Figure P.1: Two Cycles, Two Social Fields: Absencing and Presencing
<table>
<thead>
<tr>
<th>Field: Structure of Attention</th>
<th>Micro: Attending (Individual)</th>
<th>Meso: Conversing (Group)</th>
<th>Macro: Organizing (Institution)</th>
<th>Mundo: Coordinating (Global System)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.0: habitual awareness</td>
<td>Listening 1: downloading habits of thought</td>
<td>Downloading: speaking from conforming</td>
<td>Centralized control: organizing around hierarchy</td>
<td>Hierarchy: commanding</td>
</tr>
<tr>
<td>2.0: ego-system awareness</td>
<td>Listening 2: factual, open-minded</td>
<td>Debate: speaking from differentiating</td>
<td>Divisionalized: organizing around differentiation</td>
<td>Market: competing</td>
</tr>
<tr>
<td>3.0: stakeholder awareness</td>
<td>Listening 3: empathic, open-hearted</td>
<td>Dialogue: speaking from inquiring others, self</td>
<td>Distributed/networked: organizing around interest groups</td>
<td>Negotiated dialogue: cooperating</td>
</tr>
<tr>
<td>4.0: eco-system awareness</td>
<td>Listening 4: generative, open-presence</td>
<td>Collective creativity: speaking from what is moving through</td>
<td>Eco-system: organizing around what emerges</td>
<td>Awareness-based collective action: co-creating</td>
</tr>
</tbody>
</table>

**Table P.1: The Matrix of Social Evolution**
RESULTS THEY PRODUCE

PROCESSES THEY USE

SOURCES FROM WHICH LEADERS OPERATE (BLANK CANVAS)

Figure I.1: Three Perspectives on a Leader’s Work
1. **CO-INITIATING**
   Listen to others and to what life calls you to do

2. **CO-SENSING**
   Go to the places of most potential and listen with your mind and heart wide open

3. **CO-PRESENCING**
   Retreat and reflect, allow the inner knowing to emerge.

4. **CO-CREATING**
   Prototype a microcosm of the new to explore the future by doing

5. **CO-EVOLVING**
   Grow innovation ecosystems by seeing and acting from the emerging whole

**Figure I.2: Five Movements of the U Process**
Figure 2.1: Levels of Organizational Change
Figure 2.2: Five Levels of Change

FOCUSING:
- perceivings other perceptions
- surfacing current reality

BROADENING:
- perceiving other perceptions

DEEPENING:
- dialogue—surfacing deep assumptions

SHARED PERCEPTION:
- uncovering common will

COLLECTIVE ACTION:
- putting purpose into practice

PURPOSE:
- Where does our commitment come from?

CREATING:
- creating new structures and practices
- creating new core activities and processes
- creating new thinking and principles

RE-GENERATING:

RE-FRAMING:

RE-DESIGNING:

RE-STRUCTURING:
- RE-ACTING

SOLUTION CHALLENGE

Focusing on the five levels of change, we can see how each level builds upon the previous one, leading towards a comprehensive solution. The process involves:

1. **Perceiving Other Perceptions**
   - Surfacing current reality
   - Dialogue—surfacing deep assumptions

2. **Deepening**
   - Perceiving other perceptions

3. **Shifting Paradigms**
   - Uncovering common will

4. **Building Collective Action**
   - Putting purpose into practice

5. **Creating New Structures and Practices**
   - Creating new core activities and processes
   - Creating new thinking and principles

This structured approach helps organizations and individuals navigate change effectively.
Figure 2.3: Three Movements of the U

- Downloading past patterns
- Observe, Observe, Observe
- Retreat and Reflect
- Act in an Instant prototype

allow the inner knowing to emerge
Figure 2.4: The Opening Process of the U

- Downloading
  - past patterns
- Suspending
- Seeing
  - with fresh eyes
- Redirecting
- Sensing
  - from the field
- Letting go
- Presencing
  - connecting to source
**Figure 2.5: The Complete U: Six Inflection Points**

<table>
<thead>
<tr>
<th>Downloading</th>
<th>Performing</th>
</tr>
</thead>
<tbody>
<tr>
<td>past patterns</td>
<td>by operating from the whole</td>
</tr>
<tr>
<td>suspending</td>
<td>embodying</td>
</tr>
<tr>
<td>Seeing</td>
<td>Prototyping</td>
</tr>
<tr>
<td>with fresh eyes</td>
<td>by linking head, heart, hand</td>
</tr>
<tr>
<td>redirecting</td>
<td>enacting</td>
</tr>
<tr>
<td>Sensing</td>
<td>Crystallizing</td>
</tr>
<tr>
<td>from the field</td>
<td>vision and intention</td>
</tr>
<tr>
<td>letting go</td>
<td>letting come</td>
</tr>
<tr>
<td>Presencing</td>
<td>connecting to source</td>
</tr>
</tbody>
</table>
Figure 2.6: Three Instruments: Open Mind, Open Heart, Open Will
Figure 2.7: The Most Important Tool: Your Self

- **Downloading**: past patterns
- **Performing**: by operating from the whole
- **suspending**: embodying
- **Seeing**: with fresh eyes
- **Prototyping**: by linking head, heart, hand
- **redirecting**: enacting
- **Sensing**: from the field
- **Crystallizing**: vision and intention
- **letting go**: letting come
- **Presencing**: connecting to source
- **Open Mind**
- **Open Heart**
- **Open Will**

- **Who is my Self?**
- **What is my Work?**
Figure 2.8: Facing Three Enemies: VoJ, VoC, VoF

VoJ: Suspending
- Seeing with fresh eyes
- Open Mind

VoC: Redirecting
- Sensing from the field
- Open Heart

VoF: Letting go
- Presencing
- Connecting to source
- Open Will

Performing
- by operating from the whole
- by linking head, heart, hand
- vision and intention

Crystallizing
- letting come
- letting go

Who is my Self?
What is my Work?
Figure 3.1: Four Levels of Learning and Change
Figure 4.1: Three Types of Complexity

- **Dynamic Complexity:** cause and effect are distant in space and time.
- **Emerging Complexity:** disruptive patterns of innovation and change.
- **Social Complexity:** actors have different views and interests.

