



# THE LOTUS <sup>v1</sup>

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*a practice guide for  
authentic leadership  
toward sustainability*

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Phil Long  
Dana Pearlman

*“Those who can look deeply into  
themselves develop the eyes of wisdom to see  
not just what is directly in front of them, but also  
what lies on the road ahead.”*

-Keishu Shinso Ito

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*The ground of authenticity is always present. When we ignore it, we are buffeted by the winds of circumstance. When we claim it, return to it, come from it, play with it, this ground supports and empowers our actions every step of the way.*

*As we prepare to do our work, we connect with the physical ground, or place. We also attend to the ground of our actions— how we show up, what we believe to be true, how we shape our intention, and how we frame what will unfold.*

- Susan Szpakowski



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# About this guide

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How can you lead from your best self and effectively engage groups in collaborative processes in Strategic Sustainable Development? Find out what personal capacities authentic leaders find essential in their work when facilitating large-scale, complex, transformational change in organisations and communities. In this guide you will find practices that develop your capacity to lead authentically and guidance to create a personal practice scheme that is holistic and transformative.

This practice guide is the result of thesis research by Dana Pearlman, Christopher Baan and Phil Long, for the Master's in Strategic Leadership towards Sustainability, at Blekinge Institute of Technology, Sweden, in 2011. The research consisted of literature review, and interviews and surveys with 33 facilitators, hosts and change agents working on transformational change and/or sustainability, from around Europe, North America and Africa.

This practice guide is a prototype version. It is our hope that you will be inspired to contribute to the continued development of this guide. We welcome your input at [www.thelotus.info](http://www.thelotus.info). For a full report of the research, including references, see <http://bit.ly/oWpl75>.



v1.1

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# Who is this guide for?

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Anyone seeking to develop themselves with intention and attention through practice, to serve the greater good and to become conscious citizens in this world.

Sustainability practitioners using the Framework for Strategic Sustainable Development, also known as The Natural Step Framework

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Facilitators, coaches and leaders working with complex, transformational change, and committed to the authentic development of self, others and society at large

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Practitioners from the ALIA (Authentic Leadership in Action) community of practice and related networks and organisations, such as the Berkana Institute and the Presencing Institute

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Practitioners from the Art of Hosting communities of practice

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*Great Leaders are first and foremost Great Human Beings in touch with their inner selves; their humanity. From here they are truly able to create Great Organisations that in turn create Great Results.*

- Tex Gunning  
(Board Member at Akzo Nobel,  
at Tällberg Forum 2007).

# The Sustainability Challenge

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Today, human society is facing a systemic and complex sustainability challenge, manifested in many interdependent crises. Ecological issues including biodiversity loss, climate change, top soil erosion, deforestation and desertification, rising food prices, and resource scarcity are intertwined with social issues like socio-economic imbalance, public health challenges, conflict, decreasing social trust and social capital, and institutional failure.

## Strategic Sustainable Development

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The Framework for Strategic Sustainable Development (FSSD) provides organisations and communities a solid and functional definition of sustainability based on scientific consensus. It helps communities operationalise sustainability within their own context. The Framework for Strategic Sustainable Development, also known as the Natural Step Framework, provides a common language for dialogue and decision-making about sustainability across departments, organisations and sectors. It is based on the premise of backcasting from an envisioned future, and it further includes a number of core concepts that clearly articulate the challenges we are facing as a society and how to strategically move towards sustainability.

The ‘funnel metaphor’ visually illustrates the sustainability challenge. The metaphor paints a picture of declining ecosystem services and systematically increasing human population growth coupled with growing intensity of socio-economic activity as shaping our sustainability challenge. This



is illustrated by the narrowing walls of the funnel, and eventually 'hitting the walls of the funnel'. Room for manoeuvre is becoming increasingly limited as society moves deeper into the funnel. The challenge, therefore, is to navigate, and actively 'open the walls' of the funnel by not systematically compromising our environment's carrying capacity by adhering to the 'four sustainability principles', all the while supporting human development.

Strategic Sustainable Development is applied in organisations as a strategic planning process where stakeholders converge in dialogue and a step-by-step planning process using backcasting, to identify strategic moves that help move the organisation towards success as defined by their vision and 'four sustainability principles':

"In a sustainable society, nature is not subject to systematically increasing



...concentrations of substances extracted from the Earth's crust



...concentrations of substances produced by society



...degradation by physical means

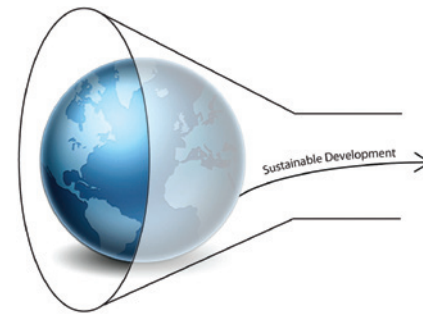


and in that society...

...people are not subject to conditions that systematically undermine their capacity to meet their needs."

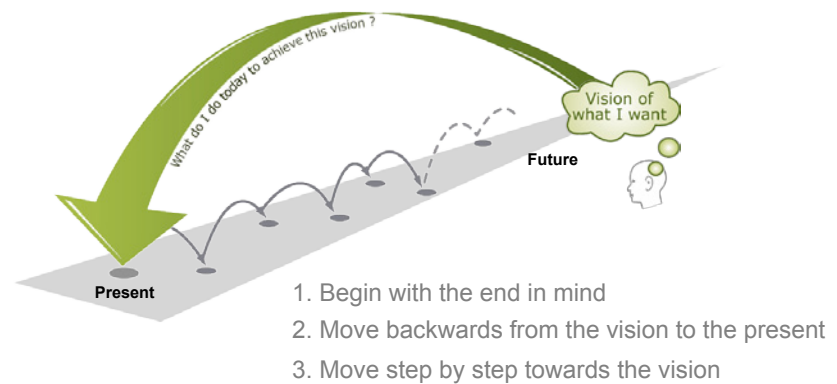
(Ny et al. 2007)

More information on the  
SSD approach:  
[www.thenaturalstep.org](http://www.thenaturalstep.org)



Today → Sustainable society

The Funnel metaphor



Backcasting (Source: TNS 2008)

*Strategic planning towards sustainability requires engaging in profound change, an inner shift in peoples values, aspirations and behaviors guided by their mental models, as well as an outer shift in processes, strategies and practices.*

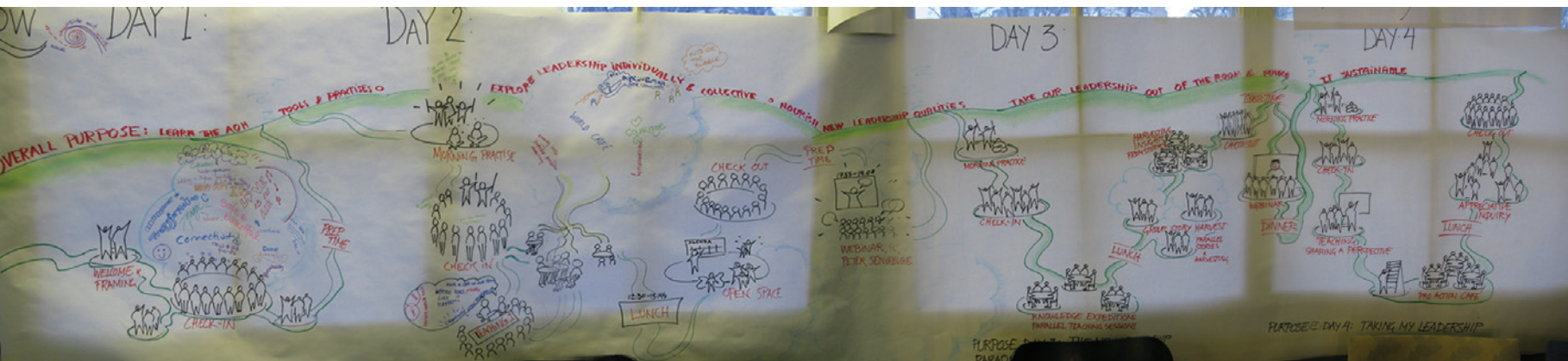
- Peter Senge



# From complexity to collaboration

The growing global complex sustainability challenge that society is facing today calls for facilitators and leaders that are adept at engaging groups in a collaborative manner to see the larger picture beyond individual perspectives, and to support complex planning and decision-making. These collaborative engagement processes include people learning from each other, with each other, and is a cornerstone in organisational learn-

move society toward sustainability. Facilitators cultivating their personal leadership capacities will increase their depth at engaging group processes with a more holistic understanding of self, others and society. Therefore, as a facilitator or leader, cultivating your leadership capacity that helps make sense of the world in a deeper and more holistic way, is paramount.



