

# Inner Processes of Creation towards awareness of own worth for sustainable proposals

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## ABSTRACT

The objective of this paper is to provide insights of a Workshop entitled 'Inner Processes of Creation' which was held at the Global Conference on *Cleaner Production and Sustainable Consumption*, in Barcelona, Spain, in November 2015, with further perceptions on a presentation of the topic at ARTEM Conference on *Creativity and Sustainability*, in Nancy, France, in September 2017. The Workshop was designed to catalyze the development of perceptions and consciousness of the inner wisdom, as it emerges in self-expression, by focusing upon the processes of awakening the wisdom from within, which can help all of us achieve better understanding of our responsibility in helping societies to live sustainably, within planetary boundaries. The Workshop included four movements, with the themes: *a) creation, b) definition, c) a specific way, and d) achievement with self realization*. The research envolved the interdisciplinary, autopoietic, and complex thinking view of the subject. During the Workshop, an environment of trust was created by regarding the participants with reverence and respect to their individual rhythms. The participants experienced and catalyzed new versions and plans for creative and sustainable organizational approaches of learning and development, in an environment of trust. Participants consciousness was enlarged towards envisioning sustainable proposals, in which we need to become more actively engaged. It was concluded, that the inner knowledge can be experienced through creative, meditative, visioning processes. When effectively facilitated, this process can bring deep understanding of meaning about different issues and can support the effective decision-making towards a constructive change-making, through sustainable proposals made individually and collectively.

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## 1. Introduction

Humans have long looked outside themselves to find knowledge because they have forgotten to look inside. There is abundant evidence (numerous wars), which underscore the fact that 'we do not learn from History'. Introspection plays an important role in specific societal processes of sustainability, (Robinson and Cole, 2015). It is visioned that with appropriate introspection, our awareness may become effective wisdom to help us as individuals and as members of society to make the needed changes to achieve truly sustainable societal systems. The process to learn from ourselves is the nearest realm within our reach (Syrgiannis, 2013).

Vygotsky (1978) from the early twentieth century, provided

profound insights into the fundamentals of human consciousness, and explained human reasoning as emerging through practical 'activity', in a social environment. The term 'activity' is more than just being active; it is something significant and meaningful. Human 'activity' is purposeful, carried out by a set of 'actions' through the use of 'tools', language being the most significant for collaborative human activity, which can be perceived in 3 hierarchical levels: Activity x motive, Action x Goal, Operation x Conditions. Therefore, what is invisible, the motive, drives what is visible, the action. Each of these elements affect each other as a system, with internal and external effects, continually transforming each other (Vygotsky, 1978).

Engestrom (1999a, b) developed a model which is useful for understanding how a wide range of factors can work together to impact an activity. Human activities are mediated by artefacts, like tools, documents, or recipes. Activities are also mediated by organizations or communities, which may impose rules that affect

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them. Different kinds of activities can be considered, like topics for deeper understanding for decision-making through proposals in different fields of knowledge. The correlation of the elements involved, bring a higher intelligence in the systems formed for the topics (Roth and Yew-Jin Lee, 2007).

Communities and societies create cultures that much more deeply frame both the motives and the many perceptions and imaginary constructions of reality in our world makings. Castoriadis (1987) offered a brilliant analysis of the unique character of the social-historical world and its relations to the individual, to language, and to nature. By emphasizing the element of creativity, he opened the way for rethinking political theory and practice in terms of the autonomous and explicit self-institution of society.

In a world of accelerated changes, the ability to seek for the inner wisdom to make decisions is essential. Decision-making affects society, business, and personal life. Through generating words and correlations, something significant and meaningful becomes conscious, at individual level and also groups. Groups and companies that use consciousness as a foundational philosophy can create a more engaging and meaningful customer experience, create emotional connections with participants, and establish a shared identity based on a clear purpose and values (Grewal et al., 2017).

In the era of Anthropocene (Crutzen, 2017), and in a world that faces many challenges and social upheavals, decisions that bring sustainable proposals are very important. Anthropocene marks the end of the Modern period, a time of great epistemic stability. By positioning relations with human and nature beyond Modernist dichotomies under pinning scientific discourse, the implications of the Anthropocene shift from methodological to ontological dimensions, dislodging sustainability from its traditional scientific foundations. To this, we propose new stability through four inter-linked approaches to sustainability's complex challenges, offering a framework for thought and action beyond Modernist framings of sustainability and opening essential roles to often marginalized interpretive social sciences and humanities (Maggs and Robinson, 2016).

The seventeen Sustainable Development Goals (SDGs) are part of a strategic plan for people, planet, and well-being. Because understanding sustainability only from information does not automatically lead to sustainable acting, additional awareness building is necessary for the realization of the vision of the SDGs. Building sustainable and resilient communities needs responsibility, that comes from consciousness of individuals and organizations. This requires individual and societal transformations that go beyond learning.

