

Agreements of Transformation

2017



Experience- based research exploring the patterns and specifics of societal-scale transformations in different cultures

Publisher

The Institute for Strategic Clarity, United States of America

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Photos and Illustrations

If not stated otherwise in the illustration credits, all illustrations were provided by the Institute for Strategic Clarity

Printing

Viaprinto.de, online



The Project underlying this report was supported with funding from the Federal Ministry for the Environment, Nature Conservation, Building and Nuclear safety under project number FKZ 70705. The responsibility for the content of this publication lies with the author(s).

The publisher acknowledges additional professional support from Vibrancy Ins. LLC, SCGroup and the University for Sustainable Development Eberswalde

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Abstract

The purpose of the study was to conduct initial research to expose and describe the patterns and agreements of successful societal scale transformation processes by applying the Ecosynomic framework. A second purpose was to see if the specific approaches uncovered were differentiated along nation-cultural lines.

The design of the study is based on interviewing 22 people across 18 countries on three continents. The generated data has been analyzed, mapped and validated through narrative based Agreements Evidence Mapping and text analysis. The analytical results were examined with 21 selected people.

Major findings are that societal-scale transformations have very strong patterns that emerge independent of their national cultures. Successful processes are driven by an abundance of choice in how individuals and groups engage with available and emergent resources, allowing them to be exponentially more efficient and effective. Furthermore, the power to decide and enforce resides in the freedom of the parts that contribute to the health of the whole at the same time. Leaders of successful large-scale transformations have an expanded understanding of modes of exchanging value, implement collaborative surplus value ownership and diversify the perceived struggle naturally inherent in transformations. Furthermore, they successfully engage in the process by coming from a place of “it is nothing extraordinary but just the right thing to do by very normal people.” Finally, an acknowledged and shared deeper purpose guides value and impact generation.

In conclusion it can be said that societal scale transformations tend to be more successful and impactful if they are framed by agreements rooted in vibrant and collaborative practices and structures rather than by agreements rooted in scarcity-based, dominating and superimposing practices and structures. While both scenarios are described as having friction, struggle and conflict, the difference is that in the first scenario the friction fuels individual and collective movement whereas in the second it causes stagnation. Networking and nourishing these collaborative agreements becomes a breeding ground for societal scale transformations.

A business/ social system designed to prevent human relations from happening, demanding that its members avoid trustful relationships, collapses the very system, over the long run. The amount of energy used to resist human relations makes its members sick, as they burn their energy out. On the other hand, when entering and nourishing trustful relations, business/ social systems gain energy and become self sustaining and impact resilient.” ---- J. L. Throneburg [Founder THORLO Inc. | www.thorlo.com]

(Jim. L. Throneburg 2016)

Foreword

What are the agreements underlying successful societal transformation? This is a big question. Within this question we see three other questions. What is successful societal transformation? What leads to successful societal transformation? What does successful societal transformation lead to? In scholarship we call this the specification, antecedents, and consequences of the phenomenon we are looking at. In practice we ask; what is it, what causes it, and what does it do. This research project explores what 22 leaders of successful societal transformations have observed about these three questions in their own experiences, in a wide variety of languages, geographies, cultures, sectors, and thematic areas.

The Institute for Strategic Clarity co-invests in this on-going exploration, with the UBA and with the leaders Christoph interviewed, as a critical part of our larger agenda to strengthen the human capacity to see, choose, and enact agreements. Most agreements are socially embedded, thus very difficult to see. In ISC's work over the past two decades, we have contributed to the development of the emerging science of human agreements, which we call Ecosynomics, clarifying which agreements enable transformation and which ones stifle it, which agreements engage people more deeply and which ones do not, and which agreements lead to higher and more resilient social impacts and which ones do not. With this framework, Christoph is able to map the agreements field of the experience of each of the 22 leaders he interviewed, highlighting in their societal transformations both (1) what agreements are generalizable and which are specific, and (2) what agreements lead to greater impact resilience and which ones do not. Thus, through these interviews and mapping, Christoph is able to untangle, in these 22 experiences, what the societal transformation was, what led to it, and what impact resilience it had – specification, antecedents, and consequences. Deepening insights into a big question.

This exploration is a critical part of ISC's multi-year, planet-wide effort to map the social topography of human agreements, which we call the Global Initiative to Map Ecosynomic Deviance and Impact Resilience (MEDIR). The Global Initiative includes community leaders, organizational leaders, process facilitators, scholars, and funders in 39 countries, across the Americas, Europe, and Africa. This initiative comes together within our deep-research initiative CHOICE to develop the underpinnings to abundance-based approaches to economics, political systems, culture, and social systems, and applies them to fundamental systems such as money, human development, and network collaboration. Through ISC's co-investment with the global Vibrancy community, we are able to support thought leaders and practitioners in their ability to see, choose, and enact agreements on their own, with like-minded peers, and with transformational-journey guides. The agreements underlying successful societal transformation are choices, strategic choices that this research makes clearer.



James L. Ritchie-Dunham, PhD

Institute for Strategic Clarity, President

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List of Abbreviations

DSS	Department of Scaling and Sharing
ENEA	Agenzia nazionale per le nuove tecnologie, l'energia e lo sviluppo economico sostenibile (<i>Italian National Agency for New Technologies, Energy and Sustainable Economic Development</i>)
HNEE	Hochschule für Nachhaltige Entwicklung Eberswalde (<i>Eberswalde University for Sustainable Development</i>)
ISC	Institute for Strategic Clarity
MEDIR	Mapping the topography of human agreements Ecosynomic Deviance and Impact Resilience
NEGSST	Network Expert Group on Societal Scale Transformation
SGST	Smart Grid for Societal Scale Transformation
UBA	Umweltbundesamt (<i>German Environment Agency</i>)
UMA	Universidad del Medio Ambiente (<i>University of the Environment</i>)
UN	United Nations
USA	United States of America
WBCSD	World Business Council for Sustainable Development
WBGU	Wissenschaftlicher Beirat der Bundesregierung Globale Umweltveränderung (<i>German Advisory Council on Global Change</i>)

1 Summary

1.1 Overview

The goal of this overview is to condense the research into four bullet points. As proposed by ecosynomics, each bullet point highlights one of the four main perspectives that define human experiences. Through this perspective, these four bullet points contain the essence of the research and honors the complexity and integrated nature of the 22 shared experiences.

Resource Measures – Successful societal scale transformation processes provide an abundance of choice in how individuals and groups engage with the available resources, allowing them to be exponentially more efficient and effective than their peers and permitting them to manifest further potential resources and capacities.

Principles of Power – The power in these successful processes resides in the freedom of the parts that contribute to the health of the whole at the same time.

Criteria of Value – Successful transformation leaders have an expanded understanding of modes of exchanging value and implementing collaborative surplus value ownership, thus they diversify the perceived threat/ struggle/ friction naturally inherent in transformation.

Codes of Interaction – In successful transformations an acknowledged and shared deeper purpose guides value and impact generation through meaningful relationships that help in times of felt hardship.

1.2 Agreements of Societal Transformations

Conversations with 22 persons from 18 countries on 3 continents and Ecosynomic research at the Institute for Strategic Clarity suggests that agreements rooted in abundance are a key factor for successful transformations at a societal scale.

1.2.1 Starting Point

Starting Point: In dialogs of about 60 minutes each, 22 people from three continents shared their experiences of successful societal transformation processes. All were asked to reflect on the following question and share their direct experience: “Reflect on a situation, of which you have been part, where you experienced a change at a fundamental level and in the basic assumptions of your group (e.g. institution, organization, network) or your area of impact (field, industry, sector, region etc.)”

1.2.2 Objective I

The first objective was to understand if there are specific approaches to societal transformations that differentiate along specific nation-cultural lines.

1.2.3 Objective II

The second objective was to identify the success factors for societal transformation by applying the Ecosynomic framework. One of the main tenets of the Ecosynomic framework is that in looking at how humans interact historically across cultures, the same four big questions are continually asked, and while they may seem separate and have evolved into separate areas of study, they are actually four questions on one experience, each addressing different aspects, or lenses, of that experience/interaction.

1.2.4 Analytical Perspective

The 22 narratives were analyzed by applying the following four questions to the stories: (1) how much did they see when they looked at their resources; (2) who decided how to allocate the resources and how did they enforce that allocation; (3) what criteria was used to allocate those resources; and (4) how did people interact with each other and those resources.

1.3 Success factors from four perspectives

This chapter highlights success factors identified through analyzing the 22 experiences from the perspective of the four questions.

1.3.1 How much was there, and of what?

The narratives reveal that people engage in transformation processes because they see the potential to obtain capacities or resources that allow them to achieve their local purposes or goals in more efficient and effective ways.

According to those interviewed, successful transformations will always have an explicit or implicit reason or trigger (seeing potential, asking new questions, perceiving friction that needs resolving, etc.), as well as an artifact that emerges to capture or express the shared will of the individuals and institutions involved. The process itself is initiated and hosted by a select group of success relevant stakeholders (not just every possible person), who tend to relate to resources (however they are defined within that context) in such a way that they constantly perceive and act out of a sufficiency of resources needed for the transformation. They may perceive these resources as limited but never as scarce, and often resources seem to be seen as abundant.

This starting point, paired with the presence of a deeper shared intention, triggers the success relevant stakeholders to dedicate their efforts to long-term co-investments that nourish impact resilient relations and stimulate a social fabric of trust. The presence of this fabric of trust in turn gives rise to even more resource possibilities as well as nourishing relationships. In addition, these relationships become stronger as the actors in such processes are able and willing to detach from their own ego (individual/institutional), which increases the amount of transformative learning experiences.

Finally, the conversation partners shared that successful societal transformations are characterized by interactions that allow for above average resource efficiency and effectiveness as well as an exponential increase in the work done. This happens by shifting the current agreements in a way that the system of stakeholders could engage with potential resources in a different way that fosters resource development.

Core principle: limited vs. scarce

Conversation partners shared that money was often perceived to be limited, but never as scarce.

1.3.2 Who decided and enforced?

The analysis above which showed that in successful societal transformation processes resources are seen as sufficient or even abundant is relevant, since the question of “Who decides and enforces” was answered with “the individual, the subgroups and the whole decide and enforce at the same time.” How is this possible and why is this relevant?

The conversation partners shared that decisions and enforcements in such processes tend to be motivated by realizing both individual and collective surplus value. This is relevant because relating to resources from abundance in combination with generating individual and collective value potential seems to lead to the situation where power resides in both the parts (giving freedom) and the whole (providing solidarity), as well as in relationships (being fair) - all at the same time. The results of these combined actions allow for substantial innovations through co-creation.

According to most of the conversation partners, this distribution of authority is contradictory to current mainstream principles of power, where power resides in an individual or small group (on a single dimension) usually leading to disengagement, misuse of shared resources and the collapse of collective intention. This structure-process of decision making in successful societal transformation processes allows the individual to make separate decisions that (even unconsciously) nourish the deeper intention of the whole.

Core principle: leadership

Conversation partners shared that leadership is shared, thus, power resides in the freedom of the parts and contributes to the health of the whole at the same time.

1.3.3 What criteria was valued and where?

According to the conversation partners, stakeholders in successful societal transformation processes do not tend to engage in such a process for the sake of the process itself. Most of them did not even notice that they were enacting agreements and practices that allowed them to shift assumptions at a fundamental level. Said another way, transformations have to be understood as a description of how sets of context specific means are interacting to achieve a highly valued end. But what was the highly valued end that led to such (often unconscious) interactions resulting in these successful societal transformations? Stakeholders in such processes value creating impact that can be measured, but measured in a way that also shows the systemic impact of each achievement.

Furthermore, they highly value long-term performance vs. short-term benefits, and promote an increase in individual choices to support future potential. In order to build up the internal resources to support these values, actors in such processes develop modes of exchanging value that include, build on and go far beyond transactional exchanges expressed through only monetary based relations.

The surplus value generated through the transformation process is not only distributed among all and the whole at the same time, but stakeholders also tend to have ownership over the newly distributed values as well as the generated impact.

Core principle: impact reliance measurement

Conversation partners shared that Stakeholders in such processes seem to value context specific impact that they can measure with systemic matrixes. Furthermore, they value highly resilient long-term performance vs. short-term benefits.

1.3.4 How did they interact and organize?

Stakeholders of successful societal transformations come together because they share a deeper purpose. They want to significantly increase the value and impact they generate individually and are determined to realize meaningful relationships with individuals and groups within and beyond their current scope. They achieve that goal by enacting shared leadership and active harmonization of their agreements and practices fostering self-reinforcing dynamics.

Furthermore, they put emphasis on mutual support while avoiding superimposing their beliefs and actions, and are passionately invitational towards people who are ready to engage in their conversation. In addition, the organizational principles are expressed within an ecosystem of safe spaces with reliable agreements. Their actions are systemic and follow individual and collective outcome expectations.

Core principle: impact reliance measurement

Conversation partners experienced societal scale transformation as a journey into the unknown, framed by a support structure described as “psychologically safe”, in which they enabled each other to find ways to walk into the future they see together.

2 Acknowledgements

Our report was initiated at the request of the German Environment Agency to the Institute for Strategic Clarity for an assessment of the agreements and success factors that drive transformation towards sustainability across different cultures.

The research and follow up recommendations included in this report were gathered, analyzed and produced by the Network Expert Group on Societal Scale Transformation (NEGSST), led by the Department of Scaling and Sharing (DSS) of Vibrancy Ins. LLC.. The Network Expert Group is comprised of representatives from the international organizations listed below. Individual contributions include; conducting one or more of the expert interviews; research, methodology and analysis support; and document creation. The Network Expert Group is part of the ongoing global research of the Institute for Strategic Clarity (ISC).

Special acknowledgement goes to Mrs. Martina Eick from the UBA FG I 1.1 Grundsatzfragen/ Nachhaltigkeitsstrategie, -szenarien/Ressourcenschonung who saw the potential of this research.

2.1 Contributing Institutions*

The following institutions are part of the Network Expert Group for ISC

- ▶ The Institute for Strategic Clarity
- ▶ Vibrancy Ins. LLC
- ▶ SC Group Mexico
- ▶ University for Sustainable Development Eberswalde

* Institutions listed in order of contribution

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3 Introduction

Introduction written by Prof. Dr. Martin Welp¹ and Christoph Hinske (M. Sc.)²

3.1 Scaling Transformation towards Sustainability

In the face of several interlinked global change problems, ranging from extreme poverty and malnutrition to climate change and loss of habitats and biodiversity, many actors have started to question the current economic paradigm and the implicit and explicit agreements on which our current systems are based. An unprecedented economic growth has led to and been fuelled by an internationalization of policies leading to trade agreements between countries and the moving of capital, labor and technological innovation. It is however becoming obvious that in many respects humanity's use of natural resources is not sustainable in the long run.

What many actors with foresight are calling for is a sustainability transition or transformation. The German Advisory Council on Global Change has outlined plausible dynamics that could lead to such a transition ((WBGU 2011). With ten actions bundles (of various degree of ease) policy makers and businesses could make such a transition happen. In a later report the council outlined potential transformation processes in cities (WBGU 2016). However, it is not clear how actors need to change the ways in which they interact in order to change these complex systems.

Ecosynomics provides a perspective that lays the focus on the underlying agreements that drive interactions and makes them explicit. Much of the current problems are created by routine, habitual action and a lack of imagination of how things could be done differently. Even though many transformative policies are on the shelves (cf. 10 measure bundles) waiting for implementation, we do not know how political will, mobilization and people's support can be reached or changed.

The dichotomy between scarcity and abundance provides an interesting perspective for the debate on a sustainability transition. In global change management and resource economics our forests, land areas and waters are predominantly seen as being scarce or at least limited. In a physical sense they obviously are – we cannot exploit fish stocks, harvest boreal or rainforest infinitely on a level that exceeds their regenerative potential. Non-renewable resources are by definition limited. When we change the perspective, however, resources are in abundance even when we talk about natural systems: forests are an abundant source of timber and non-timber forest products if managed well, they are a source of inspiration - the beauty of landscapes can be experienced each and every day, and the fibers of trees can be used in numerous ways ranging from medicines to clothing.³ This change of perspective can lead to a new kind of appreciation and regeneration of these resources. In fact, the growing interest in urban agriculture, urban forestry, and restoration of ecosystems shows that society-nature interactions can lead to fostering the regenerative power of ecological as well as social systems.

When talking about interpersonal relations and relations between groups the question of abundance and scarcity becomes interesting and possibly even more relevant from the sustainability transfor-

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³ The Club of Rome report from 1972 (Club of Rome 1972) applies a systems thinking approach and saw many global change issues of our days coming and pointed out the limits of the earth (ROCKSTRÖM ET AL 2009). The scarcity of resources has been outpaced partly by technological and process innovations. When a resource has turned out to be scarce, new sources were tapped into without serious economic implication on the global economy for far. Abundance today means, for example, seeing the waste of a company as a resource for another player. The idea of circular economies is very much in line with the idea of seeking abundance in non-traditional resources.

mation point of view. In line with the current economic paradigm, which is seen by many as the fundamental driving force of global environmental change (Maxton, G. & Randers, J. 2016), we tend to see other persons, companies, and groups as competitors. By looking at the potential of abundant relations based on cooperation, trust and mutual benefit we can change this perspective.

