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# Transformative Sustainability Education for Juvenile Detention Officers: Empowering Incarcerated Youth Through Holistic Programming

Chantal Krystiniak  
*Portland State University*

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**Transformative sustainability education for juvenile detention officers: Empowering  
incarcerated youth through holistic programming**

Chantal Krystiniak

Portland State University

Spring 2020

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## Part I: Preamble

### Guiding Principles and Values

On a camping trip in Oregon during the Fall of 2017, I laid restless in the back of a car that took me all over the West Coast in search of a place I belong. Not knowing what was next, but feeling a big shift on the horizon, I researched graduate programs that aligned with my passions, typing words in the internet browser like *environment*, *youth*, *restorative*, *education*, and *food*. Having a background in family science, I had a strong desire for a program that would build upon the relationship focused, multi-disciplinary, strengths oriented, and preventative approaches I was familiar with. In a matter of minutes, I came across the Leadership for Sustainability Education (LSE) program and felt illuminated by the possibility of being a part of a program that would sharpen my tools to do the social and environmental justice work that I knew was mine to do. The principles and values that guide my practice have emerged through the LSE program and continue to develop through continued engagement with others in sustainability education.

**Presence and intention** are key to participating in the creation of peace and justice in the world. Life is not just happening to us; what we experience in our societies is co-created by all. As brown (2017) offers, “We are actively reflecting on how to be in our lives, to best embody our greatness and to yield a more liberated future for ourselves, and thus, in the fractal sense, for all of existence” (p.195-196). To me, **presence and intention** is being mindful of my actions and always striving to do the most good. I value **presence and intention** as a starting point, and a place to return to, along the path of finding where to funnel my energy and passion for eliminating the injustices that plague our world. **Presence and intention** paired with

**meaningful action** allows me to translate my desire to fight for change into tangible action steps that contribute to the creation of a humane society where all people have their needs met.

The principle of **meaningful action** guides the critical need to address human behaviors that contribute to poverty, violence, and oppression. Ferdig (2007) specifies, “We must first acknowledge sustainability challenges, learn their origin and meaning, and then develop appropriate skills and courses of action to meet those challenges” (p. 30). Acting with intention ensures that I get to know the communities that are being served, then establish that they are receiving what they want and need. Suggested solutions must always include multiple and diverse perspectives before being enacted. Identifying the places in which my skills most align with my passions is an important aspect of participating in leadership towards sustainable solutions. Participating in **meaningful action** requires **connection** to others that are leading with their hearts to nurture a world that cares for all humans and more than human beings.

I value **connection** because I wholeheartedly believe we are given life to coexist with, care for, and love all souls that inhabit Mother Earth. The fiery passion I have for working towards change is ignited by the notion that the absence of **connection** always leads to suffering (Brown, 2012, p.11). Every day it is evident that the dominant paradigm uses isolation and disconnection as methods of control that disrupt the intricate web of naturally occurring reciprocal relationships within communities. The relationships that I have with other people, plants, animals, and fungi foster my sense of belonging and give my life purpose. Not only do I value the relationships I have within the world, I know that at any moment I may be the only one willing and able to speak up for injustices that are happening to the ones that I am connected to. My values and principles are rooted in my sense of responsibility to ensure that humans have **connection** to community and natural places.

### **Personal Leadership and Educational Philosophies**

Emergence, collaboration, and leading as a living process are powerful concepts that exist within my leadership philosophy. According to Wheatley (2006), “Rather than building a rigid organization piece by stable piece, nature keeps things freely moving at all levels” (p. 167). The free movement of energy creates an environment that allows new ideas to form, be applied, and integrated naturally by individuals within communities and organizations. Working in community allows for my leadership to emerge along with the leadership of others, as we contain infinite seeds of possibility that will bloom in settings where they are nurtured. Leading as a living process involves leaving open, undirected space for others to ground in what their interests and abilities are in the same way that ecosystems are continuously ebbing and flowing. My leadership philosophy is tightly woven with my educational philosophy, both always centered around the needs of the group and the urgent need to regenerate our world.

As an educator, I work to connect all beings and instill the drive in my students to be community builders, activists, and teachers that will work towards sustainable change. My educational philosophy is rooted in creating change and empowering future leaders in the field of sustainability. Sensoy and DiAngelo (2014) argue, “The capacity to recognize the need for and engage in social justice activism is part of what it means to participate in a healthy democracy” (p. 7). To this end, students in a socially and ecologically just learning environment will explore how to think critically, observe multiple perspectives, raise critical questions, and endure ambiguity (Sensoy and DiAngelo, 2014). Addressing and dissecting power structures and inequities of the dominant paradigm is a process that I integrate into the learning environment by seeking input from students, especially youth, about issues that they have direct experience

with. I encourage participation by engaging student's spirits, hearts, heads, and hands in learning that is authentic and reflective of the student's needs (Orr, as cited in Sterling, 2001, p.8).