ing theory. It relates to the notion of 'team learning' and the process of unearthing a group's 'collective intelligence', the idea that in collective learning or collaboration, the intelligence of a group is greater than that of any individual. Through these group engagements, complex problems are seen holistically through a wider stakeholder perspective. The sustainability challenge is complex; we cannot foresee how social, environmental and economic modifications will affect the system. Therefore, the wider stakeholder perspective obtained in a system, the more holistically a system can be perceived. In order to engage groups, facilitators who are adaptive and create an environment conducive for collaboration will be more effective dealing with complexity and in helping

*The success of an intervention depends on the interior condition of the intervener.*

- William O'Brien

Useful resources:  
[Cynefin Framework](#)  
[Complexity theory](#)  
[Systems thinking](#)



# Cultivating your Authentic Self

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In order to address the complex sustainability challenge facing society today, leaders must cultivate their own authenticity and presence. We understand authenticity as being true, open and honest with who you are. The more adaptable and developed a leader becomes, the greater they are able to steer through complex, par-

spiritually. Facilitators and leaders bringing their authentic selves into the facilitation process are more likely to guide a team towards successful, lasting and sustainable results that have ownership among the stakeholders. Authentic leaders and facilitators that hold the ‘container’ for collaborative processes more personally, are better able to engage



ticipatory planning processes. Through their personal development, facilitators and leaders are more able to utilise hindsight, hold multiple worldviews and perspectives, and sit with current reality while simultaneously aiming toward a desired future. The adaptability achieved by facilitators and leaders honing these capacities lends itself to enhancing collaborative group processes and outcomes in Strategic Sustainable Development.

This is a continuous path towards using more and more of your authentic self in facilitation processes. This path helps facilitators and leaders improve the quality of relationships in a team while engaging people cognitively, mentally, physically, emotionally, and

people in multi-dimensional ways, resulting in more embodied and empowered outcomes. The developed sense of awareness inherent in personal leadership capacities can be critically valuable in enabling facilitators and leaders to know when and what to do during a group process by ‘sensing’ what is happening with the group in the present moment. In this practice guide we present 9 personal capacities that leaders find essential in their work to facilitate complex and transformational change towards sustainability. These personal capacities by their very nature cannot be learnt only on a cognitive level; they must be embodied.

Our research has shown that one important path to the embodiment of these capacities is through personal and collective practice. The implication of this is clear; as one expert put it, “no real transformation can take place without personal and collective practice”. The simplest dictionary definition of practice is “to do repeatedly to acquire or polish a skill” (Szpakowski 2010). We distinguish here between personal (individual) and collective practices. An example of a collective practice is dialogue or Aikido, something you do in a group of people where interaction is key. In addition to the personal capacities identified in our research we found conditions for success for developing your capacities through practice:



### Conditions of success for developing your personal leadership capacities

- A combination of personal and collective practice is a pathway to the development of your leadership capacities;
- A combination of contemplative, physical and spiritual practice helps you align body, mind, spirit and shadow, in order to maximise personal development;
- The integration of practices both in your personal and professional life helps you take the learning from the practice back into the facilitation process.



### Conditions of success for choosing a practice

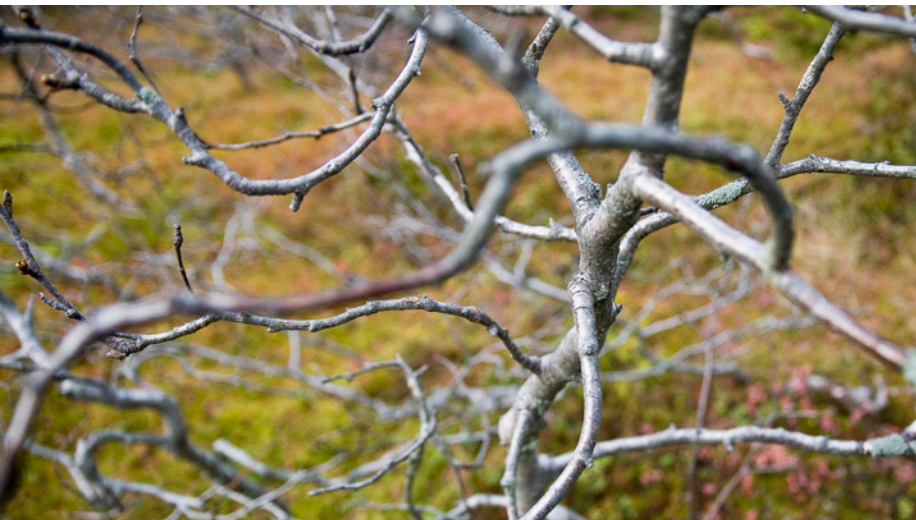
- The practice must have a mirroring quality, to help the participants observe themselves and enhance self-awareness;
- The practice has to provide ‘a container you can’t manipulate’ with structures that are adhered to;
- The quality of your attention in the practice is more important than the type of practice performed;
- The practice must be something you are willing to do repetitively and consistently.





The continuous mastery of personal capacities not only improves your leadership performance; it also helps you get in touch with your own authenticity. When you are more in touch with your authentic self, your actions are easier to embed in your life and thus lead to stronger follow-through in a facilitated engagement process. The literature on leadership development highlights the importance of self-mastery in leaders and through “increased self-awareness, self-regulation and positive modelling, authentic leaders foster the development of authenticity in followers” (Avolio *et al.* 2005). Authenticity is about “owning one’s personal experiences, be they thoughts, emotions, needs, wants, preferences, or beliefs, processes captured by the injunction to ‘know oneself’ and further implies that one acts in accord with the true self, expressing oneself in ways that are consistent with inner thoughts and feelings” (Harter 2002, 382; in Avolio *et al.* 2005). Leaders modelling awareness and authenticity invite participants to do likewise, and if one is engaged on an authentic level, engagement processes are likely to result in more desirable outcomes.

Authentic leadership development offers facilitators and leaders a foundation from which to engage groups beyond the cognitive level. It includes the emotional, physical and spiritual dimensions to increase congruence between outcomes created collaboratively with participants’ authentic selves, resulting in stronger and more successful outcomes. Facilitators and leaders bringing their authentic selves into an engagement process benefit outcomes. *However*, it is not enough in order to successfully address the sustainability challenge. One must have the ability to plan in a strategic manner within the confines of the Earth’s carrying capacity. The sustainability principles introduced previously define such boundary conditions. Combining an authentic and holistic leadership approach along with knowledge and skills in Strategic Sustainable Development, we contend, will benefit collaborative engagement processes and outcomes that help move organisations and society toward sustainability.



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*The great turn needed to reverse problems like climate change and the growing gap between rich and poor is none other than the one that we can accomplish in our own ways of thinking and living together. I believe much of the discouragement and fear that pervades our world today comes from not seeing this connection between the outer circumstances of our world and our inner landscape. Once we have seen it, however, our core work becomes clear. We must bring our outer and inner change strategies into ever-greater alignment.*

- Peter Senge



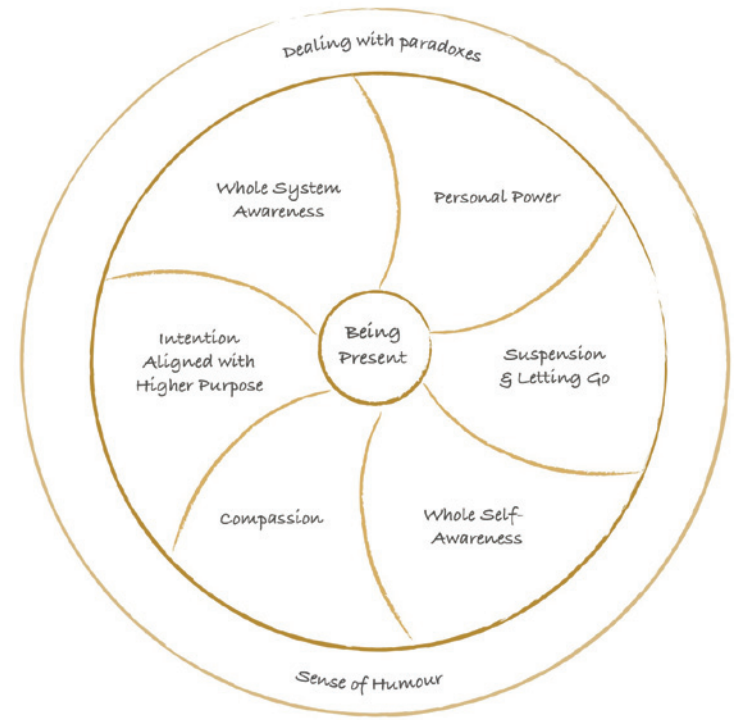
*He who controls others  
may be powerful, but he  
who has mastered himself  
is mightier still.*

- Lao Tzu



# Personal Leadership Capacities and Practices

The following section describes the personal capacities authentic leaders find essential in their work and some of the various practices that help them develop these capacities. They are accompanied by principles as well as self-reflection questions and reflection questions to use during a facilitation process. Bare in mind that a more holistic approach to practice is most beneficial and many of the practices are useful for developing multiple capacities. It is recommended to do practices that regularly engage the body, mind, spirit and heart, which may mean using multiple practices to cover all bases.