Whole-system approach

Sensing and presencing approach

Multistakeholder approach
Figure 4.2: Twelve Management Functions: Downstream View
Figure 4.3: Twelve Management Functions: Midstream View
**Figure 4.4: Twelve Management Functions: Upstream View**
Figure 4.5: Three Forms of Knowledge
Figure 4.6: Shifts of Focus from Downstream to Upstream
<table>
<thead>
<tr>
<th>Focus of value creation</th>
<th>Goods</th>
<th>Services</th>
<th>Innovation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Make standardized products</td>
<td>Deliver customized services</td>
<td>Stage and co-create personalized experiences</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Customer as</th>
<th>Target for mass marketing</th>
<th>Target for mass customization</th>
<th>Partner for co-creation</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Economics</th>
<th>Economies of scale</th>
<th>Economies of scope</th>
<th>Economies of presencing</th>
</tr>
</thead>
</table>

| Organizational model | Functional, single sphere: mass production | Divisional, two spheres: production; customer interface | Networked, three spheres: production; customer interface; innovation |

| Locus of entrepreneurial impulse | Center of one’s own organization (product focus) | Periphery of one’s own organization (customer focus) | Surrounding sphere of one’s own organization (co-creation focus) |

<table>
<thead>
<tr>
<th>Relationship logic with customers</th>
<th>Product driven (push)</th>
<th>Service driven (pull)</th>
<th>Co-creation driven (presence)</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Primary class</th>
<th>Working class</th>
<th>Service class</th>
<th>Creative class</th>
</tr>
</thead>
</table>

| Managerial mind-set | The world is as it is (self = onlooker) | The world evolves as people interact (self = participant) | The world arises as we choose to attend (self = source of co-creation) |

**Table 4.1: The Changing Economic Context**
## Core Divides

### Arenas of Clashing Forces

<table>
<thead>
<tr>
<th>Arena I: Systems</th>
<th>Social-economic Issues</th>
<th>Ecological Issues</th>
<th>Cultural-spiritual Issues</th>
</tr>
</thead>
<tbody>
<tr>
<td>A 19th-century view: Primacy of objectivity</td>
<td>Gap and clash between haves and have-nots (social justice)</td>
<td>Gap and clash between civilization and nature (environmental protection)</td>
<td>Gap and clash between cultures or civilizations (development)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arena II: Agency</th>
<th>Social-economic Issues</th>
<th>Ecological Issues</th>
<th>Cultural-spiritual Issues</th>
</tr>
</thead>
<tbody>
<tr>
<td>A 20th-century view: Primacy of intersubjectivity</td>
<td>Clash of systemic imperatives vs. life-world (critical theory)</td>
<td>Clash of old industrial designs versus eco-systemic design (cradle to cradle)</td>
<td>Clash of materialism versus antimaterialism (value shift)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arena III: Sources</th>
<th>Social-economic Issues</th>
<th>Ecological Issues</th>
<th>Cultural-spiritual Issues</th>
</tr>
</thead>
<tbody>
<tr>
<td>A 21st-century view: Primacy of transsubjectivity</td>
<td>Separation of self from the other ° I-Thou (dialogue)</td>
<td>Separation of self from the senses ° awakening through our senses (sensing)</td>
<td>Separation of self from Self ° self-Self = connecting the current with the best future Self (presencing)</td>
</tr>
</tbody>
</table>

**Table 5.1: Issue Matrix**
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>S1</td>
<td>Linear systems</td>
<td>“Old mainstream”: Conventional systems theory</td>
<td>Situated action: All knowing happens in a context</td>
</tr>
<tr>
<td></td>
<td>Simple systems</td>
<td></td>
<td>Blind spot: sources of knowing</td>
</tr>
<tr>
<td>S2</td>
<td>Nonlinear, dynamic systems</td>
<td>Nonlinear, dynamic systems theory:</td>
<td>“New mainstream”: Accounts for both emergence and being situated in context</td>
</tr>
<tr>
<td></td>
<td>Autopoietic systems</td>
<td>Accounts for the phenomenon of emergence</td>
<td></td>
</tr>
<tr>
<td>S3</td>
<td>Sources of deep emergence</td>
<td></td>
<td>Blind spot: sources of emergence</td>
</tr>
<tr>
<td></td>
<td>Self-transcending systems</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Table 6.1: Twentieth-Century Systems Theory: Epistemological and Ontological Grounding**
Figure 8.1: The Field Structure of Downloading
Figure 8.2: Four Barriers to Learning and Change

1. Not to recognize what we see
2. Not to say what we think
3. Not to do what we say
4. Not to see what we do
Figure 9.1: The Field Structure of Seeing
1. Your story

2. Your relational experience

3. Where does your disease come from?

4. What root sources bring my health or sickness into being?

5. Where does my health come from?

6. My dream: way forward

7. Proposals for action

**Figure 9.2: Landscape of Listening**
Figure 9.3: Four Levels of the Patient-Physician Relationship
Figure 10.1: Iceberg Model of Patient-Physician Relationships
Figure 10.2: The Field Structure of Sensing
Figure 11.1: The Field Structure of Presensing
UNCONDITIONAL WITNESSING