While learning entails social, historical and cultural characteristics that influence the person's performance on the social level (that involves a person's relationships with the cultural elements) and on the psychological (that involves how a person perceives and changes her intellectual functions) (Mitsi and Papaspyrou, 2017), transformational learning is the expansion of consciousness through the transformation of basic worldview and specific capacities of the self, facilitated through consciously directed processes. Transformational learning is the process of deep, constructive, and meaningful learning that goes beyond simple knowledge acquisition, resulting in a fundamental change in our worldview (Mezirov, 2000).

The objective of this paper is to provide insights obtained from a Workshop on *Inner Processes of Creation*, as stewards of awareness of the eco-sphere and human-sphere on planet-earth, in correlation to our responsibilities. The Workshop conducted at the *Global Cleaner Production & Sustainable Consumption Conference, 1–4 November 2015*, Barcelona, Spain, with a presentation on it at the *ARTEM Conference on Creativity and Sustainability* in Nancy, France

in Sept 2017. The aim of the workshop is to empower and enhance the participants capacities to make the urgently needed societal changes towards sustainable societies, from awareness of nature to the divine in the mind and soul, to regain new kind of participation in the cosmos. It is designed to be accomplished by helping participants to tune in with their consciousness of the inner wisdom, as it emerges in self-expression, focusing upon the relevance for human beings to awaken to what Capra (1989, 1995, 1997, 2002), called the *Uncommon Wisdom*, interpreted as the knowledge from the nature within. The *Inner Processes of Creation* can help individuals and groups make effective progress towards sustainable societies, as it brings awareness of the own worth.

## 2. From philosophy to sustainability

Philosophy is interconnected with life. Questions on the being, human role in life, knowledge, truth and origin of moral values are questions that have been standing at the center of Western philosophy, for centuries. In addressing them, philosophers have made certain fundamental assumptions to interconnect them with life. These interconnections may be direct, or indirect. They can be achieved through culture, science, art, spirituality, ethics and politics.

First, Socrates with his famous 'Know Thyself' (Gnothi Seauton in ancient Greek) the inscription on the antique Temple of Apollo in Delphi, defined a personality-shaping awareness and consciousness, that can be obtained by working on Thyself to become responsible for the world, and to I and Thou (Moore, 2015).

Aristotle set reference of the consciousness by his discussion on the soul. Consciousness is defined as an intrinsic feature of mental states or a higher order thought or perception, through the qualitative nature of experience (Caston, 2002). Consciousness is the state of being aware of oneself and the environment associated with responsiveness. From Aristotle to Heidegger, the sense of being evolved through the logos, and the relation to life (Heidegger et al., 2009).

Eastern philosophy, expressed by Confucius in China, over 2 thousand years ago, discussed topics of education and ethics. Since that time, there has been the aspiration for education that touches the essence of the being, promoting personal development. In the classic of Eastern wisdom, *I Ching – the Book of Mutations* with a preface by Jung, translated from Chinese to German by Richard Wilhelm, p.151–152 (Wilhelm, 1931), the foundations of human nature are identical in all beings, in spite of differences in tendencies and education. Each individual in his development can enjoy this inexhaustible source which is the spark, divine gift within human nature.

The Confucian approach to learning and education is of significant value to the modern world. While Confucians emphasize personal cultivation of character, he gives priority not to the individual but to the family, community, and the world (Mei-Ching Ng, 2009). Humanity, justice, and wisdom are within a person's nature according to Confucius, viewing education as a means of the discovery of human nature, and the cultivation of character (Mei-Ching Ng, 2009).

Human societies all across the globe have developed rich sets of experiences and explanations related to the environments they live in, referred to as traditional ecological knowledge, or indigenous, or local knowledge. This knowledge is encompassing information, understandings and interpretations that guided human societies in their interactions with nature (Nakashima et al., 2000). This knowledge was passed from generation to generation, usually by cultural rituals, and has been the basis for many activities, such as agriculture, food preparation, health care, education, conservation and other activities that sustain societies. [www.unesco.org/](http://www.unesco.org/)

education/tlsf/docs/module\_11.doc.

Lakoff and Johnson (1999), showed that philosophy offers new understandings of what a person is. They re-examined the basic concepts of the mind, time, causation, morality, and the self, by rethinking the philosophical traditions, from the classical Greeks through modern analytic philosophy. They revealed the metaphorical structure to underly each mode of thought, and showed how the metaphysics of each theory flows from its metaphors. According to Lakoff and Johnson (1999), abstract concepts are mostly metaphorical. Damasio (2005), has looked at emotions as the source of a person's true being, by challenging traditional ideas about the connection between emotions and rationality. Nicolescu (2010), clearly states that when objectivity was chosen as the supreme criteria of Truth, the consequence was the death of the Subject, that is the price to pay for objective knowledge, in which, science developed without theology, Philosophy and culture with the danger of self-destruction.