## ○ Being Present

Being Present means being fully aware and awake in the present moment – physically, mentally, emotionally and spiritually. This includes connecting to others, the environment around you and current reality.

## ↻ Suspension & Letting Go

Suspension and Letting Go is the ability to actively experience and observe a thought, assumption, judgment, habitual pattern, emotion or sensation like fear, confusion, conflict or desire, and then refraining from immediately reacting or responding to the situation.

## ↗ Intention Aligned with Higher Purpose

Intention Aligned with Higher Purpose is the alignment of one's authentic nature with one's internal resonance with manifested actions in the world. This alignment trickles down to all facets of life including one's personal, professional and spiritual dimensions. "Where your deepest personal passion and the world's greatest needs align, there is opportunity" (Peter Senge).



## Compassion

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Compassion is having unconditional acceptance and kindness toward all the dimensions of oneself and others, regardless of circumstance. Compassion involves the ability to reflect upon oneself and others without judgment, but with recognition and trust that others are doing the best they can in any given situation.



## Personal Power

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Personal Power is the ability to use energy and drive to manifest wise actions in the world for the greater good, while being aware of one's influences on a situation.



## Whole System Awareness

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Whole System Awareness is the capacity to quickly switch between different perspectives, scales and worldviews to see the big picture, interconnections within the system, and being able to scale down to small details. Whole System Awareness is not just cognitive – you 'sense' the system. It is the understanding that everything is interconnected within a system.



## Sense of Humour

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A Sense of Humour, or 'light-heartedness', is the universal experience of simultaneous amusement, laughter and joy culminating from an experience, thought or sensation.



## Whole Self-Awareness

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Whole Self-Awareness is the continual, lifelong process of paying attention to knowing one's self; it involves consciously and intentionally observing various dimensions of the self (including the physical, mental, shadow, emotional and spiritual realms). It is the capacity to observe how one is thinking, relating, feeling, sensing, and judging. Whole Self-Awareness includes perceptions beyond the rational mind, such as intuition.



## Dealing with Dualities and Paradoxes

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Dealing with Dualities and Paradoxes is the capacity to sit with ambiguity in a facilitation session, manage polarities, and hold multiple perspectives.

# ○ Being Present

**What is it?** Being Present means being fully aware and awake in the present moment – physically, mentally, emotionally and spiritually. This includes connecting to others, the environment around you and current reality.

**Principles:** Show up, choose to be present. Pay attention to what has heart and meaning.

(adapted from ‘Four-Fold Way: Principles To Guide A Learning Community’ [www.equalvoice.com](http://www.equalvoice.com))

## Self-reflection questions

- Sit still for a moment in silence. What do you notice happening around you? When you observe yourself in the environment or space you are in, what are you sensing, hearing, smelling, feeling and noticing? How is your body, mind, spirit and heart in this moment?

## Reflection questions during facilitation

- What questions about the system you’re operating in help you understand their current reality more fully? For example, how does the social system function (do people share viewpoints, listen to one another, have solidarity or use critical thinking?).
- What does the group need right now in order to proceed with the agenda? You could ask questions about the organisational structure, and any other part of the system you are working with.
- How are you feeling right now with this system or group - mentally, emotionally, spiritually, and physically? What do you need to acknowledge, and then put aside for later, or focus on right now to be present with this group and help them become present?

## Practices to develop your capacity to Be Present

**Mindfulness meditation practice.** This is useful for discerning the reality of things rather than believing in false impressions or misinterpreting information. By sitting in mindfulness meditation, this practice helps you train your mind to be calm and stable. An inexperienced practitioner may find the practice overwhelming at first. If this is the case, use concentration meditations (see Whole Self-Awareness) before beginning Mindfulness meditation. For a guided mindfulness meditation by John Kabatt-Zinn go to: <http://bit.ly/BZYU> and for a description of mindfulness, go to <http://bit.ly/swZo2>.

**Breath exercises.** When you wake up first thing in the morning lie flat on your back and use a deep breath to scan the body. Find any existing tension in the body and breathe deeply into that area for 8 rounds of breath. If no tension exists, breathe through the chakras starting with the crown to the third eye to the throat to the heart to the solar plexus to the lower abdomen and to the root chakra on the inhale and on the exhale reverse the attention on the chakras beginning with the root chakra. Bring this breath work with you out in the world during the work-day, in your car, when listening to others. Try using the breath throughout the day to connect to the present moment.

*Our true home is in the present moment*

*To live in the present moment is a miracle.*

*The miracle is not to walk on water.*

*The miracle is to walk on the green Earth*

*... to appreciate the peace and beauty available now*

*... in our bodies and our spirits.*

*Once we learn to touch this peace,*

*we will be healed and transformed.*

*It is not a matter of faith; it is a matter of practice.*

- Thich Nhat Hanh



## Being Present: Resources for further exploring, practice, and reading

- Barfield, O. 1957. Saving the Appearances: a Study in Idolatry.
- Csikszentmihalyi, M. 2008. Flow: The Psychology of Optimal Experience. HarperPerennial.
- Kabat-Zinn, J. 2006. Coming to Our Senses: Healing Ourselves and the World Through Mindfulness. Hyperion Books.
- Scharmer, C. O. 2007. Theory U: Learning from the Future as It Emerges. Berrett-Koehler
- Senge, P., C.O. Scharmer, J. Jaworski, and B. Sue Flowers. 2005. Presence: Human Purpose and the Field of the Future. Nicholas Brealey Publishing.
- Tolle, E. 1999. The Power of Now. A Guide to Spiritual Enlightenment. Hodder Mobius.
- Tolle, E. 2008. A New Earth. Awakening to Your Life's Purpose. Gale Cengage.
- Steiner, R. 1999. The Philosophy of Freedom: The Basis for a Modern World Conception. SteinerBooks, Inc.
- The Art of Hosting Conversations that matter: <http://bit.ly/jbRHeW> for the fourfold path to enable being present while hosting or facilitating groups.

*To become a leader,  
you must first become  
a human being.*

- Peter Senge

*To become  
a leader,  
look within.*

- Deepak Chopra





# Suspension and Letting Go

**What is it?** Suspension and Letting Go is the ability to actively experience and observe a thought, assumption, judgment, habitual pattern, emotion or sensation like fear, confusion, conflict or desire, and then refraining from immediately reacting or responding to the situation.

**Principles:** Notice your judgments, assumptions and habitual patterns of being in the world coming up with yourself or other people. Either share them or park them and explore them later.

## Self-reflection questions

- Notice when you are judging yourself or others. What is your judgment? What is the source of this judgment? What do the judgments tell you about your values? If you did not have this judgment what else is possible?
- If you stop and listen deeply to yourself or others, what is being said beyond your comprehension? If you let go of habitual beliefs and assumptions, what is happening?
- Do you remember ever assuming something and letting it go to see what would happen? What were your assumptions? Were your assumptions wrong? What did you learn?

## Reflection questions during facilitation

- What are you holding onto from the past that is hindering your ability to work with this group right now to be effective? What do you have to let go of in order to meet this group's highest potential?
- What is possible if you give space for others to voice their ideas and opinions?
- If you let go of judgments or assumptions, what is possible that you cannot see yet?

## Practices to develop your capacity to Suspend and Let Go

**Meditation** is very useful for developing the capacity to Suspend and Let Go. Vipassana meditation helps you witness consciousness; it is a practice of observing your emotional and mental states. Vipassana trains you to have a thought, and let it go or experience an emotion and witness it move through you. During this meditation, you aim to be detached to thoughts and sensations while observing them. For an explanation on Vipassana Meditation visit <http://bit.ly/kFuQjt>


**Bohmian Dialogue** is a structured technique that helps you witness judgments, assumptions, cultural beliefs and personal values objectively within the context of a group. Dialogue provides a mirror to individual and collective consciousness. The Greek word for dialogue originally means 'meaning flowing through', as opposed to discussion meaning 'breaking things apart'. It is a conversation with a centre, not with sides (Isaacs 1999). A group of people form a circle with no agenda, just a dialogue revolving around thinking collectively. The group gathers with the intention to observe what is being said in a non-judgmental way. Bohmian Dialogue Principles include:

- The group agrees that no group-level decisions will be made in the conversation.
- Each individual agrees to suspend judgment in the conversation.
- As these individuals "suspend judgement" they also simultaneously are as honest and transparent as possible.
- The conversation builds upon each individual's ideas in the conversation, and individuals do not argue, counter or break apart what is being said.

