

Introduction

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Our Field Journey: This Book

We live in an era of intensifying conflicts and massive institutional failures, a time of painful endings and of hopeful beginnings. It is a time that feels as if something profound is shifting and dying while something else, as the playwright and Czech president Václav Havel once put it, wants to be born: “I think there are good reasons for suggesting that the modern age has ended. Today, many things indicate that we are going through a transitional period, when it seems that something is on the way out and something else is painfully being born. It is as if something were crumbling, decaying, and exhausting itself—while something else, still indistinct, were rising from the rubble.”⁶

Facing the Crisis and Call of Our Time

The crisis of our time isn’t just a crisis of a single leader, organization, country, or conflict. The crisis manifests across all countries in the form of three

major divides: the ecological divide—that is, the disconnect between self and nature; the social divide—that is, the disconnect between self and other; and the spiritual divide—that is, the disconnect between self and self. The crisis reveals that the old underlying social structure and way of thinking, the old way of institutionalizing and enacting collective social forms, are dying.

We all know the basic facts and figures that prove this point:

- The ten warmest years ever recorded—with the exception of 1998—have occurred since 2000.⁵ As of this writing, 2015 is likely to be the warmest year ever recorded.⁶ In spite of overwhelming scientific and experiential evidence that our economic activities are accelerating climate change, we, as members of a global system, have so far continued to operate the old way—as if nothing much has happened.
- We have created a thriving global economy that still leaves 850 million people suffering from hunger and nearly 8 billion people living in poverty (on less than \$1.90 per day).⁷
- The growing gap between rich and poor has been documented in an Oxfam study that shows that the 62 richest billionaires own as much wealth as the poorer half of the world's population. The study also reports that the top one percent of people own more wealth than the other 99% combined (2016).⁸
- As of 2013, throughout the developed world, self-harm had become the leading cause of death for people aged 15 to 49, surpassing all cancers and heart disease.⁹
- We invest significant resources in agriculture and food systems that create an unsustainable quantity of low-quality junk food that pollutes both our bodies and our environment.¹⁰ Poor nutrition causes much of the poor health and sickness in our society.
- Nearly half (45 percent) of deaths in children under five—3.8 million children each year—are from preventable causes.¹¹
- Since the 1990s, some 75 percent of crop diversity has been lost from farmers' fields.¹²

Across the board, we collectively create outcomes that nobody wants. Yet the key decision makers do not feel capable of redirecting this course of events in any significant way. They feel just as trapped as the rest of us in what often seems to be a race to the bottom. The same problem affects our massive institutional failure: we haven't learned to mold, bend, and transform our centuries-old collective patterns of thinking, conversing, and institutionalizing to fit the realities of today.

The social structures that we see decaying and crumbling—locally, regionally, and globally—are built on two different sources: premodern traditional and modern industrial structures or forms of thinking and operating. Both of them have been successful in the past, but in our current age, each disintegrates and crumbles.

The rise of fundamentalist movements in both Western and non-Western countries is a symptom of this need for a deeper transformation process. Fundamentalists say: "Look, this modern Western materialism doesn't work. It takes away our dignity, our livelihood, and our soul. So let's go back to the old order."

This reaction is understandable, as it based on two defining characteristics of today's social decay that the peace researcher Johan Galtung calls anomie, the loss of norms and values, and atomie, the breakdown of social structures.⁶⁶ The resulting loss of culture and structure leads to eruptions of violence, hate, terrorism, and civil war, along with partly self-inflicted natural catastrophes in both the southern and northern hemispheres.

How can we cope with these shifts? What I see rising is a new form of presence and power that starts to grow spontaneously from and through small groups and networks of people. It's a different quality of awareness and connection, a different way of being present with one another and with what wants to emerge. We see this in many forms: volunteers in Europe who come together to support the incoming stream of refugees and grassroots local movements collaborating across cultures to contribute to the implementation of the UN SDGs (Sustainable Development Goals) and the Paris Agreement on climate change (COP26). When groups begin to operate from

a real future possibility, they start to tap into a different social field from the one they normally experience. It manifests through a shift in the quality of thinking, conversing, and collective action. When that shift happens, people can connect with a deeper source of creativity and knowing and thus move beyond the patterns of the past. They step into their real power, the power of their authentic self. I call this change a shift in the social field because that term designates the totality and type of connections through which the participants of a given system relate, converse, think, and act.