Second, my educational philosophy is aligned with multi-sensory and embodied experiential learning that offers an inclusive, holistic, and interpersonal approach to educating. Experiential learning theory is a tool that I have adopted to provide active, embodied, and relational learning in my work as an educator (Burns, Unpublished, The Burns model of Sustainability Pedagogy). Through multi-sensory and embodied experiential learning I can facilitate integrative and purposeful activities that explore multiple learning styles. Working as a garden educator has taught me that the best way to learn a new skill or concept is by doing. Guiding students to challenge themselves by holding a worm, eating a freshly picked tomato, or reaching into a steamy pile of compost has shown me that reconnecting people with the soil and ecological systems is our best hope for a safer and healthier world.

Finally, the ecological design process inspires my educational philosophy by providing me with a lens that includes the interconnection of all life. I practice the processes of observing, envisioning, shaping, patterning, and engaging and observing when creating lessons and learning adventures with students (Burns, Unpublished, Ecological Design). Ecological design influences my teaching because it serves as a tool to support the transformation of learners' worldviews. The aspects of the self (intellectual, emotional, physical, and spiritual) that are included in ecological design inform the care that I bring to the planning and implementation of educational experiences (Cull et al., 2018). Ecological design underpins the relational piece of my educational philosophy, since the connections between individuals, others, and the earth are honored. This ensures an inclusive, safe, accessible, and successful learning environment.

### **Learning in Key LSE Areas**

In ELP 524 Spiritual Leadership for Sustainable Change, I developed a strong sense of **Self Understanding and Commitment** by creating learning practices that were reflective of my ethics and values regarding sustainability. The assigned personal spiritual retreat grounded me in place and allowed me to reflect on my strongest leadership characteristics, including compassion and connection. During my retreat I reflected on the question, *how do I nurture the development of my personal sense of place and heal my feelings of placelessness?* I chose this question to answer during this course because I knew I must be grounded and rooted in place to be the best spiritual leader and educator I could be. Discovering a true sense of place has looked differently for me than I anticipated. I was sure that I would not be able to find any answers to this question in only a few months. The class materials and academic conversations taught me that I already have the tools inside of me to connect, ground, and thrive as a spiritual being and leader in creating sustainable change that supports the natural world.

In ELP 510 Permaculture and Whole Systems Design: Principles and Practices for Sustainable Systems, my **Systemic View of the World** was developed through analyzing the current systems that impact inmates at the Columbia River Correctional Institute, among other paradigms that exist within the prison system. This course deepened my understanding of local sustainability issues and taught me how to apply a whole systems design process to design a permaculture garden for the prison. The first step in the design process, observation, provided the space for me to study the various influences that impact the design including the zones, sectors, challenges, opportunities, and needs. The permaculture ethics of earth care, people care, and fair share were applied to the garden design to ensure that the design process consciously considered interbeing and reciprocity with nature.

I developed **Bio-cultural Relationships** in ELP 510: Soil, Soul, Society: Learning regenerative practices for earth-care, self-care, and people-care by engaging in permaculture projects with local community members, including more than human beings, at Rancho Mastatal in the rainforest of Costa Rica. During this nine day course, I explored social and cultural regenerative practices through experiential learning and by applying themes from the book, *The More Beautiful World Our Hearts Know Is Possible* by Charles Eisenstein. The class was rich with diverse individuals to explore local microbusinesses to gain a deeper understanding of the local history and food traditions. We co-created an experience that allowed us to further develop our personal practice of regeneration and enhance our processes for addressing injustices. My deepest learning came from the creative presentations, which allowed me to express what emerged from my experience in the course and the ways in which others planned on applying what they had learned to their lives.

In pursuit of deepening my understanding of the relationship between nonviolence and sustainability, I applied **Tools for Sustainable Change** in ELP 510: Nonviolence, Sustainability, and Education: Gandhi's philosophy in practice. I integrated my learning from ELP 510: Soil, Soul, Society: Learning regenerative practices for earth-care, self-care, and people-care into my final paper about Gandhian philosophy by reflecting on community-based learning at Rancho Mastatal. An important aspect of my learning during my service to the Mastatal community was reflecting on how I can integrate regenerative practices and nonviolent communication, resulting in my exploration and conception of the term regenerative communication. I envision applying regenerative communication as I work to address complex sustainability issues. The **Tools for Sustainable Change** that I have developed will allow me to effectively communicate strategies to shift dominant perspectives to be ecocentric, rather than mechanistic.

## Part II. Academic Synthesis

### Introduction

*“A good educational system should have three purposes: it should provide all who want to learn with access to available resources at any time in their lives; empower all who want to share what they know to find those who want to learn it from them; and, finally, furnish all who want to present an issue to the public with the opportunity to make their challenge known” (Illich, 1970 p.75).*

### Why is a sustainability framework needed in juvenile detention centers?

Bad laws and policing strategies disproportionately target youth of color, LGBTQ+ youth, youth with disabilities, and youth with low socioeconomic status resulting in harsher discipline, more frequently, than peers with the same behavior (. Systems of oppression and discrimination, such as family rejection, family instability and poverty, homelessness, unsafe schools, failures in child welfare system, and the school-to-prison pipeline are forces that push youth into the juvenile justice system (Center for American Progress [CAP] & Movement Advancement Project [MAP], 2016). When youth become involved with the justice system, it is likely because they have not received the nurturing, love, and guidance that youth need to have successful relationships, healthy lifestyles, and overall well-being (Liddell et al., 2014). The increased interactions young people have with law enforcement and the juvenile justice system have a negative impact on their futures, including their ability to maintain employment, reach educational goals, and support intergenerational opportunity (CAP & MAP, 2016). Inequitable educational systems, unjust laws, and income inequalities are funneling underserved youth into state supervision, provided by poorly trained juvenile detention officers whose function is to support power and privilege, rather than an ethic of care.

