1 Introduction

1.1 Framing the inquiry

My aim in this introductory chapter is to frame my inquiry, and to be explicit about how it is that I position my doctorate research and how I understand the contribution I make through this thesis.

As a first step, I introduce the core inquiry questions which have given shape and life to my research practice and to this thesis.

I then explain what it is that I mean when throughout the thesis I refer to *ecological challenges* and *the ecological crisis*.

I propose that a central feature of my inquiry has been the development of my own capacity to appropriately engage with such ecological challenges. I make clear that my intention is that this thesis be primarily understood as a first-person inquiry around my developing practice as an action researcher, educator and aspiring change agent in relation to ecological challenges.

I then briefly delineate the ways in which I engaged with others as a significant part of my doctorate research, and I explain that the questions which have become core to my inquiry emerged from my participation in these various fields of practice.

I go on to frame the conceptual contribution of this thesis in terms of the concept of 'repose', and I suggest that a practice of repose may contribute to the development of an inquiry practice *and* to the development of appropriate activeness in relation to ecological challenges.

I end this introductory chapter with a chapter-by-chapter roadmap of the thesis.

1.1.1 Introducing my inquiry questions

My doctorate research has drawn primarily on participatory worldviews and action research practices to explore how people become actively engaged with ecological challenges.

In setting out on this inquiry, my wish was to consider the following question: What are the kinds of experiences that individuals are faced with as they consider how they might respond to current ecological challenges?

In the light of my experiences with various groups, my focus shifted to questions around how we might develop the personal and organisational capacities necessary to engage with complex ecological challenges in current times, and to make sense of the anxiety and uncertainty which may be experienced in doing so.

In this thesis, I consider how we might develop the ability to *hold* the tensions and complexity associated with such challenges, and how we might work with and move forward from these in creative and generative ways. A central question underpinning this thesis is therefore: What kinds of (inter-)personal capacities and relational processes might enable us to *stay* with these questions, and to continue to engage with the challenges raised?

1.1.2 Defining ecological challenges

I begin my thesis from the conviction that the state in which we currently find ourselves as a planetary system is a degenerative and perilous one. I have come to understand the challenges facing humanity as encompassing a number of complex, interrelated global trends, which play themselves out in myriads of ways in local contexts. I propose that these trends include the following (adapted from Harman and Hurley, 1996):

1. Destruction of nature and of the natural
2. Erosion of the sense of community and place (human and more-than-human)

3. Increasingly unequal distribution of wealth
4. Marginalisation of persons, communities and cultures (including the feminine)
5. Erosion and denial of the sense of the spiritual or sacred
6. Elite knowledge generation leading to learned incapacity and helplessness

I believe that the above challenges, though framed as global trends, touch my life and the local contexts in which I place myself in ubiquitous ways, and that the severity, intricacy and systemic nature of these challenges demand thoughtful attention. It is these broad trends, understood in their global and local manifestations, that I refer to when throughout the thesis I speak about *ecological challenges*, *complex challenges* and (less frequently) *the ecological crisis/crises*. In a related vein, I understand *sustainability* to refer to states where such global and local trends are subdued and reversed.

In this sub-section, I briefly describe some of the ways in which I experience each of these in my own life. My intention is to give some flesh to the central challenges facing humanity in current times.

There is evidence increasingly available which supports the claim that the ecosphere and the natural processes of more-than-human (Abram, 1997) life on Earth are being irreparably damaged as a direct result of (especially Western) modes of human thought and activity. The State of the World report (1999:4) produced by the WorldWatch Institute at the end of the twentieth century suggests that 'The challenge facing us at the dawn of a new century begins with scale. Human numbers are four times the level of a century ago, and the world economy is 17 times as large. This growth has allowed advances in living standards…but it has also undermined natural systems'. (A more detailed account of some of the challenges facing natural and social systems can be found in Appendix One. These include challenges relating to climate change; population growth; military expenditure; decline in mammal species; wetlands deterioration; deforestation; and air pollution.)

It is estimated that global human populations could escalate by another 4.6 billion in the 21st century, and I cannot help but wonder whether under such extreme pressure the planetary system will not finally give way. Meanwhile, global consumption and production levels appear set to continue on their upward run.