UNCONDITIONAL, IMPERSONAL LOVE

SEEING THE ESSENTIAL SELF

OPEN MIND

OPEN HEART

OPEN WILL

Figure 11.2: Three Conditions for Deep Listening and Holding
Figure 12.1: The Field Structure of Crystallizing
Figure 13.1: The Field Structure of Prototyping
Figure 14.1: The Field Structure of Performing
Figure 14.2: Triad of Institutional Ecology
<table>
<thead>
<tr>
<th><strong>Institutional Care</strong></th>
<th><strong>Managed Care</strong></th>
<th><strong>Integrative Care</strong></th>
<th><strong>Integral Health</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Organizing paradigm</strong></td>
<td>System centered</td>
<td>Outcome centered</td>
<td>Patient centered</td>
</tr>
<tr>
<td><strong>Patient-physician relationship</strong></td>
<td>Level 1</td>
<td>Levels 1–2</td>
<td>Levels 1–3</td>
</tr>
<tr>
<td><strong>Key axis</strong></td>
<td>Functional (institutional structure)</td>
<td>Medical pathways (core process)</td>
<td>Patient pathway (patient-system interface)</td>
</tr>
<tr>
<td><strong>Innovation mechanism</strong></td>
<td>Intra-institutional, functional effectiveness</td>
<td>Outcome driven, cross-institutional, cross-functional</td>
<td>Patient centered, cross-institutional</td>
</tr>
<tr>
<td>Pathogenesis</td>
<td>Pathogenesis</td>
<td>Pathogenesis</td>
<td>New emergency care control center</td>
</tr>
<tr>
<td><strong>Dominant type of complexity</strong></td>
<td>Detailed complexity</td>
<td>Dynamic complexity(^a)</td>
<td>Social complexity(^b)</td>
</tr>
<tr>
<td><strong>Coordination mechanism</strong></td>
<td>Hierarchy command</td>
<td>Market price</td>
<td>Dialogue: mutual adaptation</td>
</tr>
<tr>
<td><strong>Infrastructure</strong></td>
<td>Social legislation (Bismark)</td>
<td>Rules, norms to make the market mechanism work</td>
<td>Infrastructures for learning and innovation</td>
</tr>
</tbody>
</table>

\(^a\) This refers to the integration of different types of functional, technical, and medical knowledge.
\(^b\) The integration of different cultures, worldviews, and strategic interests across institutions.
\(^c\) Emerging situations where the problem, diagnosis, and solution evolve over the course of the project.

Table 14.1: Four Evolutionary Stages of Modern Health Systems
Figure 15.1: Three Levels of Social Reality Creation
1. *I-in-me* 
   - acting from the center inside one's organizational boundaries

2. *I-in-it* 
   - acting from the periphery of one's organizational boundaries

3. *I-in-you* 
   - acting from beyond one's organizational boundary

4. *I-in-now* 
   - acting from emerging sphere across one's open boundaries

**Figure 15.2: Four Field Structures of Attention**
Figure 15.3: Inversion of Space, Time, Self, Collective, and Earth
FIELD STRUCTURE
OF ATTENTION

1. I-in-me
   acting from the center inside one’s organizational boundaries

2. I-in-it
   acting from the periphery of one’s organizational boundaries

3. I-in-you
   acting from beyond one’s organizational boundary

4. I-in-now
   acting from emerging sphere across one’s open boundaries

Figure 15.4: Matrix of Social Evolution (for a more detailed presentation, see Table P.1 in the preface)
**FIELD STRUCTURE OF ATTENTION**

<table>
<thead>
<tr>
<th>MICRO SPHERE: INDIVIDUAL ATTENTION</th>
<th>MESO SPHERE: CONVERSATION AND LANGUAGE</th>
<th>MACRO SPHERE: INSTITUTIONAL STRUCTURE</th>
<th>MUNDO SPHERE: GOVERNANCE MECHANISM</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>I</em>-in-me</td>
<td>DOWNLOADING</td>
<td>CENTRALIZED</td>
<td>HIERARCHY</td>
</tr>
<tr>
<td>2. <em>I</em>-in-it</td>
<td>SEEING</td>
<td>DEBATE</td>
<td>MARKET</td>
</tr>
<tr>
<td>3. <em>I</em>-in-you</td>
<td>SENSING</td>
<td>DIALOGUE</td>
<td>DIALOGUE</td>
</tr>
<tr>
<td>4. <em>I</em>-in-now</td>
<td>PRESENCING</td>
<td>COLLECTIVE PRESENCE</td>
<td>SYSTEM SENSING AND SEEING ITSELF</td>
</tr>
</tbody>
</table>