For instance, in Washington, juvenile detention officers receive inadequate job training to prepare them for working with youth involved in the juvenile justice system. Although the

officers receive training in gender specific issues, cultural competency, and behavioral health and resiliency for adolescents, they also engage in dominant and mechanized instruction that highlights safety measures, including defense and escape techniques, restraints, control and defensive tactics, and cell searches (Washington State Criminal Justice Training Commission, n.d.). In addition to ensuring public safety, the intent of the juvenile justice system has historically been to rehabilitate youth engaged in delinquent behavior. Nationally, over 55% of youth will reoffend within the first year of their release, highlighting the alarming rate at which detention centers are failing the youth they should be serving (CAP & MAP, 2016). As it currently stands, the juvenile justice system is a function of the imperialist white supremacist capitalist patriarchy that promotes domination over underserved populations (hooks, 2015). The unsustainable paradigm that currently exists is a system that uncritically reproduces norms, recognizes only a narrow part of the spectrum of human ability and need, is unable to explore alternatives, and rewards dependency and conformity (Sterling, 2001, p.14-15).

For a paradigm shift to occur within the juvenile justice system, the staff must experience deep learning of sustainability education and sustainability leadership. Engaging with sustainability involves the process of understanding the ecological, social, ethical, and economic dimensions of being a human (Sterling, 2001, p. 13). It is necessary for juvenile detention center staff to understand the interconnectedness of the complex issues that humans face to provide care in a holistic manner, ensuring that the youth are engaging in programming that supports their spiritual, physical, and emotional well-being. Juvenile detention center officers need to embody empathy to best serve the youth in their care. Incarcerated young people have been systematically oppressed and are treated as an invasive species in our society. Stomping out invasive weeds does not encourage growth of more desired plants; it only disturbs the land and

creates an environment where all beings suffer. The same is true for our most vulnerable youth: they must be cultivated as part of the ecosystem in which they exist, where they will learn to adapt and grow communally in place.

The juvenile justice system needs an overhaul due to the alarming rates that harm is perpetuated generation after generation, mostly affecting poor youth of color (Melendrez & YWFC, 2019). All youth must feel liberated by engaging in educational programming that not only provides wrap around support that meets their complex needs, but empowers them by fostering relationship building with positive adult role models and engages them in critical learning that gives them the foundation to lead liberated lives. Incarcerated youth need access to education that nourishes their hearts, minds, and souls. Every young person that is detained is unique and has gifts to share to support the greatest good in our world. Rehabilitation is only possible through the context of relationship and reform of the state institutions that create a more dangerous society through enforcement and isolation (Bernstein, 2014).

New ways of thinking must be introduced to address the dominant cultural use of power and privilege. An integrated system utilizes a holistic approach that focuses on connections and relationships to humans and more than human beings (Wheatley, 2006). In contrast to the dominant discourse, the justice system needs new standards for programming that supports humans and nature through applying a democratic and ecological lens (Sterling, 2001, p.14). Confined youth experience fear of the facilities, other incarcerated youth, detention center staff, and the uncertainty of their futures (Liddell et al., 2014). Incarcerated youth must have access to natural spaces as part of their daily programming to address the emotional, spiritual, and physical tension they experience while confined. Confinement in institutions that are unfit

for the growth of plants due to the lack of sunlight and fresh air are in no way adequate for the growth and development of a young person.

***Introducing A Transformative, Earth-Based, and Regenerative Sustainability Curriculum for Juvenile Detention Officers***

I propose a curriculum, Transforming Juvenile Justice (TJJ), for juvenile detention officers in Clark County, Washington that shifts their roles from enforcers of punishment, to collaborators of health and well-being for the system involved youth. TJJ provides detention officers, the caregivers of incarcerated youth, with the tools to best serve vulnerable youth that have extensive, individualized needs. Children become victims of state violence when they are shut away from society in cages, especially when they are promised rehabilitation (Melendrez & Young Women's Freedom Center [YWFC], 2019). The detention model has been promising youth offenders rehabilitative services for over a century and have repeatedly proven that the system is failing (Bernstein, 2014). Rehabilitation is possible through positive relationships with others that humanize youth, not assert dominance and control over their hearts, bodies, and minds. The justice system is an opportunity to apply sustainability education themes and principles to create regenerative change within society and support collective care for every being on the planet.

