

Inquiry into Inclusive, Transformative Learning Processes for Knowledge and Wisdom Creation on Underlying Root Issues in Sustainability: Insights from the WorldEthicForum Convening 2023

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Abstract

This paper addresses the question of how Generative Scribing and the practice of Social Field Resonance can foster inclusive and transformative learning processes for knowledge and wisdom creation on underlying root issues in sustainability. It presents a practitioner's reflection in the context of the WorldEthicForum (WEFo). The WEFo is a global inquiry-based living lab embracing a multistakeholder, trans-contextual, cross-sector, and intergenerational approach to fostering a regenerative future. This paper shares some of the main insights and lessons learned from the second in-person convening of the WEFo in August 2023 in Pontresina, Switzerland. It particularly uses the lens of the Generative Scribing (GS) practice (Bird 2018b) that accompanied the two-and-a-half days and the Social Field Resonance (SFR) practice (Scharmer and Pomeroy 2019) that took place on the last day.

This paper explores the experiences of effectively co-holding space, deepening relationships, and learning across cultures and sectors, addressing local and global challenges. Furthermore, it brings to light the importance of working with diverse forms of knowledge and wider ways of knowing for navigating complexity. It also emphasizes the importance of engaging with and collectively learning from felt experiences, emerging questions, and root cause-related dynamics through GS and SFR.

The paper concludes by sharing lessons learned and emerging questions, as well as offering valuable insights for advancing the practices to help foster the co-design of transformative learning processes for knowledge and wisdom creation to drive sustainable transformations.

Introduction and Context

Initiated by a group of people in Switzerland around a singer-songmaker, author, and storyteller in 2018 and its first in-person convening in 2022, the WorldEthicForum (WEFo) aims to nurture a culture of care and kinship by cultivating individual and collective capacities and weaving awareness-based practices, building on diverse bodies of knowledge, both new and re-lived. This directly responds to the polycrisis (Lawrence et al. 2022; Miller

and Heinberg 2023), which relates to the entanglement of crises in relation to self, others, nature, and the subtle. The WEFo (described in the background section) is working with a highly diverse group of people to respond to these entanglements and to expand the resilience and presence of individuals, groups, and the wider society. This paper focuses on two methods used in social transformation work: Generative Scribing (GS) practice (Bird 2018b) and Social Field Resonance (SFR) (Scharmer and Pomeroy 2019). Observations of applying these methodologies in the context of the WEFo's second in-person convening in August 2023 in Pontresina, Switzerland, are shared after giving some background on the WEFo and its intention. Building on the observations, we then share our lessons learned alongside our conclusions for further work and why we intend to continue applying both GS and SFR.

The following concepts are directly related to WEFo's dedication to exploring the potential of these practices of GS and SFR:

- a) *Wider ways of knowing*: Both GS and SFR bring to light the importance of and help actualize the inclusion of wider ways of knowing (Heron and Reason 2008; Rajagopalan 2020; Spiller et al. 2015) for navigating complexity. Wider ways of knowing thereby include, e.g., propositional knowing (knowing that), practical knowing (knowing how), presentational knowing (aesthetic or intuitive knowing), and propositional evaluation (reflective knowing). When exploring inclusive and transformative learning processes for knowledge and wisdom creation, we see it as essential that we widen our understanding and practices to also draw upon other ways of knowing than only cognitive sources. This in itself can be seen as a shift of perception, presence, and meaning-making.
- b) *Social Field*: Pomeroy and Hermann (2023, p.6), building on the earlier work of Lewin et al. 1951 and subsequent further developments by Scharmer 2018, define a social field as “a distinct entity existing in a mutually co-creative relationship with those that constitute it and with its own distinct properties [...] intercorporeality, autonomy, and affordance — that work together in a dynamic feedback loop[...]”. SFR builds on this specific understanding of the Social Field.

Background of WorldEthic Forum (WEFo)

The WorldEthicForum (WEFo) is a global inquiry-based living lab embracing a multistakeholder, trans-contextual, cross-sector, and intergenerational approach to fostering a regenerative future (see also Ritter et al. 2023). This endeavor is rooted in an ecocentric worldview, cultivating healthy relationships and inclusivity of diverse voices and life forms. The WEFo positions itself within a relational ontology based on an ecocentric view. Ecocentrism places intrinsic value on nature, considering the entire ecosystem as the central moral focus. Ecocentrism asserts that humans are not superior to other species but an integral part of the larger ecological community (see, e.g., Muir 1911; Næss 1973; Rolston III 1988; Weber 2019). Expanding it from a relational ontology emphasizes the interconnectedness and interdependence of all living beings and the natural world.