Again in the words of the State of the World report (1999:8) 'Growth is a defining feature of the twentieth century, and has become the de facto organising principle for societies around the world'. I come face to face with how I contribute to this trend when I consider my energy usage, ecological footprint, and consumption patterns, and the waste which is a by-product of my lifestyle. I am keenly aware of the tensions that are everywhere evident between the planet's limited carrying capacity and our society's commitment to growth and unsustainable consumption patterns.

Similarly, I am aware of the second trend outlined above (that of destruction of community) when I consider the striking differences between the strong sense of community evident in my parents and grandparents' accounts of their youth and my own experience of what seems a somewhat diluted sense of community. Again, I am conscious that in my passiveness I also contribute to this trend, while also feeling that, at times, I make active attempts to forge out a sense of community within my own locality; something that I increasingly feel better able to do having been settled in the area for the last five and a half years. Crafting a sense of community and a sense of place could potentially nourish and sustain us as we engage with ecological challenges, as I suggest later in the thesis.

I am permanently conscious of my relatively disproportional share of wealth vis-à-vis so many other human beings in the world, and I am aware of the questions that could be asked regarding the privilege and injustice inherent in this. I am also conscious of the discomfort which I sometimes experience within the context of management education, where questions regarding the relative wealth, power and accountability of corporations are often left unasked, as are questions regarding the relationship between business activities, management practice and social justice. For example, each time I recall the statistics which suggest that of the world's 100 largest economies, 51 are corporations (Korten, 1995) and that a mere 1 percent of all multinationals own half the total stock of foreign direct investment (Korten, 1995) I experience astonishment and alarm, and I wonder how we may make sense of the fact that so many management graduates move into employment having, by and large, not developed qualities of critical attention to these kinds of figures and trends.

I have carried an awareness of the marginalisation of persons, communities and cultures for a long time. In a similar vein, I have long been uncomfortable with the

centralisation of power, knowledge-creation and wealth in the hands of a privileged minority. I am acutely aware of how these trends play out in my home country of Argentina. I left Argentina when I was very young, but returned there frequently over the years. I know that many people and communities there are systematically marginalised through their poverty, their lack of access to formal education and to decision-making processes and governance structures. I have witnessed the emergence of different types of grass-roots, citizen and civic society movements in Argentina, and I know that the unrest and struggle to which such movements can give rise can be experienced in different ways (and often ambiguously) by different actors in the system, and can be interpreted both as generative and/or degenerative interventions.

Growing up in the Middle East (in Saudi Arabia and in the Sultanate of Oman) I also became conscious of perspectives which warn that we are in danger of moving towards a global mono-culture. It is possible to accuse multinational corporations and international institutions such as the WTO, the World Bank, and the IMF of using their unaccountable prowess to push forward a 'world-wide homogenisation of diverse, local and indigenous cultures, social and economic forms, as well as values and living patterns [in order to] reflect the efficiency needs of the new global monoculture' (International Forum on Globalisation, http://www.ifg.org/, accessed 19 November 2002). My schooling was undertaken in an international school, and by and large the staff and student body alike were proud of the cultural diversity represented within the school, and of the respect for difference which we felt we advocated and embodied. A critical incident at this stage of my life was witnessing the attempts made by the local United States Embassy to take over the management of the school, with the intention that an American academic curriculum replace the international one already in place. I (along with many others in the school) was active and vocal in opposing and resisting the US Embassy's endeavours, and I remember how important it felt to me to maintain the cultural and academic diversity which was a defining feature of the kind of school—and world—of which I wished to be a part.

I have also experienced the erosion and denial of the sense of the spiritual or sacred as a significant characteristic of modern times, and I believe that it was my awakening to this realisation that especially drove me to undertake this doctorate research. When I first began to seriously reflect on this trend in the final year of my undergraduate degree, I realised that, more than anything, I felt the need to

acknowledge and honour the sense of sacredness, grace and wonder I experience as part of the universe, and of which I have always been quietly conscious, but had not found space to articulate. Throughout this thesis I frequently refer to my emerging sense of grace and of spirituality, and so I wish to briefly explain what I mean by these here. I have found Gregory Bateson's (1967, 1972, 1979) notions of grace and of the sacred to be most closely aligned with my own emerging understanding and experience of spirituality. In his thesis, Noel Charlton (2003) explores the notions of a sacred world, aesthetics and grace in the thought of Gregory Bateson, and makes the following point:

