. All of the participants possessed a minimum undergraduate qualification, and consisted mostly of professionals working in corporate, government or not-for-profit organisations, or as social entrepreneurs. The majority were in roles that both directly and indirectly address sustainability issues (e.g. developing government policy for renewable energy programs through to “hands-on” community development projects). They also ranged in levels of experience and seniority from recent university graduates to those with many years of professional or life experience. Although the majority of the participants were of Anglo-Saxon decent (24 out of 26), there was a diversity of country of origin represented by Australia, the United Kingdom, Germany, France, Malaysia, China and America.

Although the sample size was small, it was sufficient to gain a detailed and in-depth understanding of how creative practice might support transformative learning for sustainability, and make initial theoretical propositions and recommendations for further research.

3.4.2. Collecting the data

Data was collected from two primary data sources:

- a) audio recordings from the ‘*Eulogy*’ exercise and the ‘*Heart, mind and soul of leadership*’ workshop session. These were transcribed after the sessions. This helped me (as facilitator) to be present during the sessions without having to write notes or remember what occurred after the session.
- b) 24 reflective journal summaries.

Other data sources included:

- photos taken during the exercises
- other creative/material outputs from activities such as concept/mind maps
- self-reported progress, learning outcomes and achievements provided during one-on-one coaching sessions
- evaluation surveys conducted at the end of the first (Going within) phase.

It was important that the research process did not interfere with the learning of the participants as part of the program. As such, the nature of and extent to which participants were engaged in the research process was carefully considered before the research commenced. So although the participants were made aware of the research, they were not explicitly involved in any research processes. In particular, in conjunction with CSL it was decided not to employ individual or group interviews as these are not a normal part of the program's learning process and could potentially influence the participants' experience. As such, the participants were instead considered informants of the research by participating in exercises, and providing material outputs (e.g. journal summaries) and feedback on exercises through the existing learning process.

3.4.3. Ethical considerations

For both Parts 1 and 2 of the research, the participants and guest facilitators were informed of the research aims and processes (including the intended use of the findings), and the participants were engaged in a conversation about potential issues and concerns they may have about the research. It was made clear that the research was completely voluntary and they could withdraw from the research at any time without having to give reason and without adverse consequence.

I provided *Information and Consent* forms (including a list of the potential risks and how they would be negated) for the participants to read and sign (in their own time) if they wished to opt into the research process. The participants were also

informed that information (such as quotes) would be anonymised or de-identified. To achieve this all participants were given a pseudonym and in some cases their gender was changed to protect their anonymity. Refer to [Appendix B](#) for the ethics letter of approval from the Human Research Ethics Committee at Macquarie University.

3.5. Analysing the data

CGT methods were the primary methods used to analyse the data. I employed a combination of ‘*bottom-up*’, ‘*top-down*’ and ‘*thematic*’ coding methods (Urquhart 2013). This allowed for categories to come from the data and literature, and also for the categories to be either small or large in size (e.g. themes) (Dey 1993 cited in Urquhart 2013: 39). This involved iterative and cyclical phases of collection, observation, analysis, reflection and writing as depicted in *Figure 7* below.

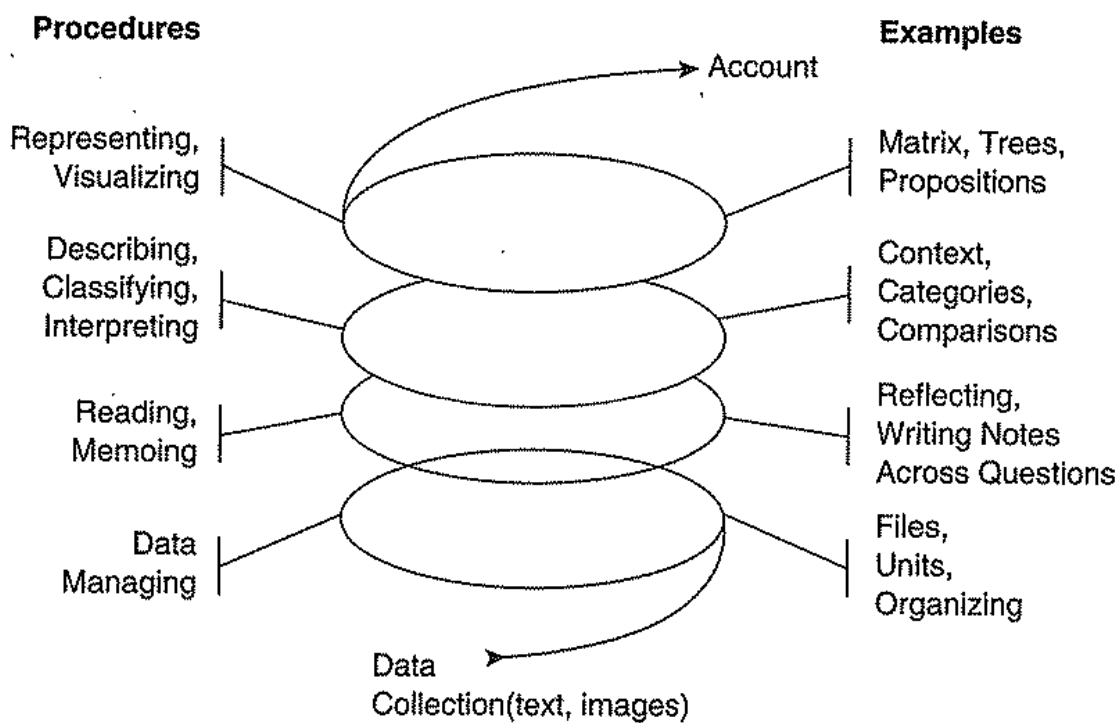


Figure 7 – diagram depicting the data analysis spiral (Creswell 2007: 151)

3.5.1. Analysis of the *Eulogy* exercise

The analysis of the *Eulogy* exercise involved the following steps:

Firstly, I made audio recordings of the introduction to the exercise and group debriefing session. Transcripts were then written verbatim, including descriptions of how words/phrases were expressed and how the participants responded to each other as part of the dialogue (e.g. laughter or agreement).

Secondly, I analysed and coded the transcript from the group dialogue using the bottom-up coding method where codes emerged from the data and *not* the literature (Urquhart 2013: 38). Fourteen out of 26 participants engaged in the dialogue and from the transcript 63 codes emerged. This required approaching the data with an “open mind” in an attempt to avoid any preconceptions being imposed on the data (Urquhart 2013: 38). Refer to [Appendix C](#) for a list of the codes and categories that emerged.

Thirdly, comments or ‘*memos*’ were made in the margins as a way to clarify or crystalize the essence of the code. After reviewing the transcripts and codes multiple times I employed an intuitive process of inductive reasoning and constant comparison (Glaser and Strauss 1967) to help make sense of the codes. I continued to synthesise the codes using ‘*selective coding*’ until three main categories emerged and I felt I had reached theoretical ‘*saturation*’ (Glaser 1978 cited in Urquhart 2013: 49). At this stage, I realised that I was intuitively searching for themes in the data that could be linked to the transformative learning literature. So I decided to approach the data using a combined method of top-down and thematic coding, which involved applying codes from the literature to larger chunks of the data (Urquhart 2013: 39). I found an article by Cranton and Carusetta (2004), which explored the development of authenticity in teachers. This appealed to me as both the development towards authenticity and the learning processes employed to enable participants to become their more authentic selves are closely aligned with the transformative learning and leadership for

sustainability theory. The authors defined authenticity as incorporating: *self, other, relationship, context*, and *critical reflection* (Cranton and Carusetta 2004: 280) as depicted in the model in *Figure 8* below. From this model a framework was developed as a tool for understanding how the journey of authenticity may be transformative (Cranton and Carusetta 2004: 281). I felt the phase descriptions in the framework provided a good guide for how I could analyse and thematically code my own data. So I adapted each of the phase descriptions in the framework based on my understanding of the data and literature. For example, mature authenticity which is described in Table 5 in [Appendix D](#) as:

Critical questioning of premises underlying conceptualisation of self, other, relationship and context. “Why is it important to be authentic?” “Why do I care about my relationship with students?” (Cranton and Carusetta 2004: 287).

was changed to:

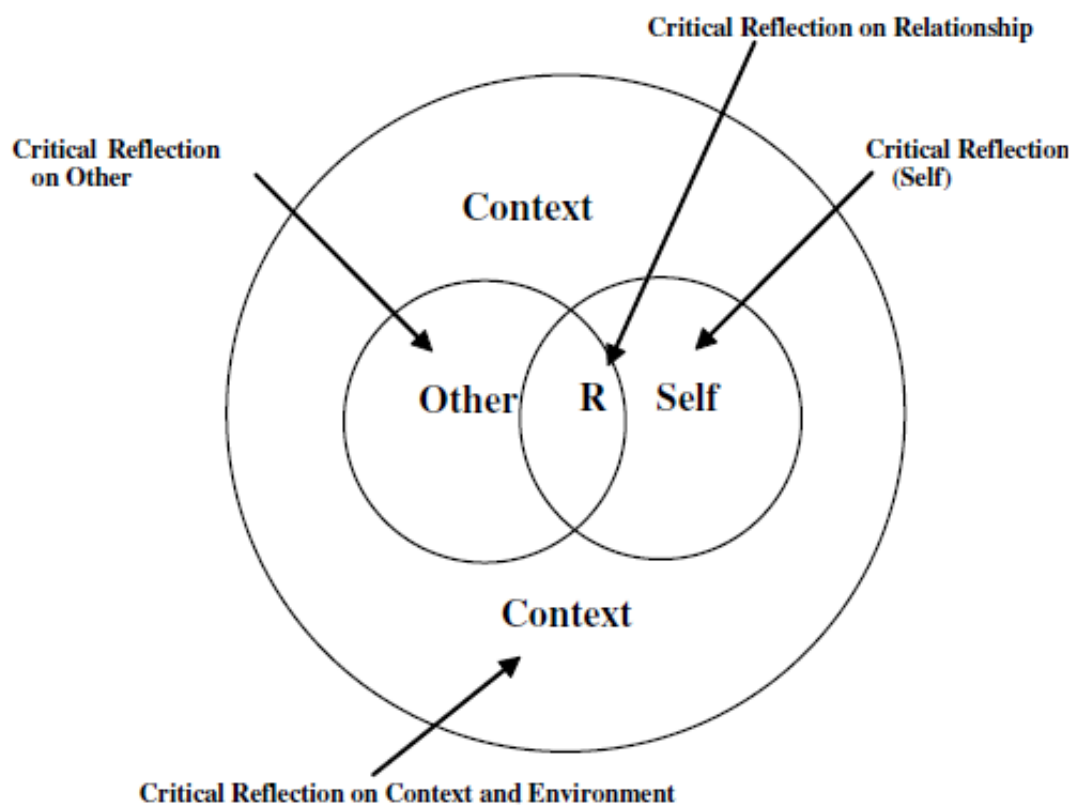


Figure 8 – model of authenticity in teaching (Cranton and Carusetta 2004: 280)

Critical reflection, understanding and awareness of premises underlying idea of self, other, relationships, and broader context.

- What is the relationship between being remembered and being authentic?
- What is my relationship with others and how is this linked to sustainability?
- How does an understanding of what I want out of life help with personal sustainability?
- How does this connect to the broader context of the human condition?

Can see how understanding of self, others, relationships and context help to create change.

As I continued to review the data I revised the descriptions multiple times to more accurately reflect the themes I was seeing in the data.

Finally, I synthesised the participants' responses against the phase description. Refer to [Appendix D](#) for each of the five tables and synthesised dialogue.

3.5.2. Analysis of the journal summaries

Due to the number and size of the journal summaries, I decided to use qualitative data analysis software NVivo. This helped with the coding process and making sense of the data. Analysis of the summaries involved the following steps:

Firstly, I uploaded the summaries into NVivo and systematically coded the text using a '*middle range*' coding method, which sits in the middle range between *bottom-up* and *top-down* coding (Urquhart 2013: 39). This method involves an approach where codes are formed around "common sense categories" (Urquhart 2013: 39). The distinction here is that categories can emerge from both the data and the literature (Urquhart 2013: 39). From this process, 258 codes emerged that ranged in length from a sentence to a paragraph.

Secondly, I conducted a word frequency query in NVivo, which gave me a sense of what language the participants were using, and also if there were any recurring themes. I then followed the links in the text to frequently used words such as

journey, sustainability, change etc. to view what was behind the words. This software capability enabled me to approach the data with a more open mind as I could immediately see patterns emerging from the data without any preconceptions.

Thirdly, I employed *concept mapping* (Gray and Malins 2004: 58) by writing codes on paper, numbering these codes, drawing connections between the codes, and highlighting categories as they started to emerge. To ensure the original meaning of the text was maintained I constantly referred back to the original text and revised the code if I felt I could represent the text more accurately. From this process the following 11 key word categories emerged:

- | | |
|-------------------|---------------------|
| 1. The journey | 7. Going within |
| 2. Reflection | 8. Values |
| 3. Coaching | 9. Journaling |
| 4. The peer group | 10. Leadership |
| 5. Change | 11. Sustainability. |
| 6. Creativity | |

Finally, I reviewed the sub-categories under the 11 word categories and formed nine broad themes. Refer to [Appendix E](#) for a table listing the nine themes including detailed theme descriptions and sub-categories.

3.5.3. Analysis of the *Heart, mind and soul of leadership* workshop session

The *Heart, mind and soul of leadership* workshop session comprised of two creative practice exercises – ‘*Saying yes to movement*’ and the ‘*Saying me*’ game, and these were conducted by a guest facilitator (whose pseudonym is Mark). I decided to analyse this session for the following reasons:

- The aims of the workshop (including its pedagogical underpinnings as designed by the guest facilitator) were closely aligned with the aims of the

research. That is, how to support the participants to become aware of their inner dialogue through other ways of knowing to improve self-reflection.

- 11 out of 25 respondents in the end of phase one evaluations conducted by CSL mentioned that Mark's session was one that stood out for them, and this was the second highest ranking of the guest facilitators mentioned.

To analyse the exercises I conducted the following steps:

Firstly, I transcribed the audio recording of the session in the same way as I did for the *Eulogy* exercise.

Secondly, I analysed and coded the transcript by employing a combination of top-down and thematic coding methods only (Urquhart 2013: 39). As I read through the transcript it was clear that some of the themes Mark was introducing to the participants were about becoming more authentic. So I applied the same authenticity framework developed by Cranton and Carusetta (2004), following the same process I used for the *Eulogy* exercise. Refer to [Appendix F](#) for each of the five tables and synthesised responses.

4. Research findings

This chapter provides detailed descriptions of how each of the creative practices including: the *Eulogy* exercise, the *Heart, mind and soul of leadership* workshop session, and the journal summaries were conducted and analysed, and key findings from the analysis. These findings include key examples of the participants' dialogue that best represent these findings.

4.1. The *Eulogy* exercise – context and key findings

Context

The *Eulogy* exercise was conducted as part of a three day retreat at the start of the Going within phase. This retreat is highly reflective and is designed to help the participants better understand their core values, drivers and motivations, and how these are related to the systems in which they live. It is hoped this understanding will help the participants to become more aligned with their sustainability journeys and their authentic selves.

The exercise was clearly explained to the participants, in particular the aim of the exercise, which was to write their own eulogy, a letter to their grandchildren or an inaugural speech. The participants were asked to reflect on what kind of life they would like to have lived or would like their grandchildren to say they had lived. Refer to [Appendix G](#) for a detailed description of how the exercise was facilitated including how Beethoven's 5th was used as a way to support other ways of knowing for the participants.

Key findings from the bottom-up coding process

From the initial bottom-up coding process, four broad categories emerged including:

1. The participants described the exercise as emotional, powerful and/or useful. For example:

Chris: Loved the Beethoven...it was really emotional for me too...I had tingles all over my body listening to the music which is rare for me.

This indicates that the music did help in creating a space where the participants were more aware of their senses and emotions.

2. The exercise helped the participants to identify or realise that what was important to them wasn't so much *what* they achieve in life but *how* they achieved it, the intent and the *why* behind what they do. For example:

Sally: It's not what you do but how you do it...I was quite hard on myself...mine was much more...than about achievement...and I was thinking oh this is all about writing goals and I was thinking I should be doing this and this....mine was a letter to my grandkids and it was more about why I did the things I had done and what that meant for them as well...so it was more...that 'why' which definitely helps you to do whatever it is you are doing.

3. The exercise helped the participants identify what was important in their lives such as family and friends. For example:

Belinda: yeah it's like you want to affect everyone but it ended up just being the people closest to me that I wanted to have an impact on.

4. The exercise helped some to appreciate themselves for what they are already doing, and that not needing to "achieve things" provided them with a sense of relief. For example:

Julie:...I didn't feel that this was so much about things but more I guess looking into the values and...the person who you intrinsically are and so mine was more about not that you achieve some great X thing, and that's the legacy you leave or anything...but that the process of doing that and the intent with which you do that...and that's how people remember you...so it's not so much what you do but how you do it...and I think to have that thought process was actually clarifying and felt good because I'm already on the way to that...so it's not as worrying because of "oh my gosh what are the next things I have to do as tangible goals" but being remembered as that person and that process...

Key findings from using Cranton and Carusetta's authenticity framework

The participants' responses appeared along a continuum of learning according to the categories listed under the following five themes – also refer to [Appendix D](#). These ranged from struggling to understand their authentic self to a more “mature”, complex and in-depth understanding of self, others, relationships and context. Despite the limited number and variety of responses, there did appear to be progress in critical reflection on the deeper concepts of sustainability as the dialogue evolved.

1. Understanding and awareness of self

Similar to teachers many of the participants view what they do as a vocation, and talk about their values, passions, and struggles in making sense of themselves and what they do in a system frequently at odds with their values. For example, early in the group dialogue, Mary says:

I wanted to be able to confront and conquer and that is sort of the end part of that legacy as well...things I haven't confronted and conquered yet in my mind...I would have been there as a complete sort of individual by that point and I would have done all those things.

Mary is struggling with the idea of “confronting” and “conquering” problems or issues in her life which will help her to become a more “complete individual”. She sees this overcoming of problems in order to become a more complete person as being what she would like to be her legacy. This could represent her desire to become her more authentic self.

2. Understanding and awareness of others

The participants recognised the importance of understanding others in order to engage at deeper levels in both personal and professional contexts. The majority of responses represented the participants' reflections on others (in particular, family and friends) in a deeper, more relational way, and as such are primarily listed against category five below.

3. Understanding and awareness of relationships

This category differed the most in relation to teacher's views of relationships (i.e. within the role of teacher/student) compared to how the participants viewed relationships with others. The participants' roles often involve working collaboratively with stakeholders and communicating complex information. However, from a learning perspective, the participants' roles in collaboratively working with others to address sustainability issues could be considered similar those of teachers. Interestingly, both teachers and the participants felt the need to be involved in relationships with others (i.e. family, friends and colleagues) with whom they could talk about what they do. These relationships and conversations help them to clarify their interests and passions, and integrate their personal and professional lives in a process of becoming more authentic (Cranton and Carusetta 2004: 279). For example:

Tina: I think one thing I did get out was that I realised my love and my interest is very much in kind of quite personal stuff and individual growth and that is absolutely involved in the sustainability space, and I think I realised I was writing all this stuff that was more for my grandchildren...to express themselves, and I realised that's what I'm kind of naturally drawn to and maybe that's something I need to be focusing on over the next few years.

In this example, not only does Tina identify that personal growth is linked to sustainability, but that enabling others to express themselves and their authenticity is something that is just as important.

4. Understanding and awareness of context

As mentioned, the majority of responses demonstrated critical systems thinking and so most of responses were coded under category five below. However, there were a few examples of how the participants felt about the context of the exercise that did not overtly demonstrate critical reflection, for example:

David: It was quite funny...when I was writing the stuff I didn't feel too emotional but when I was reading it out a few tears came because I thought to myself oh my god if someone really says these things about me by the time I die it will really be so amazing.

5. Critical reflection, understanding and awareness of self, other, relationship and context

Interestingly but not surprisingly, the “quality” of the critical reflection improved as the group dialogue evolved over time as evidenced by the position of the numbered responses in the dialogue. This perhaps indicates the effectiveness of group dialogue or collective learning in enabling transformative learning to occur. For example, at the start of the session, Lilly states that “[the exercise] was really emotional for me”, which is a simple description of her felt experience. However, towards the end of the dialogue a participant points out:

Clara: What I observed is, what I want to be remembered by is someone who really lived and not just all the positive things about me, but also that I suffered...an imperfect person, but more that I strived, like the spirit, I suppose, of how I go about the things, as opposed to “I ticked all the boxes” ...cause I wouldn’t want to be remembered like that. I want them to remember that I was human as well.

In this example, Clara demonstrates a deep questioning of her purpose in life and also of the “human condition”, which helped to take the dialogue to another level. She doesn’t want to be remembered as a perfect person who didn’t suffer but instead for her spirit. Another participant at the end of the session says:

Natalie: One thing actually that was good for me was...for the next 70 years I have quite a clear idea of what I want to do and achieve but actually doing the eulogy I realised was more the impact I have on people and relationships, and how I do it...and I realised that some of the goals that I have don't actually correspond with the impact I want to make with relationships and people and the energy in the things I want to leave behind. So it’s really adjusted my goals and the actual physical outcomes I want to do...it’s actually redirected me, that that’s actually not that important...that's not going to achieve my eulogy dream...So it was really a good way to make sure I don’t go on the wrong path...70 years is actually a really long time and I don’t want to get there and think damn wrong path, I should have listened to myself at 40.

In this example, Natalie has adjusted her goals after reflecting on how her existing goals were not in line with the impact she would like to have in the world during

her lifetime. It “redirected” her thinking and helped her to realise she was on the “wrong path” to achieving her “eulogy dream”.

It is important to note that the data only provides a snapshot of what the participants are thinking within a very specific context and therefore cannot be considered representative of their level of development/maturity. As such, no correlation can be made between the participants’ responses as presented in the tables and their actual stage of authenticity or transformative learning.