The WEFo recognizes the need to restore relations, redefining how we interact and bringing forth coherent actions to the complexities of the polycrisis that « [...] occurs when crises in multiple global systems become causally entangled in ways that significantly degrade

humanity's prospects. » (Lawrence et al. 2022, 2). This calls for co-shaping pathways integrating diverse perspectives and ways of knowing to deal with complex challenges. When faced with complex challenges, it is key to experiment with different ways forward, stemming from multiple perspectives, as unlike with complicated situations, there is no linear and known way to resolve the issues. The WEFo is a place for working across contexts and places nurturing reflection, learning, and aligned actions with unlikely allies.

A central focus in its work is supporting a paradigm shift through the creation of capacity – individually and collectively – and co-learning spaces towards shared knowledge and wisdom creation. This is in line with calls in literature (e.g., Fazey et al. 2020) to pursue an approach to change that carries transformational intent as “critical to ensuring we go well beyond improving existing knowledge systems to rapidly advance capacities for the generation of wisdom that ensures the longevity of human life and other species on our planet.”

The WEFo's intention to co-create with a highly diverse group of practitioners, activists, researchers, artists, thinkers, and doers – called the Firekeeper Circle – is inspired by the understanding that only if we learn with each other and work together on the root issues and century-old fragmenting dynamics can we start reweaving a coherent social field (Pomeroy and Hermann 2023). It sees the transformative knowledge and wisdom creation (Fazey et al. 2020) individually and collectively as central.

Its approach combines dialogue, embodiment, and reflexive practices to excavate and deepen a shared understanding of root causes. It enables collaborative actions on shared challenges towards an 'ethical biome.' The term 'ethical biome' in the context of socio-ecological transformation in a time of polycrisis emerged as a metaphor for WEFo inspired by the works of, e.g., Haraway (2016) and Wahl (2016). A biome is understood as a distinctive ecological and environmental feature that shapes and is shaped by the types of flora and fauna that thrive within them as an interconnected ecosystem. An ethical biome is thus understood by the WEFo as a collective space shaped by unique ethical principles and values. Within this ethical ecosystem, diverse ethical perspectives and practices coexist, influencing and enriching one another. Much like flora and fauna in an environmental biome, these ethical elements contribute to the overall richness and resilience of the ethical landscape. WEFo envisions an ethical biome as a consciously nurtured environment where ethical considerations are central to decision-making, applied practices, and human interactions. This concept emphasizes the importance of fostering a shared ethical consciousness for navigating the complexities of our interconnected world and the challenges of our time.

Swift actions are needed to respond to our time's polycrisis. However, jumping too early to solutions or approaching complex challenges, mainly with our cognitive capacities, brought us to where we are now. To shift from an anthropocentric to an ecocentric worldview, the WEFo assumes that the intention must first be experienced, prototyped, and tested and, to a certain degree, embodied through continuous practice individually and as groups. The WEFo believes this requires cultivating a set of preconditions – practices, principles, and capacities – towards transforming mindsets, perspectives, and ways of being rooted in a culture of care and kinship.

The WEFo is undertaking an inquiry-based approach designed as a several-year participatory action research (PAR). This acknowledges our eco-social crisis and the need for transformations through «new knowledge-creation practices powered by social learning

processes in the form of collaborative problem solving (Bradbury 2022, 2), leading to transformative knowledge and wisdom creation (Fazey et al. 2020). It aims to create relevant and nurturing conditions for a paradigm shift towards an ecocentric worldview across sector, place, context, and discipline rooted in a relational ontology (Walsh et al. 2020; Wildman 2010).