**Figure 15.5: The Inflection Points Across Levels are the Same**
<table>
<thead>
<tr>
<th></th>
<th>Religious</th>
<th>Political</th>
<th>Economic</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Blinding:</strong></td>
<td>One almighty, omniscient, and</td>
<td>One almighty, omniscient, and</td>
<td>One almighty, omniscient and</td>
</tr>
<tr>
<td><strong>stuck in one Truth</strong></td>
<td>omnipresent God</td>
<td>omnipresent agent (state; world</td>
<td>omnipresent mechanism (the</td>
</tr>
<tr>
<td><strong>(and one language)</strong></td>
<td></td>
<td>history)</td>
<td>invisible hand)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Desensing:</strong></td>
<td>Chosen people syndrome</td>
<td>Chosen agent of history syndrome</td>
<td>Top-tier syndrome</td>
</tr>
<tr>
<td><strong>stuck in one collective</strong></td>
<td>Infidels must be killed (crusade/holy war).</td>
<td>Those who resist the objective laws of history (the opposition) will be annihilated.</td>
<td>The have-nots at the bottom of the pyramid are victims (killed) by structures and policies designed from the people at the top.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Absencing:</strong></td>
<td><strong>Homo pre-modernicus</strong></td>
<td><strong>Homo sovieticus</strong></td>
<td><strong>Homo oeconomicus</strong></td>
</tr>
<tr>
<td><strong>stuck in one nonemerging self</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Destruction and violence:</strong></td>
<td>Direct violence: terrorism</td>
<td>Direct and structural violence: discrimination and annihilation of minorities</td>
<td>Structural violence: people living and dying in daily misery</td>
</tr>
<tr>
<td></td>
<td>Cultural violence: ideologies that legitimize the use of violence</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Table 15.1: Three Types of Fundamentalism**
Figure 15.6: The Inversion of Self
<table>
<thead>
<tr>
<th>Dimension</th>
<th>$K_1$: Explicit Knowledge</th>
<th>Epistemology</th>
<th>$K_2$: Tacit Embodied Knowledge</th>
<th>$K_3$: Self-Transcending Knowledge</th>
</tr>
</thead>
<tbody>
<tr>
<td>Type of knowledge</td>
<td>Knowledge about things</td>
<td>Knowledge about enacting things</td>
<td>Knowledge about origins for enacting things</td>
<td></td>
</tr>
<tr>
<td>Data</td>
<td>Exterior reality (Field 2)</td>
<td>Enacted reality (Field 3)</td>
<td>Not-yet-enacted reality (Field 4)</td>
<td></td>
</tr>
<tr>
<td>Experience</td>
<td>Observation</td>
<td>Action</td>
<td>Aesthetic</td>
<td></td>
</tr>
<tr>
<td>Action-to-reflection ratio</td>
<td>Reflection without action</td>
<td>Reflection on action</td>
<td>Reflection in action</td>
<td></td>
</tr>
<tr>
<td>Truth</td>
<td>Matching reality: Can you observe it?</td>
<td>Producing reality: Can you produce it?</td>
<td>Presencing reality: Can you presence it?</td>
<td></td>
</tr>
</tbody>
</table>

**Table 15.2: Three Epistemologies**
Figure 16.1: The U-Space and the Anti-Space
1. **DOWNLOADING**
   - talking
   - nice
   - empty phrases
   - polite, cautious
   **FIELD 1: BUBBLE**

2. **DEBATE**
   - talking
   - tough
   - exchange of divergent views
   - I am my point of view
   **FIELD 2: ADAPTIVE**

3. **DIALOGUE**
   - reflective
   - inquiry
   - from defending to inquiry into viewpoints
   - I can change my view
   **FIELD 3: REFLECTIVE**

4. **PRESENCING**
   - generative
   - flow
   - co-creating something new
   - presence of an emerging future whole
   **FIELD 4: GENERATIVE**

**Figure 17.1: Four Fields of Conversation**
ENACTING EMERGING FUTURES

PRESENCING
- generative flow
- collective creativity
- stillness and grace
- listening from the emerging future
- other highest future Self
- rule-generating

DIALOGUE
- inquiry, reflection
- I can change my view
- listening from within (empathic listening)
- other you
- seeing oneself as part of the current whole

DOWNLOADING
- talking nice
- polite, cautious
- don’t speak your mind
- listening projecting
- rule-conforming

DEBATE
- talking tough: clash
- I am my point of view
- listening from outside
- other counterpart
- rule-confirming

REENACTING PATTERNS OF THE PAST

Figure 17.2: Four Fields of Conversation
**Figure 17.3: The U-Space and the Anti-Space: Conversations**
<table>
<thead>
<tr>
<th>STAGE</th>
<th>DOWNLOADING</th>
<th>DEBATE</th>
<th>DIALOGUE</th>
<th>PRESENSING</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>LISTENING 1: downloading: habitual patterns of the past</td>
<td>LISTENING 2: factual connection</td>
<td>LISTENING 3: personal connection</td>
<td>LISTENING 4: source connection</td>
</tr>
<tr>
<td>2</td>
<td>DEBATE: stating differences</td>
<td>sharing and listening to each other</td>
<td>authentic sharing and listening to each other</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>DIALOGUE: inquiry, thinking together</td>
<td>dialogue: attending to the deeper space</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td></td>
<td>COLLECTIVE PRESENCE: connecting to Source; collective flow</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Figure 17.4: The Evolution of Conversational Field Structures**
<table>
<thead>
<tr>
<th>Field Structure of Attention</th>
<th>Field</th>
</tr>
</thead>
<tbody>
<tr>
<td>Centralization: Machine Bureaucracy</td>
<td>Source of Power: Hierarchy&lt;br&gt;complying with central rules → Center-Driven&lt;br&gt;logic: economies of scale (production)</td>
</tr>
<tr>
<td>Decentralization: Divisions</td>
<td>Source of Power: Market Success&lt;br&gt;meeting market demand → Periphery-Driven&lt;br&gt;logic: economies of scope (customer)</td>
</tr>
<tr>
<td>Networked: Relational/Matrixed</td>
<td>Source of Power: Networked Relationships&lt;br&gt;mobilized networks → Relational-Driven&lt;br&gt;logic: economies of innovation (product innovation)</td>
</tr>
<tr>
<td>Ecosystems of Innovation</td>
<td>Source of Power: Field of Emerging Possibilities&lt;br&gt;shape innovation ecosystems → Emerging Field Driven&lt;br&gt;logic: economies of presencing (eco-system innovation)</td>
</tr>
</tbody>
</table>