4.2. The journal summaries – context and key findings

Context

Journals were provided to the participants at the beginning of the program and they were encouraged to use them as a tool for reflection. One of the core deliverables for the participants was to provide a 400 word summary of their journal at the end of the first phase of the program. This summary was framed to the participants as an opportunity to reflect on their journeys so far and what they would like to achieve next. A list of journaling questions by Otto Scharmer (2005) was provided as a guideline for reflection. As expected, not all of the participants used the journals. However, 24 out of the 26 participants submitted summaries. The journals ranged in length and type from dot points to detailed in-depth descriptions of their thoughts and feelings. Some of the journals included drawings, mind maps and poems.

Key findings

The findings from the journaling process consist of nine themes/categories – refer to [Appendix E](#) for a list of the nine categories, which were grouped under the headings:

- *Content*: Transformative sustainability learning and leadership for sustainability
- *Process* of transformative learning

- *Tools* that support the process of transformative learning for sustainability.

The process of learning about *content* (e.g. leadership, sustainability, the inner and outer journey, values clarification and behaviour change) and *process* (e.g. self-reflection and creativity) is supported by pedagogical *tools* (e.g. journaling, coaching, creative practice, group dialogue and support). This reflects the program's model of learning and change described in *Section 3.1*, which aims to build understanding of the principles of sustainability and leadership for sustainability, and simultaneously develop understanding of self and the system within an action learning framework.

The nine themes demonstrate that for a large number of the participants transformative learning occurred as a result of the program's activities. However, in line with the aims of the research I will only provide examples for *Categories 6* and *7* below. These categories represent the culmination of explicit references by the participants to aspects of creativity, creative learning and creative practices such as journaling. Clearly, these categories are not generalisable across all the participants. However, they do provide a "window" onto how creative practice supported the participants' learnings.

Category 6: Creativity is a process of learning and reflection, which generates more creativity, inspiration and motivation, and can be used to improve personal sustainability

For some participants, creativity can be viewed as a core value along with other values, for example "love, kindness...empathy and fun", which were described by one participant. Creativity was also seen as an iterative process of learning and reflection, which helps to generate more creativity, inspiration and motivation. For one participant mind maps were a particularly useful tool that supported this process as she explains:

Julie: Looking in you can see the cracks and the imperfections, lines that have eroded and seeped over time. As we race along, we forget that they exist within all of us – some can be repaired or filled in, others become

crevices we need to explore and find deeper truths of ourselves to guide where to go next.

Insight happened when people came to class and spoke in mind maps, and explained things kinaesthetically and sought more questions than the sound of their own voice. Here is innovation, here is creativity, here are people doing the things that inspire, motivate and drive them...this is what you've been seeking all along.

To sit every week and draw mind maps, let my thoughts spiral all over the page and be immersed in concepts mostly hidden from us in the conventional day. What energy three hours can give you. These words and ideas stay with me all week, frame the way I see the world, influence the conversations I have and guide me to challenge those around me in a meaningful way. I practice silence, listening, mind-mapping...I watch the interacting systems of the world around me, I see permaculture in every aspect of my day, I dream of 1000 acres of virgin civilisation. The insights and take-aways from each week are far more than three dot points on a page. It is the nuances and observations that stay with you and influence the cracks and crevices within, in the most unassuming way.

In this example, there is a clear narrative of looking into the past, living and learning in the present, and dreaming about the future. And mind-mapping, in particular, enabled her to look more deeply within herself where previously hidden thoughts and concepts were able to emerge, and become part of her daily life (e.g. in conversations). By practicing silence, listening and mind-mapping she can see the interactions of systems, which then support her ability to make sense of her insights and observations.

For others, the process of learning and reflection stimulated their creativity, for example:

Sally: I really appreciated the going within phase, and I love how I am so much more creative now that I have been for years. I am drawing, writing music and learning to sing, and I am so excited for the future.

And in some instances this creativity helped the participants to identify potential career pathways, for example:

Tina: CSL has also started me on a journey, thinking creatively about what a career might look like if I combined two areas of passion, food and human

capacity building, and that such a career is even possible.

Making time for creative pursuits amongst other activities (such as meditation and connecting with family) was also seen as one way to improve their personal sustainability. For example:

Belinda: Looking back to the start of my journal it is apparent that my life had become rather unbalanced. Although it had become this way from doing many good things for all the right reasons, I was giving too much of myself away and leaving little time for my own well-being and self-development. It is rather incredible to look at my life now exercise, meditation, connection to family, time for creative pursuits...the awareness to know when to say no; it is a far cry from the generous but barely present creature I had evolved to.

Category 7: Journaling supports creativity, imagination and reflection, and helps to understand your journey by working with the past, present and future

For many of the participants, journaling was seen a tool that can support creativity, imagination and reflection. These help to clarify thoughts and emotions, improve understanding, and lead to key insights and new behaviours to emerge. For example:

Sandra: After flicking through the scrawled pages of my journal the first thing I noticed is a clear progression of directionless to direction. I arrived in Sydney feeling misplaced and a little defeated. After many journal reflections, insightful guest speakers and the acquisition of over 20 fabulous friends I have gained confidence and momentum again.

Rachel: Self-examination is not something that I have done much of in the past and therefore I have had a few revelations through the CSL experience so far. Journaling has been really helpful for me in working through some of these key realisations.

Michelle: Journaling gives you insight and love gives you hope. This is the front page of my journal. It's given me clarity and peace, mental space for the present and preparing for the future. Not journaling since about the age of 10 this has been really cathartic for me.

I have written about everything, doodling, sometimes just bullet points and others a timetable of my next day. Most importantly, the constant replay in

my head has decreased and in some areas ceased. Journaling has allowed me to clear my thoughts and begin to deal with the past and work through it. With more writing I have more questions but a better understanding of who I am here now, how to move into the present fully, and visualise the path into the future...through journaling, I was able to reflect my thoughts instantly and return to them later with accuracy versus the replay which usually entails “what-ifs” scenarios. It also assisted the deep listening and I was able to not be negative (and not beat myself up) but really look at the positives that happened.

Moving forward I have now started...really examining and...to work through my strengths (the last few months I have worked on my weaknesses so now I feel that those are moving along with successful strides to managing or improving them), and working on my past family issues. It has also become a doodle place for my imagination. Lastly, as I look back over this journal synopsis I understand that journaling is about me. My journey. My thoughts. My Future. The way I see my World.

As these examples demonstrate, journaling helped to support the participants’ self-reflection by providing a tool for examining the past (including family issues), being in the present and imagining the future, which led to increased confidence and clearer direction. Finally, one participant felt that journaling helped her to be more creative as she explains:

Karen: I’ve gained a better understanding of what really inspires me, what I care for, what makes my heart vibrate. I found out by scribbling drawings the best I can on my journal and CSL book that I enjoy being creative. Looking back at a drawing I did when I was 10, starting with a blank sheet of paper without any model gave me some hope to unleash my creativity again.

By unleashing her creativity Karen feels she has gained a better understanding of what really inspires her, what she cares for, and what makes her “heart vibrate”. This is a salient example of creative practice supporting transformative learning.

These two categories demonstrate that creativity and the creative practices that enable creativity are essential components for supporting transformative learning. For many of the participants creative practices (such as journaling, mind-mapping, poetry etc.) have helped them to reflect on the past to identify behaviours that may not be serving their full potential or values, and this in turn

helped them to clarify their passions and purpose in life. The creative practices have also helped to stimulate further creativity bringing greater well-being and balance into their lives, which helps to support their personal sustainability. In some instances, journaling helped to clarify career direction and see emerging future possibilities.

In summary, the journal summaries indicate significant shifts in perspectives for many of the participants, worldviews and behaviours as the following examples from the other seven categories demonstrate. It is heartening to know that under the right conditions transformative learning can occur in a relatively short period of time.

Karen: Some of the key insights I gained from the Going Within retreat have helped me to look at my life through a different lens and I have become much more self-aware as a result.

Carol: Despite a few years of doing personal development exercises to figure out my values, I never really realized the importance of stepping DEEP within myself until I started the CSL journey.

Tina: CSL has been a magnifying glass these past few months, both consciously and unconsciously allowing me to look at my life in a really honest and sometimes quite raw way. It's partially a result of our workshop exercises and meeting others who are on this same journey, but partially simply by providing a space to sit back and watch what's going on, to be an audience for my life.

Simon: The reflection components of the course have really helped to cement my thinking regarding my concern with sustainability issues and confirm that pursuing change is the direction that I want to follow in my career.

Janice: Although all of us are in sustainability field for various reasons, but prior to CSL, I have never taken the time to go within to understand my passion and link them to sustainability. But through CSL I have made the connection, it is sustainability education that I am passionate about.

As the participants describe, there are numerous factors (such as guest speakers, coaching, peer support etc.) in addition to creative practice that enable transformative learning to occur. For example:

Tina: I've been so delighted to find myself on this journey with others whom I so trust and admire. Seeing others trying to grapple with these same questions about life and direction is not just comforting but also inspiring and gives me confidence that this journey isn't just about seeking things out in isolation from others, but seeking them out alongside others. Ultimately, it makes me want to do more.

Alesha: I think the leadership insights gained throughout the workshops as well as the support from my CSL fellows and coaching sessions have helped me enormously to become more comfortable with operating in the unknown, riding along the 'bumpy road of change', being prepared to let things go, not being too precious about my initiative, critically checking in with myself, using 'soft-touch' education and engagement strategies, adopting a mind set of abundance, being patient - recalibrating my expectations of what is realistically achievable, being brave enough to put reformed context into a situation, own my skills and my flaws, being comfortable with accepting assistance, realising that it is not all up to me and collaborating more effectively with other stakeholders.

Clearly, being on a journey with like-minded individuals with whom they can share and discuss their challenges is a critical component of transformative learning. However, creative practices have certainly played a significant role in supporting the participants to safely enter the process of transformative learning through other ways of knowing.

4.3. *The Heart, mind and soul of leadership* workshop session – context and key findings

Context

The *Heart, mind and soul of leadership* workshop was the fifth workshop of the program. The workshop aimed to help the participants identify strengths and areas for learning and growth in emotional self-awareness, and how to *sense* how they feel and empathically work with others in order to become more authentic sustainability leaders. As mentioned, a guest facilitator (Mark) who specialises in helping people become more aware of their authentic selves in order to communicate more effectively was invited to facilitate the session. The creative practice exercises Mark facilitated as part of the workshop included the '*Saying yes*

to movement’ exercise and ‘*Saying me*’ game. Refer to [Appendix G](#) for a detailed description of how Mark facilitated the session including the participants’ responses.

Key findings

Mark’s session was referred to on several occasions by the participants in their journal summaries and program evaluation feedback as being one of the highlights from the program. For example, one participant provided a relatively detailed reflection linking her learnings from the session to one of Barrett Brown’s (2011b: 212) competencies for sustainability leadership – “knowing oneself”. She writes:

Jane: ...my primary focus over the first couple of months of the program was on Barrett Brown’s Sustainability Leadership Competency “Scanning and engaging the internal environment”, especially with respect to personality-driven and shadow forces, and “being energetically clean” when engaging with others. In my case, this competency is compromised by what [Mark] termed “internal chatter”. This chatter is the main cause for my being energetically ‘unclean’ when I engage with people. In fact, my actual desire to listen deeply is often overridden by psychological noise.

I know that this has the potential to undermine my ability to make friends and influence people, a key skill in sustainability leadership. In reflecting more deeply about these issues, and on possible ways of improvement, two workshops were of particular value for me...

Second, [Mark]’s talk related to psychological barriers to communication: I really enjoyed the exercises in the workshop, through which I learnt that I feel vulnerable to be seen by others in the way I am. I felt uncomfortable with others looking into me and seeing my emotions. To avoid being seen, I put on that forced smile when saying “ME” and looking at the group. It is a ... holding pattern that helps me to trap the emotions flowing through my mind and my body at that moment. [Mark]’s advice that “the story we tell ourselves is the book our audience will read” was very insightful.

In this example, Jane describes her struggle with wanting to listen deeply but finding her “internal chatter” or “psychological noise” as being a barrier to this listening. She also points out that she feels uncomfortable with people “looking

into [her] and seeing [her] emotions”, and to avoid being seen she puts on a forced smile, which she feels is a “holding pattern”. This example of transformative learning demonstrates Jane’s process of critical reflection on deeper levels of knowing by firstly acknowledging her inner dialogue, and secondly recognising that her dialogue acts as a barrier to her becoming more authentic. The hook for Jane is Mark’s message “the story you tell yourself is the book your audience reads”.

This message and its connection to authenticity was also a key learning for another participant who noted that:

Janice: [Mark] was also very interesting to listen to. He was very expressive and I liked the “I” exercise and taking the shoes off to feel “grounded”. It’s bizarre but it works. I felt more confident and calm after imagining I was connected to the earth. I also think the concept of “Other people’s perceptions about you are based on the story you tell yourself” is very powerful. Again, I think this reinforces the message that true leadership is driven from the person’s deepest beliefs, only when the person really believes in him/herself and the story they create in their head, a leader can be truly inspirational. Also I think obviously then being authentic is another trait of a sustainability leader.

The participants in both of these examples demonstrate their understanding of the connection between knowing oneself on a deeper level and being driven by one’s “deepest beliefs” in order to be an authentic sustainability leader. Finally, one of the participants found the ‘*Saying me*’ game particularly empowering as she describes:

Karen: Mark’s workshop, the “me” exercise was for me a great challenge but it also gave me an enormous feeling of empowerment. So many times, in group situations, I feel transparent, as if I had no voice. This exercise gave me a voice. Showing acknowledgement and gratitude to the people watching me was a very valuable experience.

Even though no words were exchanged other than saying ‘me’, Karen felt as though the exercise gave her a “voice”. And the process of being acknowledged

and simultaneously acknowledging others with gratitude for their acknowledgement was an empowering experience for her.

Key findings from using Cranton and Carusetta's authenticity framework

Similar to the participants' responses from the *Eulogy* exercise, the responses using Cranton and Carusetta's (2004) framework demonstrated varying levels of critical reflection in relation to self, others, relationships and context. However, due to the framing and nature of the exercises, the focus of the participants' responses was more on themselves as opposed to their relationships with others. This is not surprising as Mark points out:

Mark: ...the methodology I have is that you have to resolve what's going on for you first, so that you can build a platform from which you can listen to others. That's why I allow this process where people unveil what is it that is the noise here...and it's really normal that it's self...that's kinda the frame that I set it up in.

As such, there were no clear examples that relate specifically to relationships as there were in the *Eulogy* exercise, even though communication in this context inherently involves engaging others.

1. Understanding and awareness of self

The participants demonstrated a heightened awareness of their perceived weaknesses in communication. In particular, a lack of confidence and frustration that stems from their struggle with their inner dialogue or "mind chatter", which tells them they're not good enough. For example:

Andrew: I was going to say I'm quite similar to [Jane]...typically in high powered meetings I have difficulty expressing these concepts I could so easily write down in an email or on paper. I don't have the confidence or the influence to express that clearly, get that message across to my audience, and I have all this noise going..."they don't trust me" or "they don't think I'm confident, he doesn't know what he's talking about" and really I do, I know it back to front but I just don't have that 100% confidence to really drill it home and get that message across.

Some of the participants express their frustration in knowing what goes on in their bodies when in stressful or emotional situations and feeling unable to doing anything about it. For example:

Lilly:...if I get emotional, frustrated, if any emotions come up within a conversation I lock in my throat so in that really pivotal time to express something very important if under stress my whatever...heart chakra throat chakra goes, and I'm like blah...so it's still distilling that down and grounding yourself.

2. *Understanding and awareness of (being in relationship with) others*

The focus of the responses was on others as opposed to relationships specifically. However, when the participants were talking about others in relation to communication they were intrinsically talking about how they could connect with others (i.e. be in relationship with) in order to communicate more effectively. As such, I removed the *relationship* category and combined it with the *others* category to form *(being in relationship with) others*. I felt this more accurately captured the kind of relationship the participants were talking about. For example, one participant mentioned the “link” between her and others:

Sam: I need to know about people to create that interchange because my facts are fine, and I want to find that link between me and other people to change, to hand them a reason for them...

Sam wants to provide others with the “reason” they need to change. She recognises the need to understand others in order to create that “interchange” or exchange through relationship. In general, however, the focus of the responses was on how the participants could become more effective at communication.

3. *Understanding and awareness of context*

The responses primarily focused on the participants’ understanding of the importance of context when communicating with others, and also the immediate context of the exercise. This ranged from struggling to understand the relationship

between context, self and others, to understanding how to be true to oneself in differing contexts. For example:

Richard: In some way you still need to conform a bit so there are limits to what you can do...I could have stood there and taken my clothes off
[laughter from the group]

Richard is challenging Mark's idea that saying yes to our impulse to move will help us to develop our "autonomy in [our] own sense of self" and makes a joke. In another example, Cath demonstrates a deeper understanding of what it is like to be in the same space or context with others, but what it means to also take care of what you need as an individual (in her case the need to meditate).

Cath: I found it interesting though because when I first started doing it I thought, aww, I should be moving. And then I got distracted and saw Lilly, she's like meditating, and it was...actually what I feel like doing and so I did that. And then you kinda still know that people are moving around you but that's OK because this is what I need...but it's kinda accepting that.

Cath has separated herself from the context in order to show how this is an important step for providing what her body is saying it needs whilst remaining aware of others around her and being "OK" with that.

Finally, after making slight adjustments to how Sally was holding her body (refer to [Appendix G](#) for a detailed description of the process), Sally describes how she has experienced a shift in her body where her nerves, enjoyment and laughter have become more of a feeling of warmth towards others.

Sally: um it's nice, I feel like more warmth in people and I can choose that a bit more rather than feeling like I need to laugh...

She identifies that she can choose this as a feeling instead of the nervous laughter she normally inhabits. This is a good example of Sally experiencing her "felt sense" (Gendlin 1996a), which is discussed further in *Section 5*.

4. Critical reflection, understanding and awareness of self, other, relationship and context

The responses in this category demonstrate critical reflection on what it means to be true to oneself whilst in community with others and within the context of sustainability leadership. For example:

Natalie: I found that I had to move out of the space because I knew I was going to have an impact on others if I recognised how I wanted to move, and that bothers me because I know my leadership style is very attentive, I think a lot about what other people are doing as well as trying to accommodate myself, and I suspect sometimes it's too accommodating but to get what I want I have to think of others in order to achieve what I want to achieve and communicate whatever it is, and it's finding the balance between how much we can accommodate others and how much you communicate with self... you want to try something but there are things in the way...physical barriers, societal barriers which you have to accommodate and move around.

Natalie recognises the impact she would have on others if she was to say yes to her impulse to move within the context of the exercise. She then links this to her struggle to balance or “accommodate” the needs of self and others, leading her to question what this means for her leadership style within broader social systems. In another example, Lilly demonstrates her understanding of self and ability to satisfy what her body is telling her she needs. However, she questions how you can do this, still be part of the community and not “lose yourself”.

Lilly: I felt like on the first one that I felt I had to go inside so I did meditate just to be able to get to that space and in the second one I kinda went outside to be able to do that...so I can do it in my own self, not around people or I can, not kinda block out people but close my eyes and get there but I suppose the challenge is how do you get there around people so you can be part of that community and not lose yourself...

For Mark this is a critical question which he highlights as an anchor for the session – “it's about how do I stand there and be me and not have to leave the group in order to be myself”. Again linking the idea of being true to self or being authentic in challenging, real life contexts such as where you are required to communicate.

5. Discussion

This chapter discusses how creative practices support transformative learning and leadership for sustainability. Firstly, I discuss how narrative work helped the participants make sense of their identities in relation to their sustainability journeys and authentic selves. Secondly, I discuss how experiential and creative exercises support other ways of knowing in moving towards authenticity. Thirdly, I propose two models and a framework incorporating foundational transformative learning and leadership theories, and the creative practice pedagogies that facilitate them as guides for practitioners.

5.1. Overview

The findings demonstrate that creative practices supported the participants in realising that what was important to them was not so much *what* (i.e. outcomes), but *how* (i.e. process) they achieved what they achieved in life, and in particular, the *why* (i.e. being aligned with purpose) behind what they do. Understanding these distinctions and being committed to the ongoing exploration of oneself to clarify how one's purpose is aligned with the process of change is core to leadership for sustainability as Brown (2011b: 211) also demonstrated. This is because learning for sustainability is more than just about achieving sustainability outcomes (Tilbury and Cooke 2005: 6). It is also about the *how* or the process of empowering, motivating and engaging people in creating sustainable futures (Tilbury and Cooke 2005: 7). And so leading processes of change with the views, interests and feelings of others in mind is critical (Brown 2012: 569). And this requires practitioners and sustainability leaders with the emotional intelligence and sense-making ability (Metcalf and Benn 2013), and capacity to gently and empathically support people through the process of transformative learning and change (Taylor and Cranton 2012: 570). The implications for how transformative

learning might be achieved for self and others based on the findings and with reference to the literature is discussed below.

5.2. Narrative, identity and the authentic self

All of the creative practices including the *Eulogy* exercise, '*Saying yes to movement*' exercise and journaling contained an element of learning through narrative. And a number of participants incorporated mind maps into their journaling practice, which were also based on narrative. Specifically, *narrative* was used as a learning practice (Cranton and Hoggan 2012: 524) to help the participants to creatively, imaginatively and reflexively explore the past, present and future. For example, mind maps have been shown to be a particularly useful form of visual thinking to help connect "knowledge of self with potential future action (McGregor 2012: 317). In addition, the *Eulogy* exercise invited the participants to reflect on their lives through the lens of the future, the journaling questions prompted reflection on the present and emerging future possibilities, and the *Heart, mind and soul of leadership* workshop session introduced the concept that "the story you tell yourselves is the book your audience reads".