Rather than viewing the world as a collection of separate and isolated objects, relational ontology highlights the web of relationships and interdependencies that shape our existence and posits that entities and phenomena exist and derive their meaning through their relationships and interactions with other entities. We take cues and are inspired by scholarly and transformation practitioners such as Barad 2003, 2006; Latour 1993; Haraway 1991; and Yunkaporta 2020, which are dedicated to deepening our relational bonds. The WEFo assumes that fostering healthy relationships, respect, and the inclusion of all voices and forms of life as a norm requires restoring and rewiring our relations and how we relate and interact with one another. See also the WEFo's proposition. A central emphasis in all WEFo activities revolves around enhancing the way we go about our endeavors and strengthening our abilities to foster deeper connections with all forms of life.

In short, the WEFo's dedication is to explore and understand, discover and articulate, practice and experiment with healthy soil structures for a contemporary ethic together with its Firekeeper Circle, a highly diverse network of young and old thought and action leaders like regenerative farmers, community builders, researchers, artists, activists, practitioners, citizens, representing different organizations, and institutions. They are persons who are deeply committed to ecocentrism and deepening relationships in their workplaces, communities, and projects. In their being and work, they are intimately connected to the land and places. Through practices of writing, painting, active engagement, community building, research, and other forms of expression, they work to strengthen the connections between all forms of life, raise awareness, and create and enliven relationships. Firekeepers are ambassadors of their attitude and work and, in this way, contribute to creating a healthier, regenerative, and caring planet. They include, e.g., various councillors of the World Future Council.

With in-person convenings, all-year-round working circles on seven themes (see further below), public webinars, and a podcast, the WEFo aims at establishing an 'ethical biome' through being in shared inquiry accompanied by PAR for transformation (Bradbury et al. 2019). The PAR for transformation focuses on four interrelated aspects: (1) process structure and architecture, (2) preconditions (practices, capacities, land and place, and inclusion of diverse voices), (3) shared culture of care and kinship, and (4) relations and coherence in social fields (Pomeroy and Hermann 2023, Bockler 2022). It sees this as the important groundwork to enable the co-creation of meaningful prototypes and aligned actions across sectors, places, and scales along the following seven themes over the coming years:

- 1) Ethical groundwork;
- 2) Decolonization, diversity, equity, and inclusion (DEI);
- 3) Healing, restoration, and reconciliation;
- 4) Stewardship of bioregions and agriculture and food;
- 5) Intergenerational learning and dialogue;
- 6) Kinship and relating to all forms of life;
- 7) Responsible economy and new forms of economy

Methodology and Observations

In this section, we describe the specific practices of GS and SFR during the in-person convening of the Firekeeper Circle in 2023 as key elements of the PAR for transformation and supportive practices toward enabling coherence in the social field. Throughout the narration, we highlight key observations and important moments in the group process.

Some background on the convening:

At the WEFo in-person convenings, we intend to foster and deepen relationships, shared learning, and knowledge and wisdom creation across representatives from diverse sectors, disciplines, and contexts. These annual convenings are designed and hosted as creative, reflexive, and mutually inspiring spaces with and between the highly diverse circle of about 50+ Firekeepers, of whom 40 were present at the in-person convening in August 2023. Furthermore, the convening was supported by the WEFo team of 6 people and 12 volunteers. The process was designed with both plenary sessions as well as working groups focusing on one of the seven themes and individual integration and reflection time. Time was spent indoors and outdoors, including walking to a nearby lake. The venue in Pontresina (1805 m above sea level), Switzerland, was the main conference center of the alpine village with closeby rivers, a park, and a forest.

Some background on practice:

Scribing refers to the method of capturing spoken content in words and images on a large-scale wall while groups are in dialogue with each other. It can be used to support the conversation of both large and small groups. Over the course of the event, a big picture grows, and everybody can see at all times what is already in the room and how different threads may interlink with each other. On the one hand, this helps keep conversations focused and enables the recognition of new perspectives and relationships as the convening further unfolds. After the event, the finished visual serves as a harvest that documents collective knowledge and wisdom creation (Sandfort et al. 2012).

