Embodied Leverage Practices for Sustainable Development in Organisation

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Introduction

Considering the global role of organizations as intermediary agents that make decisions, operate and generate effects with significant, often negative impact on both, the natural environment and society, the problematic status of corporate social (ir-)responsibility[i] and (un-)sustainability have been discussed critically (e.g. Barth & Wolff, 2009; Küpers, 2011; Tench et al. 2018). Often conventional approach towards sustainable practices are not sufficiently incorporated, integral, nor transformational, or even sustaining unsustainability (Blühdorn, 2011). Therefore, there is a need for developing and enacting new approaches and practices that are serving as enablers for forms of sustainability that are embodied, mindful, and engaged in responsive and responsible orientations and actions.

Accordingly, the purpose of this paper is contributing to a more integral understanding of sustainable practices. Such integral perspective and approach sees the sustainable practices as a function and emergent process of living bodily subjects and dynamic embodiments that comprise material, social and cultural dimensions. These processes are situated in a continuum in which practitioners and their practices in organisations as well its stakeholders are enmeshed inter-relationally.

Considering that practices of sustainability are very complex, multi-dimensional and dynamic, in urgent need for an transformative enactment in and through organistions and their "worldmaking interactions" (Bendor, 2018; Goodman, 1978), so-called leverage-points may help to develop reopen possibilities, and mediate deep change (Abson, et al. 2017; Ives et al., 2018, Meadows, 1999).

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In general, these leverage-points can be interpreted as those places to intervene, where a small amount of effort or change, will produce a large alteration in the 'intelligence' and 'behaviour' of a system.

Importantly, leverage-points refer to the ability to reconnect with nature, revising institutions that are guiding markets, and reconsidering how knowledge is generated and utilized, especially for sustainability as part of transcending mind-sets and paradigms (Meadows, 1999). This re-orientation becomes even more acute in the context of the so-called Anthropocene and its relationship to management (e.g. Küpers & Gunnlaugson, 2017) and organization (e.g. Kalonaityte, 2018). In the anthropocene age, human-induced environmental change and domination of the Earth's ecosystems have reached a global scale with all-pervading impact in pungent ways of hyper-modernistic, neo-liberal market-oriented globalism, reaching and surpassing planetary and regional-level boundaries. If we are continue to transgress these boundaries, continued anthropcenic practices could inadvertently drive the Earth system into a destabilization and inhospitable state, leading to not only a deterioration of human well-being (Steffen et al., 2015), but threating the entire planet with all its life-forms.

Leverage points can help to overcome the dichotomy and separations between nature and culture among others that structure the order and our understanding about as well as organizing and acting in the anthropocenic world. 'Leveraging' here points to radical form of re-thinking and re-doing (Küpers et al., 2017) to usher in an onto-ethical transformations. These may include a radical change of affective dispositions, perception and attitudes, and habitual ways of conceiving as well as of practicing differently, individually and collectively. Thus, the leveraging is reaching out for anthropo-decentric transformational futures, beyond apocalyptical dystopia (Slaughter, 2004) or bleak optimism (Campbell, 2018). Thus, they are not following neo- and eco-modernist visions and agendas, of progress, salvation and mastery that are re-elevating humans as reborn Prometheus (Baskin, 2015; Küpers, 2019).

For leveraging towards a prudent, responsive-responsible and sustainable forms of managing, organising and living (Küpers, 2011), this paper proposes to focus on an integrative and embodied understanding of *practices* in organizational lifeworld and its management, practitioners and stakeholders functioning as embodied actors and agencies.

Accordingly, first the move from reinterpreting leverage points as leverage practices is outlined and an integrative and embodied understanding of leveraging processes, qualified by wisdom are presented. Afterwards, and based on the concept of practice architectures that is integrating different spheres, processes and modes, specific leverage practices in organisations are discussed and some implications and conclusions offered.