For Wright et al (2012), constructing narratives is a technique that sustainability professionals can use to make sense of their identities when their values conflict with their organisations and/or work. Narratives not only play a key role in '*identity work*', but can also help to make sense of competing discourses (Wright et al 2012: 1452) such as those common to sustainability issues, in particular climate change. Importantly, engaging in identity work through narrative can help those undergoing career and/or life changes to "sustain feelings of authenticity" by providing a "sense of continuity between who they have been and who they are becoming" (Ibarra and Barbulascu 2010: 136). This was particularly relevant to some of the participants who struggled to explain their actions (i.e. what they do) in relation to their intentions (i.e. their purpose) within the context of a broader narrative (i.e. their sustainability journey and life). By helping them to connect

what they do with their purpose and sustainability journey, narrative or ‘*storytelling inquiry*’ (Lloyd 2011) helped them to construct and make sense of their identity over the long term (Sparrowe 2005: 427). This might also be considered an example of a shift in thinking or transformative learning that has occurred through a process of ‘*self-objectification*’ (Lichtenstein 1963: 192). By putting the participants in a broader historical context the participants were able to transcend their self-identities. This provided the space or a retreat from the state of “symbiosis with the matrix” where a shift in their perspectives on themselves and their lives (i.e. ‘*self-transformation*’) could occur (Lichtenstein 1963: 204). And by developing a deeper sense of self that was distinct from the matrix of their daily lives, the participants were supported in becoming their more authentic selves. This could also in part explain the sense of relief that the participants felt after they had engaged in the *Eulogy* exercise. The process of realigning their sense of self with their sustainability journey experienced by the participants is decidedly similar to Lange’s (2004: 135) studies on ‘*restorative learning*’, which demonstrated that:

...as the participants recovered suppressed values/ethics and forgotten relations (restoration), they engaged in a critique of dominant cultural values and embraced new values related to the concept of sustainability (transformation).

Importantly, some of her participants clearly articulate that:

...their ethics of ‘honesty, integrity, fairness, courage, respect, loyalty, community service and citizen responsibility’ did not require transformation but restoration to a rightful place in their lives and in society at large (Lange 2004: 130).

This has significant implications for practitioners who engage in transformative learning processes in that while some participants may experience transformation towards sustainability, others may experience “restoration” (or a reawakening) of their existing values and passions in line with sustainability. This sentiment is echoed by Hardman (2009: 274) who argues that ‘*regenerative*’ leadership that empowers others to connect to their sense of purpose is needed for leaders to

consider sustainability meaningful for its own sake. For Lange (2004: 135), the dialectic between transformative and restorative learning lies in a process where:

...as the participants restored forgotten relationships and submerged ethics, they transformed their worldview, habits of mind and social relations. These relationships and ethics were reintegrated in a way that augments the transformative process.

In other words, the process of reflection conducted as part of the *Eulogy* exercise not only helped to clarify values but also “restore” knowledge back into “conscious thought” (Lange 2012: 204). And returning to their inner selves provided participants with a platform to negotiate the psychological and emotional discomfort associated with transformation (Lange 2004: 130). Further, using narrative helped situate the participants’ restored identity within a broader historical context, which helped to reinvigorate commitment to the long and challenging journey of sustainability.

5.3. Bodily knowing, narrative, authenticity and restorative learning

Cranton and Carusetta’s (2004) authenticity framework was useful in helping to further understand how movement towards authenticity or transformative learning might be recognised within learning environments. However, its focus on the critically reflective nature of learning limits the framework to processes and responses that involve critical reflection such as group dialogue, interviews, surveys etc. It does not effectively acknowledge the more subtle learning responses or opportunities (such as bodily knowing) from creative practice that may not provide the critical reflective responses required for learning to be transformative. This highlights the difficulty in capturing the process of transformative learning where there is no reflective dialogue or writing, even if there are observable shifts in how the participants act and behave. How these other, more subtle ways of knowing can be used to support transformative learning and movement towards authenticity are discussed below.

Focusing as another way of knowing

The ‘*Saying yes to movement*’ and ‘*Saying me*’ exercises were examples of creative practice that engaged bodily awareness to help the participants identify their internal dialogue (also referred to during the exercises as “psychological noise” or “mind chatter”), and habitual thinking patterns that prevent them from being fully open or their authentic selves. For example, an individual may have negative inner dialogue or story about an audience that manifests as a lack of confidence and tightening of the throat. By inviting the participants to observe their bodies “impulse to move”, the participants were engaged in another way of knowing by ‘*focusing*’ on their bodies ‘*felt sense*’ (Gendlin 1996a). ‘*Focusing*’ is a “mode of inward (Gendlin 1996a: 1) bodily attention” where an individual “spend[s] time with an observation or impression which is directly and physically sensed, but unclear” (Gendlin 2004: 1). It is a way of describing the “feel” or sense of a situation, where one is coming from or going to, which is inherently “holistic”, “creative” and “open” to what may come next (Walkerden 2009: 253). In other words, a ‘*felt knowing*’ or ‘*sensibility*’ “implies a sensitivity to possibilities, including possibilities for action” (Walkerden 2005: 5). And this sensitivity to one’s situation can help to deepen insight and improve the creativity and appropriateness of one’s actions (Walkerden 2005: 16). In particular, it can be used as a form of reflective practice by practitioners to “orient themselves in their professional practice situation, developing a sense of what is at stake and what direction(s) it makes sense to head in” (Walkerden 2009: 252). This sense of “carrying forward” implies that what one is now experiencing comes from how we were experiencing (Walkerden 2005: 108). And “a kind of transforming [organically] occurs which is neither a (radical) leaving behind, nor (in some fundamental sense) a staying the same” (Walkerden 2005: 108). And it is because one carries forward from where they were, that one “builds an increasingly rich sense of being in ‘a space of possible

movement’” (Walkerden 2005: 111). Perhaps sense-making and reflective practices such as Focusing could be used by sustainability leaders as tools for making sense of and managing complexity and the psychological discomfort that often accompanies rapid change.

Being ‘gentle’ and ‘friendly’ in supporting inner work

Upon closer inspection, it is clear that the ‘*Saying yes to movement*’ exercise closely followed the first two steps or “inner acts” of the six step process of Focusing (Gendlin 1996b). Refer to [Appendix H](#) for an introduction to the six steps. For example, Mark invites the participants to observe themselves *gently* and to “see what is going on without judgement” as a way to create a safe and open space for the participants to enter the process of learning. After running the exercise for a minute or so, the participants are invited to ask themselves:

Mark: How did I go? Was I able to just say yes to movement or did I have lots of opinions about that? If I did have lots of opinions, was I able to go, oh OK that's nice I'm having some opinions, maybe I could let those go, cause that's the process, very unlikely you won't have an opinion but if there is a little chat in there, just able to say no, well not even no, OK, nice that you're there.

This process of gently observing what is going on in the body and acknowledging one’s “opinions” in a friendly way is similar to step one of Focusing – ‘*Clearing the space*’ (Gendlin 1996b), which involves a gentle invitation to:

...pay attention inwardly, in your body, perhaps in your stomach or chest. Now see what comes *there* when you ask, "How is my life going? What is the main thing for me right now?" Sense within your body. Let the answers come slowly from this sensing. When some concern comes, DO NOT GO INSIDE IT. Stand back, say "Yes, that's there. I can feel that, there." Let there be a little space between you and that (Gendlin 1996b).

According to Gendlin (1996a: 55) this idea of being ‘*friendly*’ toward a felt sense helps to create a separate space for uncomfortable feelings (such as

frustration, judgement, anger etc.). Although Mark's primary intention was to create a gentle and supportive class to help the participants communicate better with other people, he worked in a way that invited the participants to observe what their bodies had to say in a friendly and gentle way, and to see what was going on "without judgement". In other words, the participants were invited to put some distance in between themselves and what their felt sense of what was at stake for them. This process not only helps to let the dialogue or uncomfortable feelings "flow through, but also makes a protected space for the felt sense" (Gendlin 1996a: 55). Making this protected space enables the individual to work on a problem as a "whole" from a distance without becoming overwhelmed by feelings associated with the problem (Gendlin 1996a: 93). And:

...because it is a whole and one's self is that new kind of self which has such a whole, the person can say: "I am here. It is there. Since I am not it, I can relate to it, take an attitude toward it" (Gendlin 1996a: 93).

By recognising the difference between emotions and the felt sense, "it" can be addressed more effectively. For example, an individual may feel anxious about a problem at work but by creating that distance or space around the problem he/she can address it knowing that the problem and the feelings associated with it are not one's self. Both processes describe ways to observe feelings, problems and bodies in a new way. For Gendlin (1996a: 56), the "formation of a felt sense is itself a new bodily step, a bit of a new kind of living". Indeed, Mark asks the participants to reflect on whether:

Mark:...the body [could] have an intelligence...that it could lead me for one minute without that layer [of judgement]...[and by saying] yes to your impulse to move...it's in a way asking you to have autonomy in your own sense of self before you even start trying to communicate with others.

In a sense, Mark's invitation for the participants to '*say yes to movement*' aligns with Gendlin's request to "receive" or welcome the felt sense without judgement – "let it be a step and don't reject it, however odd or wrong it may

seem at first” (Gendlin 1996a: 74-75). This new bodily step or other way of knowing can be an effective tool for practitioners to improve their reflective practice (Walkerden 2009: 254) and support sustainability leaders to work and “design from a deep inner foundation” (Brown 2012: 566).

Working with the inner critic

Working with the inner critic also emerged as a key concept from the creative practice exercises. This idea is introduced by Mark who says:

Mark: Now one of the things about learning is to have the ability to observe yourself gently and to see what you are doing without massive judgement...you go OK that's what I'm doing, that's who I am, I accept that, that I'm this imperfect fabulous being and then once you can acknowledge it in that way, see it without all the judgement, then you have a chance...it will organically change because you've let go of trying to change it, you've let go of trying to change yourself...

By acknowledging what is going on without “massive judgement”, an opportunity arises where change can organically occur without the need to control or fix it. This links to the idea of becoming aware of one’s felt knowing in a gentle and friendly way in order for transformation and forward movement to occur organically. By asking the participants to recognise themselves as “imperfect” beings or as “merely human and full of faults” (Gendlin 1996a: 239), Mark provided an opportunity for the participants to “lift the discouragement that ‘perfectionism’ brings” (Gendlin 1996a: 239) and suspend the voice of criticism. According to Langeveld and de Bruijn (2008: 3), the ‘*inner critic*’ is originally described by Gendlin as a “nasty voice” speaking at you from the outside. This critic makes you feel “small, wrong, unworthy, guilty, and bad” (Langeveld and de Bruijn 2008: 3). One way to approach the inner critic is to acknowledge it in a friendly way and learn to see it as having “good intentions” (Langeveld and de Bruijn 2008: 9). This approach can be a powerful tool for letting go of fear, anger and despair, and accessing a deeper source of knowing (Langeveld and de Bruijn

2008: 9). Interestingly, the idea of working with the inner critic in this way can be likened to working with the inner voices of resistance as described by Scharmer (2009) in *Theory U*. According to Scharmer (2009: 42-43) there are three voices: the '*Voice of Judgement*' (VoJ), the '*Voice of Cynicism*' (VoC) and the '*Voice of Fear*' (VoF). These voices inhibit an individual from opening their '*mind*', '*heart*' and '*will*', which prevents them from accessing their creativity, presence, authentic selves and ability to step into the unknown. Scharmer (2009: 12-13) suggests two types of listening – '*empathic*' and '*generative*', as a way to attend to the voices of resistance. Empathic listening involves activating the "intelligence of the heart" (Scharmer 2009: 12), whilst generative listening involves connecting with a "profound field of coming into being, with your emerging authentic self" (Scharmer 2009: 13). Although, both these types of listening refer to concepts common to Focusing, they are not described with the same level of detail that Focusing is. As such, there is an opportunity here for Focusing (Gendlin 1996a) to support practitioners and sustainability leaders with the listening skills referred to in Theory U.

Narrative, bodily knowing and openness

As the participants point out, Mark's idea about self-narrative and how it affects the body is a powerful one. It's about firstly recognising and acknowledging one's narrative or the "story you tell yourself", which is often linked to the inner critic (e.g. "This is going to be the most horrible meeting. They hate me, they never listen to me"). Secondly, it's about recognising the effect that the narrative has on the body. As Mark explains it, "do I become open, listening, engaged" or as Scharmer (2009) describes it as having an open mind, heart and will. Where an open mind is the "capacity to see with fresh eyes, to inquire and to reflect", an open heart is the "capacity for empathic listening [and] appreciative inquiry", and an open will is the "capacity to let go of old identities...and to tune into an emerging future field of possibility" (Scharmer 2009: 244). Thirdly, it's about identifying if the

narrative serves one's purpose in communicating with others, and if it doesn't then rewriting the narrative. These steps help to create space around the narrative or voice of the inner critic, which provides the opportunity to ask – how can I engage with others in a way that allows my mind, heart, will and body to be more open? And how can I create an “openness” of mind and body that gently supports the emergence of my most authentic self?

Wholebody Focusing, presencing and the emergence of self

According to Whalen and Fleisch (2012a: 90), when we consciously make space for our confusion and the ‘not knowing’, and “simply observe the body as a whole from a sense of grounding, presence, and connectedness to the environment, something happens to relieve and inform our situation...informing us of the next right steps”. This involves the practice of ‘Wholebody Focusing’ (WBF) (Whalen and Fleisch 2012a), which can be likened to the process of observing the body's impulse to move in the ‘*Saying yes to movement*’ exercise. Specifically, WBF is a practice where:

...more integrated and...precise information and energy are mobilized by a bodily awareness of Self, connected to the living body of the environment, and to the living body of [others] (Whalen and Fleisch 2012a: 92).

In other words, WBF is “a method of relating skilfully to our bodies, mind, and life situations in a conscious way that supports life forward movement” (Whalen and Fleisch 2012b: 106). It involves spending time with a “bodily sensed inner directed movement that seems to have the knowing and wanting to take us to where new life energy is needed the most” (McEvenue 1994: 7). This inner directed movement provides a safe space between “me” and “my stuff” that enables movement from what is “familiar and comfortable to what is new and hence unfamiliar and often uncomfortable” (McEvenue and Fleisch 2008: 181). This allows for old “holding patterns” to be transformed into “new ways of being-in-the-world” (Whalen and Fleisch 2012b: 106). The grounded presence in the body that WBF provides, makes it

easier and safer to feel comfortable staying with a “pre-verbal process that feels just right prior to the need for words that bring another level of meaning and understanding” (McEvenue and Fleisch 2008: 183). Here, the challenge is for the focuser or practitioner to trust the body’s impulse to move in the right direction (McEvenue and Fleisch 2008: 193) and be open to emerging possibilities. This idea of being open to one’s inner wisdom, environment and emerging possibilities is again reminiscent of Scharmer’s (2009: 39) movement towards presencing as depicted in *Figure 9* below.

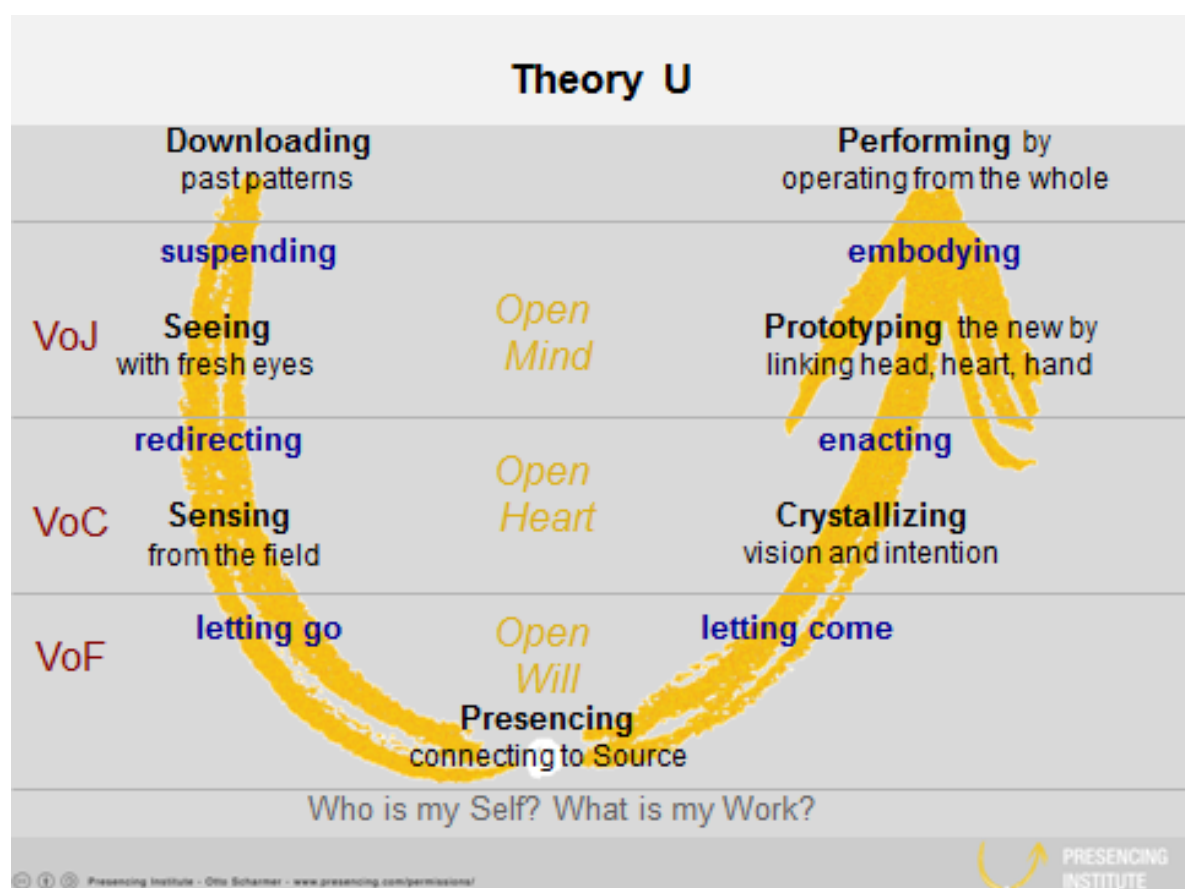


Figure 9 – process model of Theory U (The Presencing Institute 2011)

Presencing involves a process of ‘*seeing*’ with fresh eyes and ‘*sensing*’ from the field in order to come into being of the authentic self. It is a process where one connects to the “deepest source from which the field of the future begins to arise – viewing from the source” (Scharmer 2009: 39). And similar to the process of working with the inner critic through Focusing, progress towards presencing involves learning to listen to the voices of judgement, cynicism

and fear (Scharmer 2009: 42). Although, the frameworks and models of Theory U (such as listening to the voices of resistance) are useful heuristics to help explain aspects of the transformative learning process, it is not meant to represent or simplify the richness and complexity of the lived experience. It is instead useful for understanding what the journey of transformation might be like for sustainability leaders and how they might become more effective in creating change. According to Scharmer (2008: 56), organisational or systemic change requires a “new social technology” based on seven leadership capacities (also depicted in *Figure 9*) including:

- | | |
|---|---|
| 1. Holding the space – listen to what life calls you to do | 5. Crystallizing – access the power of intention |
| 2. Observing – attend with your mind wide open | 6. Prototyping – integrating head, heart and hand |
| 3. Sensing – connect with your heart | 7. Performing – from the periphery |
| 4. Presencing – connect to the deepest source of your Self and will | |

Importantly, the framework describes how connecting to one’s “highest future possibility” or “best future Self” is one of the most important tools for “new leadership” (Scharmer 2009: 42). Interestingly, McGavin and Cornell’s (2008) concept of ‘*Self-in-Presence*’ appears to nicely combine the practices of presencing and Focusing. According to McGavin and Cornell (2008: 43-44):

As we look out of our eyes, as we act in the world, embodied, calm, appropriately friendly, assertive, and curious, we could say we are Self-in-Presence. As we experience ourselves from the inside, as we sense the intricacy of our situations, as we create a safe inner environment for those aspects of our being that need rehabilitation, we could say we are Self-in-Presence.

However, the important distinction here is the characteristics of being “calm, appropriately friendly, assertive, and curious” could be considered essential

qualities of a sustainability leader. Further, it highlights the need to create a “safe inner environment” in which one can facilitate rehabilitation. Indeed, acknowledging our shadow and healing “childhood wounding” is an essential process for deep sustainability leadership (Hill 2009: 7). And the ideas of being friendly and curious, and creating safe spaces for rehabilitation are also supported by Lange’s (2004: 137) approach to transformative and restorative learning, which aims to provide a new way of sustainably living and working in the world.

Restoring and empowering self and others to become more authentic

In discussing restoration and empowerment, Rogers (1994 cited in Sterling 2010: 26) adds two other domains/dimensions including the:

...existential dimension where students are faced with questioning their values and ways of living and with the challenge of the reconstruction of their own sense of self; [and] an *empowerment dimension*, which, if the existential crisis is resolved, involves a sense of responsibility, commitment and direction.

As one participant mentioned, the ‘*Saying me*’ game gave her an “enormous feeling of empowerment” and gave her a “voice”. This exercise evolved out of her request to know what makes people want to stop and look at someone when they enter a room. Mark suggests for the participants to find their “authentic voice” or what is “authentically you” so that people will feel compelled to follow you. He asks the participants to ask themselves – what is that “thing that makes me want to be here for people?” Here Mark introduces the idea of becoming more authentic by being there for others. In other words, by doing things for others, you are being your authentic self, and others will find that compelling. This provides a significant shift in the way the participants view what they do, which aligns with Brown’s (2011b: 127) core sustainability competency to design from a deep, inner foundation of being and commitment to being of service to others. Again, Focusing offers a way to connect to this deep inner foundation of self and others by creating a sense of safety where:

...people can express their innermost feelings and thoughts openly and freely. In turn, being 'listened to' in a Focusing way allows us to contact the deepest places of self in a more authentic manner — building connections and a sense of relatedness with others, thus making dialogue on *any* issue possible (Jaison 2007: 151).

This attitude to practice captures the essence of being of service to others by offering an approach to practice that aims to empower others from a deep and authentic place.