## Suspension & Letting Go: Resources for further exploring, practice, and reading

- Bohm, D. 1996. On Dialogue. New York: Routledge.
- Isaacs, William. 1999. Dialogue and the Art Of Thinking Together. New York: Crown Business.





*For things to reveal  
themselves to us, we  
need to be ready to  
abandon our views  
about them.*

— Thich Nhat Hanh

*When I let go  
of what I am,  
I can become  
what I might be.*

— Lao Tzu



# Intention Aligned with Higher Purpose

**What is it?** Intention Aligned with Higher Purpose is the alignment of one's authentic nature with one's internal resonance with manifested actions in the world. This alignment trickles down to all facets of life including one's personal, professional and spiritual dimensions. "Where your deepest personal passion and the world's greatest needs align, there is opportunity" (Peter Senge). Articulating one's higher purpose helps one embrace the unknown with profound trust.

**Principles:** Seek out what moves you at your core with how you can assist others and the world.

## Self-reflection questions

Reflect upon these questions as though they are a 'tuning fork' for your purpose in life:

- When you imagine your highest self in the future, accomplishing your goals, what do you see? What are you accomplishing personally and professionally?
- How would you like people to remember you? What did you accomplish in your life that is worth remembering? What kinds of relationships did you have with other people?
- What do you care about most in the world? What is/are your greatest passion(s)? How does this align with the world's greatest needs?
- What moves you at your core? What is your calling?
- Why are you here on Earth *at this time*? If you look at the biography of your life what always comes back for alignment, and calls you to act for something beyond your own self gain?

## Reflection questions during facilitation

- If you look at the history of this community or organisation what always comes back for alignment or is at the core of these people coming together?
- What calls this group to act beyond their own individual self-interest?
- What is this group's core purpose and greatest passion?

## Practices for developing Intention Aligned with Higher Purpose

Andrew Cohen's **Five Tenets of Psychology Liberation** (<http://bit.ly/kGi1Oe>). This can be used as a tool for affirmations during concentration meditations. Take one tenet and repeat it to yourself as an affirmation during a meditation practice.

- **Clarity of Intention:** is foundational to spiritual life. Liberation is achieved by refraining from self-deception and seeking freedom.
- **The Law of Volitionality:** rather than assuming you are an unconscious victim, you know exactly what you are doing.
- **Face Everything and Avoid Nothing:** an ultimate form of spiritual practice asking, "how awake are you to what is motivating you to make the choices that you make? Because only if you're paying close attention are you going to be able to bring the light of awareness into the darkest corners of your own psyche."
- **The Truth of Impersonality:** All we do as humans is an impersonal affair. The "illusion of uniqueness the narcissistic self-sense that is ego, is created moment by moment through the compulsive and mechanical personalisation of almost every thought, feeling and experience we have."
- **For the Sake of the Whole:** "The pursuit of enlightenment is for the transformation of the whole world, the enlightenment of the whole universe. It's ultimately for the evolution of consciousness itself."



**Intention Aligned with Higher Purpose: Resources for further exploring, practice, and reading**

- U-journaling: use these guided journaling questions based upon Theory U to articulate your higher purpose: <http://bit.ly/iOHFaa>.
- Lynne McTaggart. 2007. The Intention Experiment: Using Your Thoughts to Change Your Life and the World. Free Press.
- Joseph Campbell. 2008. The Hero with a Thousand Faces (The Collected Works of Joseph Campbell). New World Library.

*Intention is not a powerful force,  
it is the only force.*

- W. Brian Arthur

*Your work is to discover your  
work and then with all your  
heart to give yourself to it.*

- The Buddha



# Compassion

**What is it?** Compassion is having unconditional acceptance and kindness toward all the dimensions of oneself and others, regardless of circumstance. Compassion involves the ability to reflect upon oneself and others without judgment, but with recognition and trust that others are doing the best they can in any given situation.

**Principles:** Have compassion and kindness, for yourself and for others in even the most challenging circumstances. Share in another person's humanity.

## Self-reflection questions

- When you are sad or emotional, what do you do? Are you judging yourself or allowing feelings to move through you?
- Are you okay asking others for help?
- When someone else is sad, how do you respond? When you hear of a stranger suffering, how do you feel?
- Describe a time you felt pain or joy when listening to another's story. Describe a time you enjoyed helping others; when you accepted or felt compassion for others different from yourself or doing things you thought were 'wrong'.

## Reflection questions during facilitation

- What worldviews and perspectives exist in this group? How can you understand other people's viewpoints and enable them to see others' viewpoints, as well? How can you hold all these viewpoints simultaneously as a facilitator?
- What are others feeling that you need to try to understand? Are you ignoring or overlooking feelings within the system? What feelings are not being talked about?
- What is the level of compassion in this group you are working with? How could you help increase the level of compassion within this group?

## Practices for developing Compassion

**Tonglen.** Lojong mind training consists of various practices you may find easily online. Tonglen is a concentration meditation practice on compassion. The practitioner breathes in another person or animal's suffering on the in-breath, and on the out-breath sends them relief. You can focus on an individual or a group of people, animals or environmental suffering. On the in-breath imagine taking away suffering (breathe in as much as you can), and on the out-breathe (breathe out as wide as you can) imagine sending relief, comfort and happiness to the people or animals you are focusing on.

**Loving-kindness meditation.** There are many visualisations, reflections, and guided meditations for developing loving kindness. The traditional pattern is to move outward from oneself, to a good friend, to a neutral person to a difficult person or enemy and then gradually to the entire universe. A typical mantra would begin:

*'May I be safe and protected. May I be peaceful and happy. May I be healthy and strong. May I have ease of well being (and accept all the conditions of the world)'* - then replace "I" with a good friend... then a neutral person... then a difficult person or enemy... then the entire universe with the same mantra above. For an audio-guided loving-kindness meditation, go to <http://bit.ly/lkQqgl>.

## Compassion: Resources for further exploring, practice, and reading

- Communicating Sustainability to people with Different Worldviews (research by Barrett Brown). <http://bit.ly/frxasL> and <http://bit.ly/kocnB>. (Also see practices under Whole System Awareness).
- Trungpa Rinpoche: Genuine Heart of Sadness (pdf). <http://bit.ly/mc2t16>.
- Chade-Meng Tan: Everyday compassion at Google. <http://bit.ly/hsrGDz>.
- Charter of Compassion: [www.charterforcompassion.org](http://www.charterforcompassion.org).



*The longest road you will ever walk  
is the sacred journey  
from your head to your heart.*  
- Phil Lane (native American)





# Whole System Awareness

**What is it?** Whole System Awareness is the capacity to quickly switch between different perspectives, scales and worldviews to see the big picture, interconnections within the system, and being able to scale down to small details. Whole System Awareness is not just cognitive – you ‘sense’ the system. It is the understanding that everything is interconnected.

**Principles:** *Sense* the system, don’t try to *understand* it. Pay attention to patterns. Invite essential stakeholder input to gain a wider perspective. Harvest collective intelligence surfacing from the group.

## Self-reflection questions

- What can you see, sense, feel, and intuit, about the system in which you are living and working?
- How far have you set the system boundaries? What are the system boundaries in which you are living and working? Are they determined by family, friends, neighbourhood, tribe, city, region, country, language, the world, all of humanity, all sentient beings, or the whole universe?
- How big are your spheres of control, influence, and concern respectively?
- To what extent do you see yourself as part of a larger whole, as dependent upon a larger, interconnected system?

## Reflection questions during facilitation

- What stakeholders could you talk to within the system to get a wider perspective of the system or for stronger collaboration and ownership among stakeholders?
- What patterns exist within the system that you can recognise?
- What is not being talked about within the system?
- What questions need to be asked to help those within the system sense and see the system more completely?
- What experience does the system need to sense, in order to see itself? (See co-sensing, Theory U).

## Practices for developing Whole System Awareness

**Body Whole System-Awareness.** Notice yourself being aware of your own body as a whole system: all of your organs, your digestive system, and circulatory system are interconnected. Your body cannot function optimally if the one part of the system is not operating optimally. Now connect this concept to everything else (relationships, your home, the environment etc.). Ask yourself reflective questions: what is not whole in my physical body, my relationships, my workplace? If I work to improve that area, how will it affect the whole system?

**A thought exercise.** “What happens to one breath of air?” by astronomer Harlow Shapley: (<http://bit.ly/j9ve8N>) demonstrating the gas argon in the air we all breathe is the same breath of argon used by Jesus Christ, Joan of Arc and Mahatma Gandhi, for example. We literally all breathe the same air, and it cycles through us from all past generations to all future generations. This demonstrates the interconnections existing between everyone, as well as the laws of thermodynamics stating that matter within our biosphere does not disappear and all matter spreads.