In her book ‘Generative Scribing: A Social Art of the 21st Century’ Bird coins it like this (Bird 2018b): « Scribing – visually representing ideas while people talk – is a distinct social art form that facilitates group learning and cultural memory. Scribes listen and draw simultaneously, creating large pictures that integrate content, prompt insight, and aid decision-making. ‘Generative Scribing’ extends this art by attending to the field of energy and the relation between people and to the emerging potential of a system. »

Generative Scribing, a specific form of scribing, aims to harvest both the explicit and named aspects during a process and the social dynamics, such as underlying grief, dynamics of belonging and inclusion, and anxiety. Based on the 4 Levels of Listening in Scharmer’s Theory U – *Downloading, Factual Listening, Empathic Listening, and Generative Listening* (Scharmer 2016) – Bird defined 4 Levels of Scribing that visualize what can be heard on the respective levels. These levels are *Mirror, Differentiate, Connect, and Surface* (Bird 2018a, 2022). The first level of scribing, called “Mirroring,” refers to hearing a word and making a picture. The second level of scribing - “Differentiating” - invites the Scribe to interpret the words and make sense of them. “Connecting,” the third level of scribing, calls upon the scribe to relate ideas and make meaning. On the deepest level, the fourth level, the scribe tries to

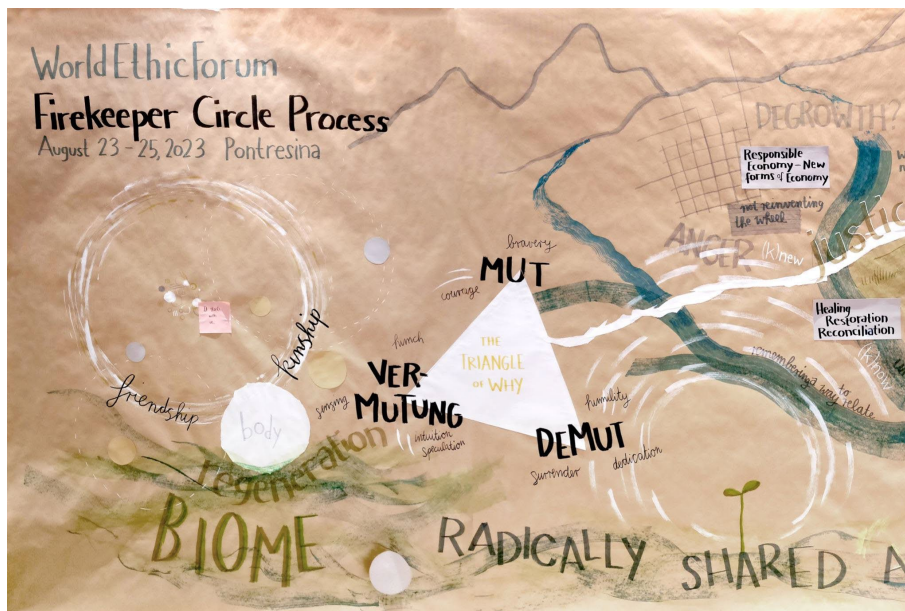


Image 2: This is the visual that emerged on the first day of the two-and-a-half-day convening.
© Marie-Pascale Gafinen.

Day 2 – Interweaving

On day 2, in the morning before a planned small working circles session, the group shared a moment of grieving. This was initiated by one Firekeeper sharing his struggle with the upcoming death of a dear person in the check-in, a practice inspired by Art of Hosting (Sandfort et al. 2012). This emergent moment cracked open an intense and delicate space, navigating grief for both personal and collective aspects together. The group came closer together, stayed with it, and mindfully navigated the sensitivities of being with different needs and offering comfort to each other appropriately. It allowed a deepening of relating to each other, being with the (eco-)grief (e.g., Atkinson 2022), and welcoming diverse forms and expressions of sadness.

In Bird’s model of the practice of GS, sadness indicates and gives access to ‘Lover Energy.’ The activity attributed to the Lover archetype is ‘joining,’ based on the model of practice. The scribe enacted this by accessing the energy of the lover archetype. Hence, the scribe deepened the emotional connection to the group and listened deeply for possible links between the individuals. The aim was to both join the field and to help join individual parts together. This model of practice builds on the ‘Shadow Work®’ by Cliff Barry, which is based on the archetypes of C.G. Jung (Bird 2018b, 25f). This part of the process is later represented in the visual with the words ‘care’ and the image of three circles tenderly leaning against each other and holding flowing strokes, representing a river. Later, to counterbalance this emotional intensity, the scribe shifted into ‘perceiving’: stepping back and seeing with a suspended eye and open mind: “What exactly are people conveying, beyond the statements that I am expecting?” This lens brought attention to more concrete appeals included in the visual on day 3.

