**Reflections from the Field (Mountain, Cityscape and Park): Walking for Management Development and Links to Being-in-the World, Belonging and ‘Ba’**

**Abstract**

**Purpose**

The purpose of this paper, based on reflections from practice, is to shed light on the realities of using walking as a tool for learning and development. We do this through an initial analysis of longitudinal reflective data spanning seven years and connecting these reflections to the concepts: being-in-the-world, belonging and Ba.

**Design/methodology/approach**

This research takes a practice based phenomenological and reflective approach. The value of this approach is to seek a new understanding, through three distinct conceptual frames, of the effective use of walking within management development.

**Findings**

Our findings connect three conceptual approaches of being-in-the-world, belonging and ‘Ba’ to the practicalities of delivery thus encouraging practitioners and designers to deeply reflect on the role of walking in management development.

**Research limitations/implications**

A limitation is that this is largely a personal story exploring the impact of an intuitively developed set of interventions. Despite this, the paper represents a unique and deep interpretation of walking as a mechanism for management development.

**Practical implications**

The paper concludes with three recommendations to practitioners wanting to use walking in management development programmes. These are: facilitators need to be familiar with their surroundings; they should look for spaces and places where participants can connect and build relationships; and that organisers and sponsors need to recognise how walking not only consolidates knowledge but can help create knowledge too.

**Originality/value**

This is a unique, seven-year longitudinal study that broadens the theoretical focus of walking as a mechanism for management and leadership development.

**Keywords:** Walking, Management Development, Reflection, Being-in-the-world, Belonging, ‘Ba’

**Introduction**

In this paper we offer reflections on the use of walking (we include moving about using aids to mobility, such as wheelchairs, in our categorisation of walking) within management and leadership development. This is an initial analysis of a wealth of data that the research group hold and is based on reflective notes from walking experiences. We see this analysis responding to those calling for different and challenging techniques to be developed in management and leadership development (Megheirkouni and Megheirouni 2020) and a deeper understanding of creative techniques in the field (Edwards *et al.*, 2015). We seek to help bridge the gap between teaching theories and the practice of management (and the linked leadership interventions) through our timely set of reflections on our seven-year-long study into walking as a tool for learning. Describing these approaches serves as a bridge from some of the familiar approaches (such as static classroom lectures and the use of power-point), to a blend of purposeful and dynamic interventions (Kempster, *et al.*, 2018; Howieson and Grant 2020). We also recognise that the development of managers is complex and requires a diverse level of support and stimulation to enact positive outcomes for both the participant and for the sponsoring organisation (Larsson, *et al.*, 2020). Hence we believe we contribute further to these literatures by developing a deep understanding of walking in management development.

The theoretical connections we make are derived through phenomenological reflection (see Salovaara, 2011) and this interlinks well in supporting our argument that walking offers, amongst other things, a place for reflective work, being in the moment, and dealing with real issues and contemporary ideas. We believe this longitudinal study helps us understand how the impact of reflective spaces has assisted participants to move beyond theoretical management and leadership concepts, to considering their own views and actions in a different reflective ‘third’ space (Nonaka and Konno, 1998) and through an appreciation of activity theory (Engeström, 2001).

To encapsulate this third space of reflection we draw on three theoretical concepts: being-in-the-world (Peters, 2019; Zundel, 2013), belonging (De Certeau, 1988; Ingold, 2016) and ‘Ba’ (Nonaka *et al.*, 2000). We feel we contribute to both research and practice by providing an initial deep exploration of the use of walking and a better understanding of how learning elements such as liminality and uncertainty (see Hawkins and Edwards, 2015) contribute to management learning and development. Looking at these theoretical concepts in connection helps us to achieve tis in the paper. At this point in the paper we feel that providing a background to the study and some examples of our walking interventions would be useful before going on to our analysis of the experiences in the light of our triad of theoretical choices.

**Background to the Study**

Our seven-year inquiry has collected records and reflections based on interventions during taught management development programmes, captured through field notes, photographs, videos and collegiate discussions and, of course, walks. Our investigation in this paper is based on the reflective notes of the first author in conversation with the other authors within focus groups. Further development of our research will look to use other data in future papers (the examples of programmes are provided in Table 1 below).