Teams, groups and networks can more fully unfold their potential to meet their aspirations if they perform in a mode that is based on harmonic vibrancy. In fact, a sustainability transition requires the joint action of many different stakeholders. The interplay between policy-makers, companies, entrepreneurs, civil society, media and others relevant groups makes the difference in the end. The global survey on harmonic vibrancy as well as the results of the narratives (see chapter 8 of this report) has shown that groups can reach a higher level of vibrancy internally and with respect to other groups. This includes their relation to nature and the environment (i.e. ecological sustainability). If these pioneers can do so, others can as well.

We should not forget; much is about the values we share. In global change management a narrow view of the 'right' policy instrument or governance structure is not enough. The narratives show that there is a call for a more fundamental leverage point. Such a crucial leverage point lies in the paradigm shift of how we treat each other and the nature that supports our cities, communities and human well-being. Action research on these relations can foster the co-creation of sustainable futures.

Currently we quantify transformation towards sustainability with specific outcome measures, which are proxies for ecological health, such as tons of CO₂ emitted, pounds of waste recycled, or gallons of water conserved. Using these statistics seems to be easy and clear. However, they do not paint the whole picture when it comes to measuring the things that matter most for humanity's future success. For example, how can an institution, a community or an EU member country measure what drives citizens to take up transformational initiatives within their specific context? How do we measure the economic influence of positive deviants⁴ who model and create a future that is not only 'sustainable,' but also vibrant? How do foundations and governments measure and ensure this kind of social and economic transformation?

Environmental impact reductions and cost savings are factors we are used to measuring. However, we have yet to even make the case for measuring many of the things that will matter most to our future success. So how do we get our head, heart, and hands around societal issues that we care deeply about but that we don't yet understand from a measurement standpoint?

It can be done. Measuring agreement structures that drive social, economic, cultural and political dynamics towards sustainability in one simple metric can be done. Not only is it possible, these metrics are necessary to create the complete metric picture—especially if we are to make better arguments for healthier resource allocation and more dynamic leadership support.

Clearer metrics that fully measure the depth and breadth of human agreements will make the difference between organizations that can either experience collective failure or grow into the possibilities inherent in a sustainable future.

⁴ According to the Positive Deviance Initiative, *“Positive Deviance is based on the observation that in every community there are certain individuals or groups whose uncommon behaviors and strategies enable them to find better solutions to problems than their peers, while having access to the same resources and facing similar or worse challenges”* (<http://www.positivedeviance.org>, accessed January 2017).

4 Research Background

The results described in this report contribute the ongoing research within the field of societal scale transformations. By approaching this investigation using the insights of ecosynomics, developed through the work and research of the Institute for Strategic Clarity (ISC), the German Environmental Agency (UBA) and ISC intend to shed light on the specific patterns of transformation processes across different cultures. Ecosynomics brings an abundance-based perspective, offering new understanding and insights into the factors of success for societal scale transformations; hence, we are initiating research on the patterns and rules of successful transformations. Differentiating what works from that which does not.

4.1 Scope, Sourcing & Definition

4.1.1 Scope

This report describes the core agreements and practices experienced by successful drivers of societal level transformations within their own culture (Chapter 5) and, analyzing these insights (Chapter 7), makes recommendations for ongoing research in transformation, as well as methods of networking and working in cooperation with found agents of societal level transformation (Chapter 6).

These core agreements and practices are based on the interviewees lived and successful experiences as drivers of societal scale transformations, to avoid falling into the trap of abstract and wishful thinking of how societal scale transformations “should” work instead of how they “really” work. The narratives of all interviewees are included in chapter 8.

Furthermore, this report highlights insights of the ongoing research on agreements of societal scale transformations carried out in the context of Global Initiative to Map the topography of human agreements Ecosynomic Deviance and Impact Resilience (MEDIR). Consequently, it draws on data collected by ISC and Vibrancy Ins. Data collected in 3,000+ groups in 98 countries and 12 languages and summarized in the book *Ecosynomics – The Science of Abundance*.

- ▶ This document does not include the full supporting information, including specific statistical details on key elements of the broader global research.
- ▶ New data continues to emerge, as new institutions from all three sectors use Ecosynomics as a new framing to re-assess resource allocation processes.

4.1.2 Origin of Data

The key insights in this report are based on the comprehensive data provided by interviewing 22 people from 18 countries on three continents. This sampling represents for-profit, not-for-profit, academia and governmental organizations. These 22 were selected by a) having been identified through ISC as a transformation agent, or b) having been identified as a transformation agent in one of the conferences or workshops co-hosted by ISC, but all are consistent with our definition of transformation (see below). In addition to their direct experience of successful transformation, interviewees were selected on their ability to share their experience and personal understanding of their societal scale transformation experience.

The results are based on a master set of data compiled through expert interviews using Narrative Based Agreement Mapping.

4.1.3 Key Definitions

Transformation in this research is framed as: Involving structural changes and shifts in systemic interactions, as well as the fundamental underlying assumptions, in order to change how the components in a system relate to one another, thus achieving a fundamental change in relationships, systems boundaries, governing variables, actions and strategies as well as outcomes and consequences.

Societal Scale in this research is framed as: A sufficient enough set of individuals or parts that are coherently organized and interconnected to create patterns or structures with the intention to produce a characteristic set of behavior and outcomes to achieve an implicit or explicit function or purpose.

4.2 Context Statement for Research Conversations

All 22 were asked to share their experiences based on the following statement: “Reflect on a situation, of which you have been part, where you experienced a change at a fundamental level and of basic assumptions in your group (e.g. institution, organization, network) or in your area of impact (field, industry, sector, region etc.).”

4.2.1 Guiding Questions

A set of questions was used in each interview to uncover the underlying agreements within their experience of driving societal-scale transformation. These guiding questions look through economic, governance, value, and organizational lenses.

The 22 narratives were analyzed by applying the following four big questions to the stories: (1) how much did they see when they looked at their resources; (2) who decided how to allocate the resources and how did they enforce that allocation; (3) what criteria was used to allocate those resources; and (4) how did people interact with each other and those resources.

4.2.1.1 Resource/ Economic Lens

How much was there of what at this instant? How much did you and your peers see when you looked at your resources? How did these resources change, over time? How did you and your peers change these resources, over time? How did you work with potential resources, resources that could have been available?

4.2.1.2 Allocation/ Governance Lens

What was the power structure? How many decided? Few, representatives, many? How did they decide? Whose opinion, whose vote, whose enforcement? Behind-the-scenes design, out-front debate, elections, or participatory? What was the motivating objective of the political-economic system? What was the moral imperative? Who decided how to allocate the resources and how to enforce that allocation? Who had the power to decide and enforce the chosen allocation of resources?

4.2.1.3 Cultural/ Value Lens

What values guided the decision making? What was valued in this situation? What was the mode of exchange of what was valued? What were the “currencies?” What properties did they have? Who got what part of the value generated in the transformation process? Who “owns” the surplus value that was realized through the transformation?

4.2.1.4 Social/ Organizational Lens

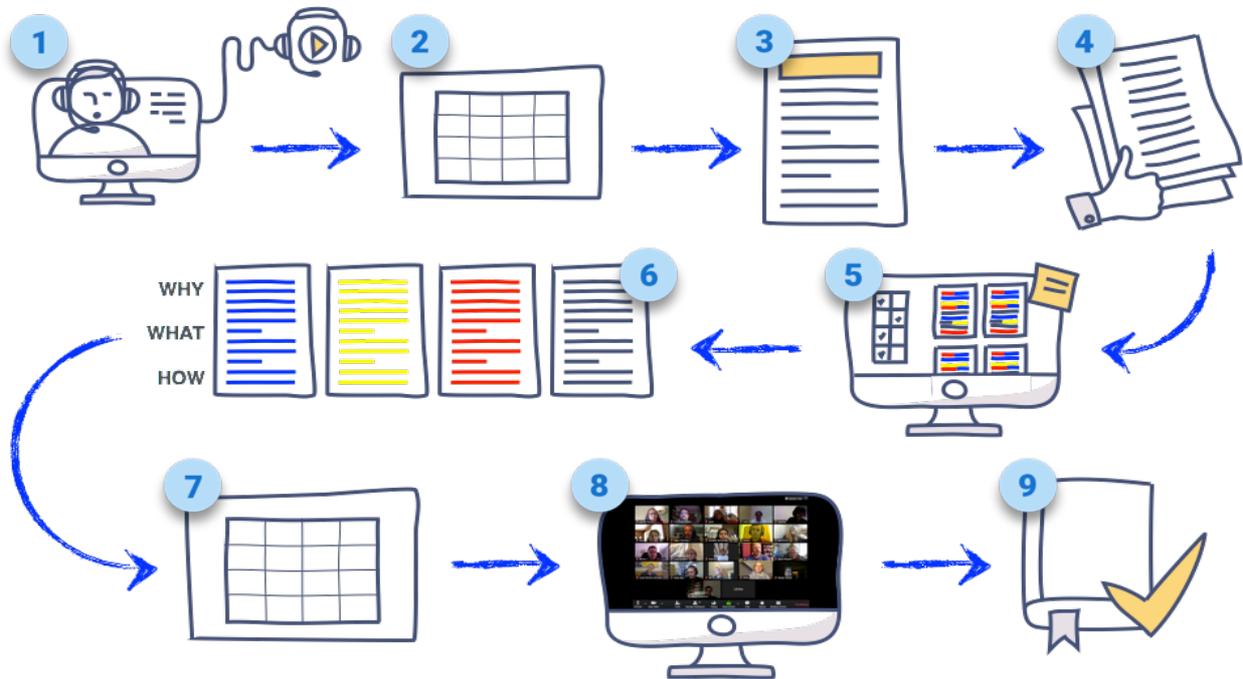
How did people interact with each other and the mentioned resources? How did they agree to interact; Competition? Cooperation? Co-opetition? Collaboration? What form best supported these agreements; Economic specialization and division of labor around tasks? Interwoven, integrated collaborative conversations?

4.3 The Analytic Process

In this report, we are initiating research to uncover and describe the patterns of successful societal scale transformation processes. In total, our assessment is based on comprehensive data collected from interviewing the 22 people identified as stated above. In dialogs of approximately 60 minutes each, these people shared their experience of a successful societal transformation process. All were asked to reflect on the following question and share their direct experience: “Reflect on a situation, of

which you have been directly involved, where you experienced a change at a fundamental level and in the basic assumptions within your group (e.g. institution, organization, network) or in your area of impact (field, industry, sector, region etc.).”

Figure 1: The Analytic Process - visualization of the research process



© The Institute for Strategic Clarity; The figure shows the high level overview of the analytic process: **(1)** In 22 video conferences of approximately 60min each, an interviewer explored their experience using the Guiding Questions described above. **(2)** During these conversations the answers of the conversation partners have been structured by applying an Agreements Evidence Map. **(3)** This primary data was converted into 22 narratives of 1 – 3 pages each. **(4)** These narratives were sent back to those interviewed for validation. **(5)** The validated narratives were coded by applying the four perspectives proposed by ecosynomics. **(6)** This allowed extracting, clustering and condensing of answers and insights according to the four perspectives. **(7)** These integrated texts have been further coded, to extract the essence of the WHY, WHAT, and HOW for each of the four perspectives. The results were captured in a 3x4 grid. **(8)** This highly condensed extract of the 22 conversations was shared back and discussed with 21 people who attended an online sharing and reflection webinar. All 22 interviewees were invited, but not all attended. The group of 21 persons encompassed interview partners and researchers active in the field of transformation and selected practitioners. **(9)** Finally, the feedback from this session of sharing and reflections has been integrated into the final report.

5 Major Findings

5.1 Objective I

The first objective was to understand if the specific approaches to societal transformations differentiated along nation-cultural lines. We found that societal-scale transformations have very strong patterns that emerge independent of their national cultures, with one potential area of differentiation.

The analysis revealed a difference, which tended to play out across clusters of nations and cultures, in the perspective from which the storyteller entered the conversation. Some told their experience by starting from a larger or whole systems perspective (e.g. field, industry, regions, global networks), others put more initial emphasis at the level of the subsystem (e.g. community in region, organization in industry, network as part of larger network), while the rest put it at the level of the individual entity (e.g. individual person as part of a community as part of a region, individual as part of an organization as part of industry, individual as part of network as part of larger network). Nevertheless, all conversation partners, directly or indirectly stressed that all three levels are inextricably linked, providing different angles on the same experience, and it is only in their integration that societal scale transformations can be understood.

This could be attributed to the relatively small set of interviewees within each culture, but it is interesting to note. Further research would test this.

5.1.1 Research questions that arise

- a) What are further content specific examples of societal scale transformations?
- b) What are further specifics of the successful processes used?
- c) What is the unit to measure the success of societal scale transformation?

5.2 Objective II

The second objective was to identify the success factors for societal transformation by applying the Ecosynomic framework.

As it became apparent that all interview partners were pointing to similar aspects of their experience, the question arises: What are they pointing at?

One of the main tenets of the Ecosynomic framework is that in looking at how humans interact historically across cultures, the same four big questions are continually asked, and while they may seem separate and have evolved into separate areas of study, they are actually four questions about one experience, each addressing different aspects of (or providing different lenses on) that experience/interaction. We lay out our findings within the context of these four areas.

1. **Resource Measures** – Successful societal scale transformational processes provide an abundance of choice in how individuals and groups engage with the available resources, allowing them to be exponentially more efficient and effective than their peers and permitting them to manifest further potential resources and capacities.
2. **Principles of Power** – The power in these successful processes resides in the freedom of the parts that contribute to the health of the whole at the same time.
3. **Criteria of Value** – Successful leaders have an expanded understanding of modes of exchanging value and implementing collaborative surplus value ownership, thus, they diversified the perceived threat/ struggle/ friction naturally inherent in transformation.
4. **Codes of Interaction** – An acknowledged and shared deeper shared purpose guided value and impact generation through meaningful relationships that helped in times of felt hardship.

Table 1: The four Perspectives Framework of Ecosynomics

	Economic Question <i>How much was there of what?</i>	Power Question <i>Who decided/enforced?</i>	Culture Question <i>What criteria and what was valued?</i>	Social Question <i>How do we interact and organize?</i>
WHY	Sufficiency <ul style="list-style-type: none"> • There is enough to manifest potential resources and capacities 	Motivating Objective <ul style="list-style-type: none"> • Realizable individual and collective potential 	What was Valued <ul style="list-style-type: none"> • Context specific impact • Systemic measurement impact • Long-term performance • Individual choice • Future potential 	Why do we come together? <ul style="list-style-type: none"> • Deeper shared purpose • Value/ impact generation • Meaningful relationships
WHAT	How much is there <ul style="list-style-type: none"> • Abundance of resources • Success relevant stakeholders • Long-term co-investments • Social fabric of trust and possibility • Shared intention • Impact resilient relations • Dedicated actors • Will to detach ego (individual / institutional) • Artifact of shared will • Reason to transform • Transformative learning 	Principles of Power: <ul style="list-style-type: none"> • Power resides in the freedom of the parts and contributes to the whole at the same time 	Mode of Exchange <ul style="list-style-type: none"> • Expanded understanding of modes of exchanging value 	How do we agree to interact? <ul style="list-style-type: none"> • Shared leadership • Active harmonization • Mutual support • No superimposing • Being invitational
HOW	Efficiency <ul style="list-style-type: none"> • Resource efficiency • Net flow of input/ output positive through work with potential resources and resource development • Exponentially more efficient and effective exponential increase in the work done 	Structure-process to make decisions <ul style="list-style-type: none"> • Separate decisions for self that nourish the whole 	Surplus value distribution <ul style="list-style-type: none"> • Collaborative surplus value ownership 	What organizing principles best support our agreements? <ul style="list-style-type: none"> • Ecosystem of safe spaces • Principles follow outcome expectations • Reliable agreements • Systemic principles • Self-reinforcing

To analyze, assess and affect social systems, the Institute for Strategic Clarity uses a framework that has proven effective in understanding organizations. The horizontal axis describes the four major perspectives that shape human interaction over millennia (see chapter 7 for full description). The vertical axis delineates three dimensions within each perspective that describe 1) the WHY or deeper reason of the system as seen through one of the four perspectives, 2) the WHAT people do as seen through each perspective, as well as 3) the HOW people achieve the WHY through the WHAT as seen through each perspective.

5.3 Specifics of Societal Scale Transformations

5.3.1 How much is there, and of what?

“Conversation partners shared that money and other resources were often perceived to be limited, but never as scarce.”

The narratives reveal that people engage in transformation processes because they see the potential to obtain capacities or resources that allow them to achieve their local purposes or goals in more efficient and effective ways.