**Figure 18.1: Four Types of Coordination, Four Geometries of Power**
Figure 18.2: The U-Space and the Anti-Space: Organizing
<table>
<thead>
<tr>
<th>STAGE</th>
<th>CENTRALIZED</th>
<th>DECENTRALIZED</th>
<th>NETWORKED</th>
<th>ECOSYSTEM</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>FUNCTIONAL PROCESSES AND CENTRALIZED STRUCTURE: hierarchy</td>
<td>CORE PROCESSES: connect to customer value creation</td>
<td>STAKEHOLDER CONVERSATION PROCESS: connect to key stakeholders</td>
<td>ECOSYSTEM INNOVATION PROCESS: connect to emerging sets of key players</td>
</tr>
<tr>
<td>2</td>
<td>DECENTRALIZED STRUCTURE: market hierarchy</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>NETWORKED STRUCTURE: dialogue, market, hierarchy</td>
<td></td>
<td>ECOSYSTEM SENSING: sensing and realizing of emerging opportunities</td>
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<tr>
<td>4</td>
<td></td>
<td></td>
<td>ECOSYSTEMS OF INNOVATION: seeing from the whole, dialogue, market, hierarchy</td>
<td></td>
</tr>
</tbody>
</table>

Figure 18.3: The Evolution of Institutionalized Field Structures
Figure 19.1: Cross-Sector Communication Types 1 and 2
Figure 19.2: Cross-Sector Communication Types 1 through 4
<table>
<thead>
<tr>
<th>17th–18th Centuries</th>
<th>18th–19th Centuries</th>
<th>19th–20th Centuries</th>
<th>21st Century: Global Ecosystem Economy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mercantilist</td>
<td>Liberal Market Economy</td>
<td>Social Market Economy</td>
<td></td>
</tr>
</tbody>
</table>

**Challenge**
- Stability
- Growth
- Externalities: internal, external
- Ecosystem-driven

**Response:**
- New coordination mechanism
- Central rules/plan
- Market/competition
- Negotiation/dialogue
- Ecosystem presence: Seeing and acting from the whole

**Emergence of new institutional actors**
- State/government
- Capital/business
- Civil society/NGO
- Cross-sector communities of innovation

**Sources and mechanisms of power**
- Sticks
- Carrots
- Sticks
- Carrots
- Sticks
- Norms/values
- Presence of the whole

**Table 19.1: Four Stages of the Western Market Economy, Its Institutions, and Its Sources of Power**
<table>
<thead>
<tr>
<th>Stage</th>
<th>Government</th>
<th>Health</th>
<th>Schools</th>
<th>Companies</th>
<th>NGOs</th>
<th>Banks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.0</td>
<td>Dominating state</td>
<td>Authority and input-centered: institution-driven</td>
<td>Authority and input-centered: teacher-driven</td>
<td>Centralized: hierarchy: owner-driven</td>
<td>Program-focused: reactive-driven</td>
<td>Traditional banking: owner-driven</td>
</tr>
</tbody>
</table>

Table 19.2: Sectors of the Current Institutional Transformation
<table>
<thead>
<tr>
<th>Categories</th>
<th>Downloading</th>
<th>Seeing</th>
<th>Sensing</th>
<th>Presencing</th>
<th>Crystallizing</th>
<th>Prototyping</th>
<th>Performing</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Gesture of paying attention</td>
<td>Projecting habitual judgments</td>
<td>Suspending and paying attention</td>
<td>Redirecting and diving or tuning in</td>
<td>Letting go and connecting to stillness</td>
<td>“Letting come” the future that wants to emerge</td>
<td>Enacting and improvising microcosms</td>
<td>Embodying and embedding in larger ecologies</td>
</tr>
<tr>
<td>2. Place of operating</td>
<td>From the center of one’s own organizational boundary</td>
<td>From the periphery of one’s organizational boundary</td>
<td>From beyond one’s organizational boundary</td>
<td>From the deep source of one’s emerging future</td>
<td>From being in dialogue with the future that wants to emerge</td>
<td>From being in dialogue with the emerging future and current contexts</td>
<td>From being in dialogue with co-evolving ecologies</td>
</tr>
<tr>
<td>3. Seeing the world as:</td>
<td>A projected mental image</td>
<td>A set of interacting objects</td>
<td>A current collective field/whole</td>
<td>Highest future possibility</td>
<td>An emerging field of the future</td>
<td>A living microcosm of the future</td>
<td>A co-evolving ecosystem</td>
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<tr>
<td>5. Social space</td>
<td>One-dimensional spaceless mental images</td>
<td>Two-dimensional exterior point-to-point distance between observer and observed</td>
<td>Three-dimensional interiority: observer moves inside the observed; boundary collapses</td>
<td>Four-dimensional reversed time-space: perception from Source</td>
<td>Four-dimensional space: connect to Source to envision the emerging future</td>
<td>Four-dimensional space: connect to Source and context for situational co-creation</td>
<td>Four-dimensional space: connect to Source and the co-evolving ecosystem</td>
</tr>
<tr>
<td>6. Social time</td>
<td>Disembodied boredom</td>
<td>Chronos</td>
<td>Slowing down</td>
<td>Presence in sacred stillness</td>
<td>Presence in emerging imagination</td>
<td>Presence in situated co-creating</td>
<td>Presence in everyday practices</td>
</tr>
</tbody>
</table>