For this reason, juvenile justice centers need programming that is holistic and empowering from the moment youth are incarcerated, to their release and beyond. Every moment a child is in youth prison is critical and no time should be spent in isolation. Juvenile detention officers have the responsibility to protect youth and serve as a support network to work with youth to address the roots of their behavior (Bernstein, 2014). TJJ will sharpen detention

officer's tools and help them plant the seeds of critical, community centered, empathetic, nature based, and trauma-informed care to be applied in daily programming with youth. **In order for incarcerated youth to heal from the dehumanizing effects of separation from natural places and rhythms, and to be able to create their own futures beyond imprisonment, they need opportunities to engage in transformative, earth-based, and regenerative programs facilitated by caring adults.**

### **Literature Review**

*"It is a story in which we cannot see ourselves as better than any other human being. It is a story in which we no longer use fear of self-contempt to drive our ethics. And we will inhabit this story not in aspiration to an ideal of virtuous nonjudgment, forgiveness etc., but in sober recognition of the truth of nonseparation"* (Eisenstein, 2013, p.19).

### **Transformative Sustainability Pedagogy**

Globally, we are experiencing mass suffering from inequitable access to healthcare, education, housing, and food, all issues contributing to an overall feeling of hopelessness. The Burns model for Transformative Sustainability Pedagogy outlines what we need to address cultural and ecological problems. Transformative Sustainability Pedagogy exhibits education that is: thematic and cocreated, critically questioning of dominant norms and incorporates diverse perspectives, is active participatory and relational, and is grounded in specific place. Influenced deeply by the wisdom of ecological principles and the indigenous teachings of the Okanagan people, transformative sustainability education informs us how to shift to a more peaceful and ecological worldview. The Okanagan people offer a worldview that highlights the four aspects of self: the thinking-intellectual self, the emotional self, the spiritual self, and the physical self (Burns, 2015). Transformative sustainability education can ground juvenile detention officers in the four aspects of self, empowering them to facilitate teaching that supports incarcerated youth's autonomy and sense of oneness with all beings.

First, thematic and cocreated learning experiences challenge the learner's intellectual selves. This type of learning is needed to restore, renew, and revitalize the earth (Burns, 2015; O'Sullivan, 2008). Creating meaning through themes enables people to establish relationships and share life experiences to foster empathy that is needed to grow compassion and hope for a more humane world. We must maintain hope even when the darkness around us suggests that we give in. Critically questioning dominant norms and incorporating diverse perspectives is imperative for educators to model and allow students to practice dismantling oppressive systems that criminalize and incarcerate people, especially youth.

Second, dominant protocols, systems, and policies are not individualized, people centered, culturally competent, and grounded in love and humanity (Melendrez & YWFC, 2019, p.53). Additionally, the banking concept of education supports the conventions of the dominant society and implies that people are in the world, not with the world, and view learners as empty minds to be filled with transmitted knowledge (Freire, 2000, p.75). Transformative education promotes a change in consciousness to support social justice, ecological balance, and a radical shift in power (O'Sullivan, 2008, p.30). Critically questioning dominant norms and incorporating diverse perspectives allows students to engage with their emotions when exploring dominant paradigms, practice, and relationships of power (Burns, 2015, p.272). Wholeness is dependent on incorporating the intellectual, emotional, and spiritual self in both educators and learners (Palmer, 2002). Naturally, juvenile detention officers are in a unique position to serve as institutional models for developing programming in juvenile justice facilities that embody restorative practices.

Third, by being entrenched in the mechanized and consumerist world, we are often unaware of how we are complicit with violence, such as hunger, deforestation, and slave labor,

that occurs daily just to meet the desires of our society. To understand the role we play in attributing to the pain of the world, we must come to know interbeing and discern that everything that is happening in the world is happening to ourselves (Eisenstein, 2013). Interbeing requires that we locate the source of what needs to be healed in our interconnected society, not just cover the wound with a cheap bandage. Our spiritual selves are integrated into our roles as teachers, leaders, students, and as engaged citizens working together to heal such systemic wounds. Adult educators must help youth uncover and examine the ways in which institutions constrain and disempower their autonomy to ensure the youth develop skills to critically examine and engage with the community (Palmer, 2007, p. 205). Learning through direct experience encourages people to shift their values and make sustainable and authentic changes in their own lives, and within their communities and places (Burns, unpublished, The Burns model of Sustainability Pedagogy).

Unfair and inequitable distribution of resources, recognition, and respect among groups, such as ethnic heritage, class, age, gender, sexuality, ability, religion, and nationality inhibit individuals from relating to each other in learning environments (Bell et al., 2016). Engaging the physical self through participative, collaborative, and exploratory transformational learning aids the development of civic responsibility by increasing learners' awareness of consciousness (Burns, 2015). Experiential and relational learning encourages learners to engage with their whole selves into relationship and participation with others (Burns, unpublished, Transformative learning and new science). Somatics is a methodology for transformation that helps us understand that change involves us shifting our perspective and reconnecting with the resilience of our bodies (Walla, 2009). We transform individually and collectively through understanding ourselves as whole beings, including our minds, beliefs, emotions, relations, resilience,

adaptations, biology, meaning, and actions (brown, 2017, p. 203). Grounding in place allows us to explore the interconnectedness of our traumas and survival by connecting to natural places and rhythms.