According to the conversation partners, successful transformations will always have an explicit or implicit reason or trigger; such as seeing potential, asking new questions, perceiving friction that needs resolving, etc... as well as an artifact that emerges to capture or express the shared will of the individuals/institutions involved. The process itself is initiated and hosted by a select group of success relevant stakeholders that rise to leadership, not just any possible person. These people tend to relate to resources, as defined within their context, in such a way that they constantly perceive and act out of a sufficiency of resources. They may perceive the resources needed for the transformation as limited but never as scarce, and often resources were seen as abundant.

This starting point of perceived sufficiency of resources, paired with the presence of a deeper shared intention, triggers successful leaders to dedicate their efforts to long-term co-investments that nourish impact resilient relations that, in turn, stimulates a social fabric of trust. The presence of this fabric of trust in turn gives rise to even more resource possibilities as well as further nourishing relationships. In addition, their relationship to resources becomes even stronger as the actors in such processes are able and willing to detach from their own ego (individual and institutional). This, in turn, increases the amount of the resource “transformative learning experience.”

Finally, the conversation partners shared that successful societal transformations are characterized by interactions that allow for above average resource efficiency and effectiveness demonstrated as an exponential increase in the work done during the transformation. This happens by shifting the current agreements in such a way that the system of stakeholders could now engage with potential resources in a new way that further fosters resource development.

5.3.2 Who decides and enforces?

“Decisions and enforcements (un)consciously strengthen the primary relationships.”

The analysis which showed that in successful societal transformation processes resources are seen as sufficient or even abundant is relevant here, since the question of “Who decides and enforces” was answered with “the individual, the subgroups and the whole decide and enforce at the same time.” How is this possible and why is this relevant?

The conversation partners shared that decisions, and the enforcement of those decisions, in such successful processes tend to be motivated to realize both individual and collective surplus value. This is relevant because relating to resources from abundance, in combination with generating individual and collective value potential, seems to lead to the situation where power resides in the parts (giving freedom), and the whole (providing solidarity) as well as in the relationships (being fair) - all at the same time. The results of these combined actions allow for substantial innovations through creativity. This

means that some decisions are made by the individual, for the health of the individual, and others by the group, for the health of the group.

According to most of the conversation partners, this distribution of authority is contradictory to current mainstream principles of power, where power resides in an individual or small group, usually leading to disengagement, misuse of shared resources and the collapse of collective intention. The structure-process of decision making in successful societal transformation processes allows the individual to make separate decisions that (even unconsciously) nourish the deeper intention of the whole.

5.3.3 What criteria is valued and where?

“People are in such processes because they want to exponentially increase what they value most.”

According to the conversation partners, stakeholders in successful societal transformation processes did not engage in such a process for the sake of the process itself. Most of them did not even notice they were changing the agreements and practices that ultimately shifted the assumptions at the fundamental level. Said another way, transformations have to be understood as a description of how sets of context specific means are interacting to achieve a highly valued end. But what was the highly valued end that led to such (often unconscious) interactions resulting in these successful societal transformations?

Stakeholders in such processes value creating impact that can be measured, but measured in a way that also shows the systemic impact of each achievement. For example, having measurement systems that show how what one player does effects another in another part of the organization, and how that effect plays out over time - another demonstration that they highly value long-term performance over short-term benefits. And they promote an increase in individual choices to support further future potential. In order to build up the internal resources to support these values, they develop modes of exchanging value that include, build on and go far beyond the standard transactional exchanges typically expressed through monetary-based relations.

5.3.4 How do they interact and organize?

“Societal scale transformation is a journey into the unknown, framed by a ‘psychologically safe’ support structure, in which members enable each other to find ways to walk into the future they see together.”

Stakeholders of successful societal transformations come together because they share a deeper purpose; they want to significantly increase the value and impact they generate individually and are determined to realize meaningful relationships with individuals and groups within and beyond their current scope to do so. They achieve this goal by enacting shared leadership and active alignment of their agreements and practices, in turn fostering a self-reinforcing dynamic.

Furthermore, they put emphasis on this mutual support and leadership while avoiding superimposing their own beliefs and actions. They are passionately invitational towards people who are ready to engage in their conversation. In addition, the organizational principles are expressed within an ecosystem of safe spaces with reliable agreements. Their actions are systemic and follow individual and collective outcome expectations.

6 Recommendations for Research & Networking

The research revealed that societal scale transformations tend to be more successful and impactful if they are framed by agreements rooted in vibrant and collaborative practices and structures rather than by agreements rooted in scarcity-based, dominating and superimposing practices and structures. While both scenarios are described as having friction, struggle and conflict, the difference is that in the first scenario the friction fuels individual and collective movement whereas in the second it causes stagnation. Networking these vibrant and collaborative agreements becomes a breeding ground for societal scale transformations.

Based on these insights, we make the following strategic recommendations to give the UBA access to support a) cutting edge research possibilities and b) networking possibilities for working with the very fast moving field of transformation agents.

All recommendations are given within the research context of a university alliance that is active in this field, composed of a diverse set of universities from several countries, including Harvard University, HNEE Eberswalde and the Universidad del Medio Ambiente in Mexico. Thus, the UBA gains access to emerging regional and global research networks that gather data, study and analyze what is being found, as well as distributing the findings via well-established (e.g. 1st tier journals) and innovative science communication channels (e.g. citizen science approaches, impact and reality labs).

6.1 Recommendations for transformation research

Table 2: Recommendations for further transformation research

Leverage Initiative	Proposed Minimal Content
Mapping Positive Deviants	Gaining further understanding of Positive Ecosynomic Deviants and their innovations. This can be done by mapping, over the next five years, the social topography of human agreements that underlie the success of at least 5,000 positive eco-synomic deviants that drive societal transformations.
Units and Theory to Measure Quality of Transformation	From understanding these positive deviants, a Unit for measuring the Quality of Impact and the Resilience of Societal Transformations can be developed, along with further development of the theory of large-scale transformations towards sustainability. This is done by laying out the systemic logic of how stakeholder interventions lead to shifts in the dynamics of the system and subsequent systemic impacts.
Scorecard of Impact Resilience	Based on the above mentioned, an Impact Resilience Scorecard can be created using the systemic units that measure and indicate how specific interventions are leading to societal scale transformations/systemic shifts.

Based on the analysis we recommend the UBA further support the development of science-based approaches of identifying and mapping social systems (organizations, institutions, networks, individuals) that have innovated on the question of how to transform societies towards more sustainability, through identifying positive deviants. As started in this report, this can be done at much larger scale by mapping the agreements that underlie the innovations in outcomes and behavior of at least 5,000 positive deviants in at least 95 countries. Understanding their agreements helps them and society at large to learn from and further drive societal transformations within their specific contexts.

From understanding the agreements, practices and interactions that lead to their transformed outcomes, a unit for measuring the quality, impact and resilience of societal transformations can be developed. We recommend UBA support research and development to identify this unit. Furthermore, this unit will be the foundation of an impact-oriented theory of large-scale transformations towards

sustainability by laying out the systemic logic of how their interventions lead to shifts in the dynamics of the system and subsequent systemic impacts.

To support the short, medium and long-term impact of the insights gained we recommend making the data scalable, comparable and multipliable. To do this, we recommend UBA support the development of a systemic impact resilience scorecard, that uses culturally specific systemic units to measure and indicate how interventions are leading to societal scale transformations and systemic shifts towards more sustainability.

6.2 Recommendations for Networking and Cooperation

Table 3: Recommendations for networking and cooperating with agents of transformation

Leverage Initiative	Proposed Minimal Content
Smart Grids of Societal Transformations	After the result sharing webinar described in ANNEX I, several participants, leaders of positive deviant groups, senior scholars and social entrepreneurs approached the organizers for next steps. In follow up conversations the concept of developing a Smart Grid for Societal Scale Transformation (SGST) emerges. Such a smart grid connects decentralized efforts into a shared purpose and supports the local intentions of interested individuals to strengthen their individual and collective impact and resilience. Thus stakeholders are empowered to step up and generate a self-reinforcing system of transformation towards sustainability.

As our research at local, regional and global level shows, leaders with the intention to be collaborative are often so deeply immersed in their own particular processes and structures, they usually are not aware of how much collaboration, true collaboration, can transform their interactions and outcomes.

Transformation agents that are engaged in ISC’s larger scale research and work, often come to the understanding that they don’t even know what collaboration really means in their specific contexts (industries, sectors, regions, countries etc.). Through developing a Smart Grid for Societal Scale Transformation (SGST), we can observe shifts in agreements, interactions and outcomes that allow leaders of any system to work with instead of (unconsciously) against each other. Groups engaging in SGST’s do so because they share a deeper purpose, want to increase their individual value gain as well as develop a new, self-reinforcing field of impact. In such social smart grids, they are able to rapidly integrate into a shared cause without handing over their own decision power and freedom.

The research shows that societal scale transformation towards sustainability happens in many places throughout the fast and highly dynamic field of as yet unconnected transformation agents. Often, they happen in partnerships of unlikely collaborators. One such example would be the partnership of L03 Energy and Siemens Digital Grid. Together they developed an impact resilient and massively local micro-grid in Brooklyn, New York (USA) that significantly increased local choices in economic interaction.

“There, neighbors with and without photovoltaic systems are buying and selling solar power from each other on a so-called block chain platform that automatically documents each transaction. If a hurricane should hit, this isolated network would operate self-sufficiently. The project is a pioneer in the movement toward a distributed energy supply system that draws on renewably-generated sources.” (Breuer, H. 2017)

Another example would be the Partnership of the World Green Building Council and Vibrancy Ins. LLC in the BUILD UPON project, tasked with renovating the European building stock to contribute to the 2015 Paris Agreement.

“BUILD UPON is the world’s largest collaborative project on building renovation – bringing together over 1,000 organizations, across 13 countries, at over 80 events in 2016-17. It aims to create a renovation revolution across Europe by helping countries to deliver strategies for renovating their existing buildings, by the 30 April 2017 EU deadline. These strategies are critical to cutting Europe’s energy use, reducing the impacts of climate change, and creating buildings that deliver a high quality of life for everyone.”(Build Up-on 2016)

In addition to the 22 highlighted cases in this report, these two examples show that groups from very different sectors and industries will partner to achieve greater individual and collective performance, and by doing so develop a new field of business and impact. From our research and work with these and other groups, we know they continually struggle to multiply their success as they are operating with a new and different set of transformative agreements that are, by definition, not supported by current economic, political, cultural and social structures. Thus, the question arises of how to support them in continuing to interact differently, thus, achieving innovative forms of value, results and impact for the greater benefit of society. We recommend that UBA support the continuing development of these Smart Grids for Societal Scale Transformations to gain further understanding of how to enter into and use these Grids to effect better and more sustainable change.

7 Analysis – Four Questions that Changed the World, Again and Again

What follows is detailed understanding on the four questions of the ecosynomics framework used to frame and analyze the 22 interviews. We will also show how those interviews have answered each of these four questions, whether consciously or unconsciously, while sharing their individual transformational processes and how those experiences have changed their reality in fundamental ways.

7.1 The Four Analytical Questions

Most of our experience in societal scale transformation processes is determined by how we answer four basic questions. These four questions have influenced the human experience of billions of people over millennia. Philosophers and practitioners alike have explored these questions that have determined humanity's moral, political, social, cultural, and economic arrangements for thousands of years (Roncaglia, A. 2006, Graeber, D. 2011, Nasar, S. 2011). And people across time and across the globe have, in turn, answered these four questions in very different ways.

All of the different societies around the globe consistently converge on these four questions

- ▶ how much do we see when we look at our resources?
- ▶ who decides how to allocate those resources and how to enforce that allocation?
- ▶ what criteria is used to allocate those resources?
- ▶ how do people interact with each other and those resources?

It turns out that there are technical terms for these four questions.

1. **Resources** (Ritchie-Dunham, J. 2012a). How much do we see? In economics today, this is the “resource” question. What are the assets or resources we have at hand?
2. **Allocation Mechanism**. Who decides? Who decides who will decide how to allocate the resources and who will enforce that decision? This is the political question of power: who has the power to decide and enforce the chosen allocation of resources. In economics today this is called the resource allocation mechanism, the way that resources are allocated.
3. **Value** (Ritchie-Dunham, J. 2012b). What criteria do the resource allocators use? In economic, political, and philosophical frameworks today, this is referred to as the value theory. What values guide our decision making?
4. **Organization** (Ritchie-Dunham, J. 2010b). How do people interact with each other and with the resources? In economics today, human interactions are guided by organization theory.

Historians and observers of comparative political economics (Ritchie-Dunham, J. 2012c) show that people throughout the ages and cultures answered these four consistent questions in very different ways.

The different responses have radically changed the world in two ways: they have addressed different needs across different societies, and they have evolved within each society. Each geographic region of the world and the cultures that reside there seem to have very different orientations towards what is important in their society and the principles necessary to achieve them. Additionally, over time, each of these societies has learned about what worked and what did not, and groups within the societies have changed their guiding arrangements over time - they have evolved. Said another way, they have continually changed their world by trying different responses to the four questions, and by learning and adapting their responses over time.

One of the very difficult things about the responses to these four questions is that it is very hard to see how they shape societal scale transformation processes. At any given time, the responses seem to be given as fact. That is simply the way the society and the universe works!

Research at ISC suggests that the responses to these four questions are difficult to see because they are given to people within a society as laws, laws that are enforced by the power structure and thus, people generally accept that this is the way things are.

In addition, research also shows that most of these responses are also very abstract, a) making them difficult to understand and relate to in one's daily experience and b) making it hard to see how they define and drive processes of societal transformation in literally any field.

The work of ISC has been to bring clarity to these four questions and the research has developed into the Ecosynomics framework, as a way to understand and tease out the answers to these four questions as well as understanding how they drive change over time.

The following four sub-chapters review and analyze the 22 conversations by applying the four major questions. Within each of these key questions reside a few other questions with which societies, as well as their transformation processes, are designed. Unpacking these will help to see a) why these responses seem so abstract and disjointed, thus hard to see, b) identify patterns and specifics within and across the questions, c) help to understand if there are cultural specific approaches to societal scale transformations and d) lay the foundation for chapters 7 & 8 of this report which outlines possible success factors for further international transformation research.

To begin to see how to learn from the insights gained from those interviewed, as well as in our work with hundreds of groups, one insight seems to be very helpful. Rather than seeing these as four independent questions, much as they are developed and treated today by people as different professions (e.g. resource economists, comparative political-economists, financial economists and philosophers, organizational theorists, etc...), we suggest that they are, in reality, four different lenses, or perspectives, on the same experience (Ritchie-Dunham, J. 2012d). The four questions thus shed light on different dimensions of the same experience of transformation.

7.2 How much of what was there? – the resource question⁵

This chapter highlights how those interviewed described their experience of resources – what was available and how much? It shows the key insights in how resources were perceived, how they were developed over time and how they engaged with potential resources.

In economics, resources are the “factors of production,” inputs to the process. Economics cleanly classifies all resources as land, labor, or capital. The focus is on “right here, right now.” The basic premise of economics is the tension between unlimited human needs and limited resources. Research at the Institute for Strategic Clarity shows, that most people think about what resources are available right now but far fewer think about the dynamics of generating those resources over time or what potential resources there might be. Potential resources are those that could be available through the transformation process. This is of particular interest as very few tend to think about the potential resources that could be developed in the future.

Summary - the resource question

Key Question: How much was there, and of what?

Key Resources Identified:

- ▶ Reason to transform (e.g. friction, crisis, opportunity)
- ▶ Shared intentions
- ▶ Artifact of shared will
- ▶ Success relevant stakeholders
- ▶ Dedicated actors
- ▶ Ability to see the abundance of resources
- ▶ Long-term co-investments
- ▶ Social fabric of trust
- ▶ Impact resilient relations
- ▶ Will to detach from ego (individual / institutional)
- ▶ Transformative learning experiences

Synopsis: Key Insights of how, in successful transformation processes, all three resource dimensions (resources right here right now, resource development over time and understanding of future potential resources) are considered, whether done consciously or not. When these levels of resources are perceived and worked with in specific ways, it leads to an abundance of choice and the manifestation of potential resources and capacities, all while creating an atmosphere of healthy relationships leading to a more efficient and effective use of the available resources and the continual regeneration of further resources.

Reason to transform: At the beginning of any transformation there seems to be a specific trigger or reason. This reason was expressed as something that challenges the continuation of the individuals within the social system or of the social system as a whole, e.g. friction, inner clash or identity crisis.

Interviewee 13 described it as a “dispute over perceived outcomes, interactions and relations.” Rather than avoiding the crisis or friction, stakeholders in successful transformation processes pro-actively engage with it and use its momentum and energy to engage constructive processes (Rodea) since they

⁵ The word “resource” is a technical term used to investigate the properties of the tangible and intangible substances that support human life.

tend to have the “capability to trust that disagreement can be a means to initiate new possibilities (Int. 8). This trust in the friction triggers the members to request a fundamental change in agreements and practices (Hoeksema).