The following part of the morning, with the working circles dedicated to the thematic strands and their sharing back to the big circle, created an impression of weaving something bigger together while working and acting autonomously. This notion was visualized in a white rope,

made up of a paper collage, coming from the left, going towards the column, highlighting the commonality between the different working strands. While the individual paper scraps point in different directions, they still form a whole together. Here, the circular and delicate movement of the morning started to shift into something more directional on the visual.



Image 3: This is the visual that emerged during the second day of the two-and-a-half-day convening. © Marie-Pascale Gafinen.

Day 3 – Leaning forward

After an intense second day and some digestion and integration during the group hike to a nearby lake, where the group spent the evening together, there was much information to include and translate into the scribing on the morning of day 3.

The empty space on the right side of the column of the visual seemed to ask the group, “What would come next?”. The scribe created access to that space by extending the ‘river.’ This marked the transition from the column's left to the right side, from ‘what is’ to ‘what will be.’ It was clear that the river would keep flowing, but it did not have a landscape yet to flow through. The only reference point in that undefined space was the ‘future generations’ the field expanded its care to.

While the grieving circle on day 2 emphasized the dynamic coherence in the group, the working circles also brought forth statements challenging certain group dynamics, addressing questions about inclusivity and transparency, and offering critical questions to the whole group, paired with a call to action. This resulted, among other things, in the bracket of ‘inclusion through asking’ and ‘responsibility.’

A sense of urgency arose and was voiced by some members of the group. The scribe picked up this impulse, which created a contrast to the calmer and softer atmosphere that had prevailed before, and the scribe amplified it with a striking black area. It is partly hidden behind the column to show that it was not at the center of awareness of the whole social field. The area is labelled ‘now,’ surrounded by several terms representing the multiple levels of suffering and loss being evoked by human actions as we convened, in stark contrast to the

grieving for what we will irrevocably lose or have lost already (e.g., extinct species, aging parents, etc.).

In an attempt to give everyone the opportunity to process their own personal grief further, the scribe offered a unique possibility to add to the visual. A bowl was set up in front of the visual labelled “I am grieving ...” where everyone could anonymously leave notes about their individual grief. These inputs were included in the visual in a structure symbolizing both the grieving as well as the dissolving of the grief. It is the only input that was reproduced verbatim and in its entirety.

In the early afternoon of day three, as one of the steps of consciously closing, the groups went through a collective process of visiting the visual. SFR uses social art practices to resonate with and mirror the visual (Bird 2018a). This group practice works as a gateway for exploring the deeper dynamics of a social field through wider ways of knowing. This happened in two steps – SFR Prompt 1 and SFR Prompt 2, for about 20 minutes.



Image 4: This is the visual that emerged towards the end of the two-and-a-half day convening. © Marie-Pascale Gafinen.

Social Field Resonance Prompt 1: “I see...”, “I sense...”, “I feel...”

The group, together with the scribe, hosting team, and harvesting assistants, assembled in front of the visual. The scribe guided the group through a grounding exercise. From a present and connected place, people were invited to look at the visual with a fresh perspective and voice their perception by completing one of the three sentences: “I see ...”, “I sense ...” or “I feel ...”.

The scribe asked to limit these sentences to one or two words. This limitation enabled intuitive perception instead of rational, linear thinking and argumentation and reduced lengthy comments by a few, preventing quieter people from expressing themselves. To

activate the awareness of the group and the social field to see and sense itself (Scharmer 2018), the expression part was not moderated, and only a tripod microphone was used to record. Everyone had to be aware of the group's collective rhythm and sense when it was their time to speak. This supported the group to perceive itself as a whole. The following Table 1 shows in a spacious and chronological order the 37 responses of the group to the first SFR prompt, finishing the sentences “I see...”, “I sense ...” or “I feel ...” with one or two words. Square brackets enclose expressions that were hard to understand on the audio recording.

Table 1: The group’s responses to SFR prompt 1, finishing the sentences “I see...”, “I sense ...” or “I feel ...” with one or two words. Square brackets enclose expressions that were hard to understand on the audio recording.