Nowadays, we are in the “Anthropocene”, in the period where humankind's actions are the dominant influence on the evolution of humankind (Morin, 2014). With the global challenges of climate change, the increasing of planet population, poverty, inequality, food crisis, unsustainable patterns of consumption and production, the gap between the rich and the poor, sustainable development (SD) is an important target of societies. SD concerns a process of change and is heavily reliant upon local contexts, needs and interests.

The concept of sustainable development (SD), which is now central to the programmes of many governments, businesses, educational institutions and non-governmental organizations around the world, need to integrate ecological and economic principles into personal and public decision-making. The notion of “unsustainability” characterizes the multi-dimensional dimensions of the global crisis of civilization. Most authors writing on this crisis are highlighting the environmental, social and economic dimensions. Fewer authors discuss the cultural dimensions (Kagan, 2011).

Sustainability covers the ethical, ecological and economic aspects, from multi-generational perspectives. Sustainability is a dynamic process of co-evolution and a process of continuous awareness and evolving consciousness. Sustainability consciousness is relating the systems of values, beliefs, goals and strategies (Capra, 2002) that might lead to sustainable changes. Sustainable development should not only be considered as a technological achievement but also as a transformative innovation for regenerative cultures (Wahl, 2016).

Appropriate implementation of actions in sustainability depends on the depth of understanding. Transdisciplinarity is an approach to inquiry beyond dualism, integrating the knower and the process of knowing, proposing a new type of intelligence that reflects harmony among mind, feeling and body (Nicolescu, 2010).

These dimensions are taken into account in this work.

### 3. Materials and methods

Education and self-development can enable to go beyond learning, and be transformed in what one is in Essence (Christine Syrgiannis, 2013). Just as the whole can be more than the parts, or less than the parts, the workshop was based on transdisciplinarity that leads to a new understanding of the relation between Subject and Object, Nicolescu (2010).

#### 3.1. Theoretical background

The importance of creation and transformative learning in education has often been discussed in literature. It includes the ability

to think in a range of possibilities, make connections between seemingly disparate ideas, question norms, and others. (Sternberg, 2006).

Sensibility to transdisciplinarity and complexity can form aesthetics of sustainability, and this matters for a global (environ)mental transformation process (Kagan, 2011). Complex thinking and understanding, towards creative engagement with complex phenomena, are vital skills that contribute to resilience and adaptive capacity. Due to the growth of Complex Systems as a research field, many courses and programs are now offered on this subject. The perspective of system's complexity and circularity should be considered in order to improve the currently linear, hierarchical and bureaucratic systems and to go beyond traditional reductionism that claims individuality in society and in ecosystems without interconnections. Complexity is a macro-theory that reveals the generative dialogics of life. Complexity is also a mode of knowledge when we integrate the principle of retroactivity, of connectivity, in a dialogical principle (Morin, 2014).

The dynamical character of education and the complexity of its constituent relationships have long been recognized (Vygotsky, 1978), but the full appreciation of the implications of these insights for educational research is recent. Purser and Montuori (1999) have provided an approach in systems-oriented thinking that opens up the possibility for a more contextual and systemic perspective of the creative process, by demonstrating the role of the broader social, economic, and historical conditions in shaping the hidden creativity, and defining its character.

People are socio-culturally embedded actors (not processors or system components). Engeström et al. (1999), addressed the meaning of new technology and the development of work activities. Activity Theory is a framework or descriptive tool for a system. The word ‘*thought*’ according to the dictionary of philosophy by Abbagnano (2012), is distinguished in four different meanings of activity: 1) any mental or spiritual activity; 2) activity of the intellect of reasoning, in opposition to the senses and desire; 3) discursive activity; 4) intuitive activity. Some authors have only utilized some of the four meanings when referring to ‘*thoughts*’.

Paulus and Nijstad (2003) have researched processes and the impact of various contextual or environment factors on the creative group process, presuming that the same types of processes can occur in other types of groups such as informal social groups. They explored the role of teamwork, and the creativity of nations by using a broad range of empirical and theoretical approaches.

Sawyer (2006) explored in group creativity the unique form of creativity that emerges from collaborating groups, to develop a model of creative group processes. He applied this model to a wide range of collaborating groups, including group learning in classrooms and innovative teams in organizations.