Empowering others also has significant implications for approaches to transformative learning for sustainability. For example, the role of a '*transformative facilitator*' requires acting as "a mirror against which assumptions are revealed" (Lange 2012: 205) and being aware of the influence of one's values and assumptions. This involves intuitively watching and listening for "emergent changes while pointing to possibilities for freedom" (Lange 2012: 205). This "signifies a heightened state of attention that allows individuals and groups to operate from a future space of possibility that they feel wants to emerge" (Scharmer 2008: 59). Due to the unpredictable nature of transformative learning, it is important for a transformative facilitator to know they can only ever create the conditions for the potential for transformation to occur, and cannot control or create the transformation themselves (Lange 2012: 205). Therefore, it is critical for the facilitator to understand that whether a learning experience is transformative or not, lies with the learner and not them (Dirkx and Smith 2009: 65 cited in Ettling 2012: 543). This highlights the significance of '*learner-centred*' approaches, which emphasise collaboration, inclusiveness, sharing of power, transparency and authenticity in learning contexts (Ettling 2012: 543). Indeed, a learner-centred approach is considered central to fostering transformative learning (Cranton 2006; Mezirow & Associates 2000 cited in Ettling 2012: 544). And this connects back to the effectiveness in using creative

practices that support the sharing of personal stories and dialogue (Ettling 2012: 540) such as those analysed as part of this research.

5.4. Transformative Learning and Leadership for Sustainability – implications for practitioners

One of the primary aims of this research was to build on existing theory that supports sustainability leaders to be their highest possible selves, and provide theory that is practical and useful for other practitioners. As such, I developed two models and a framework that integrate the research findings and existing theoretical concepts to form guides for practitioners working in this space.

The first model describes a sustainability leader's journey of transformative learning adapted from the Theory U model (The Presencing Institute 2011) – refer to *Figure 10* below.

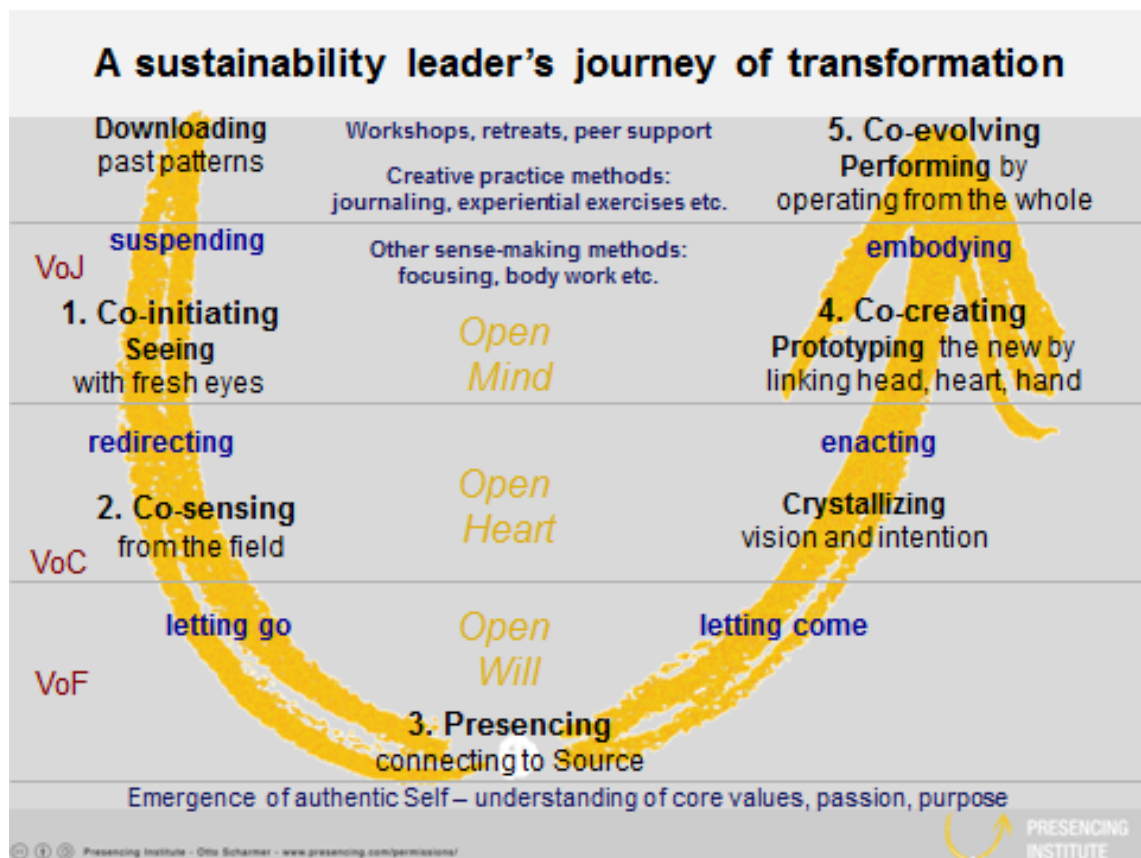


Figure 10 – model of a sustainability leader's journey of transformation
Adapted from the Theory U model (The Presencing Institute 2011)

The model proposes a guide for how practitioners might view this journey of transformation through the various phases (i.e. from *downloading* to *performing*) and how these might be supported by creative practice and other sense-making approaches such as Focusing (Gendlin 1996a). This model explores how moving down the 'U' towards presencing by addressing the voices of resistance can be supported by innovative pedagogy that incorporate deep listening practices (Brearley and Hamm 2009: 34). This may include other pedagogical tools (e.g. coaching that incorporates Focusing) and transformative arts-based learning techniques (Lloyd 2011).

The second model provides a guide for how practitioners or facilitators might support the journey of transformative learning and leadership for sustainability – refer to *Figure 11* below.

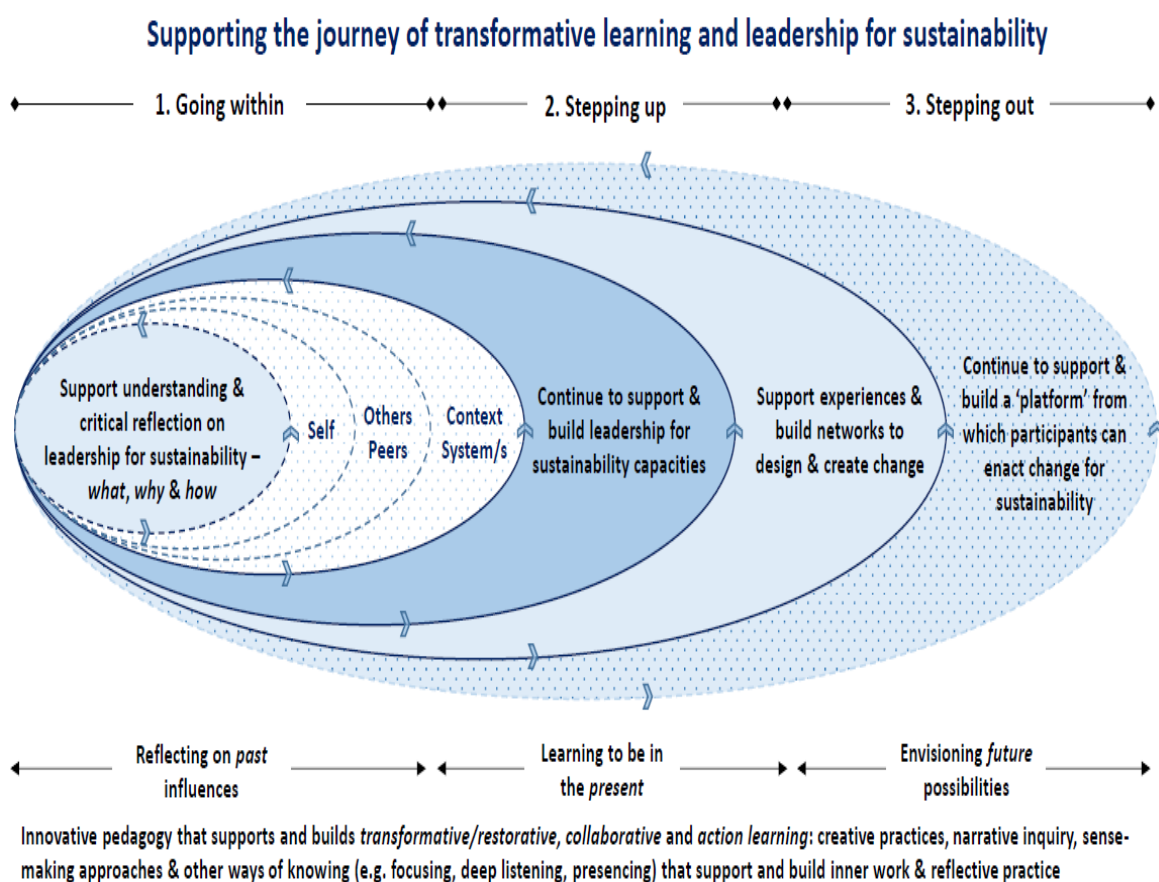


Figure 11 – guide for supporting the sustainability leader's journey of transformation

This model is based on the iterative and cyclical process of ‘*Action Learning*’ which involves: *reflecting* on the current situation, *planning* to innovate on current practice through critically informed action, *acting* to implement the plans, *observing* this action through the collection of evidence, and *critically reflecting* on and learning from the action being undertaken (Kemmis and McTaggart 1988: 10-14; Zuber-Skerritt 1992: 16; Thomas and Benn 2009: 20).

The broader journey of individual and collaborative learning and putting reflection into practice is loosely represented by the three phases of the CSL program – *Going within*, *Stepping up* and *Stepping out*. The model also incorporates the key findings from the research including the authenticity framework (i.e. reflection on self, others and context/systems) proposed by Cranton and Carusetta (2004), which provides a useful heuristic for identifying areas of potential reflection to support participants in moving towards authenticity. It suggests how creative practices (including narrative inquiry) and other sense-making approaches such as Focusing (Gendlin 1996a) might support and build the participants’ capacities of leadership for sustainability. For example, starting with an inner journey of *Going within*, participants reflect on their past influences such as “childhood wounding” (Hill 2009: 7), core values, passions and motivations, and through narrative work realign their values and hopes for the future with their authentic selves, and strengthen their passion and commitment for sustainability.

Through ongoing facilitator and peer support, reflection on new narratives and implementation of real-life group projects, the participants experience shifts in perspectives which are then embedded through further reflection and experience. The aim is to encourage and maintain openness of “heart, mind and will” throughout the process so that the participants can sense their emerging self and future possibilities (Scharmer 2009), and also support their peers and empower others along the journey. This process of constant learning and support from

facilitators and peers to build the participants capacities and networks provides a platform from which the participants can enact change for sustainability.

The framework proposes a guide for the various educational traditions, theories, frameworks and pedagogy to inform transformative learning and leadership for sustainability practices – refer to *Figure 12* over page. These include:

- *Transformative Learning* theory (Cranton and Carusetta 2004; Mezirow, Dirkx and Cranton 2006; Yorks and Kasl 2006; Taylor and Cranton 2012) including *Transformative Sustainability Learning* (Sipos et al 2008; Sterling 2010; Lange 2012) and *Restorative learning* (Lange 2012)
- *Leadership for Sustainability* (Quinn and Dalton 2009; Brown 2011b, 2012; Metcalf and Benn 2013) including *Theory U* (Scharmer 2009)
- sustainability education theory including *Education for Sustainability* (Sterling 2001; Tilbury and Wortman 2004; Tilbury and Cooke 2005; Mah, Hunting and Tilbury 2006) and *Social Ecology* (Camden-Pratt 2008; Wright, Camden-Pratt and Hill 2011)
- creative practice pedagogy such as *Transformative art-based learning* (Kerr and Lloyd 2008; McGregor 2012), for example storytelling as inquiry (Lloyd 2011), and approaches informed by sustainability education (Camden-Pratt 2008, 2011)
- other sense-making practices such as *Focusing* (Gendlin 1996a; Walkerden 2009) and WBF (McEvenue and Fleisch 2008).

Transformative learning and leadership for sustainability framework

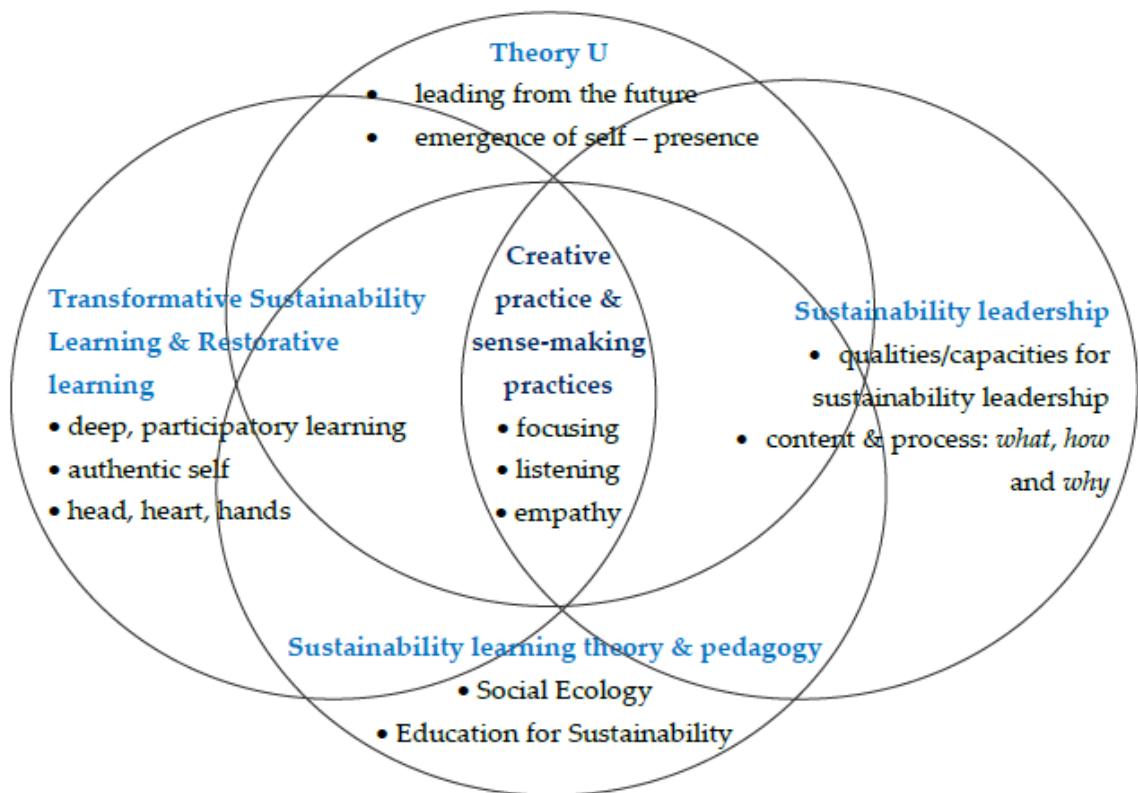


Figure 12 – transformative learning and leadership for sustainability framework

Both Theory U and Transformative learning are well established areas of learning and research, and are also well connected to leadership theory. In addition, Social Ecology has an established connection to creative (arts) practice and leadership for sustainability. However, TSL and Leadership for Sustainability are relatively new areas of learning and research. Specifically:

- TSL (Sipos et al 2008) provides the lens or educational framework for curriculum and pedagogy, in particular, the concepts of authenticity, emergence of self and self-transformation.
- Restorative learning (Lange 2004, 2012) provides another perspective for viewing transformative learning where participants are engaged in learning that is not so much helping them to transform but restore them to their authentic selves.

- Theory U (Scharmer 2009) provides a framework, method and way of being that links the journey of transformation through presencing and emergence of self to sustainability leadership.
- Barrett Brown's (2011b, 2012) competencies for sustainability leaders provide an in-depth guide for exploring sustainability leadership.
- Gendlin's (1996a) focusing provides an example of a well-established and researched sense-making method for gently supporting transformative learning, presencing and emergence of self.
- Creative practice and artful inquiry or transformative arts-based learning (Lloyd 2011: 155) has the potential to integrate all these frameworks through experiential processes, which support other ways of knowing and sense-making and build professional learning and development.

In summary, the area of new theory lies in the convergence of these frameworks and methods, and how creative practice might support sustainability leaders to better understand themselves and their place in the world in order to more effectively create change. In particular, the research findings demonstrate that narrative inquiry (such as through the *Eulogy* exercise and journaling) and other sense-making practices (such as the '*Saying yes to movement*' exercise) are effective and often powerful tools for enabling participants to access other ways of learning and knowing (e.g. expressive, presentational or bodily knowing) which are core to enabling transformative learning to occur. These of course, need to be designed and facilitated with care and sensitivity in order for the potentially disorienting and uncomfortable nature of the transformative learning process is appropriately acknowledged. And situated within an action learning framework such as the *Going within* (i.e. deep self and group reflection), *Stepping up* (i.e. individual action and collaborative prototyping within projects) and *Stepping out* (i.e. iterative cycles of personal reflection and change, combined with collaborative implementation of real world projects) model which underpins the CSL program.

6. Conclusion

This chapter concludes by providing a summary of the key findings, implications for further research and some final thoughts.

“When a step comes from a felt sense, it transforms the whole constellation. It might be a big dramatic step or a very small one, but it is a change in the nature of the whole.”

– Gendlin (1996a: 20)

“The concept of a subtly interconnected world, of a whispering pond in and through which we are intimately linked to each other and to the universe, assimilated by our intellect and embraced by our heart, is part of humanity’s response to the challenges that we now face in common.”

– Laszlo (1996 cited in Lange 2012: 209)

While “we know a great deal about *what* leaders do and how they do it...we know very little about the inner place, the source from which they operate” (Scharmer 2008: 52). And this lack of knowledge about the deep, inner dimensions of leadership is what Scharmer (2008: 53) calls the “blind spot of leadership”. This research project set out to explore this ‘blind spot’ in order to better understand how practitioners might support sustainability leaders. And the findings demonstrate that creative practice is an effective way to support transformative learning and leadership for sustainability. As such, creative practices:

Firstly, can play a significant role in enabling individuals to access other ways of knowing and improve reflective practice. This is an important factor in supporting participants to conduct inner work and become their more authentic selves. And through the process of identifying or clarifying their core values, passions and purpose in life, individuals are better able to understand the motivations and drivers that underpin their journey of sustainability.

Secondly, can have multiple flow-on effects such as stimulating new ways of thinking, feeling and acting, which in turn reinforces new ways of being in the world, stimulating further creativity, motivation, inspiration. This is critical for supporting and building participants' personal sustainability, which over time enables them to be more effective leaders for sustainability.

Finally, are most effectively used with a suite of other sense and meaning-making practices (such as Focusing, movement based exercises, narrative inquiry etc.), and more traditional pedagogical tools (such as individual coaching sessions, group projects, journaling etc.).

The research also provided an in-depth and granular exploration of the transformative learning process for sustainability leaders, and also how practitioners might employ more creative and gentle practices to support inner work and the emergence of the highest possible self.

Implications for further research

There are a multitude of implications for further research in the convergence of the transformative learning and leadership for sustainability fields. However, a few key implications include conducting research into:

- how the traditions and concepts of *Transformative Learning* (Cranton and Carusetta 2004; Mezirow, Dirkx and Cranton 2006; Yorks and Kasl 2006; Taylor and Cranton 2012) and *Transformative Sustainability Learning* (Sipos et al 2008; Sterling 2010; Lange 2012) such as changes in 'openness' and movement towards *authenticity* and the emergence of self (Cranton and Carusetta 2004) and movement down the 'U' towards *presencing* (Scharmer 2009), and capacities of *Leadership for Sustainability* (Quinn and Dalton 2009; Brown 2011b; Metcalf and Benn 2013) can be more intimately connected so as to inform learning and practice for sustainability in a way that is flexible and intuitive for the practitioner.

- the ‘blind spot’ of leadership (Scharmer 2008) by exploring how the journey of transformative learning for a sustainability leader might be more accurately mapped and described in order to tailor processes that are more aligned with the needs of individuals and the group. For example, developing a better understanding of each participant’s stage of learning and development at the start of a program so that pedagogy can be designed in a way that supports transformative and/or *restorative learning* (Lange 2012) in meeting the combined needs of the cohort.
- how creative practice pedagogies such as *narrative inquiry* (Cranton and Hoggan 2012; Wright et al 2012), and other sense-making practices such as *Focusing* (Gendlin 1996a; Walkerden 2005, 2009) and *Wholebody Focusing* (McEvenue and Fleisch 2008) might be more effectively used to support participants to conduct *inner work* in a *gentle* and *friendly* way. For example, incorporating Focusing and WBF principles and practices into creative movement based activities and coaching sessions as a way to work with the *inner critic* (Langeveld and de Bruijn 2008).
- how I as a practitioner might improve my own reflective practice and inquiry through creative (arts) practice and other sense-making approaches in a mutual process of continual learning in my role as a facilitator of transformative learning and leadership for sustainability processes.

Some final thoughts

This research project has in itself been a journey of transformative learning for me as practitioner and researcher. I have attempted to practice leadership for sustainability in everything I do and as a consequence have discovered a new way of engaging with my professional practice and also being in the world. I have experience both epochal and incremental shifts as part of the transformative learning process but have enjoyed every part of the journey. Indeed, I have created many new narratives about the way I interact with the fellows, my

colleagues, family and friends. This is primarily due to my introduction to the world of Focusing, which provided me with a new way of knowing myself and supporting others. Importantly, the journey has helped me to become more authentic in my own ways of thinking and behaving as a facilitator. My wish is to continue developing and facilitating programs with the love and compassion that provides the “magical” conditions for transformation to occur for our future sustainability leaders. And I look forward to the next phase of my research journey to explore in greater depth the emerging fields of transformative learning and leadership for sustainability.