> For Bateson, the 'problem of grace' is one of integration (or re-integration) of the 'diverse parts of the mind – especially those multiple levels of which one extreme is called "consciousness" and the other the "unconscious"'. Bateson was fond of the famous words of Pascal: for grace to be achieved, 'the reasons of the heart must be integrated with the reasons of the reason'. (Charlton, 2003:169)

I believe that my inquiry's significance is largely related to my developing sense of spiritual purpose and participation in the sacred, and that this is an important way in which I understand myself to be developing the capacity to respond to other ecological challenges. Thus I understand spiritual development to refer to both the personal experience of grace, transcendence and of participation in the sacred, as well as relating to how we position ourselves and act in the world with a sense of spiritual purpose, in the service of human and ecological flourishing. In this sense, my understanding of spirituality and grace is also informed by David Coghlan's (2005) exploration of the links between Ignation spirituality and action research. Coghlan suggests that in the Ignatian tradition,

> …spirituality is not an inward-focused experience for the development of the individual only, but one that challenges individuals to live a just life themselves and to have a personal spirituality that is both individual and social by having a concern-in-action for others and for the transformation of our world. (Coghlan, 2005:102)

Which brings me to the final trend identified by Harman and Hurley (1996), that of learned incapacity and helplessness. When I first began to seriously engage with

evidence of the ecological challenges I describe above, my immediate reaction was one of powerlessness. I had little sense of how I could meaningfully respond to these complex challenges, and I experienced distress and confusion as I considered how I may position myself in relation to these. The decision to undertake this doctorate research was underpinned by my wish to challenge my own sense of learned incapacity and helplessness.

Indeed, a key aspect of my inquiry has been the development of my capacity to effectively engage with the kinds of challenges I have described in this sub-section. I expand on the kinds of questions and developmental points with which I have engaged in the sub-section that follows.

1.1.3 Framing my inquiry practice

My intention is that this thesis be primarily understood as a first-person inquiry around my developing practice as an action researcher, educator and aspiring change agent in relation to ecological challenges.

Throughout the thesis, I aim to be explicit about the ways in which both my *understanding* and my *practice* of inquiry developed through engaging in various fields of practice. That throughout this thesis I often refer to my research *practice* signals the importance I have placed on generating practical knowing in relation to core questions.

For example, some of the questions I have asked myself in developing my research practice are as follows: How do I translate my aspirations to give shape to participatory inquiry processes into authentic, effective practice when conducting research with others? What are the consequences of the choices I make as researcher, facilitator and participant in inquiry? An important part of what I sought to do within my first-person inquiry practice was to create spaces for inquiry with others, and through the thesis, I seek to offer a critique of the ways in which I sought to do this, and I consider how I am attempting to develop my capacity to do so.

Apart from seeking to develop the effectiveness of my research and facilitative practice, I have also sought to develop practical knowing regarding how I may appropriately engage with present ecological challenges. Core questions here have included: How do I develop the capacity to engage with such challenges in joyful and life-affirming ways? How might I develop an appropriate sense of activeness in relation to these challenges? How do I sustain my engagement with these, despite the distress and despair which I sometimes experience? And how might I speak to others about this, particularly in my role as an educator?

Thus, I have also sought to reflect on my developing practice as an educator at the interface of management practice and ecological challenges, and so I consider the following questions: How might I learn to engage with ecological challenges in sustained and rigorous ways, and how might I facilitate others in doing so, particularly in the context of management education? How do I/we create the kinds of spaces where people feel able to continue to engage with the questions raised, despite the discomfort and complexity to which this may give rise?

Much of the focus of my PhD inquiry has therefore been on the development of *practical knowing*, or *knowing how*, in relation to these myriad questions. Indeed, through this thesis, I aim to provide an account of how my *practical knowing* and the *practical outcomes* of my work (or my *practice*) have shifted over time, as a result of having engaged in this process of inquiry.

1.1.4 Framing my engagement with others

Through my research practice I sought to bring qualities of inquiry to the various spaces in which I engaged. I refer to these different spaces as my *fields of practice* because these are the primary spaces where a) I developed my practice as an action researcher/inquirer and b) because it is through these that I examined (alongside other participants) how I/we might appropriately respond to the ecological crisis.