From Leverage Points to Leverage Practices

Leverage-points have been discussed for some time and again recently as those that are offering possibilities for realizing sustainability development (Abson, et al. 2017; Ives et al. 2018, Meadows, 1999). As mentioned before, these points are positions of intervention that render comprehensive and effective change in complex systems for example in a living body, a corporation, an economy, a city or an ecosystem. As little shift in one thing can produce big changes in everything "leverage points are points of power" (Meadows, 1999, p.1). The practice of acupuncture helps to understand the concept of leverage-points. For inserting the needle (intervention), the acupuncturist tries to find the 'right spots' (leverage-points) on the body of a patient. This would gradually cure the problem experienced by the patient in various parts of the body that have been targeted. The early development interpretation of leverage-points by Meadows (1999) can be aggregated into four broad types of system characteristics that interventions can target - from shallowest to deepest- : parameters, feedbacks, design and intent or paradigm shift.

As Ives et al (2018) have shown, human–nature connectedness is a multifaceted concept incorporating (1) material connections such as resource extraction and use; (2) experiential connections such as recreational activities in green environments; (3) cognitive connections such as knowledge, beliefs and attitudes; (4) emotional attachments and affective responses; and (5) philosophical perspectives on humanity's relationship to the natural world, including design and its intentions and goals in particular.

What is needed for realising these conceptual re-interpretations of points adequately is an *integral* approach (Küpers & Edwards, 2008, Stafford-Smith et al. 2015) that understands leverage points in relation to interventions as *embodied practices.* An 'integral' approach concerns besides various dimensions in embodied organisations (Küpers, 2015), the status and relevance of the natural and the cultural as a nexus and the continuum of 'non-human' and 'human' also for a more sustainable organisational life. The entanglements of 'non-human' materialities and social 'culturalities' – interpreted together as 'materio-socio-culture' refers to an entwinement that is a plural and complex process, unfolding as uneven and contingent, relational and emergent (Jones, 2013). These entanglements involve a wayfaring travelling of fluxes *between* matter and mind, body and soul, nature and culture. Moving into these and other 'in-betweens' is opening up an active theory-formation and entailing far-reaching implications with regard to 'natural' and 'cultural' practices.

An integrative and embodied understanding of leveraging practices

The recent (re-)turn towards practice in contemporary research (Schatzki et al. 2001) is marked by a search and research for developing more adequate approaches, vocabularies and interpretations that allow transcending divisions between entities and levels, especially for organization and management studies (Nicolini, 2012; Miettinen et al. 2009; Sandberg, & Tsoukas, 2016).

Different practice-oriented approaches take various perspectives and understandings of practice that are inspired and guided by diverse philosophies and meta-theoretical orientations. For Schatzki, practices are defined as 'open-ended spatial-temporal manifolds of actions' (Schatzki, 2005, p. 471) and also as 'sets of hierarchal organized doings/sayings, tasks and projects' (Schatzki, 2002, p. 73). Importantly, as an overarching pattern the practice turn tends towards re-turning forward to materiality, embodiment, thus including, artefacts and bodies as well as a phenomenological and processual orientation of embodied practicing in organization and leadership (Küpers, 2013, 2015), relevant for an understanding of leverage as embodied practices. As both, practices and praxis are realized as a situated and embodied doing, they are not only an ethico-political sphere for critique and deliberation, but serve as concrete leveraging media. As embodied ones, a leveraging practices and actions, mediate enhanced capabilities and enactments of actors and agencies to take wiser actions in changing and fluid circumstances. These circumstantiated practices are situated in a continuity in which bodies, environments and meanings of sustainability are an integral, occurring and emerging process. In turn, such prâxis of practices - both qualified as wise (Küpers, 2013a) - can contribute to personal and eco-social transformation (Murphy, 2015, p. xxiii). Such transformations involve materio-cultural dimensions for developing more responsible and sustainable realities in business and society. Concerning the need for a transformed relationship of human and more-than-human beings, embodied leveraging practices can serve a way to retreat from anthropocentric towards more eco-centric orientations and practices while connecting more directly to sustainability development.