The potentials of arts-based research for example, with the aim to encourage the further development of arts-based sustainability science as part of a wider transdisciplinary movement of artful sustainability-oriented research (Kagan, 2017). The potential of integrating arts and sciences in research is especially promising in developing symbiosis between different ways of knowing the world (Nicolescu, 2002; 2008, 2014; Morin, 2008). Arts-based approaches can allow tensions and conflicts to be expressed and reflectively processed in non-oppressive and non-censored ways with a mindfulness and nonviolent communication (Kagan, 2017).

Nicolescu (2010) adds to the objective and subjective perceptions, a third element, which will bring a wide dimension to knowledge, as developed below: “*In pre-modernity the subject was immersed in the object. Everything was trace, signature of a higher meaning. The world of the pre-modern human being was magical. In modernity, subject and object are totally separated by a radical epistemological cut, allowing in such a way the development of modern*

science. The object is just there, in order to be known, deciphered, dominated, and transformed. In post-modernity the roles of the subject and object are changed in comparison with modernity and are reversed in comparison with pre-modernity: the object, still considered as being outside the subject, is nevertheless a social construction”.

Many researchers have researched creativity (Csikszentmihalyi, M., 2009; Amabile, 2000; Amabile and Pratt, 2016; Runco, 2006, 2014), and some others focused on group and social creativity (Purser and Montuori, 1999; Paulus and Nijstad, 2003; Sawyer, 2006).

The whole process of learning involves enriching the self and refining one's wisdom to be considerate of others. Self in not isolation, it is an individual as embedded in a network of relationships (Mei-Ching Ng, 2009). Human growth is then, a broadening of vision, of relationship, and of the ethical bonds that hold people together (John and Berthrong, 2000).

This can be achieved with focus on the Subject.

### 3.2. How the workshop was divided

The Workshop is conceptualised around the idea that integrated wisdom helps humans to better understand selfhood, from which ethics stems, at various layers of perception and reality.

The Workshop is part of a research focusing on the subject in the present times, with the objective to discuss the subject in the complexity perspective. Activity theory was used for the Workshop, which is an interdisciplinary approach to human sciences. It takes the object-oriented, collective activity system as its unit of analysis, thus bridging the gap between the individual subject and the societal structure. The relationship between the 'subject' (human) and 'object' (the thing being done) forms the core of an 'activity', with the 'object' of an activity encompassing its focus and purpose, while the 'subject', a person or a group engaged in the 'activity' incorporates the 'subject's various 'motives' that can be a way for a proposal to be represented.

Interdisciplinary and transdisciplinary view of research was used, aiming to offer the opportunity to the researchers and engineers to identify the meaning of their own praxis, and the epistemology supporting it. In this research, the interdisciplinary dimension was not reduced to the epistemological field, but rather to the interdisciplinary being, since it had to be based upon the concept of self-development. It was considered necessary to perceive oneself as interdisciplinary, since interdisciplinarity stems more from the encounter between individuals than between disciplines (Fazenda, 2002). This perception is procedural, since everything begins in the valuation of the subject in development. The doing of each one is unique and needs to be recognized in its unique dimensions, contextualized and embedded in a life story. Interdisciplinarity is not a finished concept nor is it intended to be, since the idea is centered on posture, on the fact of being interdisciplinary, rather than on the search for an explanatory model. It works with the idea of movement and fluidity. It recognizes the need for self-knowledge through the unveiling of intentionalities, respect for otherness, dialogue and intersubjective movements (Fazenda, 2002).

Some of the interdependent principles of philosophy were added in the concept of the Workshop, which characterize the method of complexity of Morin (2012) as dialogics, being a recursive, retroactive and hologramatic circuit. These concepts are treated together to clarify the dialogical dimension, together with unity. These principles were named 'cognitive operators' by Mariotti (2001), which are metaphors that help the understanding and practice of complex thinking, because they establish the dialogue between linear and systemic modes of thinking.

The Workshop encompasses the process of self development of

the subject in the interdisciplinary, autopoietic, and dialogic dimensions, suggesting that awareness of the *Inner Processes of Creation*, leads to the understanding of autopoiesis (a Greek word for making), a characteristic of the development of living beings, so crucial for the understanding of the intelligent unfoldings of nature, (Maturana and Varela, 1997; 1998; Morin, 2014).

The idea of autopoiesis, which means self-production, was underlined by Maturana and Varela (1998, 1997), and was considered in this research. In the autopoietic dimension of this research, the subject is understood as a living being, not isolated, but connected to the web of life, a point in a web of relationship, with the identity in permanent construction because the essence of life is self organization. Every living being is a living system, which is open and in constant exchange with the environment. It is paradoxically dependent and autonomous: dependent on the environment in which it lives, for it must creatively adapt itself to survive in it, although it is not determined by it, as the environment only offers structural changes in the living system, without directing them. It is also autonomous because it organizes itself, in continuous cycles, that are based upon recurrent cognitive interactions. Along time, the word became “auto-eco-(re)-organization” instead of autopoiesis (Morin, 2008).