**Table 1.** Examples of opportunities where walking has been implemented

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Example | Year | Description | Company | Data |
| 1 | 2013 | Preliminary research undertaken for a DBA | A large European Engineering Company | Reflective notes |
| 2 | 2015 | Paired discussions walking around blocked-in tables in a large room | An internet comparison company | Reflective notes from 2014 - 2020 |
| 3 | 2013 to 2016 | Individual wandering around an urban landscape where a workshop was situated. | A European paper recycling company | Reflective notes and discussions with colleagues |
| 4 | 2015 and 2017 | Paired walking with staggered changes in partners in order, for example to sum-up the day or reflect on the day’s programme ahead (two memorable such walks took place in an Italianate garden on a University campus and a sunken garden in a hotel grounds) | A United Kingdom University and a German-owned train company | Company notes, programme planning documents and evaluation documents |
| 5 | 2015-2016 | Pre-Breakfast fast walking in the open nature of a Welsh National Park. | An outdoor education company and a European Engineering company | Film and photographs |
| 6 | 2015, 2018 and 2019 | Leadership walks | Three United Kingdom Universities | Film and photographs – reflective walking mini-video sections |
| 7 | 2015-2020 | Paired coaching/tutorial walks | A United Kingdom University | Reflective notes and post-event discussions |
| 8 | 2016 | Research training on perspective | A United Kingdom University | Reflective notes and planning documents |
| 9 | 2018 | Photographic strolling to find images to reflect an understanding of a theoretical topic | A European recycling company in one of their headquarter in Milan, Italy | Photographs |
| 10 | 2018 | City wandering looking for examples of change | Coaching Sessions | Reflective notes |
| 11 | 2020 | Active undergraduate | Undergraduate Management consultancy module | Reflective notes |

As can been seen from Table 1, we use eleven examples of walking practice over the last seven years. In all these interventions we encouraged walking as a means to enhance learning. As can be seen, the ways in which we have been able to use walking within adult learning has been many and various. As Edensor suggests (2000), walking holds all sorts of possibilities in terms of visual and sensuous stimulation. Indeed, recently, society has been taking an interest in the act of walking (see, for example, walking for protest, Scott, 2019 and Shehadeh, 2010) and the Covid-19 crisis has further highlighted the benefits of walking. For example, the daily permitted exercise time during the ‘lockdown’ in the UK has led to more engagement with the world and nature (National Walking Month, 2020), which is seen as beneficial to wellbeing through the encouragement of positive emotions (Ballew & Omoto, 2018).

Furthermore, there is a recognition that walking has a strong well-being factor that promotes well-being in both work and community situations (Sturm et al, 2020). Usually as a part of a reflective exercise we have experimented with participants walking by themselves, in pairs, in groups or as a whole group. One thing that is constant is that the facilitators and participants walk together, in the same timescale so that it is a shared experience. Most of the walking experiences retain the elements of walking away from and doubling back to a familiar base or resting place (classroom, lecture theatre or programme base) (Cracknell, 2014). Walking from and then back to ‘a base’ as a, perhaps, slightly changed person is an important factor in using walking as an educational adjunct (Casey, 1993, Bachelard, 2014). These experiences gave us the opportunity through which we could seek to understand walking as an experience within the more general experiences of management development. Our theoretical lenses (being-in-the-world, belonging and Ba) act as a combined heuristic device which helped us see through the complexities of these walking-related experiences. We now turn to these concepts to ground the research within a theoretical framework.

**Theoretical Background**

Walking (even narrow and occasional walking actions within a restricted space) encourages more engagement with the world and produces, one could argue, a way of ‘thickening’ the experiences of the student/delegate through a mixture of embodied activity. This is achieved through an environment where the person’s cultural norms mix with the culturally constructed norms of that world and its nature (Casey, 1993). Walking can bring us closer to nature. This can be important for sustaining or improving attention (Kaplin and Kaplin, 1989) and opens up panoramic thought processes leading to (especially when linked to reflective practice (see Wattchow and Brown, 2011), an enhancement of deep thought processes. It is also through this process of moving through environments on foot that learning occurs by linking the body with place (Watchow and Brown, 2011). These corporeal connections are captured within certain concepts that we now go on to review - being-in-the-world (Peters, 2019; Zundel, 2013), belonging (De Certeau, 1988; Ingold, 2016) and ‘Ba’ (Nonaka, *et al.*, 2000).