Finally, the inability to relate to the land as home has enforced dominance over natural spaces and widened the separation from humans and nature. Ecosomatics is a field that helps heal the separation between mind, body, and Earth by understanding the body as Earth. Planting trees and harvesting food are ways to build a sustainable relationship with one's self and the Earth (Walla, 2009). We can learn to reinhabit our places and heal the destruction that humans have imparted on the planet by striving to conquer it by engaging lovingly, knowingly, skillfully, and reverently with the land (Berry, 1981; Orr, 2013). To transform and heal from the separation from embodied aliveness, incarcerated youth must be introduced to ways of understanding the rhythms of ecological systems that attunes us to how to best live in relation with humans and more than human beings and heal our separation from ourselves, our communities, and the natural world. Being that people are living systems, juvenile detention officers must come to know the critical need for youth to have access to the healing that is present in ecological places and systems.

### **Deep Ecology**

*“If attentiveness can lead to wonder, and wonder can lead to love, and love can lead to protective action, then maybe being aware of the beautiful complexity of lives on Earth is at least a first step toward saving the great systems our lives depend on”* (Moore, 2016, p. 79).

Humans have caused direct and indirect damage to the environment through exploiting natural resources and people. As Satish Kumar (2004) states, “We have reduced the Earth, our planet, our home, to a battlefield where we are competing and fighting for materials, markets, and power” (p.182). Addressing destructive human behavior requires a holistic view of the world. Deep ecology emphasizes the inherent value of non-human life, recognizing that all

living beings are members of ecological communities, bound together through interconnectedness and interdependence (Capra, 2015). A shift from the anthropocentric to ecocentric worldview is crucial to create a sustainable future for humanity and care for our planet that provides for us (Capra, 2015; Wheatley, 2006). As a step toward healing our society and Earth, we need to implement education in the juvenile justice system that teaches incarcerated youth tools for addressing the degradation of biodiversity, separation of environmental education from the dominant education system, and disconnection from nature.

On the path to a new way of facilitating programming for youth, biodiversity, the variety of life that exists within an ecosystem, is a concept that can be integrated to gain a deeper understanding of the interconnected systems of the Earth. Without a doubt, all beings have intrinsic value and have an important role to play, no matter how small (Holmgren, 2017). Biodiversity is threatened when people do not understand the ripple effect of every action. Ecosystem deterioration, economic inequity, tribalism, and violent oppression are interconnected systems that contribute to the biodiversity crisis (Thomashow, 2017, p. 140). Honoring biodiversity begins with shifting metaphors to embody the natural world since ecological based metaphorical language encourages people to recognize and understand the world not as a machine, but as a network (Capra, 2015). Grounding in the knowledge that we are part of nature, neither above it or separate from it, will move humans to invite nature as a teacher and value interdependence (Kumar, 2004). Juvenile detention can serve as a radical model for healing communities by connecting youth and their families to ecological systems and patterns.

Next, ecology is more than a field of science, it is a new way of understanding life free from the mechanistic worldview and is all about interconnection, unending change, and honoring the complexity of human ecology. Thinking like an ecosystem also gives us an understanding

that all beings emerge with specific potential, including humans, but their expression is based on context (Lappe, 2011). Within ecology, valuing biocultural diversity is developed through experiencing and investigating the flora and fauna, the soils, the seasons, the rhythms of the natural cycles, the histories, and the communities within which humans live (Williams & Brown, 2011). Every organism on Earth exists within a system, through *The Nature of Systems*, systems scientist Donella Meadows tells us that all systems have the following characteristics: integrity and wholeness, adaptive, resilient, evolutionary, goal-seeking, self-preserving, and self-organizing (Meadows, 2009). Accordingly, juvenile detention officers that deeply know the interrelatedness of ecological and human systems will facilitate experiences for incarcerated youth to connect to earth-based learning and healing.

Furthermore, the disconnection between humans and nature comes as no surprise given our society has been driven by Cartesian notions of consciousness, separating the mind, body, and soul from one another (Eisenstein, 2013). Until we fully realize the roots of our separateness, we will not find healing and will continue to suffer with the world. Separation from the natural world may have driven technology and science, but it has left us void of any instinctual connection to the spiritual dimension of life-the connection between our soul and the soul of the world: the knowing that we are all part of one living, spiritual being (Vaughan-Lee, 2013). To heal the minds, bodies, and souls of incarcerated youth, the juvenile justice system must be rooted in building relationships with all life by acquiring detailed knowledge of the natural places in our communities that people live, work, play, and learn.

Lastly, contemporary education reduces place-based education to the physical location of the school, not as an art of living well in place. Incorporating place into education combines intellect with experience, promotes diversity and a wider understanding of interrelatedness, and

fosters a sense of care and rootedness (Orr, 2013). Our relationship to learning and place can be linked through emphasizing social and ecological problems by grounding education in an analytical framework, known as critical pedagogy of place. Localized efforts to enact social action and address ecological concerns happen through connection and exploration of one's geographical area (Grunewald, 2008). Revolutionary social change is possible when we identify, affirm, conserve, and develop learning that nurtures and protects people and ecosystems (Bowers, 2001). In the following section I will expand on how deep ecology aids in the regeneration of education in juvenile detention by nurturing the Earth, individual's spiritual growth, and the community.