<i>I see...</i>	<i>I sense...</i>	<i>I feel...</i>
		love and ability. (1)
	lusciousness. (2)	
	respecting the sacred. (3)	
		the flowering flow. (4)
	energy, although I do not see red, orange, or yellow. (5)	
	growth. (6)	
care for future generations. (7)		
movement. (8)		
letting go being held by care. (9)		
a journey. (10)		
	flow. (11)	
		a passionate flow. (12)
a blue green river serpent. (13)		
	collective emotional intelligence. (14)	
roots and an open future. (15)		
		a body. (16)
	a home. (17)	
justice. (18)		
		sense life. (19)
[the different generations.] (20)		
change, and development. (21)		
connections with every being and the whole world. (22)		
	water. (23)	

<i>I see...</i>	<i>I sense...</i>	<i>I feel...</i>
		inclusion through asking. (24)
the dance of the water systems. (25)		
the black hole of the infinite. (26)		
interbeing. (27)		
		I am sad about the grief and happy about the grieving. (28)
		that the mountains around us carry this, unconditionally. (29)
		guidance. (30)
		the blessing of being present. (31)
		the absence of this piece of word nothing or nothingness, but I feel trust in the wholeness. (32)
lively creatures. (33)		
a lot of diversity. (34)		
	opportunity. (35)	
		here. (36)
		thankfulness. (37)

Social Field Resonance Prompt 2: “I feel called to ...”

After the first round, the scribe offered a second prompt to the group, building on the step called ‘Crystallizing’ as part of Theory U (Scharmer 2016). Still in this present state and connecting as a group in front of the visual, the scribe asked the group to complete the new sentence, “I feel called to...”. The group reacted with a collective laughter of joy and relief because there was no longer a word limit. The following table shows in chronological order the eleven sentences that each received noddings from others in the group.

Table 2: The group’s responses to SFR prompt 2, finishing the sentence «I feel called to ...».

<i>I feel called to ...</i>
inspiring hope or inspire hope in other people. (1)
participatory action research. (2)
I feel inspired to protect nature. (3)
to sense into the islands of change. (4)
to ride with the dragon. (5)
Me, too! (6)
make space for those whose voices haven't been heard and start now. (7)
invite courageous vulnerability. (8)
revisiting the flow of our interconnectedness. (9)

help keep turning the triangle of Mut, Demut und Vermutung through our shared waters. (10)
see the wholeness. (11)

For the purpose of this paper, we will not further explore the meaning and synthesis of these reflections. What we do want to mention is the effect of cohering that took place during these 20 minutes. The expression by Akómoláfé (2021), «The times are urgent: let us slow down», was palpably enacted.

Lessons Learned

In this section, we want to highlight a few main insights and lessons learned, especially in light of our research question of “*How can Generative Scribing and the practice of Social Field Resonance foster inclusive and transformative learning processes for knowledge and wisdom creation on underlying root issues in sustainability?*” They surfaced during the convening in informal conversations and personal reflections and after the convening in reflection dialogues with the hosting team and the scribe.

We chose the format of clustering the different aspects into three main categories:

1) *What is calling forward – translating experiences into sensible actions:*

The practice of SFR is a practice of presenting what people resonate with, respond to, or mainly relate to the emergent visual through using the short sentences: “I see...”, “I sense...” or “I feel...”. This supports the shared process of integrating and learning by taking time to slow down and draw upon wider ways of knowing. It further supports the collective to see and sense itself. This work focuses on transforming systems and requires meaningful actions to address complex challenges. Turning personal experiences into practical steps is a crucial contribution to connecting thoughts with actions. The second prompt, “I feel called to...” invited everyone to use the visual as a mirror for perceiving a first indication of what is theirs to contribute, do, or focus on in the coming weeks and months. This is a supportive step for people to start ‘throwing the anchor’ outward and beyond this convening. Hence, it enables the creation of a pathway towards translating the experiences and realizations during the convening into sensible actions and applications. We see a need for further participatory action research on bridging and crystallizing collective experiences and experiments – in safe enough spaces (Singer-Brodowski 2022) – into tangible actions.

2) *Refining the utilization of the two practices during future in-person convenings:*

We see several layers for further refining the GS and SFR in multi-day convenings.