## Whole System Awareness: Resources for further exploring, practice, and reading

- Booth Sweeney, L. & D. Meadows. 2008. The Systems Thinking Playbook.
- Capra, F. 1997. The Web of Life. A New Scientific Understanding of Living Systems.
- Meadows, D. 2008. Thinking in Systems: A Primer.
- Senge, P. 1990. The Fifth Discipline. The Art & Practice of the Learning Organization.
- Scharmer, O. Theory U, material on co-sensing: <http://bit.ly/o6og41>.
- Wheatley, Margaret, J. 2006. Leadership and the New Science: Discovering Order in a Chaotic World.





*We are here  
to awaken from  
our illusion of  
separateness.*

— Thich Nhat Hanh

The logo consists of three interlocking circles in a triangular arrangement, with the top circle slightly offset to the left.

# Whole Self-Awareness

**What is it?** Whole Self-Awareness is the continual, lifelong process of paying attention to knowing one's self; it involves consciously and intentionally observing various dimensions of the self (including the physical, mental, shadow, emotional and spiritual realms). It is the capacity to observe how one is thinking, relating, feeling, sensing, and judging. Whole Self-Awareness includes perceptions beyond the rational mind, such as intuition.

**Principles:** Pay attention to all the dimensions of yourself (physical, emotional, spiritual, shadow and mental dimensions). Your body is not a transporter for your head, you are a whole system.

## *Self-reflection questions*

- How would others describe you? What do you tell yourself about yourself?
- Think of someone you admire, what do you admire about them? What does this tell you about your values? What can you learn about yourself from this admiration?
- Think of someone that irritates you, why do they irritate you? What does this tell you about your values? What can you learn about yourself from this irritation?
- When something is physically challenging to you, how do you respond?
- Are you aware of how you are feeling throughout the day?
- What emotions are acceptable, what emotions are not acceptable?
- How do you feel physically, emotional, spiritually, energetically and mentally right now?

## *Reflection questions during facilitation*

- What reactions are you having with this group that need to be explored or shared now or later?
- What do you perceive to be occurring within this group beyond your cognition?
- How can you invite the group to be engaged beyond cognition? How are you inviting the mental, physical, emotional, and spiritual dimensions of this group to participate?
- Is your whole self (body, mind, spirit, emotion, and shadow) in alignment? Is your head agreeing to do something and another dimension of yourself not in agreement?

## *Practices for developing your Whole Self-Awareness*

**Concentration meditation practice.** These practices focus your thoughts on a particular object (such as the chakra system or visualising white light moving through the body) to shut out the outside world and prevent the mind from wandering. For example, focus upon the inhale and the exhale breath. On the inhale breath your posture elevates and on the exhale breath your posture settles. Repeat for a few minutes and extend this time with practice. This helps calm the parasympathetic nervous system to help you relax. Once calm from the concentration breathing, an awareness meditation practice like Mindfulness (See Being Present Practices) helps you see the nature of your mind. With compassion move toward embracing all of yourself and seeing the patterns of thinking including judging, planning, yearning and fearing that show up. This enables you to begin to discern between unconscious material surfacing in your thoughts from the past and accurately receiving information in the present moment.

**'Core Qualities' practice** (by Frank Heckman). Tell a story to a peer or mentor about a time when you were doing something challenging in which you persevered by stepping up and being courageous. Have the other person listen to your story and take



note of the qualities you displayed in that situation to feedback to you. These qualities are your core qualities of personal strength you embody in your life. Repeat with another story. This practice also helps you become aware of your Personal Power.

**Giving and receiving feedback.** Intentionally ask others (peers, co-workers, mentors, family members) for feedback on your behaviour to see areas for your growth in order to increase the quality of your work, relationships and self-understanding. Being open to feedback and listening is key. Start this process with someone you trust most. Notice if and when you feel defensive, refrain from responding, and explore how receiving feedback impacts you. Use specific examples and reflect back to the person what you think you heard them say for accuracy and clarity. Use an actual experience. Ask the person giving feedback to focus upon:

- What behaviours they observed you doing?
- What was the outcome of the situation and how did it impact them?
- What feelings did they feel?
- Now ask yourself, what future opportunities for new actions are available to you now given the feedback? And remember to have compassion with yourself.

**A physical practice** such as yoga, Thai Chi, martial arts to integrate a holistic approach and address more dimensions of yourself.

**Shadow work.** Facilitators work with all kinds of people and situations and are bound to be irritated or triggered sometimes. If you focus your energy on the 'outer' trigger, you are missing the gem in the lesson from self-reflection; by being angry at the person triggering you, you are really just shooting the messenger. When in process, try to notice when an irritant or trigger or dislike arises and write it down, suspend it temporarily and return to it for exploration when appropriate. Describe the event, how you felt, what reaction you normally would have had if you had not suspended your reaction, and how that situation may represent a repressed part of yourself from long ago. Seeing irritations as shadows that need to be explored helps you gain acceptance, compassion and awareness of yourself and others, it teaches you to suspend when an irritation occurs.



### Whole Self-Awareness: Resources for further exploring, practice, and reading

- The Johari Window: mapping personality awareness: <http://kevan.org/johari>.
- Goleman, Daniel. 1996. Emotional Intelligence.
- Goleman, Daniel; Richard E Boyatzis; Anne McKee. 2004. Primal Leadership: Learning to Lead with Emotional Intelligence.
- Self assessment tools such as Myers-Briggs Type Indicator, Enneagram Test, Temperament Assessments, Emotional Intelligence Tests, Action-Logic Assessment, or Spiral Dynamics Value Meme.

# Personal Power

**What is it?** Personal Power is the ability to use energy and drive to manifest wise actions in the world for the greater good, while being aware of one's influences on a situation.

**Principles:** Step up, be courageous, acknowledge your influence in this system, and know when to give space for others to step up.

## *Self-reflection questions*

- Imagine a time when you felt powerful/powerless/afraid and ask yourself how did you respond/ feel/ act in that situation?
- Have you ever agreed to do something you did not want to do? Did you ever compromise your own ideas/plans when someone else had a different plan, or vice versa?
- Are you willing to take risks and do things others may not approve of? Who do you try to get approval from?

## *Reflection questions during facilitation*

- How much power do you have in this situation or with this group? Are you okay with having this amount of power? If not, what do you need to do?
- What powerful mentors, images or experiences can you call upon to support you in this facilitation process?
- How is power manifesting within this group? Who has power? Who does not have power? What power shifts are possible within this group for the greater good for all?
- What steps do you need to take to empower this group, so they can continue their work after you are done, without depending on you as an external intervener?

## *Practices for developing your Personal Power*

**Aikido or other martial arts.** Using simulations eliciting fear or feelings of power or powerlessness helps you gain self-awareness of your relationship to power and how you respond to these types of experiences. For instance, by practicing Aikido you are confronted with moments of being 'attacked' and dealing with personal reactions to aggression. The practice helps participants see their responses, helps them suspend them and be mindful about how to proceed. When facilitating collaboration, facilitators oftentimes must confront fear and power within groups.

**Use mentors or archetypes.** To embody the power and support needed during facilitation work. One example includes calling upon the wisdom of the Dalai Lama to come through your mind, the love of Mother Theresa to come through your heart and the courage of Martin Luther King, Jr. to come through your gut. Imagine their energy, determination and personal power being channelled through you to support your work. See for more information: [ConsciousEmbodiment.com](http://ConsciousEmbodiment.com) (Wendy Palmer).

"If you want to work with power in the world you have to work with your own power, however you perceive power to be, either in hierarchies or in the hearts of people, probably both... Meditation has given me the realisation that I have a fundamental mistrust of power. I have consistently seen power abused in my life, by people in schools as I grew up. I have rarely seen power held with integrity, so the story I live in and how I relate to the world, that's where I am trying to put power back in the hands of people most affected by it." (Anon. 2011)

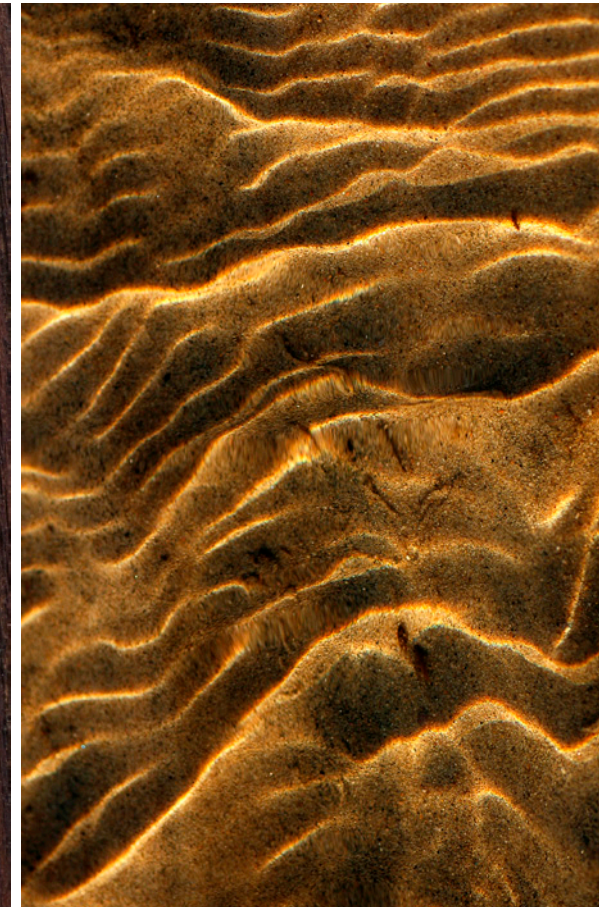


**Personal Power: Resources for further exploring, practice, and reading**

- Kahane, A. 2010. Power and Love: A Theory and Practice of Social Change. Berrett-Koehler Publishers.
- Nhat Hanh, T. 2008. The Art of Power. HarperSanFrancisco
- Palmer, W. 2001. The Practice of Freedom: Aikido Principles as a Spiritual Guide. Rodmell Press.
- Palmer, W. 2008. The Intuitive Body: Discovering the Wisdom of Conscious Embodiment and Aikido. Blue Snake Books.