When a group succeeds in operating in this zone once, it is easier to do so a second time. It is as if an unseen, but permanent, communal connection or bond has been created. It tends to stay on even when new members are added to the group. The following chapters explain what happens when such shifts occur and how change then manifests in significantly different ways.

The shift of a social field is more than a memorable moment. When it happens, it tends to result in outcomes that include a heightened level of individual energy and awareness, a sustained deepening of one's authenticity and personal presence, and a clarified sense of direction, as well as significant professional and personal accomplishments.

As the debate on the crisis and call of our time begins to unfold, proponents of three distinct positions can be heard:

- ö. Retromovement activists: "Let's return to the order of the past." Some retromovements have a fundamentalist bent, but not all of them do. Often this position comes with the revival of an old form of religion and faith-based spirituality.
- ú. Defenders of the status quo: "Just keep going. Focus on doing more of the same by muddling through. Same old same old." This position is grounded in the mainstream of contemporary scientific materialism.
- ø. Advocates of individual and collective transformational change: "Isn't there a way to break the patterns of the past and tune into our highest future possibility—and to begin to operate from that place?"

I personally believe that the current global situation yearns for a shift of the third kind, which in many ways is already in the making. We need to let

go of the old body of institutionalized collective behavior in order to meet and connect with the presence of our highest future possibility.

The purpose of this book, and of the research and actions that led to it, is to delineate a social technology of transformational change that will allow leaders in all segments of our society, including in our individual lives, to meet their existing challenges. In order to rise to the occasion, leaders often have to learn how to operate from the highest possible future, rather than being stuck in the patterns of our past experiences. Incidentally, when I use the word “leader,” I refer to all people who engage in creating change or shaping their future, regardless of their formal positions in institutional structures. This book is written for leaders and change activists in corporations, governments, not-for-profit organizations, and communities. I have been often struck by how creators and master practitioners operate from a deeper process, one I call the “U Process.” This process pulls us into an emerging possibility and allows us to operate from that altered state rather than simply reflecting on and reacting to past experiences. But in order to do that, we have to become aware of a profound blind spot in leadership and in everyday life.

The Blind Spot

To address the challenges we face, we need a social technology that allows individuals, groups, organizations, and even us as society, to act from our highest future potential. Over the past twenty years, in working with leaders and groups in all sectors of society, my colleagues and I and have realized that there is a blind spot, but when we become aware of it, that awareness allows us to step into this potential. The blind spot is the place from which our attention and intention originates. It’s the place from which we operate when we do something. We are blind to it because it is an invisible dimension of our habitual social field, of our everyday experience in social interactions.

This invisible dimension of the social field concerns the sources from which a given social field arises and manifests. It can be likened to how we look at the work of an artist. At least three perspectives are possible:

- We can focus on the thing that results from the creative process—say, a painting.
- We can focus on the process of painting.
- Or we can observe the artist as she stands in front of a blank canvas.

In other words, we can look at the work of art after it has been created (the thing), during its creation (the process), or before creation begins (the blank canvas or source dimension).

If we apply this artist analogy to leadership, we can look at the leader's work from three different angles. First, we can look at what leaders do. Tons of books have been written from that point of view. Second, we can look at the how, the processes leaders use. That's the perspective we've used in management and leadership research for more than two decades. We have analyzed all aspects and functional areas of managers' and leaders' work from the process point of view. Numerous useful insights have resulted from that line of work. Yet we have never systematically looked at the leaders' work from the third, or blank-canvas, perspective. The question we have left unasked is: "What sources are leaders actually operating from?"

I first began noticing this blind spot when talking with the late CEO of Hanover Insurance, Bill O'Brien. He told me that his greatest insight after years of conducting organizational learning projects and facilitating corporate change is that the success of an intervention depends on the interior condition of the intervener.