### **Regeneration for Soil, Soul, and Society**

*“When we no longer hold a rigid self/other distinction, then we recognize that the world mirrors the self; that to work on the self it is necessary to work in the world, and to work effectively in the world, it is necessary to work on the self”* (Eisenstein, 2013, p. 87).

First, opportunities to engage with the living soil must be available to all people. The inability to experience nature causes mental and physical ailments and inhibits us from healing from trauma (Nadkarni, 2017). The dominant worldview that treats soil and other ecological systems as structures to control, rather than viewing soil and Earth as providers of life, disconnects humans from the healing powers of Mother Nature and all she provides. For example, agitation, anxiety, and violent infractions were all reduced when a maximum security prison in Oregon studied the differences in behavior of inmates that viewed nature documentaries and those that did not (Nadkarni, 2017). We must engage with the natural world to gain appreciation and responsibility for caring for the more than human world that is all around us, especially within the juvenile justice system. Consequently, disconnection from

nature leads to detachment from the spiritual, emotional, physical, intellectual self (Palmer, 2011).

Next, invading nature's resources and rhythms has been done to further the dominant institution's agenda to impose control over humans and nonhumans that violate the progression of a patriarchal capitalist society. School systems often serve as conditioning agents to instill obedience to authority, passivity, and external rewards (Eisenstein, 2013). As individuals are forced into meeting standards forced upon them by mainstream educational policies, we begin to question school performance as a metric of well-being. As Charles Eisenstein illuminates, "Maybe a healthy child is one who resists schooling and standardization, not one who excels at it" (Eisenstein, 2013, p. 92). To demonstrate, engaged pedagogy guides educators to center the learning environment around the wellbeing of students and teachers (hooks, 1994). Incarcerated youth must be given access to learning that happens with community and, as bell hooks says, "share their inner light" to have a chance to see how officers and youth can learn together (hooks, 1994, p. 20). As a result, holistic education settings prepare learners and educators, in this case juvenile detention officers and incarcerated youth, to integrate and empower their minds, bodies, and spirits to collectively care for all of society.

Lastly, people experience a loss of their ability to integrate their whole selves through the oppression and inequality they face when they are involved with governmental and institutional systems, such as juvenile prison and foster care. To heal from systemic oppression and trauma, we must reconnect heart, mind, and body in our collective care for one another (YWCA, n.d.). Collective care, between all people in institutional settings, transforms schools and societies. Liberated learning must include the utilization of earth education, which restores and reconnects us to regenerative practices of leading, learning, and innovating through studying

the patterns of living systems and vibrant processes (Hauk, 2011). People's sense of connection to their community is influenced by if they feel they contribute to the wellbeing of others (Smith & Williams, 2004). In brief, a key element of my proposed solution is that regenerative earth education heals the dehumanizing effects of separation from natural places and creates sustainability and justice for learners and the world.

### **Solution to the Problem**

*“At a time requiring regeneration of our capacities to learn and lead, emergent regenerative education approaches promise to restore us. These regenerative education systems liberate us from classrooms and programs stultified by over-planning and domination, hypertechnology, Cartesian separation and mechanization, disciplinary silos, and alienation from living systems, vibrant process, nature, body, interiority, and sense. Regenerative earth education reconnects us” (Hauk, 2011, p. 3).*

### **Sustainability Education for Juvenile Detention Officers**

As a solution to the unsustainable ways in which the juvenile justice system operates, I propose TJJ, a transformative sustainability curriculum that aims to provide juvenile detention officers with opportunities to critically engage with material that empowers them to be sustainability educators and leaders. TJJ is a staff development initiative delivered through online modules and is designed to develop the capacity of officers to support incarcerated youth in daily detention center programming, including options that require a high degree of cross-system collaboration and coordination. It is based on research in positive youth development that shows youth thrive in a positive environment with the support of caring adults. Sustainability provides the context for creating curriculum to be delivered to juvenile detention officers that is transformative, earth-based, and regenerative. In this section I will outline the essential elements of the detention officer training and the organizational supports and challenges for implementing a program such as this.

**Transformative Sustainability Pedagogy: Education and Learning in Change**

From a sustainability point of view, the problem with the current juvenile justice system emphasizing youth as clients and targets for change, rather than active participants in their rehabilitation, is that this model excludes the youths' lived experiences and power to develop skills needed to enact change in their lives (Bernstein, 2014; Melendrez & YWFC, 2019; Transformative Teach, 2020). Positive Youth Development (PYD) is a strategy that honors youths' perspectives, identifies youths' strengths, and meets their needs (Bernstein, 2014; Melendrez & YWFC, 2019). Educating juvenile detention officers through a course that is centered around PYD and grounds in learning that is thematic and cocreated will awaken the intellectual self to engage with content from multiple viewpoints and systems (Burns, 2015, p.266). A key component of engaging with material is learning in relationship with other humans and more than humans. Juvenile detention officers are the community of learners that work together to make meaning and apply a sustainable programming model in juvenile detention that translates to an experience for youth that is transformative, earth-based, and regenerative. Each day of the course will provide officers with a term related to sustainability education and leadership, with examples of unsustainability and antidotes to those current ways of being. In this way, the officers will develop skills for critically questioning dominant norms and incorporating diverse perspectives into programming for youth.