- a) Having witnessed the power of visiting the visual collectively using the practice of the SFR, we see the potential of integrating this practice daily during multi-day convenings. We are curious to explore how this daily collective moment of ‘looking into the social field mirror’ with the sentences “I see...”, “I sense...” or “I feel...” might inform and substantiate the transformative learning processes towards collective Taking a maximum of 30 minutes per day seems a reasonable amount of time. We hypothesize that the group will sink deeper into the relational aspect of the work and, therefore, strengthen the interweaving of the WEFo themes beyond a mere cognitive exchange.

- b) We see the potential to combine the SFR with different forms of interactions: short statements (as described above), a group dialogue practicing generative listening (Scharmer 2016), exchange in pairs and/or solo reflexive practices, e.g., journaling, creative expression, etc.
 - c) The visual became an actor in the space, with its presence and influence in the unfolding and emerging process. As part of using wider ways of knowing in our work, we want to elaborate on its integration into the group process.
 - d) For the small group working circles, we wonder how sharing can be encouraged beyond rational and linear reporting to the rest of the group to enhance transformative learning for everyone. We initially see two options:
 - Short sharing circles with the scribe, who then works with this material and combines it in the visual.
 - Artistic documentation in the small groups and reporting back with, e.g., collage, painting, poetry, 3-D sculptures.
- 3) *Refining the process of how to integrate the emerging insights of the Social Field Resonance and radiating them into diverse contexts:*

On the level of the methodology of GS as a means to make visible and explicit deeper layers of an intentional and transformative learning-oriented group process, we currently inquire how to better integrate the emerging insights as individuals and especially as collectives. Questions like: “What do we do with that after the process, when everyone moves onwards into their respective work fields and often busy lives again?” “How can we ensure that the reflections of the visual are further digested even if we are not in one space together?” and “What are ways that honor and respectfully treat the surfaced content that goes beyond mere documentation?”. As we write this article, the memories, insights, embodied experiences, and felt emotions we lived through are still nearby. So we, as transdisciplinary transformation practitioners, wonder how we ensure that the aliveness of what has surfaced, emerged, and shown through the GS and SFR can be meaningfully nurtured, further enhanced, and unfold its wisdom.

We acknowledge that this sharing is incomplete, and further reflection circles and dialogues in the monthly Firekeeper Circles calls with partners and other practitioners are desired. We also acknowledge that time to let the experiences sink in is necessary. The process of collectively sense-making is equally non-linear and invites strengthening our capacity to stay attuned to ourselves, each other and the social field while we all navigate diverse forms of complexity in diverse contexts and parts of the world. This is a learning edge individually and as a group intentionally working towards the manifestation of a shared purpose.

Conclusion

In summary, this paper presented a practitioner reflection on the practices of Generative Scribing and Social Field Resonance in the context of the WEFo’s convening of the Firekeeper circle in 2023, particularly in the light of its dedication to an inquiry-based approach to co-designing and co-creating meaningful and aligned actions across sector, place, context and scale.

We delineated three lessons for further honing and refining these practices to foster inclusive and transformative learning processes for knowledge and wisdom creation on underlying root issues of our current polycrisis. The lessons we gathered are:

- 1) *What is calling forward – translating experiences into sensible actions*
- 2) *Refining the utilization of the two practices during future in-person convenings*
- 3) *Refining the process of how to integrate the emerging insights of the Social Field Resonance and radiating them into diverse contexts*

We acknowledge that the findings and reflections in this paper are tentative observations that rely on our perspectives as process hosts and participatory action researchers. More quantitative and qualitative empirical research is needed to verify, question, and expand on these suggestions and examine them in different contexts.

To conclude, we would like to underline the importance of further inquiry into how to use the visual as a mirror, welcoming contradictions, tensions, and polarities. The following antinomies seem essential to welcome and address consciously as individuals and groups operating in transformative practices, settings, and processes: individual/collective; future generations/elders; anger about global injustice/(ab-)use of privileges, and taking responsibility. These faultlines and polarities call us to be held in their wholeness, allowing us to collectively move from an either/or mindset to a both-and mindset.

We hope these insights and questions ignite further dialogue, including remarks and critique, as we know this work we can only do together, especially over a broader range of differences, cracking through the perpetuating patterns of isolation, fragmentation, and divides.

We like to end in the spirit of nurturing our relations with all life. In the words of Snowden's work, "Cynefin values coherence and difference, even though they are in tension. Too much difference and things become incoherent. Too much coherence and things become too homogeneous." (Snowden 2020).

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