*Leadership is not defined by the exercise of power but by the capacity to increase the sense of power among those led. The most essential work of the leader is to create more leaders.*

- Mary Parker Follett



# Sense of Humour

**What is it?** A Sense of Humour is the universal experience of simultaneous amusement, laughter and joy culminating from an experience, thought or sensation. Having a ‘sense of humour’ or being ‘light-hearted’ is an essential capacity. Many people working in transformational change and sustainability are ‘over earnest’, and when working with such serious issues, a sense of humour is vital in maintaining an optimistic outlook, without which such work could be a recipe for depression.

**Principles:** Do not take yourself, others and the world too seriously.

## **Relevance for facilitation**

Why is it important to have a sense of humour in facilitation? It is a great social lubricant and can help create buoyancy during a difficult phase of a facilitation process. It can be especially useful in helping people take conversations to difficult places and “making going deep more comfortable” (Anon. 2011). A Sense of Humour helps you hold paradoxes, polarities and ambiguity with a sense of delight and even joy, with a large dose of irony, which creates “a sparkle rather than a grind” (Anon. 2011). Humour by its very nature can help open people up to incongruity and experience a sudden shift in perspective, which may be conducive to seeing things with fresh eyes and suspending old beliefs, which is at the heart of facilitating collaborative change.

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*“It’s a dire situation we are in in many ways, but if you don’t have a gap and see the ironic and sweet edges of the whole travesty you become very grim. I have met a lot of people I agree with in terms of positions but they are miserable and they are angry and that anger is not the best ground from which to exercise any transformational activity.”* Marty Janowitz

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*“Humour can be seen as the handle on the door of awareness.”*  
Marty Janowitz

## **Self-reflection questions**

- What is keeping you from shifting your perspective and being light-hearted?
- Are you taking yourself too seriously? How can you lighten up and see the humour?

## **Reflection questions during facilitation**

- In the midst of chaos and difficulty, if you turned this situation around and saw the irony or the humour, what would you see differently?
- Are you taking the process, the group and the outcome too seriously? How can you shift this seriousness to a sense of light-heartedness?

## **Practices for developing a Sense of Humour**

**Both meditation and play** are useful practices to help you not take yourself too seriously. Indeed a mindfulness practice of observing the antics of the mind should perhaps itself be accompanied by a Sense of Humour, which may ease witnessing our often neurotic stream of consciousness. Self-awareness practice *without* light-heartedness could lead to a self-conscious or self-absorbed frame of mind.

## **Sense of Humour: Resources for further exploring, practice, and reading**

- Rule #6: “never take yourself too seriously”. From: Ben & Rosamund Zander (2000), ‘The Art of Possibility: Transforming Professional and Personal Life’.
- For ideas on how to add more humour to your life see 19 Ways to Enhance your Sense of Humour: <http://bit.ly/eNgoyv>.





*What we are doing  
here is so important,  
we better not take it  
too seriously.*

- Suzuki Roshi

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# Dealing with Dualities and Paradoxes

**What is it?** Dealing with Dualities and Paradoxes is the capacity to sit with ambiguity in a facilitation session, manage polarities, and hold multiple perspectives.

**Principles:** Have deep trust in yourself, others and outcomes, even if the outcome is uncertain. Be okay with whatever is occurring, while simultaneously guiding the group toward a desirable outcome.

## **Relevance to facilitation**

A core element of the capacity to deal with paradoxes is holding the creative tension. A key skill of creativity is the capacity to remain inwardly structured, that is, in one's thoughts, feelings, and volition, even if one is in completely unstructured, unknown conceptual or relational territory. In practice this translates into the capacity as a facilitator to guide a team through a creative process in a short period of time where stakes are high in an unknown and uncertain territory.

An essential capacity for successful facilitators and leaders is holding the paradox of having both a deep acceptance of what is, and simultaneously have a profound yearning for something else. A yearning for something better than current social reality (what should be); a yearning to solve today's huge crises. We see the importance of handling this paradox especially in the sustainability realm. Successful facilitators and leaders are people who can work and live in those two worlds simultaneously, they can engage both with the realists, the pragmatists and the idealists.

## **Self-reflection questions**

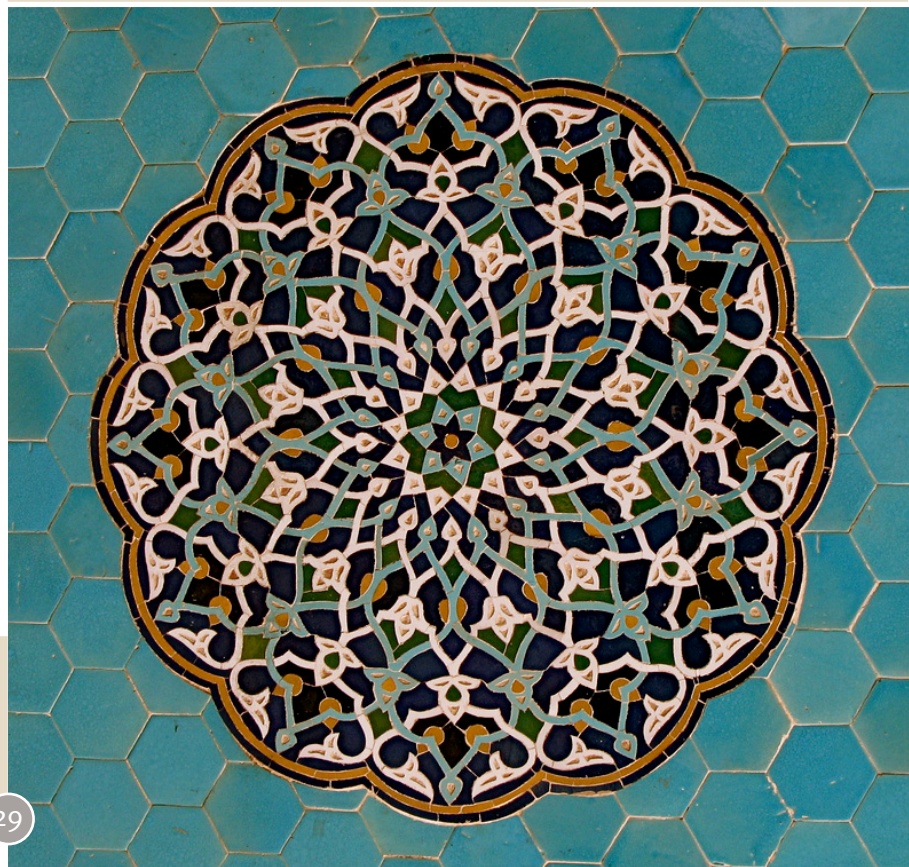
When have you shifted your perspective? What happened to enable this shift? What was the process and what did you learn? Reflect upon

how this process unfolded to see how you shift your beliefs.

- When have you sat with ambiguity and irritation, accepting not knowing, and trusting that the outcome would be okay? How were you able to let go of control and not resolving the situation? How did that help you gain a wider perspective? Did you achieve a more desirable result?

## **Reflection questions during facilitation**

- What multiple perspectives exist within this group? How can you engage all these people by speaking to their worldviews?
- What polarities exist within the facilitation process? How do these polarities enhance the critical thinking within the group? How can you manage these polarities for the best outcome for everyone?





## *Practices for developing you capacity to deal with Dualities and Paradoxes*

This capacity may be developed through the continuous balancing and awareness of the previous capacities and their interrelationships that seem to be in tension with each other, e.g. Whole Self-Awareness vs. Whole System Awareness, Compassion vs. Personal Power.