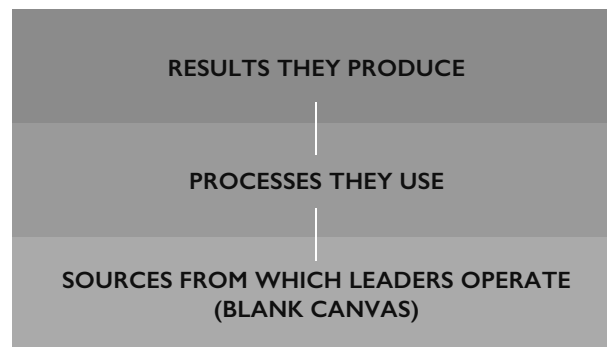


FIGURE I.1: THREE PERSPECTIVES ON A LEADER'S WORK

That observation struck a chord. Bill helped me understand that what counts is not only what leaders do and how they do it but their “interior condition,” the inner place from which they operate or the source from which all of their actions originate.

The blind spot at issue here is a fundamental factor in leadership and the social sciences. It also affects our everyday social experience. In the process of conducting our daily business and social lives, we are usually well aware of what we do and what others do; we also have some understanding of how we do things, the processes we and others use when we act. Yet if we were to ask the question “From what source does our action come?” most of us would be unable to provide an answer. We can’t see the source from which we operate; we aren’t aware of the place from which our attention and intention originate.

Having spent the last two decades of my professional career in the field of organizational learning, my most important insight has been that there are two different sources of learning: learning from the experiences of the past and learning from the future as it emerges. The first type of learning, learning from the past, is well known and well developed. It underlies all our major learning methodologies, best practices, and approaches to organizational learning.⁸⁸ By contrast, the second type of learning, learning from the future as it emerges, is still in its infancy.

A number of people to whom I proposed the idea of a second source of learning considered it wrongheaded, particularly in the early years. The only way to learn, they argued, is from the past. “Otto, learning from the future is not possible. Don’t waste your time!” But in working with leadership teams across many sectors and industries, I realized that leaders cannot meet the challenges of disruption by operating only on the basis of past experience.

When I started realizing that the most impressive leaders and innovators seem to operate from a different core process, one that pulls them into future possibilities, I asked myself: How can we learn to better sense and connect with a future possibility that is seeking to emerge?⁸⁹

I began to call this operating from the future as it emerges “presencing.”⁹⁰ Presencing is a blending of the words “presence” and “sensing.” It means to

sense, tune in, and act from one's highest future potential—the future that depends on us to bring it into being.

This book describes the process and the result of a twenty-year journey that was made possible only through the support and collaboration of a unique constellation of inspirational colleagues and friends.⁶ The question that underlies that journey is “How can we act from the future that is seeking to emerge, and how can we access, activate, and enact the deeper layers of generative social fields?”

Entering the Field

A field, as every farmer knows, is a complex living system—just as the earth is a living organism.

I grew up on a farm near Hamburg, Germany. One of the first things my father, one of the pioneers of biodynamic farming in Europe, taught me was that the living quality of the soil is the most important thing in organic agriculture. Each field, he explained to me, has two aspects: the visible, or what we see above the surface, and the invisible, or what is below the surface. The quality of the yield—the visible result—is a function of the quality of the soil, of those elements of the field that are mostly invisible to the eye.

My thinking about social fields starts exactly at that point: that [social] fields are the grounding condition, the living soil, from which grows that which only later becomes visible to the eye. And just as every good farmer focuses attention on sustaining and enhancing the quality of the soil, every good organizational leader focuses attention on sustaining and enhancing the quality of the social “soil”—the field—in which every responsible leader and change-maker works day in and day out.

Every Sunday my parents took me and my brothers and our sister on a Feldgang—a field walk—across all the fields on our farm. Once in a while my father would stop and pick up a clump of soil from a furrow so that we could investigate and learn to see its different types and structures. The quality of the soil, he explained, depended on a whole host of living entities—millions of organisms living in every cubic centimeter of soil—whose work is neces-

sary for the earth to breathe and to evolve as a living system.