The human being, as an autopoietic system, is both a product and a producer (Morin (2012)). The concept that living beings are self-sustaining and self-producing. They are structurally determined and are different from each other, so the external stimuli cause different reactions for each system (Hessel and Ana Maria Di Grado, 2009). The living being learns to survive in the environment, by modifying the structure, but maintaining stability in the internal pattern of organization. In this way, a living system cannot be controlled, only disturbed. Changes do not occur by impositions, but from inside out. The living beings and the environment in which they live are in congruence, that is, they are modified by the interactive action. If the interactions are recurrent, the disturbances are reciprocal. This process is called structural coupling. Mariotti (2001) explained that when two systems are coupled, the conduct of one is always the source of compensatory responses on the part of the other, at a given moment of this interrelationship.

Feedback in the workshop by the participants is fundamental in self-regulating and self-organizing processes. The recursive circuit principle goes beyond the notion of regulation and is explained by the notions of self-production and self-organization. Products and effects generated in a process are themselves the producers and cause of what produces them.

### 3.3. Vision

The *Inner Processes of Creation Workshop's* vision is focused on the Subject, rather than the Object, which enables the deep understanding of the different issues, particularly regenerative sustainability, to support the effective decision-making of experts, scholars and citizens, towards a constructive change-making, through the proposals made individually and collectively for the building of sustainable societies (Syrgiannis, 2013).

Furthermore, the vision of the workshop is to explore how the *Inner Processes of Creation* are an impetus for engaging in sustainable actions, as the vision of change of focus from the object to the Subject, brings awareness of how living beings work, which is essential for subjects like sustainability. The key point in the process showed to be the evidence of awareness of the own worth, which is very favorable to any other life form, nature and society. The experience of the workshop does not necessarily have to start with the target topic, but any abstract topic that leads to how the *Inner Processes of Creation* evolve.

Introspection plays an important role in specific societal



processes of sustainability, as an emergent search process. By re-positioning relations concerning humans and nature, the implications of the Anthropocene shift from the methodological to the ontological dimension, dislodging sustainability from its traditional scientific foundations (Maggs and Robinson, 2016). The experience of the *Inner Processes of Creation* approach is proposed with this workshop, by helping the *Creation, Unity, Way and Achievement with Self Realization* movements of the participants.

### 3.4. How the workshop evolved

12 participants of the *Global Conference on Sustainable Production and Consumption* took part in the Workshop held in Barcelona in 2015. They were of different ages and scientific fields. The team included engineers, a university professor, decision makers, a world bank officer, and young researchers (PhD and Post Doc) on the topics of renewables, agriculture, food, and natural resources.

The Workshop was an experience offered by the author Christine Syrgiannis, and one of the participants was Professor in Chemical Engineer, Anastasia Zabaniotou. The duration was 2 h.

As a way to give an idea of the experience of the Workshop, a retroactive circuit was presented, which explained the retroactive-recursive spiral - depicted in the graphical abstract of this paper - the symbol of the poster announcing the Workshop, where causes act on the effect and the effect acts on the causes, breaking with the notion of linear causality.

The workshop integrated four movements towards *Achievement with Self-Realisation*, from the *Creation* of a proposal, throughout the definition of its *Unity*, choice of a *Specific Way*. (Syrgiannis, 2013). Each movement is composed of 3 attitudes represented by colors. The colors were inspired by a course taken with Eric Berglund on Archangels, in São Paulo in 2003. Eric Berglund lived from Feb 27, 1948 to Sep 2, 2013. He was a harpist, and composer of Angelic harp music, and offered a concert in São Paulo, too. Each of the 12 colors which correspond to Rays, has a characteristic that seemed to fit to the nuances needed to evolve in the process from *Creation* to *Realization* of sustainable proposals.

Colors have always had a symbolism and a meaning throughout history. They are important elements of our world and imagination, activities, words and dreams (Pastoureau, 2014). In the Workshop, they helped the participants to notice the flow of the movements, throughout the attitudes.

The part of *Creation* of the Workshop used the four quadrants found in the work by Wilber (2013). These are the inner individual consciousness, the outer individual consciousness, the inner collective consciousness and the outer collective consciousness.

The perception that we are simultaneously part and whole (the holon concept), used by Wilber (2013) in the Integral Theory, encompasses our subjective interior perception, together with our own exterior perception, as well as the collective interior perception, that is a unitary consciousness, and the external collective perception, which is the social one. The holon can not be contained, just approached infinitely. That is the part by Ken Wilber's integralism that is used in the Workshop (Wilber, 2016).