Practice architectures of embodied leveraging

In resonance with a phenomenological approach, also for Kemmis (2012, p. 150), the happeningness of practices in prâxis is the embodied action itself 'in all its materiality and with all its effects on and consequences for specific dimensions and configurations of practices that are materially, historically, discursively, socially and culturally formed and prefigure the actions of particular actors.[iv]To explicate these dimensions and the particular nature of prâxis-related relationships, power, agency and solidarity in the enactment of professional practices, Kemmis and Smith (2008), developed a theory of practice architectures. This architecture serves not only to account for sayings and doings in practices, but also for various forms of relatings. Furthermore, such architecture allows to understanding different ways of how these three dimensions of practice simultaneously shape and are shaped by one another and how specific architectural arrangements affect interactions. Based on this Kemmisian approach, the following is modifying this architecture, rearranging it as an inter-mediated configuration for prâxis. Such configuration helps to explore pre-condition for and enabling and constraining influences of practices in prâxis. For Kemmis et al. (2014), practices as instances of prâxis are enabled and constraining by specific arrangements that occur at sites, namely, material-economic, social-political and cultural-discursive, dimensions.

- *Material-economic arrangements* are resources that enable and constrain the actions and activities that characterize the practice – the *doings* of the practice.
- *Social-ethical and political arrangements* are resources that enable and constrain the relationships that come to describe the practice – the *relating* of the practice.
- *Cultural-discursive arrangements* are pre-existing resources that enable and constrain the language and discourses that constitute practices – the *sayings* that characterize the practice.

This framework of practices architectures suggests that practicing in the social world hang together in three present dimensions formed in a physical space-time, in a social space and in a semantic space. While 'productiveness' of practices in material-economic dimension are situated in physical space-time, and in the medium of work or activity, their value in establishing 'solidarity' among the people involved in and affected by a practice of a particular kind as in social-political dimension, are in a social space, and in the medium of power. Finally, 'meaning' and 'comprehensibility' of practices in the cultural-discursive dimension are in a semantic space, and in the medium of language. Examples for material-economic arrangements that enable and constrain the doings in physical-temporal space are connected to the physical set-ups of various kinds of rooms and indoor and outdoor spaces and management of time in an organisation. In relation to organizing and organization, this relates to the physical layout of working spaces and construction sites conditions actor coordination, teamwork and creativity (Kornberger & Clegg, 2004).

Instances for social-political arrangements in the dimension of social-ethical and political space not only make possible the relationships between people and non-human objects. Rather, these are also processed by the functions, rules and roles in an organization. Furthermore, they are influenced by the communicative requirements of reaching shared understandings and practical agreements about what to do. Moreover, social solidarities cultural-discursive arrangements in the dimension of semantic space in relation to language and discourses used in and about this practice; enable and constrain the sayings refer to what it is relevant to say, or what language or specialist discourse is appropriate for describing, interpreting and justifying the practice.[vii]

Likewise, there exist ecologies of practices that can be defined as distinctive, interconnected webs of human social activities - characteristic arrangements of sayings, doings and relatings - that are mutually-necessary to order and sustain a practice as a practice of a particular kind and complexity (Kemmis et al. 2012).

Practices are ecologically arranged in two ways as they 'arise in relation to one another in a particular site' and they as they are 'interdependent and inter-related' (Kemmis et al., 2014). It would make sense to situate the interrelationships in-between the (semantic) cultural-discursive domain of thinking and saying, extended to communication and the (somantic) material-economic sphere. This allows including resources, bodies, performing, doing, things in an extended prâxis-oriented configuration. Such a web of practices, where people and other things meet and interact with one another (Kemmis et al., 2009, p. 7) is always already and on-goingly an embodied one. Therefore, the ways of material, social as well as ethical and political relationships is reinterpreted here as responsive and responsible connections of and between individual and collective embodiments. As specific modes, it is possible to differentiate between 'production' and 'productiveness', following a more instrumental orientation ('proto-tékhnê') in the material-economic sphere. While the socio-ethico-political sphere is characterized by a mode of 'connections' and 'solidarity' that pursuis a orientation that is related to practical wisdom ('proto-phrónêsis'). Finally, the mode of the cultural-discursive sphere is one of 'communications' and 'comprehensiveness', represents more an orientation in favor of a theoretical wisdom orientation ('proto-sophian'). The following figure shows a modified and rearranged figure of the practice architecture, integrating the different specific spheres, processes or focus and modes or features.