This book invites you to take a field walk across the social landscape of our rapidly shifting global society. And just as my family did during the Feldgang, once in a while we will stop at a furrow and pick up a piece of data we want to investigate in order to better understand the subtle territory of the social field. As McKinsey's Jonathan Day once noted about his many experiences helping global corporations through the process of transformational change, "What's most important is invisible to the eye."⁶

But how can we begin to see, more consciously and clearly, this hidden territory?

The Archimedean Point

What is the strategic leverage point for intentionally shifting the structure of a social field? What could function as the Archimedean point—the enabling condition—that will allow the global social field to evolve and shift?

For my father, the answer was quite clear. Where do you put your "lever"? On the soil. You concentrate on constantly improving the quality of your topsoil—every day. The fertile topsoil is a thin layer of a living substance that evolves through the intertwined connection of two worlds: the visible realm above the surface and the invisible realm below. The words "culture" and "cultivation" both originate from the concept of this very activity. Farmers cultivate the topsoil by deepening the connection between both worlds.

So where is the leverage point in the case of a social field? At precisely the same place: the interface and connection between the visible and invisible dimensions of the social field. An organization's fertile "topsoil" exists where these two worlds meet, connect, and intertwine.

What, then, in the case of social fields, is the visible matter? It's what we do, say, sense, and see. It's the social action that can be captured and recorded with a camera. And what is the invisible realm? It's the interior condition from which the participants of a situation operate. It's the originating source of all we do, say, sense, and see. According to Bill O'Brien, that's what matters most if you want to be an effective leader; that is, if you want to shape a

future that is different from the past. It's the blind spot, or the place from which our attention and intention is happening.

In Part I of this book, "Bumping into Our Blind Spot," I will argue that across all levels, systems, and sectors we face basically the same problem: the challenges we face require us to become aware and change the inner place from which we operate. As a consequence, we need to learn to attend to both dimensions simultaneously: what we say, see, sense, and do (our visible realm) and the inner place from which we operate (our invisible realm, in which our sources of attention and intention originate). I call the intermediate sphere that links both dimensions the field structure of attention. It's the functional equivalent of the topsoil in agriculture; it links both dimensions of the field.

Collectively seeing our field structure of attention—that is, collectively becoming aware of our inner places from which we operate in real time—may well be the single most important leverage point for shifting the social field in this century, for it represents the only part of our common consciousness that we can control completely. Each of us creates the structure of attention ourselves, so we can't blame a lack of it on someone else. Hence, when we can see this place, we can begin to use it as the lever for practical change. It enables us to act differently. To the degree that we see our attention and its source, we can change the system. But to do so, we have to shift the inner place from which we operate.

Shifting the Structure of Our Attention

The essence of leadership is to become aware of this blind spot and then shift the inner place from which we operate, both individually and collectively.

The soil in my father's fields ranges from shallow to deep. Likewise, in our social fields, there are fundamentally different layers (field structures) of attention, also varying from shallow to deep. The field structure of attention concerns the relationship between observers and observed. It concerns the quality of how we attend to the world. That quality differs depending on the place or position from which our attention originates relative to the organiza-

tional boundary of the observer and the observed. In my research that led to this book, I found that there are four different places or positions and that each gives rise to a different quality or field structure of attention.

They are: (6) I-in-me: what I perceive based on my habitual ways of seeing and thinking, (2) I-in-it: what I perceive with my senses and mind wide open, (3) I-in-you: what I tune in to and sense from within with my mind and heart wide open, and (4) I-in-we and I-in-now: what I understand from the source of what wants to emerge, that is, from attending with my open mind, heart, and will. The four field structures differ in the place from which attention (and intention) originates: habits, open mind, open heart, and open will, respectively. Every action by a person, a leader, a group, an organization, or a community can be performed in these four different ways.

To clarify this distinction, let's take the example of listening. In my years of working with groups and organizations, I have identified four basic types of listening:

“Yeah, I know that already.” The first type of listening is downloading: listening by reconfirming habitual judgments. When you are in a situation where everything that happens confirms what you already know, you are listening by downloading.