Along the experience the Object emanated from the Subject, and both were immersed in the Hidden Third, whose ray of action is infinite. The transdisciplinary Object and its levels, the transdisciplinary Subject and its levels and the Hidden Third defined the Transdisciplinary Reality. The effect of what is undertood from what emerges in the *Inner Processes of Creation* is far reaching, sometimes reported as something that enabled a participant to close the puzzle of her life, sometime later.

#### 3.4.1. Creation

The first movement of the Workshop concerned the *Creation* of a

proposal, on a topic selected out of 4. The topics used were the names of the movements: *Creation, Unity, Way and Achievement with Self Realization*. The attitude of being open to start the process, by choosing one topic, showed will power. And that moment was important, just like deciding to plant your seed in a given fertile soil. The blue color was attributed to this attitude, as a sign of the participant's Presence in the here and now to write down words which emerged from inside, individually, reflecting the individual inner consciousness.

When the participants had documented a sufficient array of word-images, they started correlating the words, using colors, in an exercise of outer individual consciousness. The pink color was attributed to this attitude was associated to the pink color for connection making, which is guided by love.

Meaning was then, revealed through the correlations. The participants built upon the correlations making sentences to represent the idea conveyed. This attitude was represented by the yellow color. In that moment of the process, the *'inner light'* emerged as the meaning was revealed, from spiritual, intuitive or intellectual realms.

As the participants reflected on the relevance of their insights, they were invited to join with others who had chosen the same topic to explore each other's perceptions and the implication of them. The *'several persons teams'* added new words to their evolving, individual and combined lists to expand and to deepen their inner collective revelations to consciousness. These shared sets of words, with more correlations revealed meaning to bring new insights, deepening the meaning that had emerged individually. That was the outer collective consciousness.

Therefore, *Creation* was devised by moving along the 3 nuances: blue, for will power; pink for love; and yellow, for the revelation of meaning. This is a way to make sure that both the facilitator of the Workshop and the participants notice the flow of the movement of *Creation*.

#### 3.4.2. Unity

The second movement concerned the definition of the *Unity* of the proposal. The participants, having gained new insights that helped them in more effective and ethically appropriate decision-making, were engaged to apply their newly obtained insights aiming to generate solution approaches for solving one or more real-world problems of the urgently needed transitions from unsustainability to sustainability. The attitude of collectively selecting the most important elements for the decision making was represented by the white color, as they felt a sense of organization out of order and disorder in ideas and feelings. This exercise of being able to feel the tension preceeding organization, assures depth in perception of meaning. The elements not chosen were saved for possible use in another proposal. It was an experience of unity of proposal, with the feeling of the own unity, as a person.

Then, with this broader and deeper understanding on the topic, an innovative proposal was made collectively, and organized as if the seed had turned for example, into a tree: the trunk being the topic, and the branches, the main aspects to be developed. This attitude of seeking for the consistency of the proposal was represented by the green color. Each of the branches detailed with specific forms of application, as pertinent. This depended on an attitude of devotion which was represented by the red color.

Thus, *Unity* was defined by moving along 3 more nuances: white, for the selection of insights; green, for the structure of the proposal as if the tree was gaining shape; and red, for the details of each branch of the tree. The *Unity* of the proposal has the role to reflect inner cohesion, which is the Inner Unity, so important to align thoughts, ideas, feelings, words and actions.

### 3.4.3. Specific way

Time is needed for the maturation and adjustments of the solution approaches. In the third movement, the *Specific Way*, the participants were engaged in planning the implementation of the defined proposal, seeking to find the particular flow for it. Through this process, participants experienced that their thoughts, feelings, emotions, words and actions aligned by letting go of disturbing elements, based upon the interconnections of the inner and outer dimensions from the inside out. This attitude of allowing for adjustments in the proposed solutions and feelings was represented by the purple color, a crucial moment in avoiding mistakes of many kinds of interferences. The sense of clarity which followed was represented by the marine color. Then, a rhythmical flow of life within expressed as the heart beats, the breath, and waves of thinking and feeling reverberated in all aspects of life, enlightening quests and deepening meanings, for constructive final decision-making. That was represented by the magenta color, meaning that the movement of organization was reached collectively.

So, the *Specific Way* was defined by moving along 3 more nuances: purple, for adjustments; marine, for clarity; and magenta, for the flow of organization. If the group selects a problem upon which decisions must be taken professionally, academically, or personally, they are more likely to be made with more clarity and confidence if they follow a *Specific Way* to reach better and constructive results.