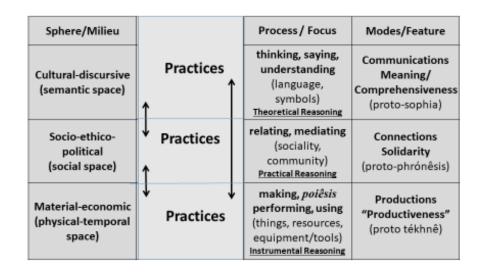| Sphere/Milieu		Process / Focus	Modes/Feature
Cultural-discursive (semantic space)	**Practices**	thinking, saying, understanding (language, symbols) <u>Theoretical Reasoning</u>	Communications Meaning/ Comprehensiveness (proto-sophia)
Socio-ethico-political (social space)	**Practices**	relating, mediating (sociality, community) <u>Practical Reasoning</u>	Connections Solidarity (proto-phrónêsis)
Material-economic (physical-temporal space)	**Practices**	making, *poiêsis* performing, using (things, resources, equipment/tools) <u>Instrumental Reasoning</u>	Productions "Productiveness" (proto tékhnê)

Figure 1. Spheres, processes and modes of a practice architecture (own figure)

Kemmis et al. (2009) argued that these practice architectures hung together in 'teleo-affective structures' that give a sense of purpose (the 'teleo' element) and shaped participants' commitment in embodied realization (the 'affective' element) as they are all present in practices. In addition, Kemmis and his colleagues (Kemmis et al., 2009, pp. 2-3) emphasized that practices not only are embedded in practice architectures, but also as "clustered together in relationship with other practices", defined as meta-practices that is practices that shape other practices. As such, they are part of prâxis as overarching configuration on a holonic meta-level. New and innovatory practices are shaped by and shape by meta-practices and prâxis. In turn, meta-practices and prâxis determine and allocate resources, infrastructure and policies that influence (enable or constrain) the conditions for practice by focusing on different participants' practices and actions as well as how all of these are shaped by and shape. 'Practice architectures' act as existing preconditions that influence (enabling and constraining) practice in prâxis, even as they are simultaneously produced by the particular doings, sayings and relatings that

constitute any given practice. The complex assemblages of this architecture their associated material-economic, social-political and cultural-discursive spaces and arrangements constitute and mediate practices, corresponding to and as prâxis and effectuating the doing of actions. All of the domains enable or constrain, facilitate or impact practices and thus prâxis. While there is no clear route, it is only through careful research examining specific practices and concrete actions in various contexts – qualified by phrónêsis – it is possible to approach and judge whether and how specific acts and decisions are likely to be beneficial for both individuals and broader society (common good). Moreover, this conceptualization allows to determine how more prâxis-oriented practices can be cultivated and qualified as practically wise to challenge the more reductive conceptions and effects of managerialism and neoliberalism.

Practice Architecture for Leveraging

This architecture can be used for specifying leveraging practices of and for sustainability and its development. Specifically, the semantic space of the cultural-discursive sphere corresponds to leveraging practices of cultures of sustainability that are using metaphors, stories, and other expressions. In a complementing way, the socio-ethico-political sphere offers leveraging processes and practices of communities of sustainability and practical wisdom guided by values, virtues visions of solidarity. Finally, the material-economic sphere is the leveraging space for materialities of sustainability, in place and time. The following figures show these different leveraging processes and practices as part of the architecture.