References

- Alberts, P. (2011), 'Responsibility Towards Life in the Early Anthropocene', *Angelaki: Journal of the Theoretical Humanities*, Vol.16, No.4, pp.5-17.
- Barrett, E. and Bolt, B. (2007), *Practice as Research: Approaches to Creative Arts Enquiry*, E. Barrett and B. Bolt (eds.), I. B. Tauris, London and New York.
- Bolt, B. (2007), 'The magic is in handling', *Practice as Research: Approaches to Creative Arts Enquiry*, E. Barrett and B. Bolt (eds.), I. B. Tauris, London and New York, Ch.2, pp. 27-34.
- Boyd, D. et al (1985), *Reflection: Turning experience into learning*, D. Boyd, R. Keogh, and D. Walker (eds.), Kogan Page, London, UK.
- Bloom, B., Masia, B. and Krathwohl, D. (1964), *Taxonomy of Educational Objectives (Two Volumes: The Affective Domain & The Cognitive Domain)*, David McKay & Co., New York, US.
- Brearley, L. and Hamm, T. (2009), 'Ways of Looking and Listening: Stories from the Spaces Between Indigenous and Non-Indigenous Knowledge Systems', in *Creative Arts Research: Narratives of Methodologies and Practices*, E. Grierson and L. Brearley (eds.), Sense Publishers, Rotterdam, The Netherlands, Ch.3, pp.33-54.
- Brown, B. (2011a), 'An empirical study of sustainability leaders who hold post-conventional consciousness', A paper written for the 2011 Ashridge International Research Conference – *The sustainability challenge: Organisational change and transformational vision*, Ashridge Business School, Hertfordshire, UK.
- Brown, B. (2011b), *Conscious Leadership for Sustainability: How Leaders with a Late-Stage Action Logic Design and Engage in Sustainability Initiatives*, A dissertation submitted in the fulfilment of the requirements for the degree of Doctor of Philosophy to Fielding Graduate University, US.
- Brown, B. (2012), 'Leading complex change with post-conventional consciousness', *Journal of Organizational Change Management*, Vol. 25, Issue.4, pp.560- 575.
- Business in the Community. (2010), *Leadership Skills for a Sustainable Economy*, A report for the Business in the Community, London, UK.

- Butler-Kisber, L. (2010), 'The Power of Visual Approaches in Qualitative Inquiry: The Use of Collage Making and Concept Mapping in Experiential Research', *Journal of Research Practice*, Vol.6, Issue 2, pp.1-16.
- Camden-Pratt, C. (2008), 'Social ecology and creative pedagogy: using creative arts and critical thinking in co-creating and sustaining ecological learning webs in university pedagogies', *Journal of the International Association for the Advancement of Curriculum Studies*, Vol.5, No.1, pp. 4-16.
- Camden-Pratt, C. (2011), 'Becoming with/in social ecology: Writing as practice in creative learning', *Social Ecology: Applying Ecological Understanding to our Lives and our Planet*, D. Wright et al (eds.), Hawthorn Press, UK, Part 3, Ch.20, pp.202-213.
- Centre for Sustainability Leadership. (2014), *What we do*, Retrieved on 13 September 2014 from <http://www.csl.org.au/about-csl>
- Charmaz, K. and Bryant, A. (2010), Grounded theory, [*International Encyclopedia of Education \(Third Edition\)*](#), pp. 406-412.
- Cranton, P. and Carusetta, E. (2004), 'Developing Authenticity as a Transformative Process', *Journal of Transformative Education*, Vol. 2 No. 4, pp.276-293.
- Cranton, P. and Hoggan, C. (2012), 'Evaluating Transformative Learning', *The Handbook of Transformative Learning*, P. Cranton and E. Taylor (eds.), John Wiley & Sons, San Francisco, US, Part 5, Ch.32, pp.520-536.
- Cranton, P. and Roy, M. (2003), 'When the Bottom Falls Out of the Bucket: Toward A Holistic Perspective on Transformative Learning', *Journal of Transformative Education*, Vol. 1 No. 2, pp.86-98.
- Creswell, J. (2007), *Qualitative Inquiry & Research Design: Choosing among five approaches*, Sage Publications, California, US.
- Dick, B. (2007), 'What can Grounded Theorists and Action Researchers Learn From Each Other?', in *The Sage Handbook of Grounded Theory*, A. Bryant and K. Charmaz (eds.), Sage Publications, Part V, Ch.18, pp. 398-417.
- Dirkx, J. (2006), 'Authenticity and Imagination', *New Directions for Adult and Continuing Education*, Vol.2006, Issue.111, pp.27-39.

- Dirkx, J., Mezirow, J. and Cranton, P. (2006), 'Musings and Reflections on the Meaning, Context, and Process of Transformative Learning: A Dialogue Between John M. Dirkx and Jack Mezirow', *Journal of Transformative Education*, Vol.4, No.2, pp.123-139.
- Edwards, A. (2005), *The Sustainability Revolution: Portrait of a Paradigm Shift*, New Society Publishers, Canada.
- Eich, D. (2008), 'A Grounded Theory of High Quality Leadership Programs' *Journal of Leadership and Organisational Studies*, Vol.15, No.2, pp. 176-187.
- Ettling, D. (2012), 'Educator as Change Agent: Ethics of Transformative Learning', *The Handbook of Transformative Learning*, P. Cranton and E. Taylor (eds.), John Wiley & Sons, San Francisco, US, Part. 5, Ch.33, pp.536-552.
- Flannery, T. (2010), *Here on Earth: An Argument for Hope*, The Text Publishing Company, Australia.
- Fletcher, M. et al. (2008), 'Qualitative research methods for evaluating action research', in *Evaluating Action Research*, E. Piggot-Irvine and B. Bartlett (eds.), NZCER Press, Wellington, New Zealand, Ch.2, pp. 53-87.
- Frindle, Y. (2010), 'Ludwig van Beethoven: Symphony No.5 in C minor, Op.67', *Beethoven's Fifth*, A. Aronowicz (ed.), Playbill Publication, pp.13-15.
- Fry, S. (2009), *Design Futuring: Sustainability, Ethics and New Practice*, Berg, Oxford, UK and New York, US.
- Gardner et al (2011), 'Authentic leadership: A review of the literature and research agenda', *The Leadership Quarterly*, Vol.22, pp.1120-1145.
- Gendlin, E. (1996a), *Focusing-oriented psychotherapy: A Manual of the Experiential Method*, M. Mahoney (ed.), The Guilford Press, New York, US.
- Gendlin, E. (1996b), *An introduction to focusing: Six steps*, The Focusing Institute, New York, Retrieved on 13 September 2014 from http://www.focusing.org/gendlin/docs/gol_2234.html
- Gendlin, E. (2004), 'Introduction to Thinking at the Edge', *The Folio: A Journal for Focusing and Experiential Therapy*, Vol.19, No.1, pp.1-11.

- Gephart, R. (2004), 'From the Editors: Qualitative Research and the Academy of Management Journal', *Academy of Management Journal*, Vol.47, No.4, pp.454-462.
- Glaser, B. and Strauss, A. (1967), *The Discovery of Grounded Theory: Strategies for Qualitative Research*, Aldine Publishing Company, Hawthorne, New York.
- Gore, A. (1992), *Earth in the balance: Forging a new common purpose*, Earthscan Publications, London, UK.
- Gray, C. (1996), 'Inquiry through Practice: developing appropriate research strategies', *No Guru, No Method?*, UIAH, Helsinki, Retrieved on 16 October 2013 from, <http://carolegray.net/Papers%20PDFs/ngnm.pdf>
- Gray, C. and Malins, J. (2004), *Visualising Research: A Guide to the Research Process in Art and Design*, Ashgate Publishing, UK and USA.
- Hamilton, C. (2010), *Requiem for a Species: Why we resist the truth about climate change*, Allen & Unwin, Australia.
- Hardman, G. (2009), *Regenerative Leadership: An integral theory for transforming people and organizations for sustainability in business, education and community*, A dissertation submitted to the Faculty of the College of Education, Florida Atlantic University, Florida, US.
- Hargreaves, D. (2012), 'Musical imagination: Perception and production, beauty and creativity', *Psychology of Music*, Vol.40, No.5, pp.539-557.
- Haseman, B. (2006), 'A Manifesto for Performative Research', *Media International Australia incorporating Culture and Policy*, No. 118, pp. 98-106
- Haseman, B. and Mafe, D. (2009), 'Acquiring Know-How: Research Training for Practice-led Researchers', *Creative-led Research, Research-led Practice in Creative Arts*, H. Smith and R. Dean (eds.), Edinburgh University Press, Edinburgh, UK, Ch.11, pp. 211-228.
- Hatton, N. and Smith, D. (1995), 'Reflection in teacher education: Towards definition and implementation', *Teaching and Teacher Education*, Vol.11, No.1, pp. 33-49.
- Heron, J. (1985), 'The role of reflection in co-operative inquiry', *Reflection: Turning Experience into Learning*, D. Boud et al (eds), Kogan Page, London, UK.

Hicks, D. (2002), *Lessons for the Future: the missing dimension in education*, Futures and Education Series, Routledge Falmer, London, UK.

Higher Education Funding Council for England (HEFCE). (2009), *Sustainable Development in Higher Education: 2008 update to strategic statement and action plan*, A report for the HEFCE, UK.

Hill, S. (2009), 'Deep environmental leadership', *Journal of the Victorian Association for Environmental Education*, Vol.32, No.2, pp.6-11.

Hill, S. (2011), 'Social ecology: An Australian perspective', *Social Ecology: Applying Ecological Understanding to our Lives and our Planet*, D. Wright et al (eds.), Hawthorn Press, UK, Part 1, Ch.1, pp.17-31.

Huckle, J. and Sterling, S. (1996), *Education for Sustainability*, Earthscan Publications, UK and US.

Ibarra, H. and Barbulascu, R. (2010), 'Identity as narrative: Prevalence, effectiveness, and consequences of narrative identity work in macro work role transitions', *Academy of Management Review*, Vol.35, No.1, pp.135–154.

IPCC. (2014), *Summary for Policymakers*, In: *Climate Change 2014, Mitigation of Climate Change. Contribution of Working Group III to the Fifth Assessment Report of the Intergovernmental Panel on Climate Change*, Edenhofer, O., R. Pichs-Madruga, Y. Sokona, E. Farahani, S. Kadner, K. Seyboth, A. Adler, I. Baum, S. Brunner, P. Eickemeier, B. Kriemann, J. Savolainen, S. Schlömer, C. von Stechow, T. Zwickel and J.C. Minx (eds.), Cambridge University Press, Cambridge, UK and New York, US.

Jagers, S. and Matti, S. (2010), 'Ecological Citizens: Identifying Values and Beliefs that Support Individual Environmental Responsibility among Swedes', *Journal of Sustainability*, Vol.2, pp.1055-1079.

Jaison, B. (2007), 'Illusion...Reality? Making Sense of Non-Sense Through Focusing', *The Folio: A Journal for Focusing and Experiential Therapy*, Vol.20, No.1, pp.145-152.

Kagan, S. (2011), *Art and Sustainability: Connecting Patterns for a Culture of Complexity*, Transcript Verlag, Bielefeld, Germany.

Kagan, S. (2012), 'Toward Global (Environ)Mental Change: Transformative Art and Cultures of Sustainability', *Publication Series Ecology*, Heinrich Böll Foundation (ed.), Vol.20.

Kasl, E. and Yorks, L. (2012), 'Learning to be what we know: The pivotal role of presentational knowing in transformative learning', *The Handbook of Transformative Learning*, P. Cranton and E. Taylor (eds.), John Wiley & Sons, San Francisco, US, Part.5, Ch.31, pp.503-519.

Kemmis, S. and McTaggart, R. (1988), *The action research planner* (3rd ed.), Deakin University Press, Geelong, Australia.

Kerr, C. and Lloyd, C. (2008), 'Pedagogical learnings for management education: Developing creativity and innovation', *Journal of Management and Organisation*, Vol.14, Issue.5, pp.486-503.

Kincheloe, J. (2001), 'Describing the bricolage: Conceptualizing a new rigor in qualitative research', *Qualitative Inquiry*, Vol.7, No.6, pp. 679-692.

King, K. (2003), 'Understanding Adult Learners Amidst Societal Crisis: Learning and Grief in Tandem', *The Journal of Continuing Higher Education*, Vol.51, No.2, pp.13-25.

King, K. (2004), 'Both Sides Now: Examining Transformative Learning and Professional Development of Educators', *Innovative Higher Education*, Vol.29, No.2, pp.155-174.

Kitchenham, A. (2008), 'The Evolution of John Mezirow's Transformative Learning Theory', *Journal of Transformative Education*, Vol.6, No.2, pp.104-123.

Kovan, J. and Dirkx, J. (2003), 'Being called awake: The role of transformative learning in the lives of environmental activists', *Adult Education Quarterly*, Vol.53, No.2, pp.99-118.

Lange, E. (2004), 'Transformative and Restorative Learning: A Vital Dialectic for Sustainable Societies', *Adult Education Quarterly: A Journal of Research and Theory*, Vol.54, No.2, pp.121-139.

Lange, E. (2012), 'Transforming Transformative Learning Through Sustainability and the New Science', *The Handbook of Transformative Learning*, P. Cranton and E. Taylor (eds.), John Wiley & Sons, San Francisco, US, Part 2, Ch.12, pp.195-212.

- Langeveld, C. and de Bruijn, E. (2008), 'On our way with the inner critic', *The Folio: A Journal for Focusing and Experiential Therapy*, Vol.21, No.1, pp.3-13.
- Lawrence, R.L. (2008), 'Powerful Feelings: Exploring the Affective Domain of Informal and Arts-Based Learning', *New Directions for Adult and Continuing Education*, No.120, pp.65-77.
- Lawrence, R.L. (2012), 'Transformative Learning Through Artistic Expression: Getting out of our heads', , *The Handbook of Transformative Learning*, P. Cranton and E. Taylor (eds.), John Wiley & Sons, San Francisco, US, Part 5, Ch.29, pp.471-485.
- Lichtenstein, H. (1963), 'The Dilemma of Human Identity: Notes on Self-transformation, Self-objectification and metamorphosis', *Journal of the American Psychoanalytic Association*, Vol.11, pp.172-223.
- Lingard, L. et al. (2008), 'Qualitative Research: Grounded theory, mixed methods and action research', *British Medical Journal*, Vol.337, No.7667, pp. 459-461.
- Lloyd, C. (2011), 'A Practice-led research study into arts-based learning for inquiry, reflection and action in professional practice', in *Artful Inquiry: An arts-based facilitation approach for individual and organisational learning and development*, Thesis submitted for Doctor of Creative Industries, Queensland University of Technology, Queensland, Australia.
- Mah J., Hunting SA. and Tilbury D. (2006), *Education about and for Sustainability in Australian Business Schools: Business Schools Project – Stage 2*, A Report prepared by the Australian Research Institute in Education for Sustainability for the Australian Government Department of the Environment and Heritage (unpublished).
- Mandela Poster Project Collective. (2013), Exhibition Review: Mandela Poster Project Collective: Mandela: Icon lost and regained, *Image & Text*, pp.140-149.
- McEvenue, K. (1994), 'Wholebody Focusing: Life Lived in the Moment', *The Folio: A Journal for Focusing and Experiential Therapy*, Vol.13, No.2, pp.7-11.
- McEvenue, K. and Fleisch, G. (2008), 'The Wholebody Focusing Story', *The Folio: A Journal for Focusing and Experiential Therapy*, Vol.21, No.1, pp.179-206.
- McGavin, B. and Cornell, A. (2008), 'Treasure Maps to the Soul', *The Folio: A Journal for Focusing and Experiential Therapy*, Vol.21, No.1, pp.41-63.

- McGregor, C. (2012), 'Art-informed pedagogy: tools for social transformation', *International Journal of Lifelong Education*, Vol.31, No.3, pp.309-324.
- Meadows, D. (1997), *Leverage Points: Places to intervene in a system*, A paper for The Sustainability Institute, USA. Retrieved on 15 May 2013, from http://www.sustainer.org/pubs/Leverage_Points.pdf
- Mertens, D. and Wilson, A. (2012), *Program Evaluation Theory and Practice: A Comprehensive Guide*, The Guildford Press, New York, US.
- Metcalf, L. and Benn, S. (2012), 'The Corporation is Ailing Social Technology: Creating a 'Fit for Purpose' Design for Sustainability', *Journal of Business Ethics*, Vol.111, pp.195-210.
- Metcalf, L. and Benn, S. (2013), 'Leadership for Sustainability: An Evolution of Leadership Ability', *Journal of Business Ethics*, Vol.112, pp.369-384.
- Mezirow, J. (1975), *Education for perspective transformation: Women's reentry programs in community colleges*, Center for Adult Education, Teachers College, Columbia University, New York, US.
- Mezirow, J. (1978), 'Perspective transformation', *Adult Education Quarterly*, Vol.28, pp.100-110.
- Mezirow, J. (1981), 'A Critical Theory of Adult Learning and Education', *Adult Education Quarterly*, Vol.32, No.1, pp.3-24.
- Mezirow, J. (1991), *Transformative Dimensions of Adult Education*, Jossey-Bass, San Francisco, US.
- Miller, F. et al. (2010), 'Resilience and Vulnerability: Complementary or Conflicting Concepts?', *Ecology and Society*, Vol.15, Issue.3, No.11, pp.1-25.
- Montuori, A. (2010), 'Beyond post-normal times: The future of creativity and the creativity of the future', *Futures*, Vol.43, pp.221-227.
- Moon, J. (2004), *A Handbook of Reflective and Experiential Learning: Theory and Practice*, Routledge Farmer, London and New York, Ch.6, pp. 79-94.
- Netzer, D. and Rowe, M.R. (2010), 'Inquiry into Creative and Innovative Processes: An Experiential, Whole-Person Approach to Teaching Creativity', *Journal of Transformative Education*, Vol.8, No.2, pp.124-145.

- O'Hara, M. (2006), 'In Search of the Next Enlightenment?: The Challenge for Education in Uncertain Times', *Journal of Transformative Education*, Vol.4, No.2, pp.105-117.
- Orr, D. (1994), *Earth in Mind: On Education, Environment and the Human Prospect*, Island Press, Washington DC, US.
- O'Sullivan, E. (1999), *Transformative Learning: Educational vision for the 21st century*, University of Toronto Press, Toronto, Canada.
- Palsson, G., et al. (2013), 'Reconceptualizing the 'Anthropos' in the Anthropocene: Integrating the social sciences and humanities in global environmental change research', *Journal of Environmental Science and Policy*, Vol.28, pp.3-13.
- Podger, D., et al. (2010), 'A whole-person approach to educating for sustainability', *International Journal of Sustainability in Higher Education*, Vol.11, No.4, pp.339-352.
- Preece, R. (2009), *The Courage to Feel: Buddhist Practices for Opening to Others*, Snow Lion Publications, New York, US.
- Quinn, L. and Dalton, M. (2009), 'Leading for sustainability: implementing the tasks of leadership', *Corporate Governance: The international journal of business in society*, Vol.9, Issue.1, pp.21-38.
- Quinn, L. and Norton, J. (2004), 'Beyond the Bottom Line: Practicing Leadership for Sustainability', *Leadership in Action*, Vol.24, No.1, pp.3-7.
- Rappaport, R. (1999), *Ritual and Religion in the Making of Humanity*, Cambridge University Press, Cambridge, UK.
- Raskin, P. et al. (2002), *Great Transition: The promise and lure of the times ahead*, A report of the Global Scenario Group, Stockholm Environment Institute, Boston, US.
- Raskin, P. (2008a), 'World lines: A framework for exploring global pathways', *Journal of Ecological Economics*, Vol.65, Issue.3, pp.461-470.
- Raskin, P. (2008b), 'World lines: Pathways, Pivots and the Global Future', *GTI Paper Series: Frontiers of a Great Transition*, No.16, Tellus Institute, US.

- Reason, P. and Hawkins, P. (1988), *Human Inquiry in Action: Developments in New Paradigm Research*, P. Reason (ed.), Sage Publications, London, UK.
- Rogers, M. (1994), *Learning about Global Futures: An exploration of learning processes and changes in adults*, University of Toronto, Toronto, Canada.
- Scharmer, O. (2005), 'Global Change Seminar "It's Your Move!" Group Exercise: The 12 Questions Posed by Otto Scharmer', [Keynote address to the Society for Organizational Learning's Global Forum](http://www.global-change-seminar.org/exercises/scharmer_questions.htm), September 2005, Vienna, Austria, Retrieved on 1 September 2014 from, http://www.global-change-seminar.org/exercises/scharmer_questions.htm
- Scharmer, O. (2008), 'Uncovering the blind spot of leadership', *Leader to Leader*, Winter 2008, Issue.47, pp.52-59.
- Scharmer, O. (2009), *Theory U: Leading from the Future as It Emerges – The Social Technology of Presencing*, Berrett-Koehler Publishers, California, US.
- Scharmer, O. and Kaeufer, K. (2010), 'In front of the blank canvas: sensing emerging futures', *Journal of Business Strategy*, Vol.31, No.4, pp.21-29.
- Seters, D. and Field, D. (1990), 'The Evolution of Leadership Theory', *Journal of Organizational Change Management*, Vol.3, Issue.3, pp.29-45.
- Sipos, Y. et al. (2008), 'Achieving transformative sustainability learning: engaging head, hands and heart', *International Journal of Sustainability in Higher Education*, Vol.9, No.1, pp.68-86.
- Smith, H. and Dean, R. (2009), *Creative-led Research, Research-led Practice in Creative Arts*, Edinburgh University Press, Edinburgh, UK.
- Soland, J. et al. (2013), *Measuring 21st Century Competencies: Guidance for Educators*, A report for Global Cities Education Network, Asia Society.
- Sparrowe, R. (2005), 'Authentic leadership and the narrative self', *The Leadership Quarterly*, Vol.16, pp.419-439.
- Sterling, S. (2001), *Sustainable Education: Re-visioning Learning and Change*, Schumacher Briefing No.6, Green Books, Bristol.
- Sterling, S. (2010), 'Transformative Learning and Sustainability: sketching the conceptual ground', *Learning and Teaching in Higher Education*, Iss.5, pp.17-33.