“Ooh, look at that!” The second type of listening is object-focused or factual listening: listening by paying attention to facts and to novel or disconfirming data. In this type of attending, you focus on what differs from what you already know. Your listening has to switch from attending to your inner voice of judgment to attending to the data right in front of you. You begin to focus on information that differs from what you already know. Object-focused or factual listening is the basic mode of good science. You ask questions, and you carefully observe the responses that nature (data) gives you.

“Oh, yes, I know how you feel.” The third, yet deeper level of listening is empathic listening. When we are engaged in real dialogue, we can, when paying attention, become aware of a profound shift in the place from which our listening originates. As long as we operate from the first two types of listening, our listening originates from within the boundaries

of our own mental or cognitive organization. But when we listen empathically, our perception shifts. We move from staring at the objective world of things, figures, and facts into considering the story of a living being, a living system, and self. To do so, we have to activate and tune a special instrument: the open heart, that is, the empathic capacity to connect directly with another person or living system. If that happens, we feel a profound switch; we forget about our own agenda and begin to see how the world unfolds through someone else's eyes. When operating in this mode, we usually feel what another person wants to say before the words take form. And then we may recognize whether a person chooses the right word or the wrong one to express something. That judgment is possible only when we have a direct sense of what someone wants to say before we analyze what she or he actually says. Empathic listening is a skill that can be cultivated and developed, just like any other human relations skill. It's a skill that requires us to activate a different source of intelligence: the intelligence of the heart.

"I can't express what I experience in words. My whole being has slowed down. I feel more quiet and present and more like my authentic self. I am connected to something larger than myself." This is the fourth level of listening. It moves beyond the current field and connects to a still deeper realm of emergence. I call this level of listening generative listening—that is, listening from the emerging field of the future. This level of listening requires us to access our open heart and open will—our capacity to connect to the highest future possibility that wants to emerge. On this level our work focuses on getting our (old) self out of the way in order to open a space, a clearing, that allows for a different sense of presence to manifest. We no longer look for something outside. We no longer empathize with someone in front of us. We are in an altered state—maybe "communion" or "grace" is the word that comes closest to the texture of this experience that refuses to be dragged onto the surface of words.

You'll notice that this fourth level of listening differs in texture and outcomes from the others. You know that you have been operating on the fourth

level when, at the end of the conversation, you realize that you are no longer the same person you were when you started the conversation. You have gone through a subtle but profound change. You have connected to a deeper source—to the source of who you really are and to a sense of why you are here—a connection that links you with a profound field of coming into being, with your emerging authentic Self.

Theory U: Acting from the Highest Future Possibility

Each of us uses, in any action we take, one of these four different ways of paying attention. We access one of these layers of consciousness whether we act alone or in a large group. I suggest we call these ways of acting our field structures of attention. The same activities can result in radically different outcomes depending on the structure of attention from which a particular activity is performed. Put differently, “I attend [this way]— therefore it emerges [that way].” This is the hidden dimension of our common social process, not easily or readily understood, and it may be the most underutilized lever for profound change today. Therefore, I have devised Theory U to help us better understand these sources from which all social action constantly comes into being.

Theory U addresses the core question that underlies this book: What is required in order to learn and act from the future as it emerges? In chapter 2, we will follow this key question in order to learn to deepen our leading, learning, and acting from levels 0 and 2 (reacting and quick fixes) to levels 3 and 4 (profound renewal and change).

The turbulent challenges of our time force all major institutions and systems to reinvent themselves. To do that, we must ask: Who are we? What are we here for? What do we want to bring forth together? The answers to these questions differ according to the structure of attention (and consciousness) that we use to respond to them. They can be given from a purely materialistic-deterministic point of view (when operating on levels 0 and 2), or they can be given from a more holistic perspective that also includes the more subtle relational and intentional-spiritual sources of social reality creation (levels 3 and 4).

A New Science

This book is intended to do more than just illuminate a blind spot of leadership. Rather, it seeks to uncover a hidden dimension in the social process that each of us encounters in our everyday life, moment to moment. To do this, we need to advance our current form of science. As the psychologist Eleanor Rosch from the University of California at Berkeley likes to put it, “Science needs to be performed with the mind of wisdom.” Science as we know it today may still be in its very infancy.