**Being-in-the-World**

Our original theoretical interpretation of walking for management learning was developed through the work of Zundel (2013). Zundel drew our attention to the importance of a number of elements based largely on the philosophical ideas of Heidegger. Zundel’s paper illustrates the need for management development to embrace the art of reflection and personal reflexivity and therefore adopt a less rigid approach to problem solving and managerial ideas and concepts. As Zundel’s paper is mainly theoretical we chose to look closely at the practical ramifications of that theory and his set of philosophical ideas. Imbedded in Zundel’s text are the ideas of Tim Ingold (2010, 2016) and the ways in which humans are makers of knowledge through their ambulatory actions across the surface of the world (in its various forms). Ingold (2016) helpfully distinguishes between a pre-ordained route and a wayfarers’ trail. Our experiences point to management development through the use of walking as being much more of a ‘meander’ than a linear move across the topics of leadership and management.

From our discussions, and notable and key occurrences (Kempster, 2007), we began to learn how walking in and through both urban and rural settings draws the participants to the immediate relativity of their world; in that moment, at that time, not as an abstract experience. Furthermore, the experience of being-in-the world – walking through terrains of all sorts in all sorts of weather - enabled participants to replicate their learning and reflections back to their workplaces. In addition, this passage through environments enabled people to make sense of their experiences – this meaning-making is made easier in passing through places, new and familiar (Harrison, 2020). Being-in-the world, in our walking experiences, seemed to allow us to experience an engagement with our surroundings where our questions are answered by access to the places we are walking through (Kagge, 2017).

Furthermore, in walking one carries the cultural ties that bind us into the places with their own cultures but this ‘binding’ (Bakewell, 2016) is also the very thing that allows us to take action and increases our own perception of the impact of ideas, theories and explanations. In walking, such reliance on abstractions is continually disturbed. Robert MacFarlane’s prose in The Wild Places (MacFarlane, 2007) frequently hints at the way particular landscapes, underfoot, produce or provide stimulus for the mind to be more receptive to ideas and unbidden thoughts *-‘Limestone, I found during my time in the Burren, demands of the walker a new type of movement: the impulse to be diverted, to wander and allow the logic of ones’ motion to be determined by happenstance and sudden disclosure. We learnt or were taught by the ground…’* (MacFarlane, 2007: 167). To be taught by the ground is to heed the context and situationally respond. In paying attention to such context the walker is more likely to stroll than to stride and it is argued that that in strolling we require only a few monitoring functions of the brain and is therefore a more efficient way of thinking (Kahneman, 2011).

Dramatists such as Jodie Allinson (2014) also conclude that we learn extrinsically through our bodies referring to knowledge, not as a fixed thing waiting to be discovered, but as an emergent property of our interactions of our bodies as we move ‘to and fro’ through our ‘worlds’ and spaces. Walking becomes a very personal event as people’s style of walking and engagement in the act of walking becomes played out-within the space and time of the walk. This, in itself, induces what Pinder (2011: 1) suggests is *- ‘a means for sensing and learning about spaces, for enabling reflection on the mutual constitution of bodies and landscapes, and for finding meaning within and potentially re-enchanting environments.’* This very involvement of the body in the ‘procession and possession’ of walking helps to highlight co-existence of the body in the landscape, and the landscape in the body.

As an example, here is an extract from the first author’s reflective notes (see example 1 in table one). This extract illustrates the ways in which walking (as part of a development programme) had impacted on this particular delegate, and how they used walking and movement to increase the delegate’s understanding of ‘being-in-the-world’ in relation to their company and the colleagues they managed.

*Delegate ‘N’, as part of his responses to a walking-infused leadership development programme, said - ‘I have moved my desk so I am physically closer to my team’. ‘I am included in office conversation.’ ‘I feel my move has removed an invisible barrier’*

*The delegate went on to suggest that this moving of his desk helped to create a sense of ‘we together’. It is interesting to note the odd use of the phrase ‘we together’ and the way in which this runs counter to a more hierarchical view of a working team. N.’s verbal account of his reflective diary showed another aspect of his individual approaches to leadership issues. These actions relate to a very personal sense of awareness; ‘I have’, ‘I am’, ‘I feel’ and ‘my move’. All these short phrases contribute to the feelings of self-awareness and personal responsibility in contributing to a change in behaviour as a leader.*