Sphere/Milieu			Process / Focus	Modes/Feature	Leveraging
Cultural-discursive (semantic space)	**Practices**		thinking, saying, understanding (language, symbols) Theoretical Reasoning	Communications Meaning/ Comprehensiveness (proto-sophia)	**Cultures of Sustainability** (metaphors, stories, expressions)
Socio-ethico-political (social space)	**Practices**		relating, mediating (sociality, community) Practical Reasoning	Connections Solidarity (proto-phrónêsis)	**Communities of Sustainability & Practical Wisdom**
Material-economic (physical-temporal space)	**Practices**		making, *poíêsis* performing, using (things, resources, equipment/tools) Instrumental Reasoning	Productions "Productiveness" (proto tékhnê)	**Placed Materialities of Sustainability**

Figure 2. Leveraging Practice as part of practice architecture (own figure)

Leveraging practices as changing ones imply and means transforming what practitioners *do*; transforming understandings means transforming what they *think* and *say*; and transforming the conditions of practice means transforming the ways they *relate* to others and to things and circumstances around. The challenge will be to cultivate forms of leveraging saying, relating and doing in ways that are wise and prudent, and informed by theoretical knowledge made available in traditions of thought and traditions of living

Interrelationships and Role of Practical Wisdom

Leveraging ways of sayings, relatings and doings can each be transformed, but each is always transformed in relation to the others. To make leveraging be sustained, we will need our sayings, relatings and doings to cohere – to form coherent patterns that hang together. Accordingly, there are various interrelationships between different specific spheres, processes or focus and modes or features as well as leveraging processes.

Embodied leveraging and its actions in all those can find concrete manifestation in organisation in forms of for example energy consumption and re- or upcycling practices, transport and food practices in relation to natural and social ecology, all as part of environmental workplace behaviors. Such behaviors are realised by those 'green employees' who are having an environmental identity, an intrinsic motivation to protect the environment through work, consistent with private behaviors (Ciocirlan, 2017).

For example, the meaning of eenergy consumption, is considered systematically and symbolically expressed in an energy-saving culture of sustainability, shared and enacted in a social community, while using material eco-efficient possibilities, like isolation, solar or photovoltaic power or other renewable sources and infrastructures. Or in terms of transport, car-sharing is explored and used for the organization for a coordinated communing with electronic cars. Food practices are reflecting and focusing on slow food/eating as communal event with organic local ingredients in an aesthetically appealing canteen. In relation to leveraging practices, practical wisdom (phrónêsis) emerging out of socio-ethico and political realm, is needed to specify and qualify wise ends and means for the leveraging in particular situations (Küpers, 2013a).

As phrónêsis is used in and for leveraging practice, thus acting for the common good, it manifests a situated practical reasoning, knowledge and habit, which directs action for acting well (eu prâxía) and living well (éu zén), thus mediating sustainability.

For specifying and evaluating whether practices or the practice architectures are sustainable, Kemmis (2009: 35) offers specific criteria. In general, practices are not sustainable if they do not meet criteria necessary for their continuation in one or more of five dimensions:[viii]

- *Discursive sustainability:* the practice is not incomprehensible or irrational, in the sense that it does not rely upon false, misleading or contradictory ideas or discourses.

- *Social and political sustainability:* the practice does not include or exclude people in ways that too greatly corrode social harmony or social integration; the practice is not unjust because it is oppressive in the sense that it unreasonably limits or constrains self-expression and self-development for those involved or affected, or dominating in the sense that it unreasonably limits or constrains self-determination for those involved or affected.

- *Material and environmental sustainability:* the practice is not physically and materially infeasible or impractical, and does not consume physical or natural resources unsustainably.

- *Economic sustainability:* the practice is not too costly; its costs do not outweigh its benefits; it does not transfer costs or benefits too greatly to one group at the (illegitimate) expense of others; it does not create economic disadvantage or hardship.

- *Personal sustainability:* the practice does not cause harm or suffering; it does not unreasonably "use up" the personal knowledge, capacities, identity, self-understanding, bodily integrity, esteem, privacy, resources, energy or time of the professional practitioner or others involved in or affected by the practice.