In 1609 Galileo Galilei devised a telescope that allowed him to observe the moons of Jupiter. His observations suggested strong evidence in support of the heretical Copernican view of the heliocentric universe. Sixty-six years earlier, Nicolaus Copernicus had published a treatise putting forth his revolutionary idea that the sun was at the center of the universe, not—as posited by the then-current view of Ptolemy—the earth. In the half century since its publication, however, Copernicus’s theory had been met with skepticism, particularly by the Catholic Church. When Galilei looked through his telescope, he knew that Copernicus was right. But when he put forth his views, first in private conversations and later in writing, like Copernicus, he met his strongest opposition from the Catholic Church, which claimed his view was heresy and summoned an inquisition. In his attempts to defend his view, Galilei urged his Catholic counterparts to take a look through the telescope and convince themselves of the evidence with their own eyes. But although some in the Catholic leadership supported Galileo’s position, the main Church leaders refused to take that daunting look. They didn’t dare to go beyond the dogma of Scripture. Even though the Church succeeded in intimidating the seventy-year-old Galileo during the trial and forced him to renounce his views, he was ultimately the victor, and today he is considered the father of modern experimental physics. Galileo Galilei helped pioneer modern science by not backing off, by looking through the telescope, and by letting the data that emerged from his observations teach him what was true and what was not.

And now, four hundred years later, we may again be writing another breakthrough story. Galileo transformed science by encouraging us to use

our eyes, our senses, to gather external data. Now we are asked to broaden and deepen that method by gathering a much more subtle set of data and experiences from within. To do that, we have to invent another type of telescope: not one that helps us to observe only what is far out—the moons of Jupiter—but one that enables us to observe the observer’s blind spot by bending the beam of observation back upon its source: the self that is performing the scientific activity. The instruments that we need to utilize in order to bend the beam of observation back upon its source include not only an open mind (part of the normal mode of inquiry and investigation) but also an open heart and open will. These more subtle aspects of observation and knowing will be discussed in more detail below.

This transformation of science is no less revolutionary than Galileo Galilei’s. And the resistance from the incumbent knowledge holders will be no less fierce than the one that Galilei met in the Catholic Church. Yet, when looking at the global challenges of our time, we can recognize the call of our time to come up with a new synthesis among science, social change, and the evolution of self (or consciousness). While it has been a common practice for social scientists and management scholars to borrow their methods and paradigms from natural sciences such as physics, I think it is now time for social scientists to step out of the shadow and to establish an advanced methodology for social sciences that integrates science (third-person view), social transformation (second-person view) and the evolution of self (first-person view) into a coherent framework of awareness-based action research.^{ö’}

Such a framework is already emerging from two major turns in the field of social sciences over the period of the last half century. The first one is usually referred to as the “action turn” and was pioneered by Kurt Lewin and his followers in a variety of approaches to action science throughout the second half of the twentieth century.^{öâ} The second one followed in the late twentieth and early twenty-first centuries and is often called the “reflective turn”; however, it would probably be better to refer to it as a self-reflective turn toward patterns of attention and consciousness. This emerging synthesis links all three of these angles: science (let the data speak), action research (you can’t

understand a system unless you change it), and the evolution of consciousness and self (illuminating the blind spot).

Twenty-three hundred years ago, Aristotle, arguably the greatest pioneer and innovator of Western inquiry and thought, wrote in Book VI of his *Nicomachean Ethics* that there are five different ways, faculties, or capacities in the human soul to grasp the truth. Only one of them is science (*episteme*).⁶⁸ Science (*episteme*), according to Aristotle, is limited to the things that cannot be otherwise than they are (in other words, things that are determined by necessity). By contrast, the other four ways and capacities of grasping the truth apply to all the other contexts of reality and life. They are art or producing (*techne*), practical wisdom (*phronesis*), theoretical wisdom (*sophia*), and intuition or the capacity to grasp first principles or sources (*nous*).