Starting from this understanding the initial friction is perceived as a moment that creates space for something new to enter into. Becoming a moment that allows the individual, as part of the bigger shift, to gain clarity about their fears and doubts (Int. 8).

Shared Intentions: All those interviewed mentioned that a key ingredient for transformations to happen is the shared intention of the stakeholders. Orland Bishop refers to it as the articulation of a “future allowing all to converge; a future that allows both the experience of the whole in the self and the self in the whole.” This shared intention is the foundation on which a significantly higher purpose can be seen with which all can connect. Furthermore, it triggers the will to be work with and not against each other (Int. 22). This intention not only connects them to something bigger, it also helps to transcend individual and institutional limitations and agreements and enables the individuals and groups to stop being in a protective mode (Rodea, Hoeksema).

This kind of shared purpose seems to be similar to the categorical imperative as defined by Kant (Johnson, R. and Cureton, A. 2017). Stakeholders begin to believe in the power of the transformation process and ask for it to happen because they see the relevance of it to their own and the organization’s goals (Hunziker, Int. 11). Thus they are enabled to “engage with formerly unattainable resources that stimulates their own and the collective performance” (Int. 11).

Having a shared deeper purpose in place allows the stakeholders to now experience the friction between the individual and the institutional heritage as something that facilitates new ideas, approaches and techniques that can now integrate into something new (Sanchez, Crosmaz-Brown). Furthermore, the resulting actions are inspirational and carried by all, are future-oriented and are deeply connected to the cultural heritage of the institution and its social function (Purcell).

Artifact of Shared Will: Processes of societal transformation are, by definition, a journey into the unknown. The experiences described by those interviewed pointed to the existence of an artifact that expresses the shared will and purpose of the involved parties. This artifact can be partly expressed through the classical factors of production, such as land, labor and capital (Moreno, Bruma, O’Donoghue, Pederzini Villareal, Bishop, Int. 8, Crosmaz-Brown, Cespedes), but will always point to future possibilities (Anuwa Amarh, Crosmaz-Brown).

“Cultures in transition, whether consciously or not, engage with artifacts that are sacred to them which point to future possibilities” (Crosmaz-Brown). Consequently, it connects the insights initiating the transformation process to the political, socio-cultural and economic realities of the members. Such artifacts can be jointly developed action plans⁶ (Anuwa-Amarh, Hunziker, Interviewee 8, Moreno), but also be single objects, sounds, colors, images or activities (Crosmaz-Brown, Rodea).

Independent of its form, an artifact is defined by reflecting the richness of the values and principles of those involved and supports both individuals and collectives to fully engage in the process (Crosmaz-Brown). The artifact, whether written or unwritten, is also an expression of the agreements and practices that are needed to succeed to achieve the outcomes to which the group aspires (Anuwa Amarh, Hoeksema). Thus, it forms part of a collaboratively developed and collectively available body of knowledge that grows over time, helping everyone to understand the strategy and tactics needed to navigate this journey (Hoeksema, Bishop, O’Donoghue).

⁶ Such an action plan can be implicit or explicit in nature. It is a continuously improved outcome as well as an input resource for the transformation process.

Success Relevant Stakeholders: According to all those interviewed, the initiators, often becoming the drivers and leaders of the successful transformation process are a slowly growing, initially well-selected group of people who represent the various groups (organizations, institutions, networks, regions etc.) that affect or are affected by the different parts of the transformation dynamic. Depending on the breadth of the transformation, they can span cultures, industries, skills, perspectives and sectors.

‘Success relevant’ is defined as having the authority, credibility and influence to change the strategic resources needed to achieve the future potential they see together (Pederzini Villareal, Int. 11, Int. 8, Anuwa Amarh, Grubbe). Consequently, they are deeply rooted within and “accepted by the stakeholder groups they represent” (Bishop).

This initial set of stakeholders has in common that they all enthusiastically responded to the potential expressed (Bruma, Hoeksema, Purcell) and they tend to challenge current thinking by acting beyond the status quo (Bruma, Cespedes, Bishop, Grubbe, Hampel, Waddock). They “see a bigger possibility of how to solve societal challenges” (Cespedes). Their combined specialized *and* general knowledge of the transformation context (Moreno) allows them to see the connections between the outcomes envisioned while enhancing their ability to thrive and perform better within their current context and reality (Rodea, Crosmaz-Brown, Cespedes). According to Interviewee 11, they are deeply dedicated to increasing their impact by seeking for ways to integrate their own innovative frameworks and actions with existing frameworks external to them.

Success relevant stakeholders also have the technical capacities, special facilities, equipment and strategic relationships (Sumeghy) that speed up the process and inspire and create strategic focus and flow of money (Pederzini Villareal). This, in combination with a strong, even if unconscious, commitment to impact and action allows the stakeholders to “see these future possibilities instead of getting stuck in current problems” (Moreno).

They also tend to transcend classical linear approaches that tend to exclude both future generations, who have to live with the decisions made today, and the wisdom holders of society, who can contextualize decisions through their lived experience (Crosmaz-Brown, Paiz Bekker, Int. 13). Furthermore, Anna Moreno highlighted that strong critics are seen by these stakeholders as a key critical resource.

Dedicated actors: All those interviewed emphasized the importance that, besides the success relevant stakeholders, anybody closely engaged in the transformation process has to be dedicated to the cause. Dedication is defined as acting out of inquiry (Int. 11, 13, 22), frankness and trust. They tend to be willing to make use of their emotional intelligence and have a bias towards action that creates an environment where all are demanded to bring their unique contributions and best potential (Pederzini Villareal, Crosmaz-Brown, Hunziker, Bruma and Int. 8, Int. 11). Being dedicated to the shared cause, these actors are passionate about asking fundamentally new questions (Hoeksema, Int. 13, Cespedes, Waddock, Int. 8) that need the integration of seemingly incompatible aspects, fields, or perspectives to find impactful new answers (Anuwa Amarh, Hunziker, Sanchez, Waddock). This engagement is supported by well-developed initial questions around an issue they all care about, attracting attention and fostering inquiry (Hoeksema).

Finally, dedicated engagement is achieved by living the experience of being with the very people facing the outcomes of the transformational process. It mobilizes and inspires multiple, even formerly disengaged, actors to step up and enter the process, bringing the fullness of own resources since they now have ownership of their actions and local impact (Moreno, Pederzini Villareal, Int. 11, Int. 13, Paiz Bekker, Cespedes, Bishop, O’Donoghue, Bruma, Hunziker, Anuwa Amarh).

Abundance of Resources: In classical economics, resources are typically described as scarce (e.g. the factors of production), nevertheless in a successful transformation process, while they might be seen as incomplete or limited, they are never seen as scarce (Moreno, Int. 11, Bruma, Sanchez). No inter-

viewee described that resources were perceived as scarce within their transformation processes. They all directly or indirectly described them as abundant, having a different understanding of how to relate to and with their available resources. They also shared how basic resources were developed over time and that seemingly “unattainable” resources have been realized (Int. 11, Pederzini Villareal, Sumeghy, Anuwa Amarh, Hampel, Bruma, Purcell, Int. 8, Paiz Bekker, Cespedes, Bishop, Hunziker, O’Donoghue).

All those interviewed pointed to the need to redefine the definition of resources, as they perceive them in a much broader way than just “land, labor and capital” (Moreno, Crosmaz Brown). While they are clear that material means, such as money, are needed (Bishop, Int. 8), they also mention unrestricted imagination and creativity as well as time and space as key resources that though they might seem limited in a specific context, were never scarce in the experiences they described (O’Donoghue).

Long-Term Co-Investments: Actors in a successful transformation process tend to hold a systemic view of their context (Grubbe, Jose Cespedes, Hunziker, Int. 11, Waddock). The vast majority of those interviewed highlighted that while time itself might have seem a pressuring force, even it is never perceived as scarce. Changing the vision from short-term solutions to long-term performance is fundamental for the health of the system and the process of transformation (Wendy Purcell). In order to ensure the long-term impact of their actions, transformational processes require long-term co-investments (Sumeghy, Cespedes, Purcell, Villareal, Grubbe, Bishop, Hunziker, Crosmaz-Brown). This, in turn, also allows the process itself to bridge generational divides by engaging representatives of different generations (Int. 13) in a conversation geared to longer-term strategies. Norman J. Rodea refers to this as being able to overcome one’s own self-centered perspective, as well as ethnocentric perspectives, to see the broader and longer-term needs required for sustainable impact.

Social Fabric of Trust and Possibility: Successful societal scale transformation processes are characterized as cultivating an enabling environment (Int. 11, Bruma, Sumeghy, Int. 13), which is described as being an interplay of formal and informal interactions (Int. 13). This enabling environment fosters the sharing of formal and informal relevant data (Int. 13, Anuwa Amarh), which helps to develop shared passion and clear agreements of active participation (Moreno, Anuwa Amarh) as well as accountability and collectively developed possibilities (Moreno, Hoeksema, Int. 13, Bishop, Bruma). It also helps actors to be more empathetic (Moreno, Rodea, Int. 11) and to understand the conflicting commitments of everybody within their respective field (Int. 22). According to Orland Bishop, this container of trust also creates a “force of ‘attraction’ [...] for further relevant players to be involved.”

Mr. Eben Anuwa-Amarh described it as an environment that enables a “constant flow of creativity which allows for the integration of means in a way that new properties and possibilities emerge.” Rob O’Donoghue experienced that in such an environment the “creative potential” itself generates more innovations.

The development of this container of trust is facilitated through a “vibrant and living planning structure” (Anuwa-Amarh) that generates safe spaces (Int. 11, Int. 13), strengthening self and mutual respect (Paiz Bekker, Hoeksema, Bruma, Sanchez, Int. 13) where each one sees the potential inherent in the other (Sumeghy). It is a “psychologically safe environment” (Int. 13) where hierarchy and power-play (Hoeksema) is exchanged for mutual servant leadership (Int. 11, Int. 22) and mutual inquiry into the shared deeper purpose (Waddock, Pederzini Villareal, Hoeksema, Int. 11, Int. 22). This container of trust is generated through inquiry-based listening and energetic relationships (Int. 11, Moreno). In this context, Norman J. Rodea highlights the importance of humility to be present “especially from those who hold important roles and profound knowledge within the community,” as well as having the “sensitivity and trust in the essential/ spiritual world, forming part of life itself.”

Those interviewed described the emergence of this container of trust and possibility to be supported by understanding and interweaving the narratives the involved stakeholders hold individually and collectively about the issue at hand (O’Donoghue, Int. 11). According to Anna Moreno this process is supported by the ability of the process actors to transcend language barriers imposed by jargon and

specific terminologies. Instead, these actors are on the constant search for common framing expressed in a shared language, which allows for aligned meaning. According to Edgar Sanchez they now “can take all these ideas and go beyond the sector, integrating other viewpoints coming from other disciplines and cultures and create their own innovative methods and quantitative measurement structures.” Interviewee 8 expressed it as “having the ability to reach out beyond one’s own limits, searching for commonalities and meaningful relationships, stepping out of one’s own comfort zone as well as engaging with new experiences, allows for the creation of more possibilities, including resource possibilities.”

Impact Resilient Relations: Stakeholders in successful processes of fundamental change, even if unconsciously, possess the necessary skills to see and “connect with the human being within themselves and others” and work to be able to “relate to people they could not even talk with before” (Int. 22). Sandra Waddock refers to this as having “encounters that engage the full human being” asking for “the full presence of everybody, to come from a place of abundance.” Thus “they start to experience that the knowledge, needed to create impact in the “real world,” sometimes seems to come from a source beyond the self. Those “peak moments of performance” are what is described by the psychological concept of ‘flow,’” (Int. 22). Simon Hampel refers to it as having the “ability to search for and have encounters with and experiences of high energy that shows them new fields of engagement, allowing them to be exponentially more efficient and effective.” As this resource enables them to “connect to the possibilities around them” allowing them to “engage with things they had never engaged with before; new conversations, new possibilities and pathways and new partners [...]” and they “experience that the resources needed to construct their post-transformation reality come to them by self-selection” (Int. 22).

Thus, they transcend predefined roles that hinder mutual and deep trust to develop and have “vibrant human encounters” (Paiz Bekker). The development and availability of such relationships allow the involved parties to transcend their own points of view, their rhetorical stances and their own policies, values and interaction dynamics (Bruma, Rodea, Int. 22, Sumeghy). According to Freerk Hoeksema, this is achieved by applying “management approaches rooted in possibility and trustful dialog.”

Furthermore, these high-quality relations emerge as successful stakeholders tend to have the ability to recognize others for who they are, not just who they have to be as defined by their attributed role (Int. 22). They respect each other and co-develop mechanisms and processes so that their actions and decisions create exponential value through synergy rather than incremental value through linear hand-offs (Hunziker, Waddock). Living through such an experience, they tend to start to bring in their own unique resources, capacities and skills (Int. 22).

The continuous development of meaningful relationships reinforces everyone’s awareness that the process of transformation is not just about being in transactional contacts delivering services and hard outcomes (Pederzini Villareal, Hunziker). They become highly aware that they, themselves are the “catalysts for the achievement of a possibility they now see together and actively bring in the voices and thinking of the whole group” (Int. 22). They also reinforce the belief that change at a fundamental level is driven by seeing the abundance in these meaningful relationships (Int. 8, Hunziker, Paiz Bekker, Crosmaz-Brown, Sumeghy, Bishop, Cespedes). Doing so they are increasingly “aware of what continues to emerge within the ecosystem” (Cespedes).

Finally, the emergence of this level of relationships can be accelerated by an internal or external person or entity to which the stakeholders give a mandate. This individual or entity does not take over, but host’s conversations to nourish the relations among the stakeholders (Hoeksema, Hunziker). This person or entity possesses an “attitude that develops an integrated vision of meaning, happiness and action” (Int. 8).

Will to Detach from Ego (individual / institutional): People engaged in successful processes of societal transformation have the “courage, persistence and willingness to delve into ideas and arenas

that are out of their comfort zone” (Waddock). In doing so, a key resource for societal scale transformations is unlocked - the individual’s ability and willingness to transform itself (Waddock, Crosmaz-Brown, Int. 8, Hampel). Consequently, the ability of individuals, as well as institutions, to be aware of their own preconceived ideas is a crucial component (Int. 13, Rodea). Depending on the level of observation this detachment plays out as overcoming “group ego”, “sub-group ego” or “individual ego.” All those interviewed emphasized the importance of the ability to take one’s own position seriously while seeing that, in relation to the others, it is not more important.

It is only then, when able to overcome individual, collective and institutional egos, where all are open to being changed in their own thinking and perception, is the stakeholder group now able to understand the causes for dissonance experienced in the initiating crisis (Int. 13).

The ability to detach and overcome ego allows the stakeholders to “silence their minds, be compassionate, overcome their own preconceived ideas and to try to meet the other in a space beyond right and wrong” (Paiz Bekker).

Transformative Learning Experiences: Successful shifts at the societal scale level happen through the sharing of individual and collective experiences of learning (Paiz Bekker, Crosmaz-Brown, Hoeksema, Sumeghy, O’Donoghue, Bishop, Bruma). According to Luis Paiz Bekker, “system’s specific individual and collective wisdom of how to manage and develop the existing resources [is] needed to drive the transformation.” This is achieved by allowing stakeholders to ask how they can actively develop the things they already have, to better serve the future they want to generate (Moreno, Hoeksema, Int. 13, Paiz Bekker, J. Rodea, Anuwa Amarrh, Sumeghy).

This type of learning is described differently as, ‘unlearning’ to reconnect with knowledge that forms the collective heritage of humanity (Crosmaz-Brown), and is best found by developing trusted learning relationships with those having authority by virtue of age and experience within the different stakeholder groups, such as elders, mentors, teachers, sponsors (Waddock, Paiz Bekker, Sumeghy). Before being able to learn these new types of skills, one’s individual beliefs and attitudes have to be let go of, as they tend to hinder knowledge of a different kind to emerge (Crosmaz-Brown).

This unlearning of old habits, skills and technical knowledge must take place since the dynamics and outcomes of the new, transformed reality cannot be sustained by the type of interactions that hindered its emergence in the first place (Sumeghy, Hampel).

Being open to this kind of generative learning allows the new reality of the transformation process to attract and engage well-known innovators in their fields who seek out such spaces and will, in turn, attract even more relevant resources (Sumeghy, Bruma, Pederzini Villareal).

7.3 Who decided and enforced – the allocation question

This chapter highlights how those interviewed described their experience of the political question of power - who had the power to decide and enforce the chosen allocation of resources? In economics today this is called the resource allocation mechanism - the way that resources are allocated. It shows the key insights in three areas, what they shared about the motivating objective of the political-economic system, the principles of power and the structural process used to make decisions.

Summary - the allocation question

Key Question: Who decided and enforced?

- ▶ **Motivating Objective:** Realizing individual and collective potential
- ▶ **Principles of Power:** Power resides in the freedom of the parts and contributes to the whole at the same time
- ▶ **Structure-process to make decisions:** Separate decisions for self that nourish the whole

Synopsis: Key insights of how, in successful transformation processes, healthy allocation agreements can realize both individual and collective potential, empowering the parts and the whole at the same time.