A further example of this personal ownership of his actions included:

*‘I had a tendency to continue working at my computer whilst holding a telephone conversation. I realised that my callers could sense my distraction and that this was plain rude as I was clearly not giving them my full attention. Now, when talking on the telephone I consciously turn my back on my monitor so I can engage fully. Themes do not just emerge by themselves but are often entangled in other themes as ideas. Emergent in this reflective dairy set of extracts by N was the expressed idea of a greater use of space, outlined tentatively in the way in which N. records his progress. (Expressions such as ‘my move’, I have moved’ and ‘walking with’ highlight this). Further ideas of his previous lack of movement are elicited by phrases such as: ‘I started to walk with colleagues...it is effective in breaking down barriers…I also occasionally sit in on my manager’s one-to-ones’.* Reflective notes from example 1 (see Table 1.)

The reflective notes from a programme of development in the use of walking in management research (see table 1, example 9) offer a further insight into the efficacy of walking to induce change and development. Combining theoretical ideas (in the form of management theory and articles and books about walking) with two hour-long walks at the same University campus in South Wales, produced a temporary belonging in the group and induced a visceral exposure to being-in-the-world with its weather, underfoot surfaces and changing vistas. This experience of being-in-the-world created an entirely different educational experience. Carrying this personal curiosity into an unfamiliar part of the campus whilst pondering on their own management development, created for participants, a wholly different learning platform; external scenarios provided reflective thought and development possibilities for each individual. Therefore, we were able to create a learning/development opportunity by suspending time and walking with delegates on unfamiliar terrain within a familiar campus. The interfaces between the delegates and the environment around them produced new thoughts, new perspectives and new possibilities in highly personal areas of their managerial practice.

These extracts offer insights into the impact of walking on the learning of a manager relative to the reality of their world. Almost as if the walking (as part of a programme) created moments of ‘being-in-the-world’ that, through reflection, were able to be translated into altered states of awareness in their own familiar work-world. Hence, we have some evidence here for the assertions made by Zundel (2013). Before we explore these findings further, we now turn to the data we feel link to the notion of belonging. We sense a further connection here to ideas about belonging that help to deepen our interpretations of being-in-the-world.

**Belonging**

We have been working with groups and walking with groups that seem to produce a community belonging that induces learning and development (see Edwards, 2015). This experience heightens the ways in which participants feel connected with one another through their shared experience of the place in which they walk. Then, individually, and as a result, collectively, participants enjoy the development of their own space and understanding away from their others’ imagined geographies (Said, 1978).

This feeling of connectedness, with each other and with the environment they are passing through, opens out spaces for learning and the development of personal understanding and knowledge (Morris, 2004, Dawney, 2014, Ingold, 2016). One way of exploring the difficult relationship between abstractions and specific contexts is through the difference between a map and the terrain depicted by that map. In a section entitled ‘walking in the city’, De Certeau (1988: 91-110) compares how the panoramic perspectives of the city planner, the cartographer, or the aerial photographer differ from the city life ‘down below’; experienced by those who walk through the *‘thicks and thins of an urban “context”’* (De Certeau, 1988: 93). City dwellers make use of spaces that cannot be seen from above and that are absent from official maps and plans or can be created from ambiguities in the imposed structures. They also face obstacles or orient themselves by intricate landmarks that have never made their way onto any map (Jacobs, 1993). As our data has evolved, we sense that there was an aspect of this deeper level of belonging within the development process that enabled participants to move away from a periphery and objective look at management.

So, in terms of the topics we are trying to convey, we now more fully appreciate that abstract theories, approaches and models in this executive field are meaningless unless they can be matched to peoples’ experience and their interpretations and unique reflections in the context in which they work. The work of De Certeau (1988) and Ingold (2016) allows us to see the belonging gained and gathered by groups, pairs and individuals on a directed reflective walk. It allows for the lack of place in a walking space which can, as a result, to be used for rethinking and re-imagining rooted in, what Nonaka and Konno, (1998) suggest are a complex mix of actions, experiences, ideals, values and personal emotions. Here, we recall a paired walk between the first author and a student of coaching in 2019 (see example 7 in table 1). A paired walk was arranged from the campus to a local wood and old parkland. This led to a swirl of conversation covering previous actions, theoretical ideas and the emotions of a learner experiencing deeply challenging family illness and frailty. This particular student was also a University employee and felt an affinity to the organisation and to the City where he grew up. Our conversation, firmly rooted in learning about coaching, moved with us on the walk, moving across a wide range of emotions, ideas, ideals and values. Recalling this conversation seemed to produce feelings of belonging and, in the terrain we passed through together (memorable anchors such as historical bridges, wildflower meadows, ponds, vistas and paths), it held in place the co-learning that we experienced. It is this co-learning that we now develop further through the concept of ‘Ba’.