### 3.4.4. Achievement with self realization

In this fourth movement, *Achievement with Self Realization*, a member of each group was asked to make a presentation of his/her group proposal, based on key words to guide it. Each participant could use his own style of expression for the presentation, which flowed from inside out. This was represented by the golden color. A sense of joy and accomplishment followed each set of solution approaches, while sharing the envisioned proposal/solution by the group's. This was represented by the salmon color. As the meaning which had emerged was expressed with consistency, showing insights for a solution that will make a difference in the world, the participants felt they were on a journey towards *Self Realization*, which was represented by the emerald color.

Therefore, *Achievement with Self Realization* was achieved by moving along 3 more nuances: golden, for a style of expression, salmon, for joy; and emerald for Realization.

The above 12 nuances compose the 4 movements, devised, through which the Workshop evolves, while the 'seed' planted in the first attitude of will power, is transformed into what it is meant to be, as an exercise of autopoiesis.

## 4. Results and discussion

The Workshop was conducted in an atmosphere of mutual trust and respect to each other. This is the result of how people are regarded, as full of possibilities according to Interdisciplinarity, and from the view point of somebody who has discovered her Worth, recognizing it in the I and Thou. The focus is on the Subject considered in the physical, emotional, mental and spiritual dimensions as a whole in constant autopoiesis. Participants became comfortable, as they tuned in on their inner rhythm and were fully present in the here and now. One of the participants had mentioned he would have to leave earlier, but stayed to the end, as he felt deeply involved. The experience evolved from silence to words.

The tendency of starting by doing was balanced by the possibility to draw back and not judge, until deeper understanding was gained on the topic, with the words emerging. While the inner order and disorder of ideas and feelings was experienced, without any conditioning, meaning was detected from within.

Participants felt involved in the here and now, along the Workshop, bringing thoughts from different realms: intuitive, intellectual, spiritual. There was no model or paradigm, but things emerged from uncertainties: The I don't know I know. The moment of Inner consciousness, either individual or collective, was linked to the right brain hemisphere, and the outer consciousness with the left one. It can be researched to be proven.

Rather than keeping to fixed answers, during the Workshop, participants developed the ability to create knowledge, letting meaning emerge with many relations and insights.

The *Inner Processes of Creation* brought into light what was hidden, revealing it. What was subconscious or unconscious became conscious. A sense of joy and accomplishment followed each set of solution approaches, while sharing the envisioned proposal/solution by the group's.

*Creation* was activated by the environment of trust, giving timing for epoché and letting words emerge, showing that interdisciplinary, autopoietic view of the being in the dialogics process, are very important. This resulted into innovative processes that went on in the workshop, among the participants, inter-personally.

During the *Creation* movement, the words that emerged rhythmically, without judgement, gave the opportunity to the participants to feel the tension of feelings, ideas and tendency to take decisions too soon. The *Creation* movement of the Workshop evolved by letting words emerge, without judgment first. The part brings the Whole, and the Whole is found in the part.

The participants made their observations at the end and thus the results and discussion of the workshop was mainly based on their feedback. A comment was that they were helped to encounter their inner selves and the other: I and Thou.

Along the experience of the *Inner Processes of Creation*, participants realized that they had many opportunities to align their thoughts, feelings, words and actions towards constructive creations. They felt that they could produce their own activity system, as a follow up, with the awareness gained, defining what kind of artefacts, or tools to use, as well as the object and outcome, and how to share it in community.

The colors used during the Workshop, were a way to remind the participants of the attitudes experienced in each moment. As timing, rhythm and epoché were used, participants were aware that even if it was not apparent, they were using inner wisdom. A key perception of their possibilities in a broader range.

The word *Creation* was chosen for the Workshop, as a key movement to be experienced. According to the Philosophical Dictionary by Abbagnano (2012), in all the languages, *Creation* is a word with a very generic meaning, showing any form of productive causality: by the craftsman, artist, or by God, which can result from an instantaneous creating fiat, or by gradual and progressive development, emphasizing the innovation and imprevisibility of results of a process.

During the Workshop, the subject was envisioned in the interdisciplinary, transdisciplinary, autopoietic and dialogic dimensions, experiencing the *Inner Processes of Creation*, which were catalyzed. Therefore, the importance of the Subject in the doing, for an effective outcome was very high.

The recursive circuit principle goes beyond the notion of regulation and is explained by the notions of self-production and self-organization. Products and effects generated in a process are themselves the producers and cause of what produces them.

The sense of Worth brought a feeling of belonging to the Whole, a starting point to join the flow of life, was expressed by the participants.

The Workshop was the beginning of an experience on the 12 nuances involved from *Creation* to *Achievement with Self Realization*. As it came throughout the *Unity* and *Specific Way*, the topic

was treated while there were inner effects of better Self understanding.

Like a gem thrown in the lake of possibilities, there are waves forming continuously, the more subtle having the biggest ratio of effect, which is far reaching, bringing further perceptions on a wide range of things, around 360°. Once this process is learned, it continuous being a resource to lead to deep understanding of the Self and living beings.