7.3.1 Motivating Objective

What is the motivating objective of the political-economic system? What is the moral imperative? What is the system trying to achieve?

Realizable Individual and Collective Potential: The motivating objective of systems in transformation is to a) solve the dysfunctions in the system which are usually identified through unintended consequences and unwanted outcomes, as well as to b) increase individual and collective value - both at the same time. As resources in successful transformational processes are described as abundant (Rodea) and its allocation systemic in nature (Grubbe), it becomes evident that power structures in such contexts transcend the belief in protective ownership over material things as well as over actions, thoughts or ideas. (Rodea).

Those Interviewed emphasized that transformational processes at a societal scale happen when stakeholders connect their individual intentions to a bigger, unifying idea, or purpose, that brings them together. By letting go of their own ego (to some extent) and opening up to other ideas and egos (Waddock), it becomes evident to each stakeholder that it is more beneficial to enforce decisions together, rather than individually, since they are all in service of the larger shared purpose (Int. 22). And being in service to the larger purpose also includes being in service to solving the concrete local challenges of the involved stakeholders (Rodea).

Thus, even though every decision made in such a transformation process is based on this shared higher purpose, even in the most detailed of day-to-day business (Pederzini Villareal), the individual participants also engage to further develop their own resources for “the good of their own local/ regional or national power and well-being” (Moreno), as they are “being faithful to their local purpose of existence” (Pederzini Villareal). As they tend to “reinvent the rules that define a specific social context [...], they create a clear picture of who they are, the values they hold and the higher shared purpose they want to achieve” (Pederzini Villareal). “They start collaborating towards the potential they see together” (Anuwa-Amarh). And, by engaging with this larger potential, they grasp its multitude of benefits and integrate those back into the part of the stakeholder system they represent (Pederzini Villareal).

Decisions on the allocation of resources are in “alignment around the deeply held vision or purpose as opposed to the more typical structure that, even if unwittingly, separates and destroys possible synergies by draining away power from the involved actors” (Int. 11). Thus, leadership stewards a deeper shared purpose in a way that all relevant stakeholders can fully engage and perform their best (Int. 11). As all parts host the bigger picture together, they can see how their position adds to the others

(Int. 13). Additionally, they measure what is emerging against the shared purpose and this creates strategic alignment (Cespedes) and they “become co-creators of a new shared reality” (Cespedes)

7.3.2 Principles of Power

Who had the “power” to decide, to set the rule for the organizing principles, to call upon force, to enforce those rules? Who are the owners of the resources?

Power resides in the individual freedom of the parts and contributes to the whole at the same time: According to the 22 narratives, the power to decide and enforce seems to be with the individual and the stakeholder group at the same time. As power tends to be arranged around the motivating objective of integrating individual freedom, mutual fairness, collective/ holistic practices, the realization of a shared understanding of the world as well as co-evolution, the stakeholders start “observing (seeing/ listening to) the different perspectives, and are thus able to experience the greatness of the other.” They then perceive themselves as catalysts for the achievement of a possibility they see together and “actively bring in the voices and thinking of the whole group.” (Int. 22)

This understanding implies the acknowledgement that a societal scale transformation is never powered only by the intentions, decisions and actions of one person or entity alone. For the most part, these processes are inherently articulated and moved forward in the context of collaborative efforts. Consequently, integrating multiple perspectives seems to become necessary (Waddock).

As stakeholders recognize that the success of their endeavor does not depend only on one person but that each one of the participants holds/hosts a different piece of the puzzle they join with others to have a far more powerful impact (Cespedes). They do so by “giving deep respect for the other and their ideas” (Paiz Bekker), “emphasizing that they need the others to make this collective effort, which they do by integrating the priorities and knowledge/wisdom of the others” (Paiz Bekker).

According to Norman J. Rodea, there is no difference in essence between the other and oneself - that when one shines the other shines as well and if one falls the other falls as well. Thus, changes at a fundamental level start with the recognition that the other is part of oneself and that “there is a difference but no separation between the YOU and the ME” (Rodea).

The organizing principles in the experiences shared clearly show a tendency towards “allowing each involved party to do what they will do anyways [and] provide more efficient integration of action” (Anuwa-Amarh). The involved parties own their actions and their leadership (Int. 11), thus, policies and organizational structures encourage individualized decisions and enforcements without them counteracting the commonly projected outcomes (Moreno).

Leadership in these processes realizes self-driven, culturally specific processes that values the views and opinions of all relevant stakeholders over their own without being judgmental, as they know the importance of acting together to stimulate the direct contributions of all toward manifesting the possibility they see together (Anuwa-Amarh). “They recognize that their success and the corresponding increase in desired, positive outcomes depends on their ability and willingness to work together with trust, accepting that, as stand-alones, they are powerless to reach the desired state” (Anuwa-Amarh).

In order to maintain this generative power balance, stakeholders execute deliberate relationship building with the current power holders (Sumeghy). Moreover, they protect the individual and group’s cultural expressions and their capacity to act as well as their authority to own their actions and results (Int. 11, Sanchez). Thus, they (1) allow each other to define the outcomes they want to generate and (2) enable the individual to allocate the resources they are developing over time (Int. 11, Sanchez). Together these enable the involved members to trust this new process and further demonstrate that the right results will emerge (Int. 22, Grubbe).

7.3.3 Structure-process to make decisions

What structure-process does the system use to make decisions? What is the power structure? How many decide?

Separate decisions for self that nourish the whole: To enforce the principles of power that put the stakeholders in the service of a shared purpose (Cespedes) there seems to be a specific form that predominates across the shared experiences. Orland Bishop states: “power in such a process [is] allocated to the individual and the collective at the same time.” Rob O’Donoghue highlights it to be a structure that enfranchises, motivates and authorizes stakeholders to inhabit spaces as contributing individuals [enabling them to] benefit from collective possibility together in the service of the shared course for action.”

This form allows the stakeholder to experience that the added value and the outcomes of the transformation process are owned by them and benefit them since they increase the overall performance by achieving their highly specific goals (Moreno). This is possible as decisions are fractal, they are always part of a whole (Sanchez). People in such processes are enabled to serve the new reality through their individual choices out of a deep inner knowing and connected purpose (Hampel).

Experiencing such direct and indirect benefits while engaging with each other, the stakeholders will lobby for their own cause (Paiz Bekker) but are committed to producing shared benefits (Hunziker). They each let go of their own firm belief of being right and stop superimposing their well-intentioned singular truths on each other (Paiz Bekker). Additionally, to some extent, they let go of their own, or institutional, ego, which defines for them right or wrong, thus they open up to other ideas and egos (Waddock, Bruma). They tend to enter into decision-making processes with the willingness and ability to push boundaries by revolutionizing their own well-maintained fundamental assumptions (Paiz Bekker) and detach themselves from the “story that they have about the other” (Rodea). This process condition includes “humility, especially from those who hold important roles and profound knowledge within the community, as they must acknowledge that the vision and action required for a better future does not belong only to the people that have the same Cosmo-vision, but depends on everyone and everything” (Rodea). Rob O’Donoghue defines this kind of engagement as possessing the attitude of: “I know what I know but I do not know what you know, thus I want to learn what you can bring as well.”

Such a co-evolution of decision-making processes benefits the individual, creates fair relations, nourishes the stakeholder group as a whole and strengthens the shared purpose. All this allows them to put an issue upfront and be in service of it. Only then are they able to explore by listening to each other and stop superimposing their thinking upon each other, but become co-creators together of their environment (Interviewee 22, Bruma) “They govern a system of interactions from the understanding that they are the carriers for each other’s voices, without corrupting their own individuality, structures or beliefs” (Paiz Bekker).

In this system they are now able to approach decision-making processes with the search for agreements which are mutually beneficial (Anuwa Amarh) since they let go of the “urge to control, superimpose or create standardization [as it] shuts transformation down!” (Paiz Bekker). Consequently, they create an ever widening, multi-stakeholder network where the locally rooted individual actors are committed to contribute to the larger whole, with the mandate and authority to continually invite others (Anuwa-Amarh, Hoeksema). The invitations are expressed in such a way that people want to become a co-host of their own decisions and experiences, as well as active designers of pioneering social agreements and practices (Bruma).

Those invitation-based structures enable the growth of the group of decision-makers by opening opportunities for others to contribute, making those voices count the same as the ones that are already part of the group (Bruma) as each individual is recognized for their ability to contribute to the overall

success and is given the possibility of using their creativity (Purcell). In turn, this implies that each individual “has the responsibility to contribute momentum to the dialogs in such a way that the conversations stimulate outcomes connected to the future they see together” (Bishop).

Furthermore, decision processes in societal scale transformation processes are characterized by shared/ collective leadership (Int. 13, Int. 22), which is rooted within and accepted by the stakeholder groups they represent (Bishop). Authority and influence comes through them from the different associated actors involved in the transformation (Pederzini Villareal).

These leaders enter into a partnership agreement with each other and their groups (Bishop) and organize the process around collaboratively developed values. Additionally, they tend to engage strategic decision makers into alliances to speed up the creation of new structures (Pederzini Villareal).

By clarifying and acting out of what is important to them, they gradually synthesize a clear set of solid standards not normally found in society (Bruma). Structuring decision-making processes around those shared values allows members of societal scale transformations to strategically invite other perspectives, even though the others might be unusual actors, and connect these different perspectives which contribute to better achieve the different local goals through their integration (Sanchez).

Process members do so by asking an initial set of clear questions that trigger a change in quality of the agreements defining the group’s power arrangements (Hoeksema). By “pausing hierarchies” (Hoeksema) they intend to minimize the amount of filters that might hinder the group from being fully engaged as human beings (Hoeksema). Minimizing those artificial filters and barriers allows for processes where participants tend to “come from a place of synergy rather than from a place of merely coordinated and unified action” (Int. 11) as they start to overcome their own individual and institutional egos and integrate their need to perform locally while contributing to the success of the whole, benefiting the others (Hoeksema).

Doing so they generate an “ecosystem of safe spaces” (Int. 11) that minimizes power play (Hunziker) and that empowers the actors to develop and test synergistic hypothesis in service to both their individual success and the integrity of the whole (Hunziker). Sandra Waddock describes those spaces as “encounters that engage the full human being by embracing a state of humble and reflective inquiry rather than of dominating power-play (Waddock).

These spaces allow for the expression of strong individual positions while remaining open to change through well-rooted and high quality arguments (Int. 13) as all host the bigger picture together and see how their position adds to the others, allowing the individuals to make final decisions that support their own and the collective goals at the same time. (Int. 13)

Thus, they acknowledge that the intelligence of the stakeholder system is higher than the individual’s. They respect and trust the self-ordering tendency of the collective organizational intelligence (Sanchez). People with outcome responsibility shift their self-perception from being “a lone wolf making lone decisions,” (Hoeksema) towards that of a team player who starts to generate alternatives together with the group. They experience that they trust the others and can step back and respect the decisions made (Hoeksema). As individuals make conscious effort to hand over more and more of the decision-making and strategy processes to the wider group, they acknowledge the contributions of others, respecting their impulse to take responsibility and cherishing their freedom to act (Bruma). Furthermore, “they become ready to support other people in having their own doubts about their convictions without losing ground while starting the process of discovering who they are” (Sanchez).

7.4 What was Valued

This chapter highlights how those interviewed described their experience of the social question of value – What was it that people valued (results/ outcomes/ things, learning/ growth, potential/ possibilities)? It shows the key insights in the three areas, what the resources were they valued, typical modes of exchange and how they distributed the surplus value achieved.⁷

Summary - the value question

Key Question: What criteria and what was valued?

What was valued:

- ▶ Context specific impact,
- ▶ Systemic measurement of impact,
- ▶ Long-term performance,
- ▶ Individual choice,
- ▶ Future potential

Mode of exchange:

- ▶ Expanded understanding of modes of exchanging value

Surplus value distribution:

- ▶ Surplus value is collaborative owned

Synopsis: Key insights of how, in successful transformation processes, the deeper shared purpose guides value and impact generation through meaningful relationships and safe spaces, supporting groups to organize to overcome perceived hardship or benefit from unexpected possibilities.

7.4.1 What is valued?

Material well-being? Economic surplus? Possibility, development, and outcomes?

Those Interviewed agreed that stakeholders in these societal scale transformation processes highly value possibilities, development and long-term performance “through more resilient, independent and cost efficient outcomes” (Grubbe, Cespedes). They do so because transformations are often either motivated by, unconsciously or not, “driving the competitive edge of what is seen as possible and opening up new fields for outcomes to be created” (Waddock) or by the insight that “current assumptions do not work anymore and they are not getting the results they want” (Hampel).

Given either motive, they value performance and know that their ability to perform at these levels is tightly linked to exploring the question of ‘who am I’ and ‘what is needed in this context’ in deeper ways. Thus it becomes important to them to walk into their own shadow, be intuitive and self-reflective in the interest of better outcomes for all (Waddock, Int. 8). As a result, individual and collective actions are based on shared values and standards and “are aligned in acting into the future they see together” (Bruma).

Moving from closed hierarchies to appreciative and self-reflective relations within the stakeholder group creates synergistic team effects resulting in an exponential increase in the work done. It also helps people to start seeing possibilities instead of only problems and to experience co-ownership of the results they have developed over time (Hoeksema).

⁷ The historian of economic thought, Alessandro Roncaglia, suggests, “the theory of value adopted by an economist points directly to his or her representation of the world. By using the debate between rival theories of value as the connecting thread, and observing the shifts that the theory of value (erroneously considered by some reconstructions as an unchanging monolith) undergoes within each approach, we may also grasp the differences and the changes in the conceptual representation of society” (RONCAGLIA, A. 2006)

Context Specific Impact: As stakeholders create value on tangible issues that are of innate interest to the stakeholders (Hunziker, Sanchez), they value direct impact in their specific context as well as for the good of a region or a local community (O'Donoghue, Int. 11, Eben Anuwa Amarh). Said another way, they have a "strong drive to achieve the best results possible" (Int. 11) as these allow them to become exponentially more successful and impactful in their field (Sumeghy, Hunziker, Purcell). As they are highly aware that collectively they can create outcomes that are superior to the outcomes they have access to individually (O'Donoghue, Purcell, Hoeksema), they are eager to (1) develop pioneering innovations and business cases, (2) partner with prominent institutions, (3) engage well-respected experts in their field, as well as (4) disconnect from assets or behaviors that do not change over time or pay into the future possibility (Sumeghy, O'Donoghue).

Systemic Measurement of Impact: Since transformational processes are endeavors into the unknown, going beyond one's own boundaries and integrating other viewpoints coming from other disciplines and cultures, stakeholders create their own innovative methods and quantitative measurement structures (Sanchez). They do so as it is of the utmost importance to them to see the evidence of their success in measurable results (Pederzini Villareal, Grubbe, O'Donoghue). Consequently, they start to develop performance measurement systems that gauge the individual and collective contributions in a way that the actors themselves become co-designers of the environment they co-create (Bruma). These measurement systems connect the concrete action/outcome to the collective purpose or future possibility that unites them (Hoeksema, Int. 22). By connecting these results, actions and potential, they can now grasp its multitude of individual and joint benefits (Anuwa Amarh) and are ever more committed to manifesting the potential value emerging out of this new collaboration (Hunziker, Anuwa Amarh).

"Transformational success might be expressed in words, but is measured in actions that build meaningful relations" (Crosmaz-Brown).

Long-Term Performance: Rooting the transformation in local values and realities helps the system of stakeholders to understand and value the different 'means' others, both individuals and institutions, bring to the shared 'ends' and outcome-vision (Hunziker). It also extends their ability and perspective to gain access to resources not only for short-term success, but also to highly valued, long-term resources for long-term performance (Purcell, Hoeksema, Sanchez). Their decisions become based on "systemic paybacks in the long term" (Grubbe), and they see their work as moving more and more to becoming a permanent long-term solution for the well being of individuals and society (Pederzini Villareal).

Individual Choice: Stakeholders highly value the opportunities and choices created through sharing, mutual growth and learning (Rodea, Hunziker, Anuwa Amarh, Crosmaz Brown, Sumeghy, Cespedes, O'Donoghue, Pederzini Villareal). Consequently, the individuals contribute and integrate their means in a way that new properties and possibilities emerge, accelerating the achievement of both individual and collective ends (O'Donoghue, Anuwa Amarh). This is achieved by continuously evolving an inspirational shared understanding of the purpose for transformation (Int. 11).

This development of relationships based on a shared experience transcends cultural and social agreements (Rodea), scales insights (O'Donoghue), uncovers blind spots within one's own understandings (Hunziker) and facilitates individual and collective learning through vibrant human encounters (Paiz Bekker, Grubbe, Rodea, Bruma). This, in turn, expands individual and collective capacities and resources (Purcell) while valuing past progress and building upon it (Anuwa Amarh).