**The Concept of ‘Ba’**

The concept of ‘Ba’ enables us to understand how knowledge is created through a time-space matrix where interactions between individuals and their environment collude to give rise to knowledge and understanding (Nonaka *et al.*, 2000). The use of walking in the development of managerial or leadership learning links to the concepts of ‘Ba’ where mobility of walking allows for boundary spanning and a shared space for emergent thought and learning relationships.

The concept of ‘Ba’ provides a platform for both individual and collective knowledge. Thus, a facilitated mobile space created by the facilitator of that learning space becomes a place where both bodies and minds come together in a shared experience. Through interaction, understanding is fostered and the environment can or might (partially or otherwise) act as a cue for thinking and awareness. In another way the environment where people are walking by, or walking through, is rich in metaphor and gathers with it, through the motion and passage through the solid ‘things’ of the environment, ways to seek to discover and create links between objects and ideas (Malafouris, 2013).

Walking therefore requires both a map-like and abstract sense of the landscape from where we gain a consequential sense of where we may (want to) end up; as well as a sense for the appropriateness of the next steps; for instance when zigzagging around obstacles where a map shows a straight line. A group of delegates from our data (see examples 4 and 6 in table 1) tried to tackle team management in a workshop environment:

*After a break we went for a paired-walk along the line of a stream in a fairly wild environment in the Brecon Beacons, Cymru/Wales. This walk created a much more robust conversation mediated and moderated by the stream and near environment. One delegate saw his team as a tight-knit group firmly focused on their purpose (but predictable and lacking in creativity) but began to appreciate that, from the view of a nearby tightly planted copse of pine trees, that his team was too close, too caustrophobic, too stifling for the emergence of new ideas and solutions. It was the reflective space and pace of the walk, the collegiate belonging of the learning cohort he was in and the stimulation of environmental objects that provided his with a new degree of insight. These instances of walking provided him with a managerial platform to start to reform and re-invigorate his team.*

This is an example of how walking orientated activities lived on with delegates as they processed ideas and interactions in a way that increased their usable knowledge and insight (see Macpherson, 2016). Another example of this came from a set of reflective notes linked to an early programme (from example 1 in Table 1) where walking in pairs was constructed as a means of subject/taught-topic reflection.

*Delegates show this in many differing ways. One of the paired interviewees pondered on this cognitive problem in this way:*

*‘So the other one is kind of a personal kind of thing that’s happening. I’ve kind of gone ok, that’s different, and that’s the first time that’s happened. And I’m trying to link it back and thinking that probably it’s from some of the things we went through.’ Cohort 4 delegate,*

*This availability of reflective practice has resonated with the ‘Company B’ delegates. Some of the post-programme feedback suggests that the transfer of learning is occurring sufficiently to ensure a change in practice.*

*For example, S’s manager suggested that she had adopted a more reflective view of team support and she had seen S retreat from joint solutions to more distant support stances to good effect. Another, A (delegate, not line manager) thought that the provision of reflective time was good......... ‘good balance - liked the way we stopped and reflected.’ N suggested that she was: ‘still reflecting’, which felt appropriate and a lot of energy had been put into stimulating the delegates to think that progress in the field of leadership development would not be instant. Progress is matched across time and moving in relation to real and random occurrences. C really appreciated the reflective space... ‘surprised at start – really good reflection on others’ experiences - same people usually. Learning from others’ ... when linked to his other colleagues.*

The concept of Ba (Nonaka *et al.*, 2000) therefore encapsulates where walking and movement across a terrain allows for a transition that works through the synergy between that person and their environment. Understanding and transitionary knowledge creation raises the possibility of reflective change and adaptation; precisely what one must do when walking through rural and wild paths, streams and habitats. In management and leadership, however, this simplicity of combining consequential and appropriate logics is harder to come by. However, by using walking, we are able to use the environment to act as a metaphor for aspects of our managerial experience which are related to policies and procedures as well as those experiences that are more open, more surprising and less predictable and contained. In the next section of the paper we will now draw together these differing concepts to enable us to make some initial recommendations for those using walking within management development programmes.