The fields of practice in which I engaged were situated within two particular spheres, broadly that of management education and education for ecology (Reason, forthcoming) and that of local community action in relation to ecological challenges and sustainable development. I propose that in each of these the

intention of many involved is/was to create and participate in the kinds of spaces and processes whereby people can develop their capacities to make sense of complex challenges and act upon them in appropriate ways. Through this thesis, then, I seek to present a grounded understanding of what happens when people attempt to form learning spaces and enter into dialogue and/or relationship with one another, in an attempt to more effectively respond to ecological challenges.

The questions and issues which I identify are largely those which became prominent 'for us' collectively, and revolved largely around our *ability to respond* to ecological challenges in ways which could be considered appropriate and meaningful. Much of the literature around personal and social transformation suggests that there is a need for people to experience *agency* in relation to challenging situations, where agency refers to the ability to respond in some meaningful way (Ballard, 2005), and to intervene in ways that move the organisation and/or situation towards some sort of desired transformation.

My experience of working alongside various practitioners, community members and management students is that people's sense of agency can be shaken as they seek to engage with sustainability issues. Choosing to seriously engage with such complex challenges may give rise to many questions, regarding our ability to respond; the lack of straight-forward solutions; our understanding of ourselves as change agents and community leaders; the frames and assumptions underlying our conceptualisations of change and leadership, and so on. At times, the people with whom I engaged spoke about feeling overwhelmed and debilitated by distress and anxiety in trying to make sense of these uncertainties and complexities. It therefore became important for me (and for other participants, to varying extents) to consider the processes through which we may reflect on and make sense of these experiences, in such a way that we are able to continue to engage with the challenges raised, rather than retreat, smooth over, or seek to resolve the tensions experienced.

My experience is that the questions and tensions which emerged as we sought to engage with ecological challenges were also relevant to my developing practice as an action researcher. Throughout the thesis, then, I place these two strands (engagement with ecological challenges and development of an inquiry practice) alongside each other, and I attempt to show how learning in one area may support development in the other.

1.1.5 Framing the conceptual contribution of this thesis

To reiterate, the core questions I have explored through this inquiry revolve around how we might develop the capacity to hold the tensions and complexity associated with ecological challenges, and how we might work with these in creative and generative ways. One of the central questions I consider is therefore: *What kinds of (inter-)personal capacities / relational processes might enable us to* stay *with these questions, and to continue to engage with the challenges raised?* In this thesis, I argue that sustained engagement with ecological challenges *and* the development of an inquiry practice can be facilitated by:

1. Developing 'repose' in ourselves.
2. Holding the process of engagement moment to moment, as a practice of personal development and spiritual unfolding.
3. Sustaining our engagement with this work through openness to 'moments of grace' (Berry, 1999).

By the phrase 'developing repose in ourselves', I mean the development of a more informed understanding of the complexity and subtlety of the challenges facing us *balanced with* 'a positive knowledge of our own activeness, our own creativity and achievements, and our own processes of living' (Charlton, 2003:306). My sense is that, for the various groups with whom I worked, people experienced these two positions as not sitting very easily alongside each other. Many participants felt *either* capable of playing a significant part in bringing about change *or* able to appreciate the complex, subtle and systemic nature of ecological challenges. Subsequently, participants sometimes appeared *either* eager to rush into action, perhaps without giving sufficient thought or care to the appropriateness and/or possible consequences of such actions, *or* overwhelmed and paralysed by the complexity of it all. I therefore understand this combination of 'positive self-knowledge' and 'mature understanding of systemic complexity' as the *grounding* or *repose* from which we might then choose to move into action (of the kind that has the potential to be effective and meaningful).

The concept of *repose*, as I am using it here, has its origins in seventeenth century philosopher Benedict de Spinoza's ethical philosophy. In this thesis, I build on Spinoza's notion of blessedness, or peace of mind, which he suggests emerges out of an enlarged understanding of *God or Nature*, and all that this encompasses. Peace of mind can therefore be inspired by 'the knowledge of the union existing between the mind and the whole of Nature' (*On the Improvement*, 1949:6). Indeed, the experience of blessedness might rest on the understanding and appreciation of our own ongoing participation in nature (which is one and the same with the divine). This, to me, is a key point. Insofar as we develop an adequate understanding of the role and place that we occupy as modes of an eternal divine essence (which we might call God or Nature), we experience blessedness, peace of mind and repose; the equivalent, Spinoza suggests, to the glory referred to in sacred writings.