In order to achieve this level of individual and collective learning, leadership must deeply understand that the different actors needed in this process will make their best contribution if they are trusted, publicly respected and infused with the authority to do what they do best (Int. 11). This type of learning is driven by an open culture of trust that encourages all to speak out challenging thoughts and feelings that, in turn, leads to an experience where the results are better in quality and the agreements are

mutually beneficial because each can let go of their own positions and start to value the views and opinions of all the relevant stakeholders without being judgmental (Bruma, Anuwa Amarh).

Finally, being committed to learning experiences that question one's fundamental beliefs (Int. 8), stakeholders see the need for other, rather than just the usual, stakeholders to be involved (Hunziker).

Future Potential: Stakeholders in these processes value local and shared future possibilities, as well as meaningful relationships that help them manifest the possible value they see together (Sanchez, Bishop, Crosmaz-Brown, Int. 8, Hunziker, Rodea, Sumeghy, Cespedes, Anuwa Amarh). They see themselves as catalysts for the achievement of this "emergent whole" (Paiz Bekker) they now see together (Int. 22, Bishop). Maria Jose Cespedes expressed it as holding the "fundamental belief that an innovative and powerful idea in the right hands can be the one thing that systemically brings real change to social problems."

The shared deeper purpose, which has been developed collaboratively, forms and holds the guiding values for these interactions between stakeholders (Int. 11). This shared belief in the future they see together also fosters their own and the system's ability to generate superior outcomes through these high-quality interactions (Int. 11, Sumeghy). This value-belief is expressed as an attitude of co-hosting possibility with the intention to create impact far beyond the boundaries set by any initial design (Bishop).

Two key criteria to co-hosting possibility are to create inspired conditions where people are able to respond enthusiastically to the expressed potential (Hoeksema, Purcell) and to respect the beliefs, and thus values, of all included in the conversation. This allows them to re-interpret themselves as well as the larger context they are currently within, thus creating a new cosmo vision/ world view (Paiz Bekker). Consequently, this new vision can now engage stakeholders who had no relationship to the process before or who were initially in deep or even violent conflict (Bishop, Rodea).

Seeing this potential value (Bruma, Hunziker) and deeply valuing opportunities as they arise (Int. 22) is a key value for successful societal scale transformation processes, as without it stakeholders will not stick with the process (Bruma). While enacting and manifesting the shared future (Bishop, Rodea), it begins to create groundbreaking outcomes and impact (Cespedes). Thus, the value related to collaboration increases exponentially (Cespedes, Anuwa Amarh).

7.4.2 Mode of Exchange

What are the currencies? What properties do they have? Is everything exchanged through scarcity-based, interest-based money?

Transformations at the societal level are based both on the criteria of "the more one gives the more one receives" (Sumeghy) and on making co-investment into a future possibility that leverages individual and collective choice. To do these, the exchange of value through scarcity based FIAT money is improved by adding many other forms of value exchange.

Expanded Understanding of Modes of Exchanging Value: Value in societal scale transformations consciously includes additional currencies such as trust, spirituality and scientific knowledge (Crosmaz-Brown). Furthermore, collectively developed ideas, sharing of opportunities, contributions of time, sharing of relations and access through built relationships of trust and the emergent patterns or synergies that arise are all currencies with massive power for the success of a societal scale transformation (Int. 8, Int. 22, Anuwa Amarh, Sumeghy).

Stakeholders tend to be clear that it is not about the investment itself, but the recognition that in order to solve problems at a societal scale, they need to integrate broader perspectives, conversations and actions (Cespedes). Thus, they broaden their definition of value exchange and make use of approaches that go beyond money, primarily to build on and include the exchange of people's distinct, unique contributions (Bruma).

It is of note that those interviewed experienced that one currency seems to give rise to another currency that could not have appeared without the first. Trust, for example, helps to create a culture of frankness and appreciation that results in mutual respect for the differences in age, rank and content related positions (Int. 13). This allows participants to express uncommon ideas and to deviate from the status quo in fundamental ways (Bishop), which in turn, allows for authentic and honest conversations, which the involved stakeholders hold individually and collectively around an issue, to be shared. Those conversations form a currency that, being exchanged, humanizes and leverages the fundamental change to happen (Int. 11).

7.4.3 Surplus value distribution

Who gets what part of the value generated in the exchange? Who "owns" the surplus value?

Collaborative Surplus Value Ownership: All participants agreed that the outcomes created through a successful transformation process are always in the service of both the individual and collective purpose of existence. They are measured against these purposes and all stakeholders are authorized to take the necessary actions to benefit from the surplus value. From the very beginning of the process the stakeholders are, by design, enabled to "see how the larger transformation is connected to their own ability to thrive and create the outcomes they need" (Rodea).

Thus, the surplus value of the transformation process is allocated to and owned by the individual AND by the whole (Bishop, Crosmaz-Brown, Sumeghy, Hunziker, O'Donoghue). It is owned by and benefits the individual stakeholders because an overall increase in the performance of the whole system benefits their embedded individual successes, as well as their work and lives (Moreno, Int. 11, Hunziker, Int. 13, Sumeghy). Thus, they increasingly value being part of the process because they continuously experience how their individual and aggregated outcomes flourish (Int. 11) and it pulls them forward together toward their larger shared vision while adding value to their local purposes (Int. 22, Moreno, Sumeghy, Waddock, Hunziker). The credit for the outcomes goes to the collective as a whole as well as to the individual institutions that make up the complex whole (Int. 11).

Nevertheless, stakeholders have to "be clear that the value generated by the collective is of a different nature and responds differently to the specific needs of each of the stakeholders in the community" (Purcell).

7.5 How did people interact with each other and with the resources – the social or organizational question

This paragraph highlights how those interviewed described their experience of how they organized to achieve their goals. It shows the key insights in three areas showing why people in these processes come together, how they agree to interact and what processes and specific forms best supported those agreements.

Summary - the allocation question

Key Question: How do we interact and organize?

Why do we come together:

- ▶ Deeper shared purpose
- ▶ Meaningful relationships
- ▶ Value and impact generation

How do we agree to interact:

- ▶ Value and impact generation
- ▶ Shared leadership
- ▶ Active harmonization
- ▶ Mutual support
- ▶ No superimposing
- ▶ Being invitational

What organizing principles best support our agreements:

- ▶ Systemic principles
- ▶ Organizing principles follow outcome expectations
- ▶ Ecosystem of safe spaces
- ▶ Reliable Agreements
- ▶ Self-reinforcing

Synopsis: Key insights of how, in successful transformation processes, an expanded understanding of modes of exchanging value and collaborative surplus value ownership allows groups to diversify and overcome the perceived threat/ struggle/ friction inherent in transformations.

7.5.1 Why do we come together?

Economic efficiency? For a shared deeper purpose?

Deeper Shared Purpose: People in successful transformational processes that happen at a societal scale "intentionally and consciously ask questions that nobody is asking" (Cespedes). They are highly aware that their involvement with those questions makes a real difference to something bigger than themselves, such as larger groups of people, their field and the world (Pederzini Villareal). On their own journey to find answers they connect with others asking similar questions, and thus, start to integrate broader perspectives, conversations and actions (Cespedes).

By exploring their shared questions, they start to identify a shared purpose or bigger possibility to which they are in service of, such as how to solve societal challenges (Int. 11, Cespedes). This shared deeper purpose, which is being developed collaboratively, forms and holds the guiding values of the stakeholders during the process. Once this shared purpose becomes real for them, people start collaborating (Pederzini Villareal) and will naturally create networks of shared intentions (Moreno), "networks of inspired and co-engaged actors with a shared cause" (O'Donoghue). These networks promote the collective cause by creating collaborative impact (Moreno). They allow themselves to meet each other in a space beyond right and wrong; a space of shared passion where harmonization happens that allows them to come to conclusions together (Paiz Bekker). Consequently, the groups involved and

their individual members start to see a shared future possibility and they start to enact with people they have never related to before (Rodea, Hunziker).

Meaningful Relationships: People find themselves in transformational processes since they know that, as stand-alones, they have far less power (Anuwa Amarh). Thus, they are constantly trying to realize meaningful relationships (Bishop, Paiz Bekker, Int. 8). Those relationships are based on happiness, enthusiasm and joy (Bruma, Int. 8) and are generated through sharing the wealth of relationships that each individual or organization has (Cespedes).

A relationship is considered to be meaningful when it "co-creates social agreements that promote the rise of new patterns of interaction" (Paiz Bekker), broadening perspectives, integrating conversations and actions (Cespedes) and reflecting the thinking, feeling and willing for everybody involved (Waddock). By this definition, relationships that are meaningful build a dynamic energy, realizing an energetic and abundant experience, both for the individual and the team (Bruma).

Value and Impact Generation: The stakeholders also shared that they came into these meaningful relationships to experience the direct and indirect benefits of collaboration (Anuwa Amarh), as well as individual and collective growth beyond the boundaries of the system they individually inhabit (Sanchez). They recognize that the success of their field of impact does not depend only on themselves. Each participant holds/hosts a different piece of the puzzle and by joining with the other voices they have a far more powerful impact (Cespedes). Furthermore, "working together becomes ever more important since the process [of transformation] depends on factors that are out of reach for any individual stakeholder" (Pederzini Villareal). Thus they are eager to drive collective value, and not just individual value or performance (Int. 22). "Working together and in collaboration they can do more and take care of resources better than individually" (Sanchez), because they are creating synergistic effects (Hoeksema). Thus, "they, even unintentionally, realize opportunities for themselves and for the others to experience a given situation in a new and different way" (Int. 22) as "they simultaneously bring abundance to everybody and become even more competitive" (Sanchez).

7.5.2 How do we agree to interact?

Competition? Cooperation? Co-opetition? Collaboration?

Stakeholders in successful societal scale transformation processes interact collaboratively towards the potential they see together (Anuwa Amarh). But collaboration here does not imply a lack of confrontation. Rather vice versa, stakeholders free themselves from being held back by friction and doubt and go forward in confidence (Rodea) as they now see confrontation differently. Confrontation comes from a "place of personal fulfillment with a bias towards meaningful relations, [it] is curious by nature and understands disagreement as mutual experimentation and exploration" (Int. 8).

Shared leadership: Leadership in such processes is shared (Int. 13) and comes from a place of service and support, paired together with a very strong drive to achieve the best results possible (Int. 11, Bishop). Together they co-create a "psychologically safe environment" (Int. 13) where stakeholders interact both formally and informally (Int. 13), thus, sharing and interacting in meaningful ways (Sutmeghy). Moreover, shared leadership and responsibility not only helps them to develop a "good sense of everyone's uncertainties and viewpoints" (Hoeksema) but also to become "highly receptive to what the others say" (Crosmaz-Brown). As individuals take up their work within the group, they will individually outgrow the need of the group's support structure (Hampel) and leadership will dissolve as it respects and trusts the self-ordering tendency of the organizational collective intelligence inherent in collaboration (Sanchez). If this growing group makes decisions that seem to move the system back to the initial 'status quo' way of working, early leadership trusts that this is part of an incubating period that will pulse into something much bigger, something they cannot, as yet, see themselves (Bruma).

Active harmonization: Collaboration also means that the "individual has the responsibility to contribute momentum to the dialogs" (Bishop). They not only agree to build upon each other's contribu-

tions in order to harmonize their work and create a higher blended collective (Int. 8, Paiz Bekker, Anuwa Amarh), they also agree to engage as active contributors rather than passive participants (Hunziker, Anuwa Amarh, Int. 22, Pederzini Villareal). Incorporating reciprocity principles, they are constantly on the search to identify overlaps and emergent patterns (Bishop, Anuwa Amarh, Rodea, Crosmaz-Brown, Hampel), have clear and specific proposals for improvement (Pederzini Villareal) and emphasize that they need each other to make this collective effort succeed (Paiz Bekker). Thus, “they connect their individual intentions to the bigger, unifying idea that brought them together and it becomes evident that it is more beneficial to go forward together than alone” (Int. 22). Only now, “learning and shifts in agreements start to happen because the stakeholders integrate perspectives” (Bishop).

Mutual support: In this collaborative setting early members often tend to act as mentors towards new members (Cespedes). They support each other’s ability to be fully engaged and to express their best self while their interactions are strengthening (Sumeghy, Hoeksema). This can be expressed in unwritten agreements to support each other “even though the other does not ask for it” (Sumeghy, Hoeksema). The “generosity of these first mentors sets a pattern of generosity that allows for continually greater impact, creating a supportive progression of the global network until it becomes visible and an institutional ecosystem emerges” (Cespedes).

Furthermore, this kind of mutual support allows new members to become co-creators of an environment they co-own (Bruma). This helps to sooth their fears and feelings of intimidation at being potentially wrong themselves, and they begin, instead, to see and appreciate both their own and the other’s flexibility in opinions and ability to change over time (Int. 13). They now experience each other’s expertise in a more settled way (Moreno) and start to understand and value the different ‘means’ others, both individuals and institutions, bring to the shared ‘ends,’ outcome-vision. Thus, they extend both their abilities and perspectives to gain resources for short-term and long-term success (Hunziker).

This interconnectedness of the emerging social system, starts to touch and inspire the life of people far away from the initiators in very subtle ways (Bruma) and new members become stewards of the deeper shared purpose in an environment where all relevant stakeholders can fully engage and perform their best (Int. 11).

No superimposing: This collaboration is possible as they co-develop a shared purpose fusing the intentions of the individuals and sub-groups within their social context (Hoeksema). So, rather than the usual blaming, superimposition of concepts or infighting over definitions, they can now start from building dynamic relationships of trust (Sumeghy, Rodea, Pederzini Villareal), deeply respecting the opinions and beliefs, and thus values, of all included in the conversation (Paiz Bekker). This level of agreements, in turn, allows them to step back and reflect together on perceived problems (Moreno). Consequently, they do not force their truths, even if well intentioned, on each other. Instead they work to co-create an experience of acknowledgement and appreciation (Int. 22, Paiz Bekker, Rodea) with deep respect for the other and their ideas; thus co-creating a meaningful presence (Paiz Bekker). As the stakeholder’s interactions are rooted in acknowledgement, appreciation and the will for synthesis, they are able to connect their “new ideas with those that already exist in the field” (Grubbe, Bruma).

Being invitational: Being respectful of other ideas and making new “voices count the same as the ones that are already part of the group” (Bruma), allows stakeholders to be invitational towards the innovative potential of a much broader network of co-creators (Pederzini Villareal, Rodea, Hunziker). As they open up to and integrate with both the direct community and with the wider community made up of diverse collectives (Purcell), they start to massively share insights and reflections (Moreno).

This invitational attitude toward others is implicit, as is not necessarily expressed through words but through actions (Rodea). Existing members design and express these invitations to join the larger transformation in such a way that people want to become a co-host of their own decisions and experiences, as well as active designers of pioneering social agreements and practices (Bruma). This design

is supported by recognizing each individual for their unique ability to contribute to the overall success (Purcell). They now co-create these innovations (Int. 22) as individuals are supported to overcome their inner barriers and resistances, such as cultural and social fears (Waddock). This is the moment when individual learning and wisdom transcends the solitary experience and integrates with human pathways outside the in-group (Bruma).

7.5.3 What organizing principles best support our agreements?

Economic specialization and division of labor around tasks? Interwoven, integrated collaborative conversations?

Systemic principles: Pointedly expressed by Orland Bishop, those interviewed highly agreed that societal scale transformation is a “learning journey at the level of the individual, embedded in a bigger intention, happening at a societal scale.” They also highly agree that it includes at least the following 5 levels as highlighted by Wendy Purcell: 1) the level of the individuals, (2) their inner-institutional/community peer groups, (3) the institution/community as a whole, (4) the institutional/community networks defining a sector/region, and (5) society at large.

The integration of these dimensions ensures that social interactions are always in the service of the shared purpose and not vice versa. With this integration, stakeholders are supported to reframe how they individually and collectively treat challenges, since they can now move from fatiguing discussions of details to seeing and manifesting larger possibilities together (Int. 11, Sanchez). Furthermore, by integrating these five dimensions, stakeholders become intimately connected and the environment/ecosystem of institutions/communities become harmonized and alive (Int. 11, Sanchez). They now come from a place of synergy, rather than merely from a place of coordinated and unified action, where they now start to experience the larger contexts they are embedded within (Cespedes).

This “horizontally and vertically integrated partnership structure that creates an institutional ecosystem of trust (enabling environment)” (Int. 11) allows stakeholders to create shared benefits through emergent resources and integrated decisions (Hunziker). It allows them to constantly question, inquire and challenge each other to make sure all perspectives are included, as well as to check that what is emerging is truly aligned with the shared purpose (Cespedes).

The expression of principles in a systemic form creates an enabling environment that supports the members to “envision and articulate a future allowing all to converge; a future that allows both the experience of the whole in the self and the self in the whole, while being attainable within the stakeholder’s collective capacity and ability to work and implement” (Bishop).