**Table 20.1: The Social Grammar of Emergence: Ten Categories**
<table>
<thead>
<tr>
<th>Categories</th>
<th>Downloading</th>
<th>Seeing</th>
<th>Sensing</th>
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<td><strong>social body</strong></td>
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<td><strong>Collective “dead”</strong></td>
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<td><strong>Autopoietic</strong></td>
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<td><strong>Presence of</strong></td>
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<td><strong>Crystallizing</strong></td>
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<td><strong>Prototyping</strong></td>
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<td><strong>Performing</strong></td>
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<tr>
<td><strong>8. Primary causal mechanism</strong></td>
<td>Exterior causation (determinism)</td>
<td>Primarily exterior causation</td>
<td>Largely interiorized (Self-) causation</td>
<td>Fully interiorized (Self-) causation</td>
<td>Fully interiorized (Self-) causation</td>
<td>Fully interiorized (Self-) causation</td>
<td>Fully interiorized (Self-) causation</td>
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<td><strong>Exterior</strong></td>
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<td><strong>Primarily</strong></td>
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<td><strong>Largely interiorized</strong></td>
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<td><strong>Fully interiorized</strong></td>
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<td><strong>(Self-) causation</strong></td>
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<td><strong>naive constructivism</strong></td>
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<td><strong>Wilber: Zone 3</strong></td>
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<td><strong>1-in-me</strong></td>
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<td>1-in-it</td>
<td>1-in-you</td>
<td>1-in-now</td>
<td>1-in-now/you</td>
<td>1-in-now/-it</td>
<td>1-in-now/-us</td>
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<td><strong>Beck: 1st Tier:</strong></td>
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<td><strong>blue: order</strong></td>
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<td><strong>Kegan: impulsive/imperial</strong></td>
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<td><strong>impulsive-opportunist</strong></td>
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<td><strong>mental self-concept</strong></td>
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<td><strong>rational</strong></td>
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<td><strong>Wilber: role-self, rational</strong></td>
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<td><strong>Wilber: rational-reflexive/ existential</strong></td>
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<tr>
<td><strong>Table 20.1: The Social Grammar of Emergence: Ten Categories (continued)</strong></td>
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</tbody>
</table>
Figure 20.1: Four Causes, Four Types of Causation

Circle 1: Maximum exterior causation of social systems behavior ("exterior determination")

Circle 4: Maximum interiorization of social systems behavior (self-determination or "freedom")
1. **CO-INITIATING**
   Listen to others and to what life calls you to do

2. **CO-SENSING**
   Go to the places of most potential and listen with your mind and heart wide open

3. **CO-PRESENCING**
   Retreat and reflect, allow the inner knowing to emerge.

4. **CO-CREATING**
   Prototype a microcosm of the new to explore the future by doing

5. **CO-EVOLVING**
   Grow innovation ecosystems by seeing and acting from the emerging whole

**Figure 21.1: The Five Movements of the U Process**
1. attend:
   *listen to that which life calls you to do*

2. connect:
   *listen to and dialogue with the interesting players in the field*

3. co-initiate
   *a diverse core group that inspires a common intention*

**Figure 21.2: The First Movement: Co-initiating**
**Figure 21.3: The Second Movement: Co-sensing**

1. attend
2. connect
3. co-initiate
4. Form a highly committed team and clarify essential questions
5. take deep-dive journeys to the places of (VoJ) and connect with your most potential sense of wonder
6. observe, observe, observe: suspend your voice of judgement
7. practice deep listening and dialogue: connect to others with your mind, heart, and will wide open
8. create collective sensing organs that allow the system to see itself
Figure 21.4: The Third Movement: Co-presencing
1. attend
CO-INITIATING
2. connect
3. co-initiate
4. form
5. take deep-dive journeys
6. observe, observe, observe
CO-SENSING
7. practice deep listening and dialogue
8. create collective sensing organs

17. integrate head, heart & hand:
   seek it with your hands;
don’t think about it, feel it.
18. iterate, iterate, iterate:
   create and adapt and always be in dialogue
   with the universe

15. form core groups:
   five people can change the world
16. prototype strategic microcosms
   as a landing strip for the emerging future

14. power of intention:
   connect to the future that stays in need of you—
crystallize vision, intent

9. letting go
10. letting come

11. intentional silence
12. follow your journey
13. places of presence

FIGURE 21.5: THE FOURTH MOVEMENT: CO-CREATING
1. attend
CO-INITIATING
2. connect
3. co-initiate
4. form
5. take deep-dive journeys
6. observe, observe, observe
CO-SENSING
7. practice deep listening and dialogue
8. create collective sensing organs

9. letting go
10. letting come
CO-PRESENcing
11. intentional silence
12. follow your journey
13. places of presence

14. power of intention
CO-CREATING
15. form core groups
16. prototype strategic microcosms
17. integrate head, heart & hand
18. iterate, iterate, iterate
19. co-evolve innovation ecosystems that connect and renew by seeing from the emerging whole
20. create innovation infrastructures by shaping rhythm and safe places for peer coaching (supported)
21. social presencing theater: evolve collective awareness through level 4 media

Figure 21.6: The Fifth Movement: Co-evolving
**Figure 21.7: Twenty-Four Principles and Practices of the U**
Aesthetics: The term “aesthetics” comes from the Greek aistesis, “sensual sensing”; activating all our senses (including the one for sensing beauty).

Anomie: Destruction and loss of social norms and values.

Archemedian point: The leverage point that, if focused on, could enable us to shift the whole system.