So far the primary focus of our modern sciences has been, by and large, limited to *episteme*. But now we need to broaden our view of science to include the other capacities to grasp the truth, including applied technologies (*techne*), practical wisdom (*phronesis*), theoretical wisdom (*sophia*), and the capacity to intuit the sources of awareness and intention (*nous*).

Our Field Journey: This Book

Organization

After Part I, “Bumping into Our Blind Spot,” we move on to Part II, “Entering the U Field,” followed by Part III, “Presencing: A Social Technology for Leading Profound Innovation and Change.”

The first part of this field walk deals with different aspects of the blind spot. I argue that the central issue of our time deals with bumping into our blind spot—the inner place from which we operate—across all system levels. On all these levels we are confronted with the same issue: we cannot meet the challenges at hand if we do not become aware of our blind spot and shift the inner place from which we operate.

In Part II we will explore the core process of illuminating the blind spot—how is it possible to do this?

Part III, the third part of our field walk, focuses on summarizing this core process in terms of an evolutionary grammar that is then spelled out in two forms: as a new social field theory (Theory U) and as a new social technology (twenty-four principles and practices). The book concludes with an epilogue, “u.school: A Movement in the Making.” In it are ideas about and a broad plan for a global action university that puts the above principles into practice by integrating science, consciousness, and profound social change.

The following twenty-one chapters integrate the insights from interviews with 650 eminent thinkers and practitioners in strategy, knowledge, innovation, and leadership around the world. You should know that this book is also based on my own life story—recognizably that of a white male European-American—together with my research at MIT and the results of numerous action research projects and reflection workshops among colleagues and co-researchers. In addition, I have based Theory U on the results of consulting and action research projects with leaders of grassroots movements and global companies and NGOs, among them Alibaba, Daimler, Decurion, Eileen Fisher, Federal Express, Fujitsu, GlaxoSmithKline, Google, Hewlett-Packard, ICBC, McKinsey, Oxfam, PricewaterhouseCoopers, and various multi-stakeholder groups.

I have always found inspiration in working closely with colleagues in the creative arts. Arawana Hayashi, for example, developed the body of work called Social Presencing Theater.^{6E} A number of illustrations throughout the book are based on my own hand-drawn figures, and many more are professionally rendered; in many instances these figures illustrate and bring to life some of the concepts much better than words can. By including them, I hope to make some of the more challenging ideas in this book more accessible.

Purpose

This book sets out to do three things. It provides a key, or as we sometimes call it, a grammar of the social field, that unlocks the blind spot (chapters 6, 5, 20). Second, it reveals four fundamental metaprocesses that underlie the collective processes of social reality creation, moment to moment. They

are: thinking, conversing, structuring, and connecting (global governance) (chapters 86–89). And last, it outlines a social technology of freedom that puts this approach into practice through a set of principles and practices of presencing (chapter 28).

That set of principles works as a matrix and constitutes a whole. That said, they can also be presented as five movements that follow the path of the U (see figure 8.2). These five movements are:

- Co-initiating: listen to what life calls you to do, connect with people and contexts related to that call, and convene constellations of core players that co-inspire common intention.
- Co-sensing: go to the places of most potential; observe, observe, observe; listen with your mind and heart wide open.
- Co-presencing: go to the place of individual and collective stillness, open up to the deeper source of knowing, and connect to the future that wants to emerge through you.
- Co-creating: build landing strips of the future by prototyping living microcosms in order to explore the future by doing.
- Co-evolving: co-develop a larger innovation ecosystem and hold the space that connects people across boundaries through seeing and acting from the whole.

Method

Our field walk incorporates three methods: phenomenology, dialogue, and collaborative action research. All three address the same key issue: the intertwined constitution of knowledge, reality, and self. And all of them follow the dictum of Kurt Lewin, the founder of action research, who observed, “You cannot understand a system unless you change it.” But each method has a different emphasis: phenomenology focuses on the first-person point of view (individual consciousness), dialogue on the second-person point of view (fields of conversation), and action research on the third-person point of view (enactment of institutional patterns and structures).