Gayle Crosmaz-Brown stresses that through her experiences in societal scale transformations she became aware of the importance to have a systemic perspective so one can “recognize that everything on this planet, in this universe, is one. It is all light energy. Separating and dis-integrating the relations between the parts collapses the very system needed to enable contemporary forms of human culture to thrive.”

Organizing principles follow outcome expectations: The ecosystem structure is flexible yet well defined (Anuwa Amarh, Pederzini Villareal) and has the capacity to massively regenerate and balance itself at ever-changing levels (Bruma) as it encourages individualized decisions and enforcements without them counteracting the commonly projected outcomes (Moreno).

It is an “opportunity structure” (Int. 13) since it creates spaces that let happen what needs to happen by allowing people to see the true freedom of choice in their actions (Rodea, Waddock). As the form follows the shared future possibility, it supports stakeholders in unleashing their own potential, and organizations now invest with more impact (Cespedes). Their relationships change from a linear, transactional-based value chain perspective toward a systemic perspective, which values an ecosystem of innovation (Hunziker). The changeability of this structure supports the members in dealing

with fluctuating resources since the contributions coming from people's best efforts will, by definition, change equal to the rate the people themselves change over time (Bruma).

This structure is based on the creative potential of the people involved and not the other way around, where structures define and thus impose limits on how people start to think about their creative potential for such a transformation. Being based in the creative potential of the individual and seeing it as an ever changing ecosystem of relations widens this multi-stakeholder network and helps the locally-rooted individual actors commit to contribute to the larger vision they share (O'Donoghue).

This vibrant and living structure supports transitions from becoming, even unwillingly, disengaging to the active participants and contributors (Anuwa Amarh, Bishop). By clarifying and acting out of what is important to them, they gradually synthesize a clear set of solid standards not normally found in society (Bruma).

Ecosystem of safe spaces: Those interviewed agreed that, at first, stakeholders act as isolated entities. Nevertheless, in each actor's journey of seeking answers to their questions they converge and find each other (Cespedes). These emergent relationships give form to a basic multi-perspective structure that holds the future the diverse set of stakeholders start to see together (Bishop, Int. 11, Hoeksema).

According to the those interviewed, this form can be expressed as "ecosystems of safe spaces." These are spaces interconnected in time and space that span across disciplines and cultures of literally any kind (Int. 11, Waddock). They empower the actors to develop and test synergistic hypothesis in service to both their individual success and the integrity of the whole (Int. 11, Int. 13). They support a form of engagement based on hosting and dialog that accelerates agreement by keeping an attitude of unpretentious disagreement. This type of engagement is maintained through shared purpose as well as appreciation and positivity towards the others creating a safe space where each can step back, disconnect from the issue at hand as needed and reconnect in a more synergistic way (Hunziker, Hoeksema, Paiz Bekker, Interviewee 13, Waddock, Bruma, Hampel).

These ecosystems ensure that individuals and groups are protected in their capacity to act, as well as being authorized to own their needed actions and results (Int. 11). It is a structure that enfranchises, motivates and authorizes stakeholders to inhabit spaces as contributing individuals that benefit from seeing collective possibility together (O'Donoghue). Accordingly, over time, a network of trusted partners emerges (Waddock) that allows people to experience their own positions and decisions in the context of the value of divergent positions (Waddock, Int. 8)

Other interviewees described these ecosystems as platforms, which are both local and global in structure, which provide neutral spaces (Hunziker) and work to avoid filters, such as inflexible rules and artificial setups. Doing this accelerates the exchange of opinions and trust, building informal interactions by letting the individuals experience and embrace the institutional stakeholder system in its whole messiness of perspectives (Int. 13).

This process structure also allows members to see new possibilities for future value from a systemic understanding (Hunziker) as these ecosystems of interconnected spaces or platforms ask for the full presence of everybody (Waddock). While requiring a clear process, their structure allows for approaches that adjust to the needs and pace of the different stakeholders to allow them to accommodate, align and harmonize (Anuwa Amarh). This assures the presence of all voices seeking the success of the system they represent as well as its direct and wider community, whether they are concordant or dissonant with the vision of the future (Purcell). However, this collective experience allows them to transcend their own, and institutional, egos as they align with each other in the same direction, with a speed and power that is impossible to have alone (Sumeghy).

"In handing one self over to this process of societal transformation, individuals experience themselves in a fundamentally different context. A context that is unfamiliar and asks them to do unusual and new things, but also a context, which allows them to experience themselves within the possibilities the fu-

ture holds for them” (Crosmaz-Brown). Thus, “they transform the struggle itself among and with each other that typically consumes their time, space and energy. They liberate themselves and others, and shift to creating possibilities of human encounters on a now constant basis” (Rodea).

Reliable agreements: As stakeholders seek to manifest new realities through transforming agreements at a societal scale, they have the clear agreements and relationships necessary to manifest their ideas and potential in time and space. Thus, their process structures have long-term focus and ask each members to commit to being engaged on a continuous ongoing basis (Bishop, Crosmaz-Brown). This leads them to seek to integrate their own frameworks of action and impact with the frameworks and discourses that are of importance to the players with which they want to integrate (Int. 11, Int. 22).

Self-reinforcing: This causal-related, robust network of impact-seeking trusted partners (Sumeghy, O'Donoghue) generates a self-reinforcing and self-sustaining dynamic based on trust (Waddock, Sumeghy, Anuwa Amarh, Rodea). Thus, “the transformation becomes independent from and lives beyond the direct availability of philanthropic/constrained money as well as the initial set of visionaries” (O'Donoghue). As an ecosystem structure, it realizes political, economic, cultural and social synergies as well as alignment around the deeply held vision or purpose (Int. 11).

This reinforcing structure, which can be easily changed and renewed over time, is co-defined by all parties involved. Only then can it support their intentions expressed through their local actions (Hampel, O'Donoghue, Bruma) and only then can it begin to regenerate its own functions and agreements (Bruma).

Since this basic support structure, built up of trustful relations (Waddock, Rodea) and collaborative learning (O'Donoghue), with people who help each other see and move toward the next step, the specific collaborators can change over time (Waddock). Having such a dynamic and integrated system of trustful learning in place allows the involved members to “connect their own local experience to the larger system they now start to see” (Hunziker). It supports new relationships between formerly fragmented groups by highlighting benefits that can only be achieved jointly. These benefits generate collective momentum, fueled by individual intentions and mobilized by the shared purpose (Bishop), as opposed to the more typical structure that, even unwittingly, separates and destroys possible synergies by draining away power from the involved actors (Int. 11).

Having found shared ground to stand upon; they reach out to attract the individuals and institutions that are pushing the boundaries of the field or industry in an ever-changing conversation by approaching them personally and not with a “one size fits all mentality” (Moreno, Hunziker). Now institutions and individuals that have sat farther out can join with their unique contributions, alter, scale and reinforce what exists. They do so as they see that co-investing resources (structures, funds, relations etc.) into a strong web of relationships leverages their own impact and success (Cespedes, Int. 11). Stakeholders doing so highly value these collaborative and reinforcing structures as they exponentially increase their own success.

However, the transformation does not start this way at the beginning. At the beginning there is often the urge to solve a problem, the strong need or desire to be successful and to generate more impact (typically meaning more efficient/ effective). The transformation thus becomes a by-product of their innovative interactions and the self-reinforcing structure itself becomes a means to an end.

Members of successful societal scale transformation processes tend to see the organizing principles that support them as they shift their agreements as a temporary mechanism that serves as long as they hold to the new reality they envision (Hampel). At one point, however, the initiators and founders become unnecessary (Bruma), and they step out of the process as soon as the stakeholder system is self-sustaining and local possibilities start to emerge as a result of structures put in place (Hunziker). Con-

sequently, the emerging institutional ecosystem is without the need for any legal or formal entity (Cespedes) and moves closer to taking on a life of its own (Bruma).

8 Societal Scale Transformations – Experiences from 22 perspectives

This chapter shares the detailed insights and experiences of the 22 people interviewed. The different perspectives have been captured through Narrative Based Agreement Mapping as described in ANNEX II and have been validated by each interviewee.

The following narratives are based on the agreements and practices that could be identified during the conversation, as described in the chapter Narrative Based Agreement Mapping. After a comparative analysis of the validated narratives a structure of arrangement emerged.

Each person interviewed entered into the conversation through a particular focus or lens. Some told their experience by starting from a larger or whole systems perspective (e.g. field, industry, regions, global networks) integrating the other two levels into it. Others put more emphasis on the level of the subsystem (e.g. community in region, organization in industry, network as part of larger network) integrating the other two levels into it. And still others put more emphasis on the level of the individual entity (e.g. individual person as part of a community as part of a region, individual as part of an organization as part of industry, individual as part of network as part of larger network). Nevertheless, all, directly or indirectly, stressed that the three levels of foci, or lenses, are inextricably linked, as they provide different angles on the same experience and only in their integration can societal scale transformations be understood.

A broadening in the amount of interviewees, as well as a deepening in the research interaction is seen to be crucial to further understand this tendency, but would have gone beyond the scope of this report. Due to the limited number of conversation partners per culture, as defined by nation state, no assertion can be made of how the different foci reflect specific agreements unique to each nation or culture. Nevertheless, this seems to be a relevant research question as it might define national resource allocation mechanisms and negotiation strategies in cross-national projects.

The narratives are clustered in three sections reflecting the different initial entry foci - individual, subsystem or whole system.

8.1 Starting Point Individual

This chapter depicts the four validated analytical narratives that reflect the experiences of societal scale transformation by framing that experience through the perspective of an individual entity or person (e.g. individual entity or person as part of a community within a region, individual entity or person as part of an organization within an industry, individual entity or person as part of network within a larger network). Nevertheless, these four, along with the rest of those interviewed, stressed the importance of the interconnectedness of all three lenses, as they provide different angles on the same experience and only in their integration can societal scale transformations be understood.

8.1.1 Conversation Partner 8

Transforming one's own role, to becoming a meaningful contributor in the world, is a process that happens over a period of time. Valuing the experience of joy and meaningful fulfillment when creating outcomes fuels this process and in turn, creating outcomes, which are rooted in the desire for happiness and meaningful fulfillment fundamentally, shifts the way and kind of personal thinking one shares in a field of impact.

Giving importance to happiness, fulfillment and deep meaning in thinking and contribution is one of the framing conditions which allows for a constant process of visioning to happen; visioning that is committed to personal growth and substantial action. A personal attitude that develops an integrated vision of meaning, happiness and action helps in the creation of emotional clarity since it confronts individuals (including oneself) and groups with well-conserved and unquestioned challenges, a foundational skill necessary to invoke transformations.

Facing those well-sealed and accepted challenges becomes possible since individuals who start to embrace happiness begin to question the nature and meaning of the questions they have asked in the past. They start to experience that the nature of the questions they previously asked did not allow them to see what they can now see. Consequently, they start to engage with reality differently. Seeing new things, being able to ask fundamentally new and different questions paired with the will to find meaning, allows them to explore a future different in kind than the present and past.

Making a contribution from an inner space of happiness one starts to see a bigger whole beyond one's own frame of reference and even beyond one's lifetime. Individuals who do so start to experience a whole that now sees present and future possibilities they could not have connected to before.

Furthermore, it supports their personal capability to trust that disagreement can be a means to initiate new possibilities. This happens because confrontation coming from a place of personal fulfillment with a bias towards meaningful relations, is curious by nature and understands disagreement as mutual experimentation and exploration. Therefore, it removes constraints, refocuses attention and allows for building up respect for others regardless of how they show up in the world. Thus individuals transcend staying within their own perspective to bring into being a higher blended collective, seeing the interconnectivity of proposed solutions and (un)intentionally developing a shared vision.

All that said, it is relevant to have a network structure that allows people to experience their own positions and decisions in the context of the value of divergent positions. Such a structure facilitates the experience of a journey where one is creating and accumulating wisdom through others while allowing for reflection and keeping touch with one's own humanness and happiness.

All of the above leads to the creation of a wide array of possibilities to emerge; a basic resource for transformation to happen. Having the ability to reach out beyond one's own limits, searching for commonalities and meaningful relationships, stepping out of one's own comfort zone as well as engaging with new experiences allows for the creation of more possibilities, including resource possibilities. A central piece is the freedom of money and to understand that lack of money is a lack of only one available resource and is not a constraint for action.

Finally, the availability of a well-defined plan in combination with credible authority and research data supports the manifestation of these potentials and resources and the creation and manifestation of possibilities becomes an emergent pattern forming a reinforcing structure of change where transformation now generates its own momentum. Persons embarking on this transformational journey tend to understand the present-future not so much as two different things, but see them as one. They try to create the future in the present, rather than finding reasons to put it off with something that invades their space and attention.

8.1.2 Simon Hampel

Transformation at the societal or group level is intrinsically interwoven with the ability of individuals to transform as well. It requires them to let go of the assumptions and perceptions that make up their life through their feeling, acting and thinking.

In order to be open to transformation, individuals must experience a moment that they perceive as a breakdown. A moment when they experience that their current assumptions do not work anymore and they are not getting the results they want. A moment where something significant falls apart; they are forced to let go of the basic beliefs that make up their individual reality, and ultimately a moment that creates space for something new to enter in. This moment of “emptiness” is a crucial moment. It is a moment that is uniquely different for every human being and that every human being has to take on first for themselves before they can take it on with others.

At the same time, they have to be able to connect to a source of sense-making, meaning and purpose. To connect to an energy that helps them be in contact with life itself. A connection that opens them up to the potential that is around them everywhere, as well as to a deeper purpose that moves them to awe and wonder and to appreciate the fullness of direct experience. Thus they avoid collapsing into the perceived void between the old and the new reality created by trying to solve the challenge with cognition only. Once they overcome the void by connecting to the possibilities around them, they experience that the resources needed to construct their post-transformation reality come to them by self-selection. They can now see a different reality and thus engage with things they had never engaged with before; new conversations, new possibilities and pathways and new partners appear.

Other critical resources necessary to move through a transformative process are the helping hands and positive intentions of team and/or institutional partners that encourage the individual. Together they deliberately practice individual and collective presence, care, trust, openness and a commitment to joy. These practices are essential to overcome the abyss of not knowing what is next.

Moreover, there has to be a basic structure to support these practices that is clear to all parties involved. This allows for the previously mentioned deliberate practice for the individual and the group, and to know whom to go to when they have a question. As an individual, each sees this support structure as a temporary mechanism that serves as long as they hold the new reality alone, contributing as hosts who express the new purpose of the group through their own individual decisions. As individuals take up their work within the work of the group, they will individually outgrow the need of the group’s support structure, whether or not they stay in the group itself? By doing so, they are reinforcing their ability to relate to the new fundamental agreements that define their transformed reality. Having lived this deliberate practice with the support of others through this basic structure, people are also enabled to reconnect with more ease at a later stage to those agreements and to the transformed group purpose.

They became clear that they are serving the new reality through their individual choices out of a deep inner knowing and purpose. A knowing that resonates with life and that opens them to perceiving energy flows that guide their decision making in the future. This newly developed skill strengthens their ability to search for and have encounters with and experiences of high energy that shows them new fields of engagement, allowing them to be exponentially more efficient and effective. These direct ex-

periences generate a 'knowing' that lets them see this skill not as something "strange one does not talk about in public" but a skill that moves them from being a "keeper of the status quo" toward an "inspiring innovator."

8.1.3 Sandra Waddock

Changing a field, where a person realizes impact at a fundamental level, happens when the individual is eager to invest resources to (unconsciously) understand what the underlying drivers are that power personal decisions and actions. However, transformational change is never powered only by the intentions, decisions and actions of one person alone. There is always a network of trusted partners involved and an internal change process that happens over time. Some work is done internally and much of it in conjunction with others who have similar (sometimes disparate) agendas. Partners who are able and ready to reflect thinking, feeling and willing for everybody involved (themselves and the others). Engaging in this network, the individual learns to let go of their own ego (to some extent), open up to other ideas and egos, answer the question of "who am I" and "what is needed in this context" in deeper ways, and be willing to walk into their own shadow, be intuitive and self-reflective in the interest of better outcomes for all.

People who do so seem to become more and more aware of their own power (as well as the power of others) and the outcomes/impacts of their individual actions. This does not mean that those individuals are now not interested in continuing to create the outcomes needed to be impactful in their field of work or deny the outcomes that are asked for by the system they inhabit, rather vice versa. Being interested in opening up and answering those questions potentially allows them to be even more efficient and effective in creating the outcomes they want and need to create. Working collaboratively with others on 'edge questions,' they hope to drive the competitive edge of what is seen as possible and open up new fields for outcomes to be created. Thus, the nature of desired outcomes themselves changes from a linear nature to a more systemic or holistic nature, still grounded in the "real-world requirements" of the field they are playing in.