Stern, N. (2006), *The economics of climate change: the Stern review*, Cambridge University Press, Cambridge, UK.

Taylor, E. (2007), 'An update of transformative learning theory: a critical review of the empirical research (1999–2005)', *International Journal of Lifelong Education*, Vol.26, No.2, pp.173-191.

Taylor, E. and Cranton, P. (2012),), 'Reflecting Back and Looking Forward', *The Handbook of Transformative Learning*, P. Cranton and E. Taylor (eds.), John Wiley & Sons, San Francisco, US, Part 6, Ch.34, pp.555-575.

Teram, E. et al (2005), 'The Case for Integrating Grounded Theory and Participatory Action Research: Empowering Clients to Inform Professional Practice', *Qualitative Health Research*, Vol.15, No.8, pp. 1129-1140.

The Presencing Institute (2011), 'Theory U', *The Presencing Institute*, Cambridge, Massachusetts, US, Retrieved on 14 September 2014 from, <https://www.presencing.com/theoryu>

Thomas, J. and Benn, S. (2009), *Education about and for Sustainability in Australian Business Schools Stage 3*, A report by the Australian Research Institute in Education for Sustainability (ARIES) for the Australian Government Department of the Environment, Water, Heritage and the Arts (DEWHA), Canberra.

Tilbury, D. and Cooke, K. (2005), *A National Review of Environmental Education and its Contribution to Sustainability in Australia: Frameworks for Sustainability*. A report for the Australian Government Department of the Environment and Heritage and Australian Research Institute in Education for Sustainability, Canberra.

Tilbury, D. and Wortman, D. (2004), *Engaging people in Sustainability*, Commission on Education and Communication, IUCN, The World Conservation Union, Gland, Switzerland and Cambridge, UK.

Tisdell, E. (2012), 'Themes and Variations of Transformative Learning', *The Handbook of Transformative Learning*, P. Cranton and E. Taylor (eds.), John Wiley & Sons, San Francisco, US, Part 1, Ch.2, pp.21-37.

Turner, B. (1981), 'Some practical aspects of qualitative data analysis: one way of organising the cognitive processes associated with the generation of grounded theory', *Quality and Quantity*, Vol.15, pp. 225-247.

UNESCO. (2006), *Framework for the UN DESD International Implementation Scheme*, Section for Education for Sustainable Development, Division for the Promotion of Quality Education, United Nations Educational, Scientific and Cultural Organisation, Paris, France.

Urquhart, C. (2013), *Grounded Theory for Qualitative Research: A Practical Guide*, Sage Publications, UK, US, India and Asia-Pacific.

Walkerden, G. (2005), *Adaptive professional practice in ecosystem management: reflective practice experiments*, A thesis submitted in fulfilment of the requirements for the degree of Doctor of Philosophy to Macquarie University, Australia.

Walkerden, G. (2009), 'Researching and developing practice traditions using reflective practice experiments', *Journal of Quality & Quantity*, Vol.43, Issue.2, pp.249-263.

Watkins, K. et al. (2012), 'Transformative Learning in the Workplace: Leading Learning for Self and Organisational Change', *The Handbook of Transformative Learning*, P. Cranton and E. Taylor (eds.), John Wiley & Sons, San Francisco, US, Part 4, Ch.23, pp.373-388.

Weed, M. (2009), 'Research quality considerations for grounded theory research in sport and exercise psychology', *Psychology of Sport and Exercise*, Vol.10, pp.502-510.

Weick, K. et al. (2005), 'Organizing and the Process of Sensemaking', *Journal of Organisation Science*, Vol.16, No.4, pp.409-421.

Whalen, K. and Fleisch, G. (2012a), Quantum Consciousness: An Explanatory Model for Life Forward Movement in Wholebody Focusing Part 1, *The Folio: A Journal for Focusing and Experiential Therapy*, Vol.23, No.1, pp.84-98.

Whalen, K. and Fleisch, G. (2012b), Quantum Consciousness: An Explanatory Model for Life Forward Movement in Wholebody Focusing Part 2, *The Folio: A Journal for Focusing and Experiential Therapy*, Vol.23, No.1, pp.98-115.

Willink, K. and Jacobs, J. (2011), 'Teaching for Change: Articulating, Profiling, and Assessing Transformative Learning Through Communicative Capabilities', *Journal of Transformative Education*, Vol.9, No.3, pp.143-164.

World Wildlife Fund for Nature. (2012), *Living Planet Report 2012: Biodiversity, biocapacity and better choices*, A report produced in collaboration with the Global Footprint Network & the Zoological Society of London, UK.

- Wright, C. et al. (2012), "'Hippies on the third floor': Climate Change, Narrative Identity and the Micro-Politics of Corporate Environmentalism', *Journal of Organisational Studies*, Vol.33, No.11, pp.1451-1475.
- Wright, D., Camden-Pratt, C. and Hill, S. (2011), *Social Ecology: Applying Ecological Understanding to our Lives and our Planet*, Hawthorn Press, UK.
- Yee, J. (2007), 'Connecting practice to research (and back to practice): making the leap from design practice to design research', *Design Principles and Practices*, Vol.1, No.1, pp. 1-15.
- Yee, J. (2010), 'Methodological Innovation in Practice-Based Design Doctorates', *Journal of Research Practice*, Vol.6, Issue 2, pp. 1-24.
- Yorks, L. and Kasl, E. (2006), 'I Know More Than I Can Say: A Taxonomy for Using Expressive Ways of Knowing to Foster Transformative Learning', *Journal of Transformative Education*, Vol.4, No.1, pp.43-64.
- Ziarek, K. (2011), 'The Limits of Life', *Angelaki: Journal of the Theoretical Humanities*, Vol.16, No.4, pp.19-30.
- Zuber-Skerritt, O. (1992), *Action Research in Higher Education: Examples and Reflections*, Kogan Page, London, UK.

Appendices

Appendix A – Barrett Brown’s 15 competencies for sustainability leadership

Deeply Connect

1. Ground sustainability practice in deep meaning
2. Intuitive decision-making and harvesting
3. Embrace uncertainty with profound trust

Know Oneself

4. Scan and engage the internal environment
5. Inhabit multiple perspectives

Adaptively Manage

6. Dialogue with the system
7. Go with the energy

Cultivate Transformation

8. Self-transformation

Able to consistently develop oneself or create the environment for self-development in the intrapersonal, interpersonal, and cognitive domains. Based upon deep self-knowledge, inc. personality dynamics and shadow issues. Able to create communities and engage mentors that consistently invite/challenge a deeper self to come forth.

9. Create developmental conditions

Able to create the initial conditions (e.g., environment) that support and/or challenge development of individuals, groups, cultures, and systems. Able to sense what the next developmental step might be for others or a system, and create fertile ground or an intervention that increases the likelihood of development or the emergence of novelty. Requires a general understanding of how individuals, groups, and systems develop.

10. Hold space

Able to effectively create the appropriate (e.g. safe, challenging) space to help a group progress (e.g. work through an inquiry, build trust, self-reflect), holding the tension of the important questions. Able to hold the energetic potential of what is needed in the space, creating the environment for the emergence of answers/outcomes.

11. Shadow mentoring

Able to support others to see and appropriately respond to their psychological shadow issues and their “programming” (e.g. assumptions, limiting beliefs, projections, stories). This is not psychotherapy work, but the use of basic “maintenance” tools like the 3-2-1 process to address shadow issues.

Navigate with Sophisticated Theories, Frameworks

12. Systems theory and systems thinking
13. Complexity theory and complexity thinking
14. Integral theory and integral reflection
15. Polarity management

(Brown 2011: 212-213)

Appendix B – Ethics letter of approval



Office of the Deputy Vice-Chancellor (Research)
Research Office
C5C Research HUB East, Level 3, Room 324
MACQUARIE UNIVERSITY NSW 2109 AUSTRALIA
Phone +61 (0)2 9850 7850
Fax +61 (0)2 9850 4465
Email ethics.secretariat@mq.edu.au

21 March 2014

Dr Greg Walkerden
Department of Environment and Geography
Faculty of Science
Macquarie University
NSW 2109

Dear Dr Walkerden

Re: "Creative practice for sustainability"

Thank you for your recent correspondence. Your response was reviewed by the Executive of the Human Research Ethics Committee (HREC) (Human Sciences and Humanities).

This research meets the requirements set out in the *National Statement on Ethical Conduct in Human Research* (2007) and your application has been approved.

Details of this approval are as follows:

Reference No: 5201400134

Approval Date: 21 March 2014

This letter constitutes ethical approval only.

The following documentation have been reviewed and approved by the HREC (Human Sciences and Humanities):

Documents reviewed	Version no.	Date
Macquarie University Human Research Ethics Application	2.3	Jul 2013
Appendix D: Privacy and Access to Personal Information		
Correspondence from Dr Greg Walkerden addressing the HREC's feedback		17 Mar 2014
Permission letter from Kate Harris, CEO, Centre for Sustainability Leadership for Mr Jeremy Mah to conduct PhD research on the 2014 Fellowship Program		12 Feb 2014
Participant information and consent form	1	12 Feb 2014
Participant information and consent form	2	12 Feb 2014
Participant information and consent form	3	12 Feb 2014

Standard Conditions of Approval:

1. Continuing compliance with the requirements of the *National Statement*, which is available at the following website:

<http://www.nhmrc.gov.au/book/national-statement-ethical-conduct-human-research>

2. Approval is for five (5) years, subject to the submission of annual reports. Please submit your reports on the anniversary of the approval of this protocol.

3. All adverse events must be reported to the HREC within 72 hours.

4. Proposed changes to the protocol must be submitted to the Committee for approval before implementation.

It is the responsibility of the Chief investigator to retain a copy of all documentation related to this project and to forward a copy of this approval letter to all personnel listed on the project.

Please do not hesitate to contact the Ethics Secretariat should you have any questions regarding your ethics application.

The HREC (Human Sciences and Humanities) wishes you every success in your research.

Yours sincerely



Dr Karolyn White
Director, Research Ethics & Integrity
Chair, Human Research Ethics Committee (Human Sciences and Humanities)

This HREC is constituted and operates in accordance with the National Health and Medical Research Council's (NHMRC) National Statement on Ethical Conduct in Human Research (2007) (the National Statement) and the CPMP/ICH Note for Guidance on Good Clinical Practice.

Appendix C – List of codes and categories emerging from the *Eulogy* exercise

Categories	Open coding using the 'bottom-up' method
<ul style="list-style-type: none"> the participants found the exercise emotional, powerful and helpful (11) 	<ul style="list-style-type: none"> Green: participants found the exercise emotional, powerful (8) ochre: found it was more difficult/emotional to read out than to write (3)
<ul style="list-style-type: none"> the exercise helped the participants to identify or realise that what was important to them wasn't so much what they achieve in life but how they achieved it, the intent and the why behind what they do, which in turn will support them in the long term (19) 	<ul style="list-style-type: none"> turquoise: personal growth – not needing to put “stamp on it”, to be remembered or leave a legacy, being a complete person (3) pink: being remembered for personal qualities such as being happy which are not necessarily related to how, why or what of achieving things in life (3) dark red: about the journey, having fun – not about achieving things (2) light blue: it's the process and intent behind what you do not what you do that's important i.e. the why (8) dark blue: the why providing long term support (3)
<ul style="list-style-type: none"> the exercise helped the participants identify what was important in their lives such as family and friends (5) 	<ul style="list-style-type: none"> Purple: realised the importance of family and close circle of friends, wrote a letter to grandchildren (5)
<ul style="list-style-type: none"> the exercise helped some to appreciate themselves for what they already do and that not needing to “achieve things” provided them with a sense of relief (5) 	<ul style="list-style-type: none"> light grey: learning to appreciate myself (2) dark grey: sense of relief from not needing to achieve (3)
Non-content codes not included in total count	<ul style="list-style-type: none"> yellow: of general interest red: examples of critical reflection or transformational learning (7) red text: agreement on previous comment or in form of mmm's (11) green text: questioning, reflecting on comments (1) purple text: thought the exercise or some element of the exercise interesting (4) light blue text: description of context e.g. laughter

Appendix D – Coded dialogue from the *Eulogy* exercise

Table 1: Understanding and awareness of self

Beginning authenticity			Maturity authenticity
Fragmentation of self — authentic self separate from self. Acceptance of socially constructed views. Views leader-self as authority.	Struggling to understand self as complete/authentic. Questioning how to bring self into being.	Integration of self and authentic self. Still some sense of playing a role while being authentic.	Understanding of self both separate from and the same as others. Deep questioning of “who I am” and “what do I want out of life.”
	3. Mary: I wanted to be able to confront and conquer and that is sort of the end part of that legacy as well...things I haven't confronted and conquered yet in my mind...I would have been there as a complete sort of individual by that point and I would have done all those things		16. David: I agree with that...I didn't even address in my speech what it exactly was that I did it wasn't concrete I just addressed by what means I achieved whatever I achieved...

In this example No.3, Mary is struggling with the idea of “confronting” and “conquering” problems or issues in her life which will help her to become a more complete person. This can be seen in her use of words, in particular the word ‘conquer’, which gives the sense that she is in the midst of a psychological battle. Also, the structure of her sentences and ideas are unclear, which reinforces this idea of a struggle. She sees this overcoming of problems in order to become a more complete person as being what she would like to be her legacy. Perhaps it is not surprising that she is struggling to articulate her meaning when this is one of the first comments of the exercise that refers to how it enabled self-reflection.

In this example No.16, David is reinforcing through agreement with the previous comment that his insight from the exercise was that “by what means”, that is the process, is what is important to him in life as opposed to the “achieving” outcomes.

Clearly, there are many more examples where the participants demonstrated critical self-reflection and awareness in relation to what is important in their lives and how this relates to sustainability leadership. These are mainly included in Table 5, which provides examples incorporating critical reflection on all aspects of self, other, relationships and context.

Table 2: Understanding and awareness of others

Beginning authenticity			Maturity authenticity
Concrete, specific, unquestioned perceptions of others.	Conscious of individual differences and “meeting the needs” of others with different styles and requirements. Interested in how to help others learn.	Awareness of learning styles and individual differences in general. Conscious of others’ level of development and critical reflection in relation to understanding and development.	Complex, multifaceted understanding of others and their diversity. Recognition of others as individuals with unique qualities but at the same time aware of patterns and trends.
	<p>7. Sam: It's that third person thing because you can't compliment yourself in the first person [group laughter]...Waking of Ned Devine...has anyone seen that movie? [a couple say yes] anyway this guy wins the lotto and dies and the whole town has this cover up conspiracy to try and get the lotto money and they pretend he's still alive, and in the middle of it there's a scene where they're doing a eulogy for Ned Devine who's the guy they're pretending is still alive and the lottery bloke walks into the funeral and they have to pretend they're doing a eulogy for the bloke that's sitting in the front row [group laughter] what a wonderful thing it would be to attend your own funeral...to hear what was said...it was really powerful...</p>	<p>12. Sam: Maybe you should try the letter to your grandchildren...that's the one I did...oh you did...I found that rather than being remembered I wrote it from the point of view of, isn't this great this journey...yeah so it was more like I had a ball...yeah for me it was less about legacy and more about just the way you would feel as an old person...</p>	

In example No.7, Sam demonstrates his ability to understand and explain concepts through narrative. In this case he provides an example of the movie, Waking Ned Devine, which he uses to illustrate what it would be like to attend your own funeral. Sam uses story and comic timing to generate laughter in the group, which has the effect of lightening the mood of the conversation whilst providing him with an opportunity to express how he felt about the exercise.

In example No.12, Sam demonstrates again his desire to help others by suggesting to another participant how she should write a letter to her grandchildren instead of a eulogy as an alternative way to engage in the exercise. Once Sam realises that the participant did write a letter to her grandchildren he uses the opportunity to further reflect on the exercise and explain that for him life is a journey that should be fun, and that ultimately it is not about the legacy but how you feel that is important.

Table 3: Understanding of the influence of relationships

Beginning authenticity			Maturity authenticity
One-dimensional view of relationships with others including family and friends. Establishes relationships according to rules based on position.	Has clearly articulated the nature of preferred relationships with others and why but not connected to personal development of others.	Allows for a variety of ways of relating to others in different contexts. Conscious of role in personal development of others. Engages in dialogue with others about relationships.	Relationship that emphasizes the development of others (not only learning but development of others' authenticity). Awareness of complexity of relationship with others, critical reflection on issues involved in other-leader relationships. Conscious of influence of relationship with others on own development of authenticity.
	<p>11. Mary: yeah I felt that way...even though my heart was hoping to do things I said I wanted them to remember my infectious happiness...like regardless of what I did in life...being happy and liking to dance is all I wanted them to remember me by...[mmm's]</p>	<p>4. Belinda:...yeah it's like you want to affect everyone but it ended up just being the people closest to me that I wanted to have an impact on and also addressing the whole 360 feedback with empathy...</p> <p>18. Carol: Yeah that's much more valuable for your grandkids than a CV to your grandkids [loud group laughter]...you're awesome grandma...[this is said in a jovial way which leads to loud group laughter]</p> <p>In response as a continuation of the joke:</p> <p>19. Kath:...sorry that would be really valuable...the why, your values and then they could make them their own goals...[loud group laughter] [Other participant: "that's a really good point"] I'm so full of myself [group laughter]</p>	<p>14. Tina: I think one thing I did get out was that I realised my love and my interest is very much in kind of quite personal stuff and individual growth and that is absolutely involved in the sustainability space and I think I realised I was writing all this stuff that was more for my grandchildren for them to express themselves and I realised that's what I'm kind of naturally drawn to and maybe that's something I need to be focusing on over the next few years</p>

In example No.11, Mary continues to reflect on her learnings from the eulogy but this time manages to clarify what she wants others to remember her by. However, she is still focused on self and does not comment on what affect this would have on her relationship with others, in particular her family who she is referring to. In example No.4, Belinda relatively quickly identifies that what is important to her is her impact on "people closest" to her. However, she extends this idea of impact to reflecting on her 360 degree feedback with empathy. This suggests there has been a change in attitude towards how she is viewing her 360 degree feedback to one that is in context with what is important to her, that is people close to her.

In example No.18, Carol highlights in a jovial way the idea that your grandchildren are more interesting in who you are as a person as opposed to what you achieved in your working life as represented by your “CV”. Kath builds on this in example No.19, by stating that the ‘why’ and values are what is passed onto the grandchildren, not achievements listed on a CV.

In example No.14, Tina demonstrates a mature understanding of her relationship with others by making the connection of personal growth to sustainability. Importantly, she describes her relationship with her grandchildren in the context of wanting to help their development as a way of becoming more authentic in herself.

Table 4: Understanding and awareness of context (of the *Eulogy* exercise)

Beginning authenticity			Maturity authenticity
Context is inflexible. Black-and-white perceptions of influence of context. Rules and generalizations about the influence of context.	Awareness of the many influences of context. Perception of a kind of cause-and-effect relationship between context and emotion.	Critical reflection and critical questioning of contextual issues. Challenging the “system,” not running with the herd.	Deep struggle with issues related to the context (e.g., holding standards while respecting diversity). Aware of complexity of context, levels of context. Setting one’s self apart from context, understanding separation of self from contextual norms.
	1. Lilly: It was really emotional for me		
	2. Chris: Loved the Beethoven...it was really emotional for me too...I had tingles all over my body listening to the music which is rare for me...		
	5. David: It was quite funny...when I was writing the stuff I didn’t feel too emotional but when I was reading it out a few tears came [agreement from others in group in the form of mmm's] because I thought to myself oh my god if someone really says these things about me by the time I die it will really be so amazing		
	6. Paul: I was exactly the same...reasonably easy to write but very hard to read...		

In examples 1 and 2, both Lilly and Chris describe the emotional impact the exercise had on them. Chris makes a direct correlation with the music explaining how he had “tingles all over [his] body which is rare for [him]”.

In example No.5, David points out how for him the writing was the emotional part of the exercise but the reading of the eulogy is what made him emotional. This point is reinforced by Peter in example No.6 who agrees with David.

Table 5: Critical reflection, understanding and awareness of self, other, relationships and context

Beginning authenticity			Maturity authenticity
Critical reflection on specific skills. Critical reflection takes the form of “content” reflection—what is happening?	Critical reflection on self, other and context. <ul style="list-style-type: none"> • How did my eulogy go? • How can I make it better? • How am I growing in my self/authenticity? 	Critical reflection on self and other within the context of the exercise and other contexts. <ul style="list-style-type: none"> • How can I be true to myself and help others at the same time? • What can I do to change? 	Critical reflection, understanding and awareness of premises underlying idea of self, other, relationships, and broader context. <ul style="list-style-type: none"> • What is the relationship between being remembered and being authentic? • What is my relationship with others and how is this linked to sustainability? • How does an understanding of what I want out of life help with personal sustainability? • How does this connect to the broader context of the human condition? Can see how understanding of self, others, relationships and context help to create change.
		21. Mary: It was also a good exercise in humility and sort of egotism...writing this made me feel sort of self-centred but really it is the humility I value and it was interesting for me to do those weaknesses and strengths and writing this eulogy was sort of self-centred because it's all the great	8. Tina: I thought it was interesting, I've been thinking a while and have had a few conversations with friends recently about this idea of being remembered...and I kinda was like you know what, I'm not sure...I want my family to remember me and my close circle but I think I'm more interested in the particular concepts and the kinda growth of what comes next but I don't feel like I need a stamp on it...I don't think that's the first time I've connected with that...that's kinda really I think I don't need to be remembered [she is thinking carefully about this and slowing down like she's not quite sure] but I don't know...it's kinda nice to come to grips with that...