Another way these skills can be fostered is through transformative justice, a framework that places emphasis on a shared vision of transformation for social change, peace, and liberation (brown, 2017, p. 133). By first acknowledging the reality of state harm, officers in the juvenile justice system can develop strategies for supporting youth through a healing centered lens. Using transformative justice, officers can work collaboratively to envision alternative ways

of addressing and interrupting harm, which focus on restoring the youth's sense of humanity. Furthermore, officers will learn to rely on organic, creative strategies that are community created and sustained. For example, the juvenile justice system will be transformed through both officers and youth naming and addressing the root causes of violence, such as generational trauma, in group circles that are facilitated with empathy and compassionate listening. Safety, healing, and agency for all is possible through engagement in learning that is active, participatory, and relational.

For instance, the curriculum for detention officers offers a transformative educational approach by being constructive and participative, rather than simply transmitting knowledge through instructing and imposing ideas on the officers (Sterling, 2001). Another strategy for active learning in the curriculum for officers is somatics, a way to engage one's whole being in learning and grounding in a specific place (Walla, 2009). Our Earth requires that we transform our attitudes and behaviors, towards the environment and each other by recognizing that we are relational beings. Through culturally competent yoga and mindfulness activities, TJJ allows opportunities for youth involved with the juvenile justice system to develop a connection with the natural world. Engaging with the beauty and power of nature brings out our best behavior and supports our best selves (Fleischner, 2017, p. 9). Deep ecology teaches us that healing is possible through valuing human life and the interconnectedness of the living world (Burns, unpublished, The Burns model of sustainability pedagogy).

To address the dehumanizing effects of being isolated from nature, juvenile detention centers must provide access to natural spaces onsite. Youth must have ample time to observe and interact with natural spaces through contemplative practices, including mindfulness and open awareness that improves learner's attention and cognition (Zajonc, 2013). TJJ highlights ways to

foster a relationship with nature by offering activities, such as sit spots, to connect, observe and study life (In My Nature, n.d.). Another example is each institution working with youth and staff to create a mindfulness sanctuary that features an accessible, year-round garden with fresh produce that nourishes the hearts, minds, and bodies of inmates. To generate solutions to the complex problems that exist within the juvenile justice system, officers and youth must have daily contact with natural spaces to engage in contemplative practices and reflect on how ecological systems function to address healing in a continuous, self-organizing, adaptive, and holistic way (Ferdig, 2007). The curriculum for officers counteracts the organizational structures that seek to control youths' behavior and predict what youth need by offering strategies for programming that embody the emergent process of change and is reflective of diverse voices.

### **Integrating a Whole Systems Approach with Multiple Perspectives**

Seen from a systems or ecological point of view, the negative effects of juvenile justice are abundant and stem from the mechanistic model that attempts to control youth that have been disempowered by society. My proposed curriculum for officers is guided by wholeness, a way of promoting holistic thinking that centers their purpose and practice in the juvenile justice system. Officers that know how to appeal to the values, knowledge, and skills of incarcerated youth have the ability to heighten the youths' awareness of societal inequalities and their ability to critically examine systemic problems that impact their lives (Sterling, 2001). Transformative change is nested within the process oriented curriculum that highlights the importance of including multiple perspectives in juvenile detention programming. For instance, the curriculum offers officers tools for how to engage with youth through responsive and dynamic programming that meets the diverse needs of the individual youth. Shifting from a mechanical system to a

living systems metaphor allows officers and youth to explore a worldview that centers the relationship between humans and the natural world.

As an illustration, facilitating programming through a participative worldview will show officers and youth: how we see the world shapes the world, and in turn shapes us (Sterling, 2001). The culturally relevant curriculum for officers ensures they are carrying out leadership that is thoughtful, inspiring, demanding, critical, and connected to caring for youth (Ladson-Billings, 2014). Equipping juvenile detention officers with tools to create programming that is equitable and culturally competent through culturally relevant pedagogy requires that officers prioritize community and student needs (Ladson-Billings, 2014, p. 83). Culturally relevant programming requires cooperative learning between officers and incarcerated youth that addresses issues of social disparities, such as hegemony, inequitable educational systems, unjust laws, and income inequalities. Learners and educators engage in social justice education through disrupting cycles that perpetuate judgments about youths' academic abilities based on characteristics, such as race (Ladson-Billings, 2014, p. 81). To address the disconnection from nature and shift the white supremacist culture that we exist within, juvenile justice institutions must incorporate interbeing as a strategy for regenerating our youth and communities.

### **Interbeing and Collaboration as Leadership Strategies**

Regenerating the mind, body, and soul is possible through interbeing and honoring the alliance between the individual aspects of self and nature. Connecting with nature teaches us that humanity is meant to embrace the intersectionality of all life on Earth, offering our uniquely human gifts toward the well-being and development of the whole (Eisenstein, 2013, p.