You will notice that I don’t often refer in this book to individual leaders but to our distributed or collective leadership. All people effect change,

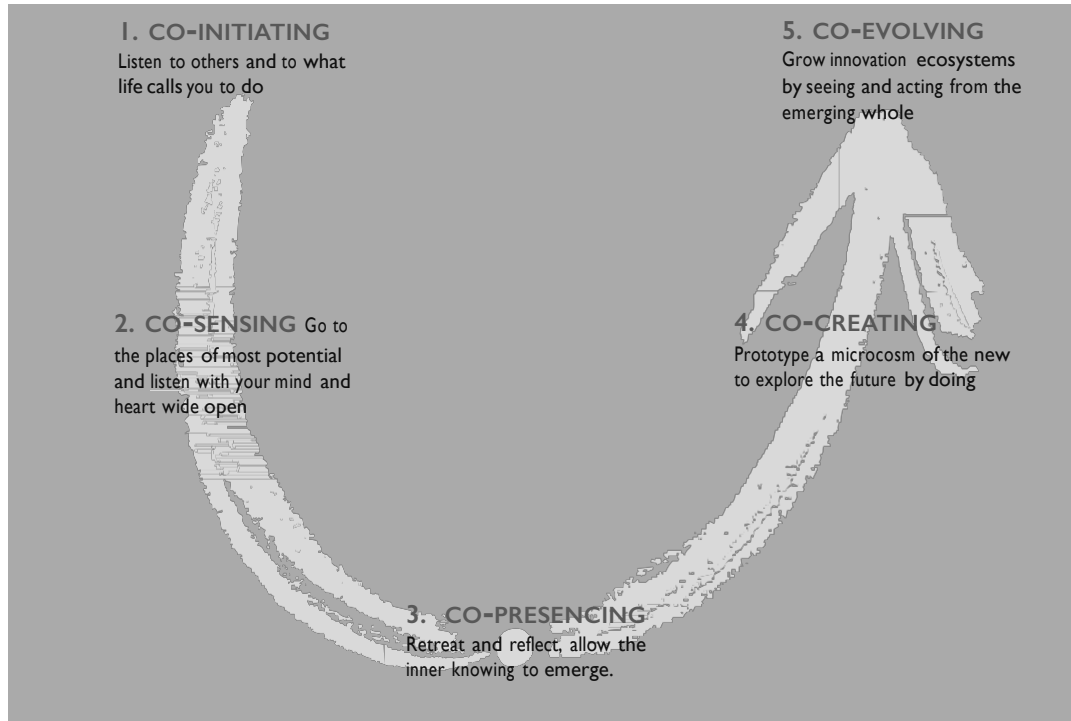


FIGURE I.2: FIVE MOVEMENTS OF THE U PROCESS

regardless of their formal positions or titles. Leadership in this century means shifting the structure of our collective attention—listening—at all levels.

As Jeffrey Hollender, the founder and former CEO of Seventh Generation, puts it, “Leadership is about being better able to listen to the whole than anyone else can.” Look around you. What do you see? We are now engaged in global leadership, and this means we extend our attention and listening from the individual (micro) and group interaction (meso) to the institutional (macro) and global (mundo) systems levels. It is all interconnected and present all the time. The good news is that the hidden inflection points for transforming the field structure of attention are the same at all these levels. These turning or inflection points, which I discuss throughout this book, apply to systems at all levels.

But here comes the caveat: There is a price to be paid. Operating from the fourth field of emergence requires a commitment: a commitment to letting go of everything that isn’t essential and to living according to the “letting

go/letting come” principle that Goethe described as the essence of the human journey:

And if you don't know this dying and birth,
you are merely a dreary guest on earth.⁴⁶

The real battle in the world today is not between civilizations or cultures but between the different evolutionary futures that are possible for us and our species right now. What is at stake is nothing less than the choice of who we are, who we want to be, and what story of the future we want to participate in. The real question, then, is “What are we here for?”

Our old leadership is crumbling, just as the Berlin Wall crumbled in 1989. What's necessary today is not only a new approach to leadership. We need to go beyond the concept of leadership. We must discover a more profound and practical integration of the head, heart, and hand—of the intelligences of the open mind, open heart, and open will—at both an individual and a collective level.

I invite you to join me on this journey of discovery.