As we have seen leveraging practices for sustainability can be seen as a function and emergent process of living bodily subjects and dynamic embodiments that comprise material, social and cultural dimensions. These processes are situated in a continuum in which practitioners and their practices are enmeshed inter-relationally. This entwinement between practitioners and their embodied leveraging practicing allows considering multi-folded spheres of experiences, meanings and realities, qualified as wise and connected to praxis on a macro-level. However, there exist tensions and conflicts between excellence (intrinsic virtuous and wisdom orientation) and success of practices extrinsic, performance- and result-driven orientation).

Or between strategy and virtue (Tsoukas, 2017). What is need are political economy-based, approaches that are focusing on the search for possibilities for excellent and successful action and thus on ideas of a transformation process within everyday social life (Dellheim, 2016) to enact a sustainability practice 'from below'.

Practical Implications

With its experiential, and thus dynamic, status, the described forms and transformational qualities embodied leveraging practice are not completely controllable and elude full manageability. Because these integral, relational practices of leveraging do not exist as a given, stable, fixed knowledge, they cannot be easily organized or taught, but enable. Instead of being designed directly *as,* the task is to design *for* these practices to happen that is facilitated and encouraged in an ongoing organising and learning processes. Part of this challenge is to prepare and offer supportive conditions and relationships that engender catalytic circumstances on a situation-specific basis. The complex intricacies of bodies at work and working of bodies and embodiment in leveraging practices, calls to prepare, facilitate and create favourable circumstances, supporting contexts, and relationships that engender conditions by which embodied leveraging practices can flourish. Leveraging need to be organised in tailored ways, according to needs and requirements of the given state of affairs or transformational goals aspired.

To practice embodied leveraging can be enacted through improvisation individually or in communities of improvisation also via de- and rehabilitation (Küpers, 2011a). Supporting embodied leveraging can be realized when mindful bodies or body-minds can serve as media and agencies for sensory knowledge and imaginative, intuitive and emotional processing. Through such processing bodily experienced, situated 'felt-sense' and co-emerging transformative 'felt-shifts' can be enacted (Gendlin, 1992).

Especially, inter-relational sensitive ways of arts-based learning (Taylor & Ladkin, 2009) are helpful for developing inter-practices of embodied and artful leadership design practices. These are drawing on various collage, video, drawing or painting, poetry, sound or other art-forms to embody aspects of experience that are then available to develop including an ethical sensibility. Embodied responsive, responsible and artfully design practices for enacting wisdom and sustainability are examples of how this can be realised practically (Küpers, 2016). Furthermore, to realise embodied, leverage-practices, creatively organizational members require access to available material, financial as well as affective, emotional, cognitive and social resources. Nudging for Sustainable Energy Consumption (Kasperbauer, 2017) that is promoting certain choices over others via sustainable default options ("green defaults") behaviourally (Momsen & Stork, 2014; Sunstein & Reisch, 2016), combined with other policies.

Theoretical and methodological implications

The outlined ideas of practices as embodied have various theoretical and methodological implications (Küpers, 2015). To further approach and interpret bodies and embodiment in relation to leveraging practices of and for sustainability in an integral way, requires multi-, inter- and trans-disciplinary orientation. Taking research itself as a form of embodied organising and relational practice, cross-disciplinary bridging helps to show the significance of bodily affection and various embodied issues, processes and realities as entangled. Exploring the embodiment of organising and inter-practicing, requires an integral epistemology and methodological pluralism. Such pluralistic approach requires taking into account first-, second- and third-person perspectives in singular or plural forms. This implies each of their specific, inherent methodologies or modes of inquiries as well as their complex interplay (Küpers & Weibler, 2008).

Future research could explore bodily-mediated spatial, temporal and cultural realities and transitory, often tacit experiences in leveraging best by using a sensually oriented methodology and aesthetic ethnographies and interpretations (Warren, 2008). Research is "fully alive and creative when wide-eyed and involved, when it sees, touches, hears, tastes, and feels" (Sandelands & Srivatsan, 1993: 19), thus when it is using and refining embodied sensory faculties. Such research explores the experiential richness of embodied leverage practices by asking questions like: What does the sustainable leveraging feels, looks, sounds, or tastes like? Which senses are involved in its sense-making? But also what are sources or reasons of discomfort and gaps or blind spots, unexplored directions and not yet activated potentials in these leveraging practices? What cannot be leveraged why? The research avenues for leverage-practices can also be connected to the practice turn in social science and in particular organisation and management studies.