16). Teaching juvenile detention officers about this interconnectedness imparts a culture of community and care for others. Believing in a collaborative, participatory approach to change,

we are focused on building relationships with other programs that support efforts to reduce recidivism and restore people and communities through programming, reentry resources, legal avenues, and sustainability in prisons. Working inside a prison also requires close collaboration with a variety of key stakeholders, including corrections, volunteers, staff, and other organizations that support and empower the collective restoration of people and communities (Melendrez & YWFC, 2019). In addition to collaboration, the curriculum for officers offers leadership strategies that center youth voices and experiences.

Caring for and respecting the whole individual is possible through engaged pedagogy (hooks, 2009). Empowering youth to be leaders through an interactive relationship with juvenile detention officers is a tool that is highly emphasized in the proposed TJJ curriculum since incarcerated youth must be deeply engaged with caring adults for the rehabilitative programming to be effective. A powerful leadership strategy for officers to provide care for incarcerated youth is to ask for and listen to the youths' perspectives. An equitable approach to addressing the needs of youth in the daily programming in juvenile prisons is equipping officers with the skills to engage with youth to fully hear what they need and understand the societal influences that hinder their growth and well-being. A holistic curriculum that guides officers through the process of connecting to other officers, youth, and nature inspires a rehabilitative experience for youth that prepares them to care for themselves and all of society. Given these aspects of the solution, the TJJ curriculum has potential to change the ways in which juvenile detention officers care for incarcerated youth; however, the system may present potential challenges to implementing this curriculum.

## **Organizational Supports and Challenges**

To begin, supports for carrying out this curriculum in Clark County, Washington include the juvenile detention staff, more notably the detention manager and supervisor, since they emphasize carrying out restorative programming for youth (C. Norris, personal communication, May 21, 2020). Over the past five years, there have been great strides made toward increasing restorative and diversion programs in the Clark County Juvenile Court. Rates of youth being held in detention are dropping in Clark County because of the work the community has put into creating programs for first time youth offenders and youth with minor offenses (R. Tufts, personal communication, May 20, 2020). That being the case, TJJ has the potential to offer strategies to strengthen the programming delivered by juvenile detention officers to youth with long sentences and continue to build upon youths' skills to ensure they are prepared to reenter society with the tools to consciously interact with society. Additionally, the desired experience and background for hiring within the juvenile justice system in Clark County has shifted from criminal justice to human and youth development. Considering the rising levels of awareness that restorative programming is better overall for our communities indicates that Clark County could be very receptive to new models of instruction for the juvenile detention officers; however, challenges may arise that frustrate the implementation of the curriculum.

Implementing new training materials for juvenile detention officers is a complex process that will inevitably have challenges and pitfalls. Potential structural challenges to implementing TJJ include safety concerns, funding to support the curriculum and outdoor space, and limitations on new projects due to the uncertainty surrounding COVID-19. In speaking with juvenile detention officers, I learned that the inability to maintain a high-level of security outside of the detention center restricts Clark County's ability to offer outdoor programming to youth

offenders at this time (R. Tufts, personal communication, May 20, 2020). To address these problems, I suggest that the community agencies that currently partner with Clark County Juvenile Court, such as Washington State University (WSU) Extension 4-H and the Boys and Girls Clubs of Southwest Washington, raise funds to make security improvements so the detained youth have access to the outdoor space with a garden that currently exists. Regarding COVID-19, partner organizations could design a task force that meets virtually to begin planning how to engage incarcerated youth with healing in the outdoor space. During these precarious times, sustainability education implemented in juvenile detention centers has the potential to provide juvenile detention officers with tools for engaging in change that benefits the environment and society.

### **Conclusion**

As I have illustrated, society has condemned and confined youth to prison because of their unsustainable and criminal behavior that may have caused devastation within communities, like the unsustainable human behavior that has led to the environmental crisis we currently face. In this sense, sustainability not only applies to radically improving our relationship with the environment, but also in our effort to rehabilitate incarcerated youth (Sustainability in Prisons Project, n.d.). Youth in the juvenile justice system have often experienced multiple traumatic events in their lives, including community violence, physical abuse, neglect, and traumatic loss (Melendrez & YWFC, 2019). Due to the various needs of youth and the unsustainable ways in which youth prisons are run, juvenile detention officers must receive training and offer support in detention programming that is transformative, earth-based, and regenerative. TJJ is an innovative approach to positive youth and community development rooted in social justice

principles in which young people are trained to conduct systematic research to improve their lives, their communities, and the institutions intended to serve them.

My intended audience for this paper is the Clark County Juvenile Court staff and the 4-H Youth Development Department at Clark County WSU Extension. I believe that I can implement this model within my work as program coordinator for youth diversion programs through 4-H in Clark County and build upon what I learn through the process to carry out TJJ for juvenile detention facilities across the nation. I will begin by identifying potential partners and developing a strategy for connecting with organizations. Sharing my work with my colleagues at WSU Extension during our weekly youth development meeting will allow us to collaborate as a team on how to move forward with presenting TJJ to the Clark County Juvenile Court detention manager. Navigating social and ecological crises requires that communities collaborate to deliver sustainability leadership and education training to juvenile detention officers that empowers incarcerated youth to heal from the dehumanization caused by disconnection from nature. Holistic programming in juvenile detention centers will equip incarcerated youth with the skills to transform the dominant narrative and create a more beautiful world.

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