Following Spinoza, contemporary ecophilosopher Arne Naess suggests that developing an appropriate sense of agency may be akin to creating 'repose in ourselves' (or *acquiescentia in se ipso*, in Spinoza's words). Such repose may be understood as a form of self-acceptance. Naess argues:

> One may say, somewhat loosely, that what we now lack in our technological age is repose in oneself. The conditions of modern life prevent the full development of that self-respect and self-esteem which is required to reach a stable high degree of *acquiescentia in se ipso*... (Naess, 1995:255)

Although the thrust of Spinoza's central arguments are generally and ultimately directed towards the concepts of blessedness and peace of mind (both of which could be understood as emerging from *acquiescentia in se ipso*, or repose in oneself), his seminal work, *Ethics*, does not give us much of a clue as to what such repose or peace of mind would look like in practice (and even if it did, of course, one would have to consider the appropriateness and relevance of his proposals to current times). Arne Naess, in his treatment of Spinoza's notion of repose, suggests that 'repose in oneself' would mean possessing sufficient self-respect and self-esteem to stand up for what one believes is right, but again does not address the development or practice of repose in much detail. I build on both Spinoza and Naess's notions of repose, and I seek to develop an understanding of what it would mean to act and lead from a position of repose, and to show how this might be

understood as a relevant and appropriate praxis for responding to ecological challenges in current times. I ground my arguments in my experience of participating in various fields of practice, and I seek to show, through my own developing practice as an inquirer and educator, what acting and leading from a position of repose might entail.

As I conceptualise it, some of the principal qualities of repose would be adequate self-knowledge, attentiveness, groundedness and readiness to encounter and meet the unknown/other, in its/her/his difference, uncertainty and possibility. I suggest that a practice of acting-from-repose would entail attending carefully to the emergence of possibilities in the present moment/context, and then responding according to what appears to be called for there and then. My sense is that acting in such a way would require the development of self-aware and context-aware reflexivity, mature understanding and intuition, and the courage and creativity to engage with complexity/uncertainty and to respond appropriately.

Apart from building on Spinoza's/Naess's notion of repose, I particularly draw on the work of the following authors in developing my ideas for this thesis: Joanna Macy's (1991a, 1991b, 1995, 1998) notions of despair work and the work that reconnects; Freya Mathews' (2003, 2005) work on erotic encounter and affirming the given; Thomas Berry's (1990, 1999) notions of the great work, the spiritual journey and moments of grace; as well as drawing more widely from ecopsychology, deep ecology, and action research perspectives.

1.2 Roadmap to the thesis

In this section, I offer the reader a roadmap of the thesis.

In Chapter Two, I position my research practice within an emergent participatory worldview and within the broad field of action research, and I consider some of the key principles which characterise the field. I explain how I have drawn on various articulations of action research (including those of first-, second- and third-person inquiry) in developing my inquiry practice. I argue that the development of critical subjectivity has been one of my key objectives, and I describe some of the ways in which I have sought to develop this capacity. Throughout this chapter, I am

explicit that a significant part of what I seek to do as I develop my inquiry practice is to *reflect on the quality* of this practice and on how this is developing, and I suggest that this thesis be understood as evidencing the emergent quality of my first-person inquiry practice. In the latter part of this chapter, I critically reflect on the quality of my action research practice in relation to a number of broad criteria and choice-points identified by Bradbury and Reason (2001). I end this chapter with a consideration of the kinds of issues and tensions that have been raised for me as I engage in data analysis.

In Chapters Three and Four, I contextualise my inquiry by providing some detail on the various fields of practice with which I engaged. I seek to make explicit what my initial intentions and assumptions were as I contracted to work with these groups, and to outline how I sought to bring an inquiring perspective to the *process of engagement* with ecological challenges.

In Chapter Three, I describe my engagement with the Sustainable Farmshire initiative. This initiative spanned a period of eighteen months and over that time sought to provide a forum for local residents and organisations to collaboratively explore, discuss and find ways of responding to calls for sustainability within the parish. I explain that one of the ways in which my role came to be understood here was as a facilitator of reflective practice, and I begin to raise some questions regarding the ways in which I sought to fulfil this role.