Conclusion

> *"In the end, it seems that leverage has less to do with pushing levers than it does with disciplined thinking combined with strategically, profoundly, madly letting go"*
> (Meadows, 1999: 19)

Considering the daunting challenges and severe limitations of the undertaking of developing leveraging practices for and of sustainability a spirit of an ethos of letting-go ('Gelassenheit') might be helpful. This ethos is a practice of releasement, serenity, composure or detachment tht refers to a non-objectifying ethos of active and ongoing passivity. It entails an attitude of accepting by a careful 'letting' that is an abandonment of habitual, representational and appropriating orientations as well as corresponding actions. This bearing appears as very challenging in contemporary organization with its performance-driven 'practicalism' and corresponding constraints also in relation to sustainability. However, it is exactly because of this increasingly unviable form that a mindful letting-go is and will become even more urgently needed for a more sustainable present and future.

In this letting-be, practitioners as co-designers in organization do not attempt to manipulate, master or compel. Instead, in a post-heroic mode, they let possibilities of design appear and process in their revealing and vital ways. Importantly, this is not indifference or lack of interest, but rather an 'engaged letting' without appropriating projection and totalising closures of enframings. Entering a modus of letting-be in and through embodied and artful design-ing is realized through a receptive waiting and listening, thus more an 'active non-doing' in relation to what 'matters', rather than a willing and controlling business as usual.

Specifically, it moves from a representational and calculative mode towards more mindful eco-poetic relations, intermediated via a presencing, atmospheric sensitivity 'open-minded sensing, listening and looking. In this way, organizational members can learn to perceive and related to things they are affected by and deal with while relating to other members and stakeholders, as not only resources' to be exploited, but inspiring sources to be explored. By stepping back away from or out of customary and habitual representations within the horizon of objectivity with its limited, quick-fixing hasting operations, this attitude allows them to enter into a letting mode that is not in a hurry to impose its ordering and grasp on things. Thus, such orientation is not on a mission to pursue the modernist project of putting questions to phenomena and forcing them to answer or being exploited or ill-treated.

It is hoped that the perspectives as outlined here provides possibilities to re-assess and re-vive the relevance of the embodied practices of leveraging sustainability in and through organisations and management. Enacting this bodied, performative practicing in and beyond organizational life-worlds, pursuit in the spirit of a well-understood engaged releasement, may then leverage and mediate an organisational-related incarnation and unfoldment of genuine alter-native to unwise and unsustainable realities and practices.

'Alter-native' here is understood as 'other-birthly' processes in relation to economic, political,

societal and ethical orientations, 'inter-ests' and inter-relationships that are enlivening (Weber,

2016) and thus transformative for flourishing sustainable worlds to be-come.

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viii In turn *unsustainable* practices are characterised by the opposite dimensions (Kemmis, 2009a)

- *Discursively unsustainable:* incomprehensible or irrational, relying upon false, misleading or contradictory ideas or discourses.
- *Morally and socially unsustainable:* excluding people in ways that corrode social harmony or social integration; unjust because it is oppressive in the sense that it unreasonably limits or constrains self-expression and self-development for those involved or affected, or dominating in the sense that it unreasonably limits or constrains self-determination for those involved or affected (Young, 1990).
- *Ecologically and materially unsustainable:* ecologically, physically and materially infeasible or impractical, consuming physical or natural resources unsustainably.
- *Economically unsustainable:* too costly; costs outweigh benefits; transferring costs or benefits too greatly to one group at the (illegitimate) expense of others; creating economic disadvantage or hardship.
- *Personally unsustainable:* causing harm or suffering; unreasonably "using up" the people's knowledge, capacities, identity, self-understanding, bodily integrity, esteem, privacy, resources, energy or time.