Atomie: Fragmentation, destruction, and loss of social structure; a term coined by the peace researcher Johan Galtung.

Autopoietic: Autopoiesis literally means “auto (self)-creation” (from the Greek auto, “self-” and poiesis, “creation”). The term was originally introduced by the Chilean biologists Francisco Varela and Humberto Maturana in 1973. The notion of autopoiesis is often associated with that of self-organization; that is, with a system in which the elements create and re-create themselves. Niklas Luhmann introduced this theory to the social sciences.

Ba: The Japanese word for a “place” (or “field”) that is not only a physical place but also a social, mental, and intentional place. The Japanese philosopher
Kitaro Nishida made this term a cornerstone of his work. The Japanese management scholar Ikujiro Nonaka introduced this term as a central concept in his theory and practice of knowledge in creating companies. *Ba*, in his view, is context-in-motion.

**Blank canvas:** The place or state where we connect with our sources of creativity and inspiration and create from nothing.

**Blind spot:** The inner place (source) from which our attention, intention, and action originate. This dimension of our reality can be accessed only if we redirect the beam of our observation back onto the observing self.

**Causa efficiens:** The efficient cause or the beginning of movement or agency (one of the four types of causation Aristotle differentiates).

**Causa finalis:** The final cause or the final goal or purpose that drives what we create in the now (one of the four types of causation Aristotle differentiates).

**Causa formalis:** The formal cause or the pattern, form, or shape into which something comes into being (one of the four types of causation Aristotle differentiates).

**Causa materialis:** The material cause or the material, physical, or structural conditions that shape the way reality unfolds (one of the four types of causation Aristotle differentiates).

**Co-creating:** The movement of the U that enables us to explore the future by doing; enacting prototypes of the future by linking the intelligences of the head, heart, and hands and by iterating through the guidance of rapid-cycle feedback from all stakeholders in real time.

**Co-evolving:** The movement of the U that helps us interweave and link with the larger eco-system; by co-evolving, we begin to see, strategize, and act from presencing the emerging whole.

**Co-initiating:** The movement of the U that helps us listen to what life calls us to do in order to crystallize an initial sense of intention and direction. We co-initiate by listening attentively to others, to ourselves, and to what emerges from constellations or circles of people that we help bring together.

**Co-presencing:** The movement of the U that helps us connect to our deepest sources of inspiration and stillness—and to the place from which the future possibility begins to arise. This movement merges three different types
of presence: of the future, the past, and the authentic self. It shifts the place from which the self emerges to the highest future possibility—to our Self.

**Co-Sensing:** The movement of the U that helps us connect with and tune in to the contexts that matter; moving into a state of seeing in which the boundary between observer and observed begins to collapse and in which the system begins to see itself.

**Community of Practice:** A group of people that engages in a learning process based on a common interest in some subject or problem and collaborates over an extended period to share experiences and ideas, and to find solutions. The term was first used in 1991 by Jean Lave and Etienne Wenger.

**Crystallizing:** Envisioning the future that seeks to emerge from a deep connection with source.

**Deep dive:** Connecting deeply to a context by putting yourself into the shoes of the other; going on a total immersion journey.

**Downloading:** Reenacting habitual patterns of action, conversation, and thought.

**Double-loop learning:** Learning that goes beyond the single loop and reflects on the governing variables and deep assumptions that guide the normal action learning process. The term was coined by Chris Argyris and Don Schön.

**Dynamic complexity:** Situations characterized by a delay or distance between cause and effect in space or time.

**Embodying:** The capacity to bring the new into an institutionalized level of reality by embedding it in new practices, processes, and infrastructures while maintaining a connection to source.

**Emerging complexity:** A situation characterized by emerging profound or disruptive change; the ambivalent feeling that something is going to change but you have no idea what it is and how you should respond; the solutions are unknown, the problem is still unfolding, and the key stakeholders are not clearly defined.

**Enacting:** The capacity to bring the new into reality by improvising and prototyping while maintaining a connection to the source of your inspiration; linking the intelligence of the head, heart, and hands.
Explicit Knowledge: Knowledge that can be expressed, for instance, in spreadsheets and e-mails.

Feldgang: A field walk.

Field: The total set of connections that are mutually interdependent.

Field structure of attention: The relationship between observer and observed, the quality of how we attend. That quality differs depending on the place or position from which our attention originates relative to the organizational boundary of the observer and the observed (I-in-me, I-in-it, I-in-you, I-in-now).

Holon: From the Greek holos, “whole,” with the suffix on, which, as in “proton” or “neutron,” suggests a particle or part. The term was coined by Arthur Koestler to describe the hybrid nature of subwholes/parts in real-life systems; holons are simultaneously self-contained wholes of their subordinated parts and dependent parts when seen from the inverse direction.

I-in-it: The second field structure of attention in a social or cognitive system: the source of attention originates from the boundary between the observer and the observed; I see the world from outside, that is, as a set of exterior objects.

I-in-me: The first field structure of attention in a social or cognitive system: the source of attention originates from inside my own boundaries; I see the world as a confirmation of my own mental models and structures.

I-in-now: The fourth field structure of attention in a social or cognitive system: the source of attention is operating from the source of the future that is seeking to emerge; the boundary between observer and observed is fully inverted (umgestülpt) or transcended; I see the world from a surrounding sphere, that is, from a holding place that allows the emerging future to come into being. The I-in-now is the capacity of the seer to redirect the beam of attention and intention across all levels and fields; the capacity of a system to shift the place from which its attention, intention, and action originate.