In Chapter Four, I describe my attempts to track the learning experiences of course participants over two intakes of the *Ecological Thinking and Action in Management* couse and of participants in the part-time professional postgraduate programme, the *MSc in Responsibility and Business Practice*, both of which are offered within the School of Management at the University of Bath. I explain that I particularly sought to attend to the changing attitudes and perspectives of course participants as they engaged with the issues raised by the programmes, and to the tensions participants experienced as they considered how they might appropriately respond to such challenges within their professional contexts.

I conclude Chapter Four by outlining my engagement with the Luhimba Project, an aid/development partnership between a village in Tanzania and a small UK-based charity. I explain that my collaboration with this group revolved around attempts

to facilitate critical attention to the nature of the relationship(s) which had evolved between project partners in the UK and Tanzania.

In Chapters Five through Ten I demonstrate how the questions and issues raised in these different fields of practice encouraged me to carefully consider, challenge and shift my understanding of what it means to be an inquirer and agent of change in relation to ecological challenges.

Specifically, in Chapter Five, I draw on the experiences of participants of the Ecological Thinking course, and I present my emerging understanding of what these suggest about the challenges encountered when seeking to engage with the ecological crisis. The themes which became apparent to me revolved largely around many participants' sense of helplessness and powerlessness as they engaged with the material raised by the course, and around doubts they expressed regarding whether they could make a difference. I argue that these experiences are not unique to Ecological Thinking course participants, but are representative of the kinds of challenges evidently raised for many groups and individuals seeking to act for change of this kind, including participants of the *MSc in Responsibility and Business Practice* programme. In the latter part of Chapter Five, I begin to consider some of the ways in which we may make sense of these experiences, in such a manner that we are able to continue to engage with the challenges raised, and to *hold* rather than retreat from, smooth over, or resolve the tensions experienced. I propose that this involves asking questions about how we understand our sense of agency and our positioning in relation to complex ecological challenges.

I continue this discussion in Chapter Six, when I draw on Spinoza's ethical philosophy and on his concepts of *repose* and *peace of mind* in order to develop an understanding of how we might differently position ourselves in the world, and how we might differently understand our potential contribution to action for sustainability. I argue that developing repose in ourselves may enable us to hold the tensions and complexities associated with ecological challenges, and to continue to engage with these in sustained, joyful and life-affirming ways.

A central theme which I then develop in the remainder of the thesis revolves around the following question: how might sustained engagement with ecological challenges be supported and enabled by the development and enactment of repose?

By drawing on my experience of participating in the Sustainable Farmshire initiative and in the Luhimba Project, I consider what it would mean to act and lead from a position of repose, and I argue that this might be understood as an appropriate praxis for responding to ecological challenges.

Specifically, in Chapters Seven and Eight, I reflect on my experience as part of the Sustainable Farmshire initiative, and on what this suggests about the challenges encountered when seeking to act for sustainability. I draw on the concept of repose as a lens through which to make sense of these experiences, and I critically reflect on the kinds of qualities, both personal and relational, which may give form and substance to a practice of repose. I suggest that a practice of repose may contribute *both* to my developing inquiry practice *and* to the ways in which I understand and choose to relate to current ecological challenges.

In Chapter Nine, I turn to my collaboration with the Luhimba Project and I endeavour to show the ways in which I sought to embody qualities of repose in this field of practice. In part, this involved attending carefully to the emergence of possibilities in the present moment and/or context, and then responding according to what appeared to be called for there and then. Indeed, I advocate that it is in the *holding* of the process of engagement moment to moment that I/we might find that which sustains us through the vulnerability and uncertainty which we may well experience. I suggest that part of what sustains me as I engage with ecological challenges is my sense of receptiveness to moments of grace: moments which are defining in the creativity and potential that they hold, and in the qualities of awareness and attentiveness they call forth from me.

In the concluding chapter of this thesis, Chapter Ten, I expand on the suggestion that developing the capacity to respond appropriately to ecological challenges may be linked to a process of personal development and unfolding. I do this by considering my understanding of repose in relation to Torbert et al.'s (2004) perspectives on self-development and self-transformation, and by drawing on Torbert et al.'s thinking as a lens through which I might make sense of the developmental journey upon which I understand myself to be embarking. In the latter half of this chapter, I return to my experience of working with the Ecological Thinking intakes, and I conclude the thesis with a grounded account of some of the ways in which I am seeking to develop a practice of acting-from-repose in my educative practice.