		<p>things you want people to say about yourself but then that's the opposite to humility...it's like the bounds...I wanted to be really compassionate and work with others...but I thought wow if someone was like she's writing her own eulogy that's quite egotistical</p> <p>[sort of uncomfortable group laughter]</p>	<p>14. Tina: I think one thing I did get out was that I realised my love and my interest is very much in kind of quite personal stuff and individual growth and that is absolutely involved in the sustainability space and I think I realised I was writing all this stuff that was more for my grandchildren for them to express themselves and I realised that's what I'm kind of naturally drawn to and maybe that's something I need to be focusing on over the next few years...</p>
		<p>23. Kath: I did this exercise about 6 months ago in the same fashion...someone doing a speech at my hundredth birthday...which feels a lot better than you think...as long as you've made it a hundred</p> <p>[laughter] it will be very interesting to go back and compare to see whether it's constant what I want people to think of me...whether its fluctuated at all...so I look forward to reading the older one to see what's different...</p>	<p>15. Julie: I was going to say it was an interesting task to put in the context of other things we have done...it seemed like it was just going to be goals and things ...but I didn't feel that this was so much about things but more I guess looking into the values and kinda the person who you intrinsically are and so mine was more about not that you achieve some great X thing, and that's the legacy you leave or anything...but that the process of doing that and the intent with which you do that and making that and that's how people remember you...so it's not so much what you do but how you do it...and I think to have that thought process was actually clarifying and felt good because I'm already on the way to that and those...sort of that engagement is already clear...so it's not as worrying because of oh my gosh what are the next things I have to do as tangible goals but being remembered as that person and that process and that was quite...it resonates...</p>
			<p>17. Sally: It's not what you do but how you do it...[another participant says "yeah and why"]...I was quite hard on myself...mine was much more gelatinous? [not sure what was said here] than about achievement...and I was thinking oh this is all about writing goals and I was thinking I should be doing this and this and this....mine was a letter to my grandkids and it was more about why I did the things I had done and what that meant for them as well...so it was more yeah that 'why' [emphasised why] which definitely helps you to do whatever it is you are</p>

			doing
			<p>24. Clara: Firstly I found it quite emotional and particularly what David said about writing it wasn't that hard...like it was a challenge but I wasn't tearing up or anything...but when I went to say it out loud I cracked up within the first two lines of saying it and I couldn't read it...and I had to ask Carol to help me out there...what I observed is what I wanted to be remembered by is someone who really lived and not just all the positive things about me but also that I suffered...an imperfect person but more that I strived, like the spirit I suppose of how I go about the things as opposed to I ticked all the boxes, really great person cause I wouldn't want to be remembered like that I want them to remember that I was human as well...yeah so I found it really powerful and helpful and it was also great for helping me identify those things I already have that I appreciate in myself because obviously there are things potentially in the future you are looking to work towards but if you died tomorrow there would be a whole lot of things people would already be saying, and recognising and appreciating and so that was good to acknowledge the positive things that I see in myself through the exercise...</p>
			<p>25. Natalie: One thing actually that was good for me was I have my ideas and goals for where I want to go...for the next 70 years I have quite a clear idea of what I want to do and achieve but actually doing the eulogy I realised was more the impact I have on people and relationship and how I do it and i realised that some of the goals that I have don't actually correspond with the impact I want to make with relationships and people and the energy in the things I want to leave behind so it's really adjusted my goals and the actual physical outcomes I want to do...it's actually redirected me that actually not that important...that's not going to achieve my eulogy dream...so I have to get rid of that and adjust that and bring that over here and yeah more food...so it was really a good way to make sure I don't go on the wrong path... 70 years is actually a really long time and I don't want to get there and think damn wrong path I should have listened to myself at 40</p> <p>[laughter]...so thanks...</p>

In example No.21, Mary is still reflecting on how she will be perceived by others and is conflicted with how the exercise made her feel "self-centred" and might appear as an exercise in egotism, despite her desire to be "compassionate and work with others".

In example No.23, Kath reflects on her experience of doing a similar exercise around six months previously and how she would be interested in comparing the results to see if or how they might have changed. This is a good example of evaluation (judging outcomes) on the Bloom's taxonomy of the cognitive domain.

In example No.8, Tina introduces the concept of "not needing to be remembered" other than her family and that "it's kinda nice to come to grips with that". This has the effect of directly connecting to the concept of being authentic and once the pressure of needing to achieve and be "remembered" is removed then one can enjoy the feeling that this produces.

In example No.14, she continues with this theme by reiterating that it is her family that is important to her and that her personal growth is not only linked to her family but also to her personal sustainability.

In example No.15, Julie reinforces this idea that the exercise helped to reflect on her "intrinsic" self, and how this led her to focus on the process and intent of what she does as opposed to the outcomes. This reflective process not only helped her to clarify what is important to her but "felt good" as she realised she is already on that path. This in turn helped to relieve some of the pressure of needing to achieve "tangible goals". Sally reiterates this concept in example No.17 by explaining how she is usually "quite hard on herself" with needed to achieve "this, this and this". Now she sees that the 'why' is what can help to sustain you.

In example No.24, Clara demonstrates her willingness to be vulnerable by describing how she "cracked up within the first two lines of saying" her eulogy out loud and how she had to ask her partner for support. However, she raised the conversation to the level of meta-narrative about the human condition and that she would like to be remembered as a having "suffered...an imperfect person". The exercise also helped her identify the "positive things" in her that she can appreciate.

In example No.25, Natalie adjusted her goals after reflecting on how her goals were not in line with the impact she would like to have on her others. It "redirected" her thinking and helped her to realise she was on the "wrong path" to achieving her "eulogy dream".

Appendix E – Themes and sub-categories from the journal summaries

Title	Theme/Category	Theme/Category description	Sub-categories
<i>Content: Transformative sustainability learning and leadership for sustainability</i>			
1. Leadership for sustainability	Inner work, embracing uncertainty and walking the talk leads to being a more effective, authentic and inspiring leader who can address complex issues.	The participants learnt that by addressing 'childhood wounding', clarifying values and beliefs, improving emotional intelligence and compassion, embracing uncertainty, identifying inspiring leaders, and walking the talk, coupled with a desire to improve understanding of self, will result in a more effective, authentic and inspiring leader who has confidence, deep belief in self and ability to address the 'big' issues.	<ul style="list-style-type: none"> • What - the result of doing the 'how' will be a more effective, authentic and inspiring leader who has confidence and deep belief in self, and ability to address the 'big' issues
			<ul style="list-style-type: none"> • How - by addressing 'childhood wounding', clarifying values and beliefs, improving emotional intelligence and compassion, embracing uncertainty, identifying inspiring leaders, walking the talk
			<ul style="list-style-type: none"> • Why - a desire to improve understanding of self in order to be a more effective, authentic and inspiring leader
2. Transformative learning and sustainability	Reflecting on sustainability helps to reawaken passion for sustainability, realise the importance of personal sustainability and understand that the becoming a sustainability leader can be complex and elusive.	Reflecting on sustainability has helped to reawaken my passion for sustainability and its connection to career, and realise the importance of slowing down and personal sustainability in order to be a more effective leader. It has also helped to better understand that the characteristics of sustainability leaders such as authenticity, emotional intelligence, compassion, ability to embrace uncertainty, and a passion for humanity and nature are complex and elusive.	<ul style="list-style-type: none"> • The characteristics of sustainability leaders such as authenticity, emotional intelligence, compassion, ability to embrace uncertainty, and a passion for humanity and nature are complex and elusive
			<ul style="list-style-type: none"> • Has clarified passion for sustainability issues and how it is linked to career path
			<ul style="list-style-type: none"> • Reflecting on sustainability has helped to realise the difficulty in slowing down and reflecting but has helped to re-awaken passion for sustainability
			<ul style="list-style-type: none"> • Realised the importance of personal sustainability to be a more effective leader over the long term

3. The 'inner' journey of transformation and 'outer' sustainability journey	The 'inner' (Going within) journey is challenging and empowering, and gives you the skills and tools needed for the 'outer' sustainability journey.	The CSL journey is both confronting and inspiring, but being on the journey with like-minded individuals who you admire gives you confidence. Deep reflection as part of the Going within phase is challenging, illuminating and empowering. It enables thoughts and learnings to be clarified and connected, and personal change to occur. It has helped the participants identify creativity, relaxation and spirituality as tools for enabling clearer thinking and to be a leader of self. Journaling and coaching are also tools that can help with the inner journey of self-reflection and transformation. The [outer] sustainability journey is a long term journey and you need to be prepared, but also to have fun.	<ul style="list-style-type: none"> Journaling and coaching have helped with the inward journey of self-reflection & transformation
			<ul style="list-style-type: none"> The CSL journey is both confronting and inspiring
			<ul style="list-style-type: none"> Being on a journey with like-minded individuals who share similar thoughts and you admire gives you confidence
			<ul style="list-style-type: none"> Going within has helped to become more creative
			<ul style="list-style-type: none"> Relaxation and spirituality are tools for enabling clearer thoughts and self-control
			<ul style="list-style-type: none"> Going within (deep reflection) is challenging, illuminating and empowering - it enables personal change to occur, and thoughts and learnings to be connected and clarified
4. Values and Change	Clarifying values, passion and purpose helps to create personal change, identify more aligned work and to be a more effective leader.	The participants realised that you need to create personal change by clarifying your core values, passion and purpose in order to identify work that aligns you're your values and passion, and to be a more effective leader.	<ul style="list-style-type: none"> The sustainability journey is a long term journey and you need to be prepared and have fun
			<ul style="list-style-type: none"> Identified and clarified core values
			<ul style="list-style-type: none"> Realised the importance of passion and purpose, and work that aligns with personal values
			<ul style="list-style-type: none"> Realised importance of knowing who you are and your values to be a better leader
			<ul style="list-style-type: none"> Is thinking about making changes in career direction that is more aligned with passion
			<ul style="list-style-type: none"> Have gained skills and tools to enable change
			<ul style="list-style-type: none"> Creating personal change in order to be more effective

Process of transformative learning			
5. Reflection	Deep reflection and listening that is supported by workshops, retreats, coaching and peer support helps to better understand self and look at life differently.	Deep reflection and listening can help to identify and clarify aspects of self such as values and behaviours. This can help you to clarify career direction, build confidence, embrace uncertainty and see life differently. Workshops, retreats and coaching sessions combined with peer support can help provide time and space for reflection.	• Identified the importance of deep reflection and listening
			• Reflection has helped identify and clarify aspects of self such as personality traits, values and career direction, and the need to embrace uncertainty
			• Time and space in workshops, retreat and coaching sessions combined with support from fellows has helped with self-reflection and confidence, and to see life differently
6. Creativity	Creativity is a process of learning and reflection, which generates more creativity, inspiration and motivation, and can be used to improve personal sustainability.	Creativity can be viewed as a core value, and also as an iterative process of learning and reflection, which generates more creativity, inspiration and motivation. The creative process can help to identify career pathways, and when used in project teams can improve outcomes. Making time for creative pursuits can improve personal well-being and create a more balanced lifestyle.	• Creativity as a core value
			• Creativity as a reciprocal process of learning and reflection, which then furthers creativity to inspire and motivate
			• Thinking creatively about career helps identify what it might look like and what is possible
			• Understands the creative process of building projects as part of a team improves outcomes
			• Creating time and space for creative pursuits for well-being and a balanced life
Tools that support the process of transformative learning for sustainability			
7. Journaling	Journaling supports creativity, imagination and reflection, and helps to understand your journey by working with the past, present and future.	Journaling is a tool that can support creativity, imagination and reflection. This can help to clarify thoughts and emotions, which can lead to understanding, key insights and new behaviours to emerge.	• Journaling supports creativity and imagination
			• Journaling is a tool or process that supports reflection on and clarification of thoughts and emotions, which has flow on effects such as peace of mind, key insights and understanding, and new behaviours to emerge

		Journaling can also help you to understand your journey by working through the past, being in the present and visualising the future, which in turn provides confidence and direction. However, it can be challenging and difficult to incorporate into your daily routine.	<ul style="list-style-type: none"> • Journaling supports understanding of one's journey e.g. working through the past, being more present and visualising the future, which provides confidence and direction • Journaling is challenging and difficult to embed into routine
8. Coaching	Coaching helps to self-reflect and identify aspects of the self, such as embedded thoughts and behaviours.	Coaching can help you to self-reflect and identify aspects of yourself such as embedded thoughts and behaviours, which you can then work to change. This process of self-reflection and exposing yourself can be confronting.	<ul style="list-style-type: none"> • Coaching has helped with self-reflection which has been confronting - confronting identity and exposing vulnerable self • Coaching has helped to identify aspects of self hadn't thought of before such as embedded thoughts and behaviours and the ability to change these including tasks to do so
9. The peer group	The peer group is a source of information, inspiration and support, and an opportunity to reflect on life's questions with like-minded individuals.	The peer group (or cohort) is a source of knowledge, contacts, confidence and inspiration. It provides an opportunity to share thoughts and ideas, and to reflect on life's questions with like-minded individuals who are on the same journey in a safe and trusting environment. Opening up and sharing with the group helps to create bonds, and acknowledging and showing gratitude to others can be an empowering and valuable experience. However, working with others in a group can also be an exhausting experience.	<ul style="list-style-type: none"> • Peer group is a source of information, knowledge and contacts • Opening up and sharing with the group helps the group to bond • Working with others can be an exhausting experience • Acknowledging and showing gratitude to others is a valuable experience • Peer group is a source of confidence & inspiration where there are opportunities to share thoughts & ideas, and reflect on life's questions with like-minded individuals who are on the same journey (i.e. you are not alone) in a safe and trusting environment

Appendix F – Coded responses from the *Heart, mind and soul of leadership* workshop

Table 1: Understanding and awareness of self

Beginning authenticity			Mature authenticity
Fragmentation of self – authentic self, separate from self. Acceptance of socially constructed views. Views leader-self as authority. Needs to convince others of point of view.	Is aware of strengths and weaknesses in communication but is struggling to understand how to become a more effective communicator. Is aware of areas in which one feels more comfortable and areas that are more stressful when communicating. Questioning how to bring the authentic self into communication.	Is an effective communicator in some areas but would like to improve in others and is aware of the connections to emotions and authenticity to enable this change. Still some sense of playing a role while being authentic – being aware of self from the outside (i.e. not being in the body) when under stress.	Understanding of self both separate from and the same as others when communicating. Deep questioning of “who I am”, “what is my role”, “how can I be my most authentic self – what does this feel like”.
	12. Terry: Personally I just find communicating off the cuff extremely hard. So standing up in front of people and actually speaking with a structure, cause generally when I try and communicate ideas my technical, scientific, analytical...whether it's over the phone or in a meeting I need structure...and so when you get on the phone and you don't have a script in front of you, and people start asking questions, and knowing what to say and what you shouldn't be saying at that particular time is kind of crucial	16. Lilly: I have a similar thing to Alesha, in a sense that a lot of what we do is very complex and the evaluation of that is very complex, and so distilling it down into that one pager that one sentence that strategy that you can bundle up and say ‘here’ is very challenging, and then also if I get emotional, frustrated, if any emotions come up within a conversation I lock in my throat so in that really pivotal time to express something very important if under stress my whatever...heart chakra throat chakra goes, and I’m like blah...so it's still distilling that down and grounding yourself and all that but it really is all that... It's written in that distilling complex information and it's verbal when communicating under pressure	

	17. David: I second that I have the same problem as Lilly but in addition I also have the problem that I'm a little bit self conscious probably a little bit too self conscious when I communicate verbally and that's also sometimes in certain situations lots of background, psychological noise in my mind		
	18. Andrew: I was going to say I'm quite similar to David...typically in high powered meetings I have difficulty expressing these concepts I could so easily write down in an email or on paper. I don't have the confidence or the influence to express that clearly, get that message across to my audience, and I have all this noise going...they don't trust me or they don't think I'm confident, he doesn't know what he's talking about and really I do, I know it back to front but I just don't have that 100% confidence to really drill it home and get that message across		

In example No.12, Terry is open about his struggle with communicating in front of people without a script especially when it comes to communicating complex, technical information.

In example No.17, David is aware of the “psychological noise in [his] mind” and associates this with being self-conscious when communicating.

In example No.18, Andrew expresses similar frustrations to David with a lot of “chatter” in relation to his lack of confidence in communicating his message clearly.

In example No.16, Lilly displays a clear awareness of her strengths and weaknesses as a communicator. Although she finds it challenging she can distil complex information in written form but struggles in emotional situations where she becomes aware of her heart pounding and throat tightening. However, she is aware of a sort of “grounding” and “all that”, which needs to occur in order for her to get good at communication.

Table 2: Understanding and awareness of (being in relationship with) others

Beginning authenticity			Mature authenticity
Concrete, specific, unquestioned perceptions of others.	Conscious of individual differences and “meeting the needs” of others who may have different communication styles and requirements. Interested in how to be a more effective communicator by helping others understand complex information and also being able to gain the attention from others.	Awareness of different learning styles of individuals and the importance of listening in order to be an effective communicator. Conscious of the needs of others in relation to understanding and development when communicating.	Understanding and awareness of others and their diversity of needs when communicating. Recognition of the connection between ‘me’ and ‘other’ when communicating and how this can impact changes in behaviour.
	<p>10. Barbara: I did an interview last week at the Easter Show and I felt like I didn't communicate as well as I would have liked, I didn't bring people on board I told them about Youth Food Movement but I didn't leave them with any questions and I feel like I should have been a bit more strategic about the way I was communicating, the way I spoke</p> <p>15. Alesha: I have a lot of thoughts and knowledge in my head which I can extremely well put to paper in writing and essays and business reports but I'm having trouble communicating complex issues succinctly with structure, communicating with an outcome in mind at business meetings which usually only last 45 minutes and you have to bring people from a knowledge base of zero to a reasonable level of knowledge very quickly and have an outcome from those meetings</p>	<p>21. Matt: With that story...it struck me that noone in the room...and we're talking about communication, but everyone was very self-focused, as in "I want to be able to stop preaching to the public and to be able to be succinct and clear for other people in the room"...and noone was like I want to be able to learn more about [what] the person on the other side of the equation wants to get out of this communication. And it struck me that all of those problems, even the nerves in a way is because of that self-focus</p> <p>Mark: So is that an observation for yourself or is it a question you have? I'm not quite sure what your comment is.</p> <p>Matt: Basically I do sales, and that's my capacity in the sustainability world as to how to effectively sell an idea...and I suppose sales 101 is always that it's not about you, and I suppose that's just something I felt was a little bit alien in what I've been trained to do I suppose...or the way I feel about communication...it seemed to me that they were all that one problem</p>	<p>22. Sam: I need to know about people to create that interchange because my facts are fine and I want to find that link between me and other people to change, to hand them a reason for them...I don't know what will make that person change...I'm convinced, I have no arguments, I do care...I'm interested in the behaviour change conversation..</p>
	11. Lara: I want to know about what makes		

	people stand in front of the room and everyone pay attention to them...yeah you come across some people like that and everyone just stops...on a subconscious level...I don't know		
	20. Kathryn: mine is more about making people at ease when I speak to them and understanding what image to give...to give them...[not sure what she says here]		

In example No.10, Barbara demonstrates her awareness of the needs of others in relation to her communication style. She feels she needs to be more strategic in the way she communicates in order to bring people on board.

In example No.11, Lara indirectly asks how she can become one of those people who everybody stops and looks at when they enter the room. Here she is questioning what it is that draws people's attention.

In example No.15, Alesha is aware of her need to more effectively communicate complex information but with a particular focus on achieving outcomes from meetings.

In example No.20, Kathryn is aware of her effect on others and would like to know how she can help others to be at ease with her. She appears to be referring to her physicality or "image" here.

In example No.21, Matt identifies that there is a general focus from others in the group on 'self' in relation to communicating and "no one" was focused on the needs of the other person. He makes a generalised statement about how this focus on self could be related to many of the problems they are facing in relation to communication (e.g. nerves). This comment reinforces the idea that focusing on the needs of others is a technique, which he refers to as sales 101 that can be used for overcoming nerves. However, it does not take into account the comments of several of the other participants who do identify the needs of others as being important in communication such as Trish in example No.13.

In example No.22, Sam examines the relationship or "link" between "me and other people" in relation to change. She takes the dialogue beyond communication to behaviour change. However, this is beyond the scope of the 'get good at communication' exercise and Mark brings the conversation back to the focus of the workshop.

Table 3: Understanding and awareness of context (including the context of the ‘Saying yes to movement’ and ‘Saying me’ exercises)

Beginning authenticity			Mature authenticity
Rules and generalisations about the influence of context.	Awareness of the influences of context and self, including feelings/thoughts experienced during the exercise and other contexts. Is struggling to understand the cause-and-effect relationship between context, self and communication.	Understanding and questioning of contextual issues (e.g. working with different groups and situations) and at different levels of context (e.g. the energy in the room). Aware of complexity of communicating and how they feel in different context (e.g. being in front of or in a group).	Understanding of how to be true to self within different contexts and how to achieve this in a physical sense when communicating with others (e.g. how to be true to your impulse to move in the context of others or how to address ‘inner dialogue’). Understanding the need to separate self from context in order to look after one’s needs whilst being aware of the needs of others. Has a bodily understanding of what it’s like to connect with others.
1. Natalie: you can't fail...	2. Unknown participant – paraphrased by Mark: So sometimes you are able to do the movement, yes to movement, but other times you were chattering about it	3. Karen: It was hard not to be distracted by others... because people were moving... I wasn't judging though it was more like, people were coming up and...	4. Cath: I found it interesting though because when I first started doing it I thought, aww, I should be moving. And then I got distracted and saw Lilly, she's like meditating, and it was like that's actually what I feel like doing and so I did that. And then you kinda still know that people are moving around you but that's OK because this is what I need...but it's kinda accepting that yeah.
	5. Richard: In some way you still need to conform a bit so there are limits to what you can do...I could have stood there and taken my clothes off [laughter from the group]	26. Matt: I love talking in front of a big group...it's about energy flow coming in from the outside...less focused on me and what I'm doing wrong or right and more about I can feel that connection in the room	

	<p>14. Michelle: I've been told by my family that sometimes I can be a bit preachy about sustainability issues but I seem to communicate them...???...I can verbalise them quite well on the spot but when it comes to writing this stuff I sometimes feel like I would benefit from writing a structured essay [Mark seeks clarification] I just want to write better...I just want to get better at writing...I want to be able to translate the verbal aspects I do well into that writing aspect...if I can verbalise it in my mind I should be able to write it just as well</p>	<p>23. Cath: You need to accept it as well because I was facilitator at a workshop one day, and there were two different program areas and one went what I thought went really well, and so I came in with the expectation in the second one that...great that one went well and it was a really different audience and they started interrogating things...why are you doing this, what is the question you're really asking, and I found it really challenging...and I'm going, this is not going how I planned but I didn't have to shift my mindset, I'm just going to accept that this is going to work, we're going to work through the stuff we need to work through, it maybe different to the previous one but it will be OK and they all got out of it what they needed...it was great but for me it was...I found it so challenging...</p> <p>Cath: Yeah I just think it's that acceptance that it's OK</p> <p>Mark:...this is where we are...</p> <p>Cath: yeah the neutral and intelligent</p>	<p>6. Julie: yeah this idea of having other people around you...I have actually spent half of the day wanting to just do that but realising that I'm in a space where if I do some back bends on my desk maybe it's not going to be that acceptable. So thank you for that...it was very pent up for me</p>
	<p>25. Richard: I think everyone in this room is good at having a chat over coffee, I think everyone here is great at having a chat, a one on one chat, we chat all the time, the hardest part is chatting to a big group that's where it gets hard</p>		<p>7. Sam: I sort of...as soon as we started instinctively knew I couldn't do it without having lots of stressful talk, and so I moved to the periphery and knew I couldn't stay...yeah I didn't think about it, I just knew I would hate it if I stayed in the middle</p> <p>24. Sally: um it's nice, I feel like more warmth in people and I can choose that a bit more rather than feeling like I need to laugh</p>

In example No.1, Natalie demonstrates her understanding of the context of the exercise (i.e. the intent of the exercise as framed by Mark), which is you can't "fail" in this exercise. In other words, by understanding there is no right or wrong way of behaving in the exercise the participants are more free to reduce the "voice of criticism".