**Discussion**

In the above sections we have highlighted how our experiences of using walking within a broad range of management development mirrors our chosen theoretical positions of being-in-the-world, belonging and ‘Ba’. We believe, from our reflections, that walking offers a more reflective space and an alternative way of looking at the world. We have learnt that from our theoretical positioning we can design and facilitate activities in programmes and at ‘touch-points’ with delegates, students and candidates that enhance the learning experience of the learner. From our experiences, management development programmes can easily become mired in issues of curriculum and the repeatability of course materials. We have learnt that by attending to the concept of belonging and by spending time building rapport with a group, exposure to the topic areas is deep and productive. The reflective data we have offered herein suggests that offering a small group a walk has the potential to increase their internal belonging to the group. Linking this to our first theoretical starting point, being-in-the-world, promoted deep discussions. In taking these delegates to this environment we also allowed them to experience ‘Ba’ (induced by group belonging and being-in-the-world). Hence, here we extend Zundel’s (2013) original theoretical ideas by showing how being-in-the-world is also connected to feelings of belonging that can build relationships akin to ‘Ba’ (Nonaka *et al.*, 2000). These concepts, in an interrelated manner, encapsulate the experiences of walking by participants and facilitator alike.

**Conclusions and Recommendations for Practice**

By using the lens of belonging, being-in-the-world and ‘Ba’ as heuristic devices in this paper we have been able to look more closely at the ways in which walking impacts on the learning experiences of participants. We have reflected together about the nature of these experiences and their impact on learning, self-awareness and management and leadership development in adult learners. Insight into this area of practice has implications for many fields of learning and development. We therefore encourage practitioners and academics alike to view their inputs and development design thoughts in a different light. Included in the structure of the curriculum should be thoughtful elements of movement and walking (in all its subtle guises). Getting up and about in the learning space will have greater impact on the development of management skills and understanding than a continuous but accomplished set of power points or a learnéd airing of management and leadership theory. We believe that, in a non-directive way, walking offers direction, variety, engagement possibilities and curiosity-stimulating factors in both the design of managerial development programmes and, as a result, provides a strong tool for the practice of management itself. Having said this, however, we feel that further research could look more deeply into the facilitation of such experiences and draw a more nuanced view of these developmental interactions.

Importantly this idea of using walking as part of a deliberate conscious approach to management development provides both managers and those involved with their development (such as trainers, facilitators, human resources experts and academics) another tool to use. This simple, natural tool has a number of features. First, it is inexpensive and does not depend on a great deal of specialist equipment. Second, it can be incorporated in both the conceptual design of programmes and on-the-spot facilitative decisions, often spontaneously taken, with a group or sets of individuals. Third, it provides recall of sessions and concepts through memorable environmental cues and artefacts. Fourth, walking has strong links to holistic well-being. Lastly, it is an active way to induce reflections on practice; a chance and time to dig beyond the superficial.

Despite management development being a varied practice we believe that considering varied elements of movement and walking makes sense. We therefore conclude with the following broad range of recommendations:

1. Facilitators need to become familiar with the surroundings that encompass the terrain around the venue of the course or programme. For example, by allocating time to circumnavigate the course terrain to be able to match walking exercises to the physical capabilities of the delegates and the seasonal weathers. This allows for a safe walking environment whilst allowing for the emergence of understanding and curiosity (Being-in-the-world).
2. Facilitators and course designers need to provide exercises and spaces for individuals within groups to find a way of encapsulating the human links between each other. Moving together as a group, actively learning about each other through movement is a way of inducing belonging. This can be achieved through using mobilisation as a factor in planning within an otherwise staid learning environment so that individuals in groups can bond and work on actively re-learning concepts, and re-imagining ideas, models and theories (Belonging).
3. Course organisers and management development in higher education can view walking as a means of not only consolidating knowledge but also a way in which knowledge can generated. Linking theories of engagement and the fascination for nature (both in rural and urban settings) produces growth platforms for creating, understanding and applying knowledge in both groups and individuals (‘Ba’).

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