The spiral was used as a graphic representation of the process, because the development of living beings is recognized as continuous, like a spiral, in movement and fluidity. The integration of all living beings is connected to the web of life in constant self organization, which is dependent and autonomous, at the same time, establishing a dialogic relation. This meaning can be awakened in a the Inner Processes of Creation and it is represented by Fig. 1.

The Fibonacci sequence (1, 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, 144 ...) was used in Fig. 1, which is an approach to the irrational number  $\phi$  – a constant in the unfoldings of life. The formation of the daisy, for example, is composed by 34 elements in a spiral counter clock wide woven with a spiral of 21 elements clockwise. Living things have an intelligent unfolding with a constant, which is apparently simple, but represent the core of life. Unlike the linear way, we can reach 144 in 12 steps. The purpose was to show the Complexity, which means woven together, related to the interaction, action, retro action, determination, casual things that constitute our phenomenological world.

#### 4.1. Sustainability-oriented changes

The Workshop showed that it can be used for awareness towards sustainability-oriented changes creation.

Participants felt that without a real consciousness of the inner situation and human stewardship roles on the planet, they cannot act towards the transition to Equitable, Sustainable Societies. Not only awareness of the causes are needed, but unity and interconnections between the outer and inner for the functioning of human *Inner Processes of Creation*, that can help to provide societies with major opportunities to accelerate positive and sustainable transitions.

#### 4.2. Other experiences of the workshop presentation

The Workshop was firstly offered in 2009 for 22 teachers of a high school. A common feedback was that they never gave the same

class twice again. Their perception of the own possibilities was activated. The decisions to manage their part has been evolving.

Two years later, the Workshop was offered to 9 professionals of different fields, who benefited from the broader vision of themselves and their decision-making process. One architect realized joy was an essential part of her Realization, thus, making an international move for professional purposes.

In 2017, it was offered to entrepreneurs willing to make more innovative progress. Some participants were followed in their specific projects afterwards for 1 or 2 years for dissertations and theses.

The 12 nuances in their flow were devised along 20 years consultancy by C. Syrgiannis, who offer the experience of the Workshop, in connection to professionals and scholars, while following sustainable projects from 1984 to 2003. The 12 nuances showed to bring consistency and proficiency to the proposals, which were followed along some years.

The Workshop is just the beginning, of possibilities that emerge and keep on bringing new insights.

## 5. Conclusions

Through the performance of the innovative Workshop on the *Inner Processes of Creation*, new insights into 'selfhood' were experienced.

The authors and facilitators of the Workshop, have documented the experiences on the *Inner Processes of Creation*, through the four movements: *Creation, Unity, Specific Way and Achievement with Self Realization*. These movements enabled a sense of inner worth, which is crucial for constructive, sustainable proposals at the personal, family, community, professional and global dimensions.

The Workshop enabled the participants to feel a connection to each other and to the whole, as embodied cognition. Unity was a very important part of the Workshop. An inner transformation of One to what One is meant to be, without any models to follow, was experienced.

It was shown that understanding how to improve the functioning of human consciousness can help to provide societies with major opportunities to accelerate positive and sustainable transitions. At the base of any work, there must be an understanding of the relationships between one's awareness and actions through which he could participate to bring positive societal transformations.

It was also shown that the vision of change by focusing from the Object to the Subject, can bring awareness of how living beings work, and is essential for subjects like Sustainability. Decision making of someone who has discovered own worth, will be very favorable to any other life form.

Creative and transformative learning deserves a bigger role in life-long integrated and holistic education for an awareness that has to be interrelated with technological achievements, inventions and innovations.

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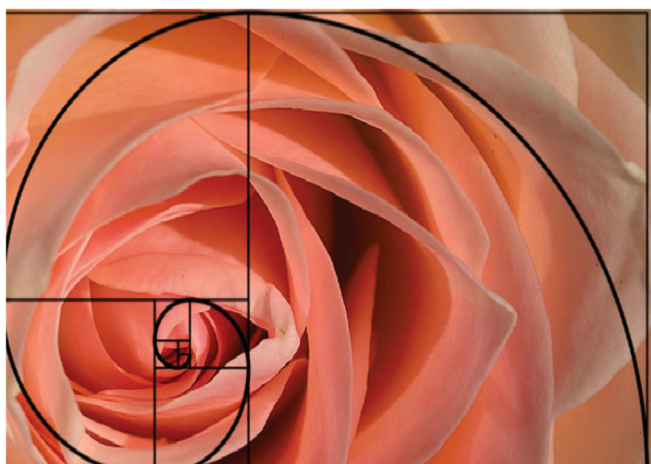


Fig. 1. Development of living beings is recognized as continuous spiral in movement.

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