In example No.2, the participant has become aware of their internal "chatter", which demonstrates a level of self-reflection and awareness of how internal chatter interferes with 'saying yes to movement'. In example No.5, in response to Mark's comment about being free to say yes to your impulse to move within the guidelines of the exercise, Richard is challenging this idea of having "autonomy in your own sense of self before you even start trying to communicate with others" and being free to say yes to your impulse to move.

In example No.14, Michelle struggles with sometimes sounding “preachy” when communicating with others but feels she is generally good at verbal communication. Interestingly, Mark has difficulty understanding what she is requesting. She would be more effective in her writing.

In example No.25, Richard challenges the exercise by stating that “everyone in this room is good at having a chat over coffee” but the real challenge is communicating in front of people. This demonstrates an awareness of the importance of context but in a way disregards some of the learnings that have preceded the point in the exercise.

In example No.3, Karen demonstrates a more critical understanding of herself in the context of others, in the sense that she understands her struggle with trying to ‘say yes to movement’ and the distractions resulting from being with others in the same space. There is a dialogue between Mark and Karen, which clarifies that she wasn’t “judging” others and Mark thanks her for making the distinction. He then raises the question of how we can be in a space with others and say yes to bodily movement without having an internal dialogue or opinion about it.

In example No.23, Cath in a subtle way challenges the context by providing an example of where she was over-confident when facilitating a workshop and having to manage a situation where the participants were not initially receptive to what she was saying. Mark makes the point that this is almost the opposite of not feeling confident when communicating. However, Cath clarifies that it’s a matter of “accepting” that this sort of thing happens and persistence helps as a technique for getting through it.

In example No.26, Matt response to Richard’s generalisation by pointing out he enjoys talking in front of big groups, pointing out that it’s not about you, and whether you are right or wrong but about your connection with others in the room. Although this demonstrates a deeper understanding of being self in communication it seems to be a more instinctive and less examined understanding.

In example No.4, Cath demonstrates a deeper understanding of what it is like to be in the same space or context with others, but what it means to also take care of what you need as an individual (in her case the need to meditate). She has separated herself from the context in order to show how this is an important step for providing what your body is saying it needs whilst remaining aware of others around you, and being OK with going against the flow.

In example No.6, Julie places the context of the exercise in her work environment, which demonstrates her reflection on how she could say yes to her impulse to move in a work environment but then realising the social norms don’t allow for it. She is grateful for this exercise as it has allowed her to release some pent up energy. In example No.7, Sam demonstrates a strong understanding of her ability to do the exercise without the inner dialogue or “stressful talk” as she describes it. She also demonstrates an understanding of what her bodies needs in the context, which is to separate herself from the

group (i.e. to be on the periphery). However, similar to example s 5 and 6, there is no questioning of their awareness/understanding of the context or how they could move from this current understanding.

In example No.24, after Mark has worked with her, Sally describes how she has experienced a shift in her body where her nerves, enjoyment and laughter have become a feeling of warmth towards others. She identifies that she can choose this as a feeling instead of the nervous laughter she normally inhabits.

Table 4: Critical reflection, understanding and awareness of self, other and context

Beginning authenticity			Mature authenticity
<p>Critical reflection on specific skills, for example:</p> <ul style="list-style-type: none"> How can I be better at communicating? <p>Critical reflection takes the form of “content” reflection—what is happening?</p>	<p>Critical reflection on self, others and context.</p> <ul style="list-style-type: none"> How can I be better at communication in order to help others? How am I growing in my authenticity? 	<p>Critical reflection on and attempting to understand self and others with the context of broader issues:</p> <ul style="list-style-type: none"> What can I do to change within the context of broader systemic issues? How can I be more authentic in my communication when the system does not support this? 	<p>Critical questioning, understanding and awareness of premises underlying the idea of self, other and context:</p> <ul style="list-style-type: none"> How do I balance my needs and the needs of others within this broader context? How does this relate to communication and sustainability leadership? How can I be more authentic in myself/body in order to help others? <p>Ability to be in the moment and free to the body’s impulses whilst maintaining a sense of the needs of others.</p>
		<p>19. Steph: mine is similar to the confidence thing but it's more about being a young female and feeling like I don't even have the right to contribute in certain meetings at certain levels...like I can't even start the conversation let alone get to the point where I'm getting nervous...I definitely feel like for me it's a gender issue as well</p>	<p>8. Natalie: I found that I had to move out the space because I knew I was going to have an impact on others if I recognised how I wanted to move, and that bothers me because I know my leadership style is very attentive, I think a lot about what other people are doing as well as trying to accomodate myself, and I suspect sometimes it's too accomodating but to get what I want I have to think of others in order to achieve what I want to achieve and communicate whatever it is, and it's finding the balance between how much we can accomodate others and how much you communicate with self</p> <p>[Natalie says she is concerned about “colliding” with people]</p> <p>Natalie: well that's why I think about it but you want to try something but there are things in the way...physical barriers, societal barriers which you have to accomodate and move around</p>

			9. Lilly: I felt like on the first one that I felt I had to go inside so I did meditate just to be able to get to that space and in the second one I kinda went outside to be able to do that...so I can do it in my own self, not around people or I can, not kinda block out people but close my eyes and get there but I suppose the challenge is how do you get there around people so you can be part of that community and not lose yourself...
			13. Trish: I had a conversation with a friend of a friend in a pub the other day and I ordered a vegetarian meal and he asked if I was vegetarian and I said no I want to be vegetarian and he asked me why, and I've worked on a whole campaign about meat production and I realised I was speaking to someone who had nothing to do with sustainability and I was like I don't know how to speak to him in a way that mattered to him

In example No.8, Natalie demonstrates a more mature understanding of her relationship with herself, others and the context by recognising the impact she would have on others if she was to say yes to her impulse to move. She critically reflects on the idea of needing to balance or “accommodate” the needs of self and the needs of others, and then questions what this means for her leadership style. She points out the barriers to your impulse to move including societal barriers, which you need to accommodate.

In example No.9, Lilly demonstrates her understanding of self and ability to satisfy what her body is telling her she needs. However, she questions how you can do this, still be part of the community and not lose yourself. For Mark this is a critical question which he highlights as an anchor for the session – “it's about how do I stand there and be me and not have to leave the group in order to be myself”.

In example No.13, Trish comes to the realisation whilst having a communication with someone who “had nothing to do with sustainability” that she didn't know how to communicate with this person in a way that mattered to him. This demonstrates her awareness of the need to understand what matters to others in order to be a more effective sustainability communicator/leader. It also demonstrates her concern for communicating with others in ways that matter to them. In example No.19, Steph is not only questioning how she can improve her confidence and be more effective in communicating, but is questioning the broader context and social norms of gender issues and what it's like being a women where she feels she can't even start the conversation.

Appendix G – Descriptions of the creative practice exercises

The Eulogy exercise

The *Eulogy* exercise was conducted as part of a three day retreat at the start of the Going within phase. This retreat is highly reflective and is designed to help the participants better understand their core values, drivers and motivations, and how these are related to the systems in which they live. It is hoped this understanding will help the participants move more towards their more authentic selves as they continue on their sustainability journeys.

The exercise was then clearly explained to the participants, in particular the aim of the exercise, which was to write their own eulogy, a letter to their grandchildren or an inaugural speech. The participants were asked to reflect on what kind of life they would like to have lived or would like their grandchildren to say they had lived. This exercise needs to be introduced with a high degree of sensitivity to create a safe space for deep thoughts and emotions to potentially emerge. For this reason, the participants were made aware of the alternative approaches to the exercise (i.e. writing a letter to their grandchildren or an inaugural speech) and encouraged to choose these alternatives if they felt uncomfortable writing a eulogy. They were also made aware of the potential for this exercise to be confronting for some people, to be sensitive to this and to support each other if necessary.

As a way to transition the participants into a space where they could connect more deeply with their thoughts and emotions, the participants were invited to lie on the ground whilst a piece of classical music – Beethoven's 5th symphony was played before the participants started the writing process. The aim of playing the music before the exercise was to help the participants to access their *expressive* or *presentational* forms of knowing and stimulate their imaginations (Lawrence 2008: 66). In other words, it was hoped that by playing music the participants might have a greater sensitivity to other ways of knowing and understanding themselves. The music was framed as an:

...expression of triumph over despair...an evolutionary and transforming journey that...enacts the laws of tragic art...the first to represent suffering nature, the second to represent to resistance of morality to suffering (Frindle 2010: 14).

The intent of framing the music in this way was to help shift the participants' thoughts and feelings out of the "here and now" in order to assist them in imagining their lives within a broader historical context. This was particularly relevant as the participants were asked to reflect on the meaning and purpose of

their lives within the context of their sustainability leadership journeys. Upon completion of the music, the participants then left the space alone and in silence to work on their eulogies or letters to their grandchildren. After approximately half an hour the participants paired up so they could read their eulogies/letters to each other. Once each of the participants had read their eulogies/letters they returned to the workshop space for a group debrief about their experience and insights.

The 'Saying yes to movement' exercise and 'Saying me' game

a) Setting the scene

Mark informs the participants that he will facilitate the session based on what they want to get out of the session as framed by the broad aims of the workshop. He highlights that what he does is to create a gentle and supportive learning environment that helps people “get good at communicating...[which] is a fundamental leadership skill”. He explains that creating a “gentle and supportive environment” requires the participants to let him know what they need to help create this environment (i.e. letting him know if they are uncomfortable with something or if they want to be challenged more). He then asks the participants to ponder:

- What is communicating for you and if you were to “become good at communicating” what would that mean for you?
- What is the content you are trying to communicate with others and who are these others?
- How would you know you got good at communicating? What would good look like? What would good feel like? What would the outcomes be? What would people do if you got good at communicating in this circumstance?

b) 'Saying yes to movement' exercise

Mark asks the participants to take off their shoes so they can feel “grounded” or connected to the earth. He frames the exercise as a “physical” activity, distinct from the questions he just asked them to ponder, and that the group will come back to the questions later. This helps the participants to move from thinking about their answers to focusing on observing their bodies. He then invites the group to:

Mark:...trust the body to do what it needs to do...I'm going to put my timer on...and for one minute all you're going to do is say yes to your impulse to move...so movement is breathing, movement is walking, movement is sitting, movement is jumping, movement is anything...so you couldn't not do this task...you can't fail the task...So the invitation for you is to attempt the task without a dialogue about the task. The task is as simple as saying yes to movement. So any opinion you have about that...”that wasn't such a

good movement or what are they doing, I should be doing that”, that's the dialogue...so your invitation is just to gently observe yourself for one minute while you say yes to the idea of movement.

The participants move around the space for a minute and then Mark asks the group to pause. He continues:

Mark:...now one of the things about learning is to have the ability to observe yourself gently and to see what you are doing without massive judgement...you go OK that's what I'm doing, that's who I am, I accept that, that I'm this imperfect fabulous being, and then once you can acknowledge it in that way, see it without all the judgement, then you have a chance...it will organically change because you've let go of trying to change it, you've let go of trying to change yourself...so the task is setting up a chance to gently observe yourself. So you can't fail in any way as long as you're gently observing what is going on.

Here, Mark again invites the participants to observe themselves gently and to see what is going on without judgement. He continues by asking the participants to be curious about:

Mark:...the possibility to allow someone to be in the space with you without having any opinion about them, it's almost the opposite of what we've been taught...and so it's just an idea...could we do that? Is that possible? Could we choose that as one of the options? And so it's neither right nor wrong...it's not saying you should be like this all the time, it's just, could the body have an intelligence...that it could lead me for one minute without that layer [of judgement]...[and by saying] yes to your impulse to move...it's in a way asking you to have autonomy in your own sense of self before you even start trying to communicate with others.

Mark's invitation introduces the idea that there are other ways of knowing such as bodily intelligence, which could help to improve their communication. Mark then asks each of the participants what they feel they need to “get good at communication”. The responses range from needing to be more strategic and confident in communication, and stopping the “chatter” to asking how one becomes that person in the room that people stop and pay attention to. Having determined the “zeitgeist” for the group, Mark introduces the ‘*Saying me*’ game.

c) ‘*Saying me*’ game

Mark sets the scene as follows:

Mark: The game is very simple...you walk around the room and at some point you decide to say the word ‘*me*’. When you say the word me everyone in the room stops and turns and looks at you. You stay there as long as you

would like to stay there so you can hold everyone's gaze...We all know it's time to move on when you break our gaze and walk off. So you indicate to us that you're finished...then you walk off and we all walk off. All of us who are looking, we are just gently supporting you as your audience...I like to think of it as '*beholding*' you. We are holding you as the audience and you are the performer at that point.

The participants start walking around the room and randomly saying 'me' at which point everyone stops to look at that person. There's a bit of laughter as some of the participants find the exercise amusing. Mark expands on the idea of paying attention to or observing the body.

Mark: So the task is an opportunity to observe what happens in you when someone else says me and when you say me. The invitation is to not have much other dialogue...you can...there's no rule but the invitation is as simple as walk...me...walk...and you are observing what happens as you are walking around, what's going on in here, what happens when I say me, what goes on...what happens in my pause, what happens when I'm looking at someone, what happens physically...when they walk off or I walk off what happens there...and you are trying to get a landscape of that for yourself because you are learning about what happens, this is you learning.

The exercise starts again, there is occasional laughter but not as much as before as the participants are more familiar with what to expect. After inviting the participants to notice their inner dialogue, he then introduces the concept of knowing the "story you tell yourself".

Mark: So I have a couple of things to say...the story you tell yourself is the book that your audience reads..."This is going to be the most horrible meeting. They hate me, they never listen to me. Whenever I go to this meeting they are rude to me and I have no influence over this group whatsoever". So I have a story now for my meeting. That story shapes my physicality. What do I do in response to that narrative? I don't become open, listening, engaged, engaging...I close, I protect, I shut down, I make things a bit tighter. So it also not only shapes my physicality it shapes the words I use and the order in which I use those words.

So "well what you all have to know" is different to "there's a thought that I had I'd like to share"...or "one way of looking at it this is..." There are...different ways of introducing a concept and what you choose will be based on the narrative you have set up for yourself...So the story you tell yourself is the book your audience reads.

Mark explains "the story you tell yourself is the book that your audience reads", as a hook he developed about why people get in their own way with communication. He suggests that you must resolve what's going on for you first

so you are then able to actively listen to others. He then asks the group, “What is the story you are telling yourself?”

Mark: That narrative is just a little thinking habit you have. You are not stuck with it. You don't have to have that one. Whatever that narrative is, you absolutely can choose a different one, and it's actually that simple.

What I've learnt personally and what I personally do is identify the narrative that I've got and I go, “do I want that narrative, is it serving my purpose?” If the answer is no, I go “alright, what narrative do I want” and I write the new narrative. So if they're thinking, “she's a really nice girl he's a really nice guy” and then you come in and you've got this thing going on because that's what you think is happening, then they go, “oh what's going on?” So you actually set it up through your behaviour...so whether you are right or wrong, the only way to shift the scenario is to shift your narrative, and then think and act in that way...and then everytime you get reinforced it's not true, you have to go, “OK that's the old narrative, they're still living it out because they might have known me previously or they've got some issue that has nothing to do with me...I need to realign that narrative for myself and just keep talking”.

Mark continues the exercise but this time asks the participants to imagine the others in the group as the audience they would like to communicate with and to have the new narrative in their minds when they say ‘me’. This time however, he explains that he is going to work with those who say ‘me’ and this may involve making slight adjustments to the way they are holding their bodies (e.g. tilting of the head). The exercise begins and a participant says ‘me’ and Mark goes to work with them and asks:

Mark: So what's going on [group laughter]...you're happy...that's lovely.

Sally: Yeah...when I get nerves I tend to get giggly and smile a lot.

Mark: So just grab the two things for me...I get really happy and when I get nervous I giggle and smile, which one were we looking at?

Sally: Both because I get nervous and then I smile...

Mark: So you are feeling full of joy now?

Sally: Yeah a little bit more [laughter from the group]

Mark: This time it's going to be your turn again and I want you to absolutely love every second of it. So laugh as much as you want and give us back as much of that joy as you've got. You don't have to laugh if you don't want to, just enjoy it...absolutely your response is perfect. So it will be your turn to wander and when you are ready you say me.

Sally: Me...oh now I feel like I'm on the spot...

Mark: So you don't have to...you just have to enjoy it. How much could you enjoy this? Keep looking at everyone...

Mark continues to work with Sally by adjusting the position of her head and helping her to relax.

Mark: How great is this? [laughter from the group]...And so what's changed? Is it the same, is it different?

Sally: Um it's nice, I feel like more warmth in people and I can choose that a bit more rather than feeling like I need to laugh.

Mark: Yeah and the first thing that happened you didn't do that laugh thing, and you kinda went, oh hangon, I need to do that laugh thing...So for you to have a compelling message for people, just take the joy, let it lead it, absolutely enjoy it because I think it makes it compelling to be with you. Did other people experience that?

There is general agreement from group. Mark then makes the connection between the idea of being authentic, having “that thing in yourself”, and it being foundational to everything else such as self-confidence.

Mark: So this idea...what makes someone stand in a room and make everyone stop and hear, listen, be with that person...that really appealed to me as something to teach you about because I think it's one of those foundations for a lot of the other things we talked about. If you can have that thing in yourself, then you are more likely to be self-confident.

d) Wrapping up the session

Mark concludes by asking the participants to find their “authentic voice” or what is “authentically you” so that others will feel compelled to follow you.

Mark: So what you have to do for yourself is find what your authentic voice is. So the authentic voice there was really clear [referring to working with Sally]. It's just a joy, it's a joy when I look and I just accept that. Now you will have your own version of that...there's something in you that is really authentically you...That thing that makes me want to communicate, the thing that makes me want to be here for people.

Here Mark makes the connection between the idea of authenticity and leadership clearer. In other words, in order to be compelling and for others to want to follow you it helps if you are being your most authentic self.

Appendix H – An introduction to Gendlin's six steps of focusing

1. Clearing a space

What I will ask you to do will be silent, just to yourself. Take a moment just to relax . . . All right – now, inside you, I would like you to pay attention inwardly, in your body, perhaps in your stomach or chest. Now see what comes *there* when you ask, "How is my life going? What is the main thing for me right now?" Sense within your body. Let the answers come slowly from this sensing. When some concern comes, DO NOT GO INSIDE IT. Stand back, say "Yes, that's there. I can feel that, there." Let there be a little space between you and that. Then ask what else you feel. Wait again, and sense. Usually there are several things.

2. Felt Sense

From among what came, select one personal problem to focus on. DO NOT GO INSIDE IT. Stand back from it. Of course, there are many parts to that one thing you are thinking about – too many to think of each one alone. But you can *feel* all of these things together. Pay attention there where you usually feel things, and in there you can get a sense of what *all of the problem* feels like. Let yourself feel the unclear sense of *all of that*.

3. Handle

What is the quality of this unclear felt sense? Let a word, a phrase, or an image come up from the felt sense itself. It might be a quality-word, like *tight, sticky, scary, stuck, heavy, jumpy*, or a phrase, or an image. Stay with the quality of the felt sense till something fits it just right.

4. Resonating

Go back and forth between the felt sense and the word (phrase, or image). Check how they resonate with each other. See if there is a little bodily signal that lets you know there is a fit. To do it, you have to have the felt sense there again, as well as the word. Let the felt sense change, if it does, and also the word or picture, until they feel just right in capturing the quality of the felt sense.

5. Asking

Now ask: what is it, about this whole problem, that makes this quality (which you have just named or pictured)? Make sure the quality is sensed again, freshly, vividly (not just remembered from before). When it is here again, tap it, touch it, be with it, asking, "What makes the whole problem so ___?" Or you ask, "What is in *this* sense?" If you get a quick answer without a shift in the felt sense, just let that kind of answer go by. Return your attention to your body and freshly find the felt sense again. Then ask it again. Be with the felt sense till something comes along with a shift, a slight "give" or release.

6. Receiving

Receive whatever comes with a shift in a friendly way. Stay with it a while, even if it is only a slight release. Whatever comes, this is only one shift; there will be others. You will probably continue after a little while, but stay here for a few moments.