I-in-you: The third field structure of attention in a social or cognitive system: the source of attention is shifting beyond my boundaries into the field, my perception begins to happen from the whole; the boundary between observer and observed collapses; I see the world from within, that is, from the place where the manifest world is coming into being—from the field.
**Intersubjectivity**: The web of collectively evolving relationships.

**Leadership**: The capacity of a system to sense and shape its future. The Indo-European root of the word “leadership,” *leith*, means “to go forth,” “to cross a threshold,” or “to die.” That root meaning, which suggests that the experience of letting go and then going forth into another world that begins to take shape only once we overcome the fear of stepping into the unknown, is at the very heart and essence of leadership.

**Learning**: There are two types and sources of learning: learning from the past and learning from the future as it emerges. Learning from the past is based on the normal learning cycle (act, observe, reflect, plan, act), while learning from the future as it emerges is based on the process and practice of presencing (suspending, redirecting, letting go, letting come, crystallizing, envisioning, enacting, embodying).

**Letting come**: The capacity to crystallize and envision the future that you want to create while staying connected to the source of your inspiration.

**Letting go**: The capacity to let go of your old self and your old identities and intentions in order to create an open space for your emerging or authentic Self to manifest.

**Macro**: The institutional level.

**Meso**: The group or face-to-face level.

**Micro**: The individual level.

**Morphic field**: A field within and around a morphic unit that organizes its characteristic structure and pattern of activity. Morphic fields underlie the form and behavior of holons or morphic units at all levels of complexity. (The hypothesis of morphic fields has been proposed by the biologist Rupert Sheldrake and is not generally accepted by the mainstream scientific community at this point.)

**Morphic resonance**: The influence of previous structures of activity on subsequent similar structures of activity organized by morphic fields. Through morphic resonance, formative influences pass through space and time, but they come only from the past.

**Mundo**: The global system level.

**Objectivity**: The it-world of quasi-objective facts and things (third-person view).
Open heart: The capacity to redirect attention and to use one’s heart as an organ of perception (“seeing with the heart”); to shift the place from which your perception happens to the other or to the field/whole; to access our sources of EQ (emotional intelligence).

Open mind: The capacity to suspend judgment and to inquire; to see something with fresh eyes; to access our sources of IQ (intellectual intelligence).

Open will: The capacity to let go of one’s old identities and intentions and tune into the future that is seeking to emerge through me or us; to let-go of our old self and to let-come our emerging authentic Self; to access our sources of SQ (spiritual intelligence).

Organization: Collective action for a common purpose; organizational structure is the “sum total of the ways in which its labor is divided into distinct tasks and then its coordination is achieved among these tasks” (H. Mintzberg).

Management: From the Latin manu agere, “to lead by the hand”; the process of coordinating to get things done.

Pathogenesis: The mechanism by which certain factors cause disease; (pathos = disease, genesis = development).

Presencing: To sense, tune in, and act from one’s highest future potential—the future that depends on us to bring it into being. Presencing blends the words “presence” and “sensing” and works through “seeing from our deepest source.”

Prototyping: To create microcosms that allow us to explore the future by doing. Prototypes function as landing strips for the future. They work through the principle of “failing early to learn quickly” (IDEO).

Redirecting: The capacity to shift your attention from an object to the source from which that object is enacted and coming into being moment by moment.

Salutogenesis: An alternative medicine concept that focuses on factors that support human health and well-being rather than on factors that cause disease; (the term salutogenesis comes from the Greek salut = health, and genesis = development).
**self:** Current self, ego.

**Self:** One’s highest future possibility; higher self.

**Self-transcending knowledge:** Not-yet-embodied knowledge, such as inspiration in action or intuition in action.

**Sensing:** The view from within—when seeing and perception begin to happen from the field. When you enter the state of sensing, you experience a collapse of boundary between observer and observed.

**Single-loop learning:** When we reflect on our actions (but not on our deep assumptions that govern them).

**Social complexity:** The differences in interests, cultures, mental models, and history that the various stakeholders of a situation bring into play.

**Social field:** the structure of the relationship among individuals, groups, organizations, and systems that gives rise to collective behaviors and outcomes.

**Social grammar:** The hidden rules, structures, and inflection points that enable certain types of evolution and emergence to happen. This term comes from a conversation the author had with Reinhard Kahl.

**Structural coupling:** In Living Systems theory, this denotes the co-adaptation and co-evolution of an organism within its environment; it allows for two-way interaction, co-dependence, and co-evolution.

**Subjectivity:** The I-world of the first-person perspective.

**Suspending:** The capacity to suspend one’s Voice of Judgment (VOJ) and to attend to the situation at hand.

**Structure of attention:** The quality of our attention, which differs depending on the position from where our attention originates relative to the organizational boundary of the observer (I-in-me, I-in-it, I-in-you, I-in-now).

**Tacit Knowledge:** Embodied knowledge.

**Theory U:** A theoretical framework for the analysis of principles, practices, and processes that differentiate among four types of emergence and antiemergence: the four types differ in terms of their source (or their structure of attention) with respect to where their activity is enacted or performed from. Theory U illuminates the source level of enacted systems (or social systems).
**Trans-subjectivity**: The world of Self; of living presence (Husserl).

**u.lab**: The MITx MOOC (Massive Open Online Course) course “Transforming Business, Society, and Self,” which had 75,000 participants in 185 countries in 2015.

**u.school**: The vision of a global action university for awareness-based systems change that ingrates sciences, consciousness, and profound social change.

**VOC**: Voice of Cynicism.

**VOF**: Voice of Fear.

**VOJ**: Voice of Judgment.