**Yoga** helps you develop the ability to hold polarities and sit with ambiguity. During yoga practice, you are taught to intermittently exert yourself with strength and then rest in stillness. You increase mental stamina and physical power while learning to be physically flexible and allowing yourself to surrender mentally to present reality. A yoga practitioner learns to surrender into a posture by softening their body, rather than through force, simultaneously using strength. The practice of yoga helps you learn to accept the posture you manifest, even if it is awkward and imperfect, all the while maintaining a desire for continual improvement.



## **Dealing with Dualities and Paradoxes: Resources for further exploring, practice, and reading**

- Johnson, Barry. 1992. Polarity Management. Identifying and Managing Unsolvable Problems.
- Kahane, Adam. 2010. Power and Love: A Theory and Practice of Social Change.
- Lao Tzu's Tao Te Ching: [www.thetao.info](http://www.thetao.info).
- Brown, Barrett. 2011. Communicating Sustainability to Different World-views. <http://bit.ly/pLTdig>.
- Yoga: [www.thriveyogastudio.com](http://www.thriveyogastudio.com).





*In Tibetan, authentic presence is wangthang, which literally means, 'field of power'. The cause or the virtue that brings about authentic presence is emptying out and letting go. You have to be without clinging.*

*- Chögyam Trungpa Rinpoche*



# How to develop a holistic practice scheme

It is best to incorporate an integrated and holistic practice scheme to cultivate all the dimensions of yourself for the greatest personal growth, oftentimes incorporating more than one practice. Find practices you enjoy. An integrated, holistic practice is supported by the quality of intention and attention given to the practice. The discipline of doing something consistently in time and duration is the art of practice and determines how you develop yourself.

## A continuous path towards alignment and opening

Combine **contemplative, physical, and spiritual** practices that engage **body, mind, spirit,** and **shadow**. Continually check-in after the practice to ensure whether and how you are engaging these different dimensions of yourself. Take note of this evolution. If a practice is not engaging some of these dimensions, seek out additional practices to increase your personal development.



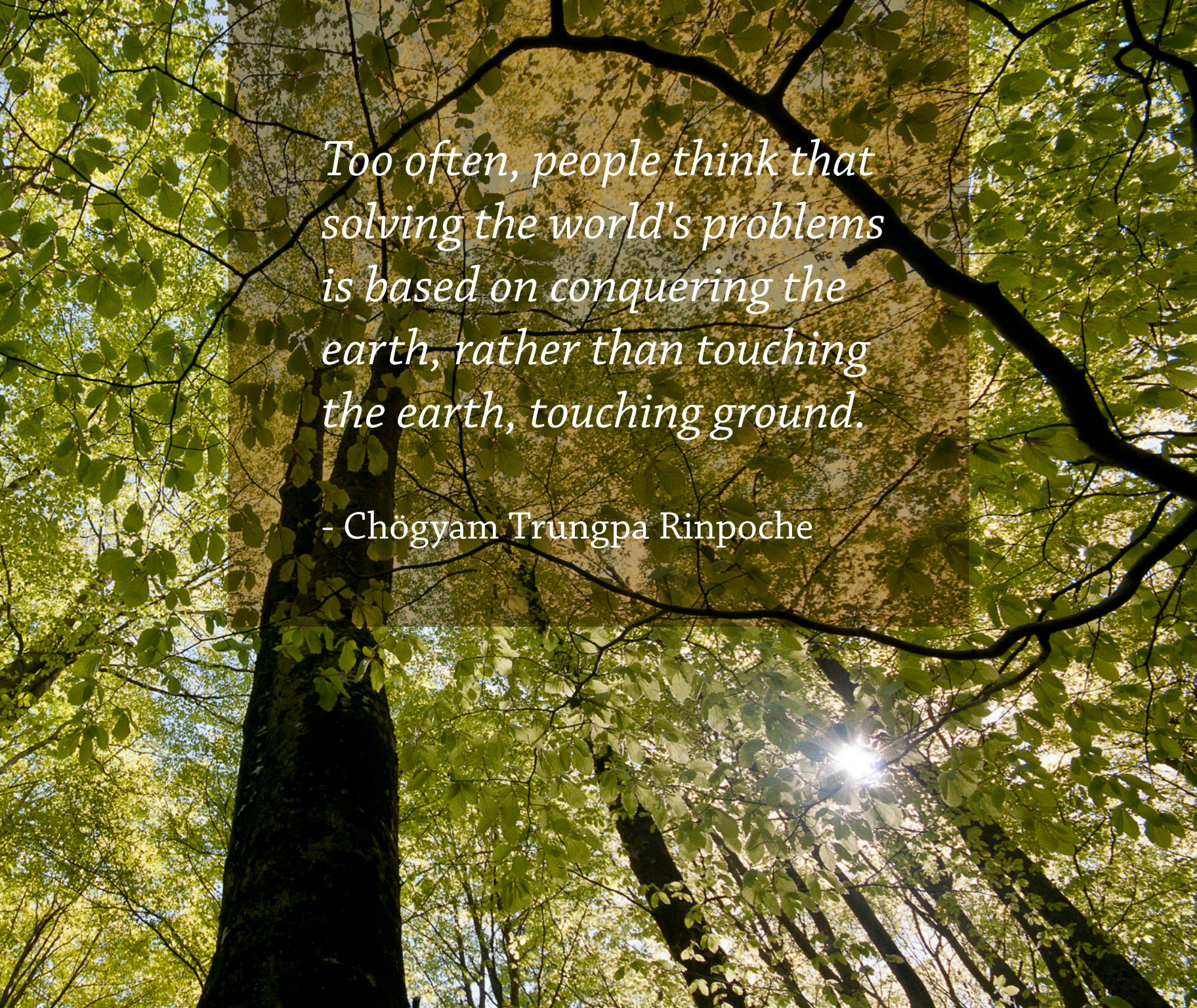
In order to develop fully, it is important to incorporate both **personal** and **collective** practices. A personal practice involves repeatedly developing a skill, while a collective practice involves others and has a social dimension. Examples of collective practice include dialogue groups and Aikido.



*Humans are born as flowers.*

- Thich Nhat Hanh



A low-angle photograph looking up at the canopy of a forest. The sun is shining through the dense green leaves, creating a bright, hazy glow. Dark tree trunks and branches frame the edges of the image, leading the eye towards the center where the light is most intense.

*Too often, people think that  
solving the world's problems  
is based on conquering the  
earth, rather than touching  
the earth, touching ground.*

- Chögyam Trungpa Rinpoche



# Further readings and practices

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## *Sustainability*

- The Natural Step: [www.naturalstep.org](http://www.naturalstep.org).
- Master's in Strategic Leadership towards Sustainability: [www.bth.se/msls](http://www.bth.se/msls).
- Missimer, M. and T. Connell. 2010. Pedagogical Approaches and Design Aspects to Enable Leadership for Sustainable Development. Conference Paper: Engineering Education in Sustainable Development, Gothenburg, Sweden, September 19-22, 2010.

## *Leadership/ hosting*

- ALIA (Authentic Leadership in Action): [www.aliainstitute.org](http://www.aliainstitute.org).
- Art of Hosting: [www.artofhosting.org](http://www.artofhosting.org).
- Beck, Don E, and Christopher C Cowan. 1996. Spiral Dynamics: Mastering values, leadership and change. Cambridge, MA: Blackwell.
- Berkana Institute: [www.berkana.org](http://www.berkana.org).
- Corrigan, Chris: The Tao of Holding Space (PDF): <http://bit.ly/jApKng>.
- Four-Fold Way: Principles To Guide A Learning Community (PDF): <http://bit.ly/jalngs>.
- Leenders, Caroline. 2011. 10 Tips for Clever Change (PDF). <http://bit.ly/nSphIH>.
- Markwick, Lisa. 5 simple principles for leadership in an uncertain world. <http://bit.ly/q2oM74>
- Palmer, Wendy. Conscious Embodiment. [www.consciousembodiment.com](http://www.consciousembodiment.com)
- Presencing/Theory U (tool books and principles): [www.presencing.com](http://www.presencing.com).
- Quinn, Robert. 2004. Building the Bridge as You Walk on it:

A Guide for Leading Change. Jossey-Bass Inc., U.S.

- Scharmer, Otto. 2007. Theory U: Leading from the Future as It Emerges. San Francisco: Berret-Koehler.
- Strozzi-Heckler, Richard. 2007. The Leadership Dojo: Build Your Foundation as an Exemplary Leader. North Atlantic Books, U.S.
- Wilber, Ken. 2007. The Integral Vision: A Very Short Introduction to the Revolutionary Integral Approach to Life, God, the Universe, and Everything. London/ San Francisco: Shambala Press.
- Whole Systems Leadership, University of Minnesota: <http://bit.ly/cQNUrs>.

## *Self-development*

- Boyatzis, R. 2002. "Unleashing the Power of Self-Directed Learning" in R. Sims (ed.) Changing the Way We Manage Change: The Consultants Speak. NY: Quorum Books.
- Csikszentmihalyi. 1994. The Evolving Self. HarperCollins Publishers Inc.
- Steiner, R. 2010. Six Steps in Self-development: The 'supplementary Exercises'. Rudolf Steiner Press.

## *Practice*

- Little Book of Practice (ALIA): <http://bit.ly/iZ6Agi>.
- Integral Life Practice: <http://bit.ly/jXiZ4s>.
- Integral Transformative Practice: <http://bit.ly/ptzzd1>.
- Presence Workbook (PDF): <http://bit.ly/lUy7Hn>.
- Reflective Practices, University of Minnesota: <http://bit.ly/lqidZy>.
- John Kabat-Zinn: <http://bit.ly/gouvaS>.
- Susan Piver: Some suggestions for developing a meditation practice: <http://bit.ly/h6t1hg>.

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### **For feedback, please contact:**

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- Avolio, B, and W Gardner. 2005. Authentic leadership development: Getting to the root of positive forms of leadership. *The Leadership Quarterly* 16, no. 3 (June): 315-338.
- Ny, Henrik, Jamie MacDonald, Göran Broman, Ryoichi Yamamoto, and Karl-Henrik Robèrt. 2006. Sustainability constraints as system boundaries. An approach to making life-cycle management strategic. *Journal of Industrial Ecology* 10, no. 1-2: 61-77.
- Scharmer, Otto. 2007. *Theory U: Leading from the Future as it Emerges*. San Francisco: Berrett-Koehler.
- Szpakowski, Susan. 2010. *Little Book of Practice (ALIA)*: <http://bit.ly/iZ6Agi>.
- The Natural Step. 2008. Core Concepts slide deck Nov 2008.

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p11: Notepad & Art of Hosting. photos by Tamar Harel.

p1: Lotus. photo by peno4.

p3: The Earth. photo by NASA.

p5: Art of Hosting. photo by Christopher Baan.

p6: Leaves. photos by Stina Deurell.

p7: Art of Hosting. photo by Christopher Baan. Meditation: photo by Nathan Stang.

p8: Bushes: photo by Stina Deurell. Lotus: photo by Kirsten.

p10: Pebble stones. photo by Jeff Eaton.

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p26: Stone, wood and water. photos by Stina Deurell.

p28: Ice. photo by Stina Deurell.

p29: Tiles. photo by arstempel.

p30: Bees. photo by Max Westby. Ice: photo by Stina Deurell.

p31: Reflection in water. photo by Stina Deurell.

p32: Aikido: Nicolas B.

p33: Forest: photo by Stina Deurell.

p35: Plant on Stone: photo by Stina Deurell.

p36: (Conscious Leadership): 'Unmergent' by Todd-Guess.

p37 (author portraits): photos by Kim Davis.

p38: Water and Leaf. photo by Lisa B.





# Related Resources

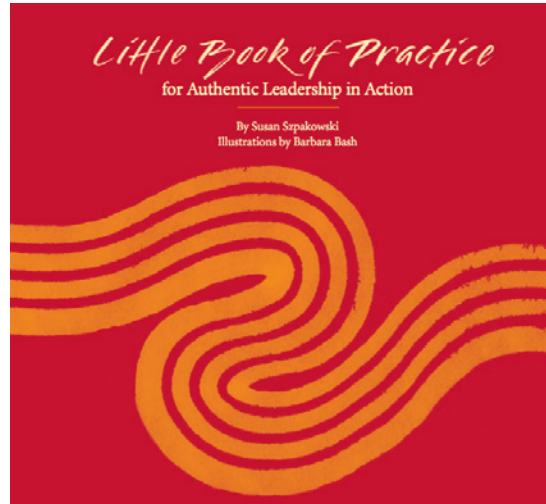
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*The Weave - Participatory Process Design Guide for Strategic Sustainable Development*

Tracy Meisterheim, Steven Cretney,  
Alison Cretney

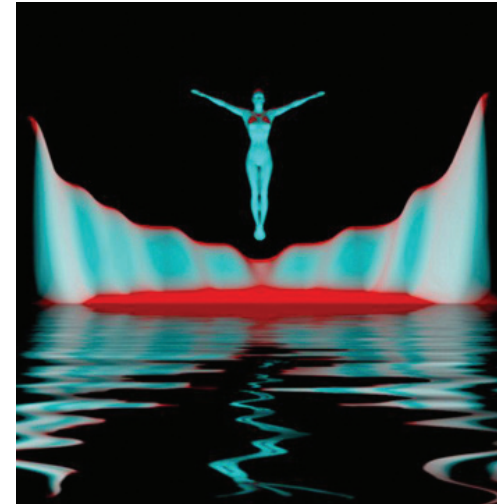
[www.theweave.info](http://www.theweave.info)



*Little Book of Practice for Authentic Leadership in Action*

Susan Szpakowski

[www.aliainstitute.org](http://www.aliainstitute.org)



*Conscious Leadership for Sustainability: How leaders with a late-stage action logic design and engage in sustainability initiatives*

Barrett Brown

[www.integralthinkers.com](http://www.integralthinkers.com)



# About us

*We are three graduates from the Master's in Strategic Leadership towards Sustainability, at the Blekinge Institute of Technology, Karlskrona, Sweden. [www.bth.se/msls](http://www.bth.se/msls)*



## **Dana Pearlman | United States**

Dana's inspiration for working in sustainability initiated from her deep love for Earth's creatures. Fascinated by human behavior and empowerment, Dana pursued a bachelor's degree in anthropology and women's studies from the University of Pittsburgh. She traveled around the globe visiting 11 developing countries. This thought-provoking journey exposed human suffering and graciousness. After graduation, she advocated for and empowered victims of domestic violence.

Wanting to delve deeper into the human psyche, she obtained a master's degree in clinical psychology, practicing psychodynamic psychotherapy. Dana's background in psychology, facilitating groups and her own personal work gave her insight into the lifelong journey of self-discovery, group dynamics and the shadow work behind personal growth. Her knowledge about energy work as a Reiki practitioner, the use of flower essences, and animal behaviour consulting gave her the ability to understand the less cognitively articulated connections for this research area. She believes community building through collaborative learning and innovation that centers around a holistic approach to engage the whole of people (mind, body, heart and spirit) creates resiliency and is essential to combating our global sustainability challenges of today.

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## **Christopher Baan | The Netherlands**

Christopher graduated with a BSc in International Development Studies and a minor in Climate Studies/Governance at Wageningen University, the Netherlands. Independent from his studies, he was chairman of 'Morgen', the Dutch student organisation for sustainable development, and was on the board of the World Student Community for Sustainable Development (WSC-SD). Christopher is passionate about developing authentic leadership, collaborating across sectors for sustainability, creating regenerative organisations, and the evolution of consciousness. The MSLS programme provided him with a unique opportunity to gain leadership, facilitation and dialogue skills and make an energised move in the direction of his ambitions. In his free time, Chris enjoys everything that is outdoors, from running to sailing, hiking in the mountains to long-distance cycling.

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## **Phil Long | United Kingdom**

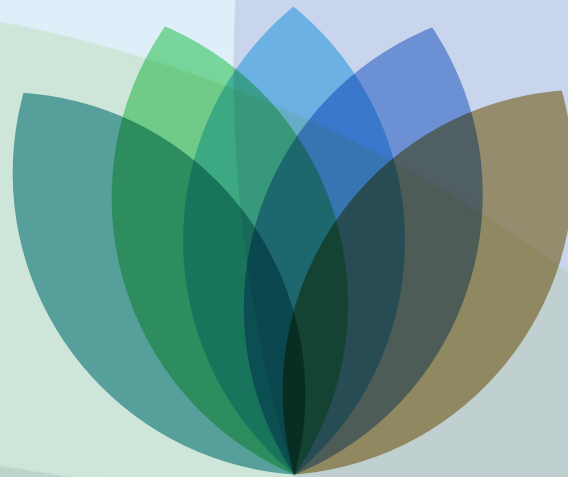
Phil grew up in a provincial town on the south coast of England, but his instinct for connecting with the global community led him to study an innovative degree in social and environmental studies focused on international development. This passion for experiencing cultural diversity led Phil on a twin path: a career leading organisational change in businesses around the world, along with a journey of discovery backpacking, living and working in over thirty countries. At the age of thirty Phil co-founded an award-winning global technology business that developed into a strong challenger brand within the UK IT services sector. Since exiting this business Phil has combined strategic consultancy with volunteering for some of the UK's leading sustainability organisations including Forum for the Future, Action for Sustainable Living and the Co-operative Group. Phil is now seeking to bring these two paths together, combining his experience of business leadership with his passion for sustainability. [phil.long@me.com](mailto:phil.long@me.com)











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