Furthermore, the individual understands that creating outcomes of higher quality and of a different nature is not achieved by pushing the same buttons harder (doing more of the same). By opening/creating spaces to let happen what needs to happen (and be willing to stand in the uncertainty that they create, at least some of the time), as well as by searching for the experience of unity with the creative source that brought them to this field of work initially, the person starts to find ways of expression and impact that overcome the "dictates of the system she or he is engaged in." They start to experience that the knowledge needed to create impact in the "real world," sometimes seems to come from a source beyond the self. Those "peak moments of performance" are what is described by the psychological concept of 'flow,' a highly focused mental state, recognized and named by Hungarian psychologist Mihály Csíkszentmihályi and by the concept of 'letting come' in TheoryU, a framework of systems innovation, developed by Senior MIT Lecturer Otto Scharmer.

Consciously stepping into this type of experience has the potential to create transformative innovations, out of the box ideas and finally expands the edge of the field of impact the person is engaged in (industry, sector, culture etc.). One person cannot effect these changes alone for the most part: they must be articulated and moved forward in the context of collaborative efforts, at least to some extent.

To evoke and sustain fundamental change, individuals need the courage, persistence and willingness to delve into ideas and arenas that are out of their comfort zone (e.g. meditation, shamanism, human development, collaborative experiences, art, etc.). They themselves have to overcome their inner barriers and resistances (e.g. cultural and social specific fears) and be (at least partially) transformed before hoping to effect transformation in the world (e.g., through ideas, teaching, writing, art).

In order to do this those individuals need a basic support structure of trustful relations with people who help them see and move toward the next step on this path, though the specific collaborators can

shift over time. This support structure is collaborative in nature and may span across disciplines and cultures of literally any kind, because integrating multiple perspectives seems to become necessary. The purpose of this support structure is to facilitate encounters that engage the full human being by embracing a state of humble and reflective inquiry rather than of dominating power-play. The encounters are a continuous, life long journey with changing partners, mentors, teachers and or sponsors. The organizing principle of the encounters is based on dialogue, either internally with ideas or in conversation/actions with others. Consequently, such encounters ask for the full presence of everybody, to come from a place of abundance, tap into each one's own inner calling, be ready to walk through fear, be in appreciative inquiry with the knowledge and wisdom of the others and to engage in a highly interactive way.

Finally, these encounters usually happen on a sporadic basis and engage a growing network of people with transformative gifts that are not part of ones own culture and/or sub-culture. This network can develop over time in ways that attempt to foster systemic and inter-generational relations, holistic worldviews, and change towards a better world envisioned by the collaborative. Openness to new ideas allows young members of the network to both question and inspire the "elder" and it allows the elders of the respective community to continue to develop their body of knowledge according to an ever-changing environment.

8.1.4 Gayle Crosmaz-Brown

Transformations at a societal scale are shifts in behavior one person at a time. Consequently, manifesting a societal transformation towards healing human relations with nature is a highly individual endeavor. It includes the willingness to be transformed, the knowledge that nature itself is the classroom, and the readiness to unlearn our current "separation mentality" by approaching choices with an understanding of unity, since all matter is fundamentally light energy and thus integrally connected.

Individuals making this transition ask themselves where they are standing in the world and how they can make a much bigger contribution toward both the living and non-living environment, overcoming an anthropocentric belief system. They recognize that everything on this planet, in this universe, is one. It is all light energy. Separating and disintegrating the relations between the parts collapses the very system needed to enable contemporary forms of human culture to thrive. Individuals reestablishing these relations are very clear that transformational success might be expressed in words, but is measured in actions that build meaningful relations. Their understanding of resources is much broader than land, labor, and capital. For example, they consciously integrate currencies such as trust, spirituality and scientific knowledge as success. Thus, they enable themselves to transform seeming disadvantages into advantages since they do not tend to get stuck in the transactional exchange dominated by scarcity thinking.

Furthermore, cultures in transition (un)consciously engage with artifacts that are sacred to them which point to future possibilities. These can be spiritually infused objects, sounds, colors, images or activities that help them connect to a future they consider healthy. Spiritually infused artifacts can be found by deeply engaging with the accepted elders of their respective communities. Therefore, individuals and groups in transition build strong networks with long-term relationships, based on mutual giving and receiving, which are fueled by passion and trust towards a future they see together. These kinds of relationships allow them to reside in a form of inquiry where each party is highly receptive to what the others say. Thus, all parties start to engage in a mutual experience of learning.

Working with the (spiritual) wisdom of humanity, these individuals and groups develop their capacity to experience often disguised but essential properties of the different social traditions. They learn to be guided in their actions not only by the visual representation of matter alone, but also by its spiritual essence and consciousness. They start to let go of cognitive-only based sense-making and open up to emotional and spiritually based sense-making as well. Consequently, they are able to "read in-between

the sheets, hear in-between the lines” and act in the knowledge of something that is bigger than themselves that finds its rationally observable expression in the material world around them.

Opening up in this way, a way not widely accepted in a world governed by agreements expressed through masculine qualities, individuals and groups start to embrace reality from a more balanced stance of equally masculine and feminine attributes. They do this by realizing that they actually do not know all the answers to fundamental questions - they become humble and ask for guidance in the spiritually infused material world that surrounds them and that embraces and integrates both the linear and holistic perspectives.

By accessing and trusting the spiritual and cultural richness embedded in every single object, sound, color, image or activity, they find support for their individual and collective processes to gather useful insights. Gaining such access to resources, which form the collective heritage of humanity, they expose themselves to insights that allow them to integrate huge amounts of detail and vast complexity with their worldview. In turn, they increase their access to ever new resources and see evidence for the benefits of the transformation in higher quality outcomes. Experiencing this evidence, they increasingly trust more and more in the next steps, reinforcing the value of their journey through the threshold that comes with every individual and collective transformation.

In handing oneself over to this process of societal transformation, individuals experience themselves in a fundamentally different context. A context that is unfamiliar and asks them to do unusual and new things, but also a context which allows them to experience themselves within the possibilities the future holds for them.

8.2 Starting Point Subsystem

This chapter depicts the seven validated analytical narratives that reflect experiences of societal scale transformation by framing their experience through the perspective of a subsystem (e.g. community in region, organization in industry, network as part of larger network). Nevertheless, these seven, along with the rest of those interviewed, stressed the importance of the interconnectedness of all three lenses, as they provide different angles on the same experience and only in their integration can societal scale transformations be understood.

8.2.1 Conversation Partner 13

To transform an institution’s functional position, its strategy to impact and define standards in its field and sector, as well as its ability to develop a shared understanding of its own deeper purpose (here global compact within UN system), the institutional stakeholders engage in an opportunity structure where all of them receive individual benefit.

Such a transformation tends to form around a dispute over perceived institutional outcomes, interactions and relations. But this disagreement is not seen as a threat, rather as a possibility to grow and innovate. Thus, the group in disparity co-invests resources to understand the cause for dissonance.

The space they create is characterized by well-defined (collective/ shared) leadership paired with intergenerational responsibility for the new outcomes to be created. This allows for an exchange of opinions and trust, building informal interactions and letting the individuals experience and embrace the institutional stakeholder system in its whole messiness of perspectives.

The process is purposefully based on well-outlined, initiating questions that provide individual and collective clarity on the process goal, as well as the opportunity to develop the skills to listen to what the others in the room might bring. To develop listening skills of a transformative quality, the stakeholders need the ability to not to make themselves too important, but rather to be able to self-mock and collectively laugh at themselves because of their ability to detach and self-reflect.

These basic features of detachment and self-reflection are sustained by creating a psychologically safe environment where strong individual positions can be expressed while remaining open to change through well-rooted and high quality arguments. It is an environment that works to avoid filters (e.g. inflexible rules, artificial setups) by encouraging a culture of inquiry, frankness and trust, which results in mutual respect for the differences in age, rank and content related positions. Furthermore, the environment supports a form of engagement that accelerates agreement by keeping an attitude of unpretentious disagreement, maintained through shared purpose as well as appreciation and positivity towards the others. This experience reinforces an attitude of “we want and need to hear the other’s opinion.”

Despite having their own substantial opinions, stakeholders are not afraid to be potentially wrong themselves and to appreciate both their own and other’s flexibility in opinions and ability to change over time. Doing this, they not only stay open to be changed in their own thinking and perception but also generate stronger ties with each other.

Such a setting facilitates the sharing of data and the development of the individual’s understanding of it. This is complemented by coherent interaction that allows stakeholders to interact both formally and informally. Thus, they develop a container of trust that provides shared meaning since they all host the bigger picture together and can see how their position adds to the others, allowing the individuals to make final decisions that support their own and the collective goals at the same time.

8.2.2 David Pederzini Villareal

Reinventing individual and collective social contexts requires the ability to create strong emotional connections and the will and knowledge of everyone inside and outside the contributing institutions that their involvement makes a real difference to something bigger than themselves (e.g. group of people, field, world). People who have had contact with these kind of institutions always see vibrant people in vibrant physical places, engaging with their heart in all they do.

To engage the will - expressed as time and attention - of the involved stakeholders, they create a clear picture of who they are, the values they hold and the higher shared purpose they want to achieve. Not doing so makes it impossible to handle the long and tiring process with patience, persistency and hope. Furthermore, they change the very definition itself of their type of institution. They understand that it is not just about being a transactional service delivering hard outcomes, but it is also about being a catalyst for regenerating and rehabilitating communities as well as the social fabric of society itself. Even when they work on very difficult and complex issues within scarcity-based environments, they are now able to design an integral, holistic and loving approach for how they work.

People reinventing the rules that define a specific social context, have extensive knowledge of the context and know how that context defines and moves the field of their interest. That knowledge allows them to build up agile teams and networks that have clear and specific proposals for improvement, and thus other stakeholders agree to enter into the conversation. They also recognize that to have a bigger impact they need others since they acknowledge the rich resources each of the actors brings. These can be resources such as specialized knowledge, technical capacities, special facilities and equipment, or strategic relationships, such as connections and networks that speed up the process and create strategic focus as well as a flow of money. Having these resources at their disposal, authority and influence comes through them from the different associated actors involved in the transformation. A key resource that all of them share is the infinite love and dedication for the impact they want to have. Therefore, key players in these kinds of processes engage strategic decision makers into alliances to speed up the creation of new structures. This growing number of strategically relevant actors, generating significant impact, creates public awareness and thus attracts others to become involved.

Decision maker’s awareness and commitment to action is a critical ingredient for the transformation. This awareness is achieved by more than just communicating the implications of not changing; it is

achieved by inviting others to live an experience which helps them understand why the founding group made the decision to stop being indifferent and embark on this journey to transform the organization and society.

Strategic decision makers usually have a broad spectrum of issues to solve as a whole, often making them indifferent to specific problems. However, through living the experience of being with the very people facing the problems and sympathizing with them, they are enabled to connect with the human being within themselves. They become witness to the values, principles, joy and abundance the achievement of their purpose generates. They now are able to see their own contribution as well as the social impact their decisions have had on the creation of opportunities for others to change their own reality. This awareness serves to connect them to something bigger and creates a very strong commitment; they turn their heads, hearts and hands to joining the efforts to transform society. People start collaborating in these teams once the deep shared purpose becomes real for them.

Over time, their dialogs lead to a collaborative design of new projects that accelerate the initial impulse to change the rules, structures and processes in order to improve the whole field of interest. When this happens, working together becomes ever more important since the process depends on factors that are out of reach for any individual stakeholder. Therefore, they actively participate in forums where they align their contributions to make a real difference. These forums allow them to not only manage, lobby and co-create, they also allow them to see the evidence of their success in measurable results. They become aware that these extraordinary results could only happen because of the collaboration. Processes that took 7-8 years before, now take 1-2 years and consequently generate impact faster. By doing so they set new standards, become a national example for the field and thus... redefine it.

Even though they are not aiming for specific financial results they are very clear to develop a solid formal structure with strong goals, indicators, and processes. Every indicator is an outcome and every decision is based on the higher purpose, even in the most detailed of day-to-day business. However, they do not see their work as abstract numbers, they see their work as permanent long-term solutions for the well-being of individuals and society. Because of this vision, their impact goes beyond mere numbers and makes individuals and groups shine in their full potential. These resilient and strong people are often willing to go back to the initiators of the transformation, and thus inspire the next generations of stakeholders. Giving back in such a way forms the foundation of social restoration. People who have been part of such a transformative process are the ones creating new institutions, new worlds and new realities because they have been seen in their full potential by others, and thus they, in turn, can see the full potential of others. Having this 'sharing back' as evidence, connects new and old stakeholders even more to the purpose they are working for. They know that their investment will exponentially increase, transform and return to them in the form of a healthy society.

Finally, the initial group of stakeholders comes back to reassess and, once again, reinvent their fundamental assumptions, but now as an institution that has redefined a field. Now, the challenge to being able to further expand their impact is to keep the balance between (1) being invitational towards a much broader network of potential co-creators, (2) amplifying their capacity in a healthy way and (3) being faithful to their purpose of existence. Resources can then flow from endless possibilities, from other regions or countries or from self-sustaining projects. In engaging with these questions, the next evolutionary step of the initial stakeholder group is emerging.

8.2.3 Freerk Hoeksema

The perceived need to transform a social structure (here governmental agency) is caused by a crisis (e.g. financial, triggering destructive budget cuts). This crisis triggers the members to request change. Using management approaches rooted in possibility and trustful dialog between interest groups allows for overcoming such distress and, in doing so, starts a transformation process.

Transformation is realized through asking an initial set of clear questions that trigger a change in quality of the agreements defining the group's interactions, the criteria for decisions, and the power arrangements.

Triggering economic sustainability in a purposefully categorized and controlled social setting requires credible persons to which the group has trustful relations. Additionally, those persons have well-defined mandates and can see and communicate the positive potential inherent in a transformation.

Together with well-selected people who have complementary skills and perspectives, and who have responded enthusiastically to the expressed potential, these agents co-develop a shared purpose fusing the intentions of the individuals and sub-groups with their social context (here: a healthy approach to saving resources [shared purpose] in a governmental agency [social context]). Thus, they develop clarity on current and future responsibilities of the institution and foster the engagement of all success relevant stakeholders through a participatory and well-defined communication structure.

The development of such a multi-perspective task force is based on trustful relations with the existing leadership and appreciatively includes present structures. Consequently, they engage the whole organization in the processes of transformation. The processes themselves create spaces where stakeholders co-develop the skills and standards necessary to drive change at a fundamental level and of basic assumptions (e.g. creativity).

A key condition in all of these spaces is "pausing hierarchies." The intention of this is to minimize the amount of filters that might hinder the group from being fully engaged as human beings. Consequently, members develop a good sense of everyone's uncertainties and viewpoints. They start caring and thus become more effective and efficient as a team. One outcome is that leadership experiences that they trust their team more and can step back and respect decisions.

Other outcomes of moving from closed hierarchies to appreciative and open relationships within the group are; synergistic team effects resulting in an exponential increase in the work done; people start seeing possibilities instead of only problems; and they experience co-ownership of the results they have developed over time.

Consequently, a collectively accessible body of new knowledge, which people connect to and are proud of, is generated. This is a key ingredient to allowing the generated changes to become both stable and self-reinforcing over time.

This experience of the relationship between efforts in appreciative relations and increased outcome performance allows people with outcome responsibility to shift their self-perception from being "a lone wolf making lone decisions," towards that of a team player who starts to generate alternatives together with the group. Thus, they are enabled to trust the skills of contributing individuals, experiencing higher quality interactions through honesty, trust, equality and involvement at all levels.

8.2.4 György Sumeghy

The transformation of basic assumptions is driven by a moment of crises that challenges the continuation of a social system. (Here: an organization, embedded in a larger network, questioning the relevance of creating small-scale local impact by focusing on incremental change vs. regional and systemic leverage changing fundamental agreements).

The difference between a transformation towards renewal versus collapse depends on the ability of the members of an organization, including its leadership, to appreciate the crisis and use it as a unique opportunity. Long-term co-investment into and direct co-ownership of built relationships of trust allows the members to create a powerful environment for transformation. Thus, the group ensures that the inherent potential of such a fundamental process benefits the stakeholders. They support each other's ability to be fully engaged and to express their best self while their interactions are strengthening.

The group believes deeply that the future they see together fosters the system's ability to generate superior outcomes, thus, they ask how current resources need to change over time to support those outcomes. Furthermore, they have a strong predisposition and ability to attract and engage well-known innovators in their field who, in turn, attract even more relevant resources. Accordingly, they are eager to (1) develop new lines of business, (2) partner with prominent institutions, (3) engage well-respected experts in their field, as well as (4) disconnect from assets or behaviors that do not change over time nor pay into the future possibility. Having these basic elements in place, the choices made in the process support the implementation of effective and efficient decisions that reinforce the dynamics of innovation.

A sound understanding of the system's power dynamics, basic structures and content also support such a process. Deliberate relationship building with the current power holders as well as the creation of time and space for members of local groups to connect to the future possibility is essential. Thus, the process is embedded within a robust network of trusted partners who have the skills and mindsets required to inspire, build and sustain the new reality. They start to learn and find their own cultural expression of built up, well-connected, innovative resources, while defining new structures, values and allocation mechanisms. These learning structures create a momentum that allows members who are outside of the organization but belong to the larger network to create spin offs. Those spin offs are independent in nature but support the bigger idea/purpose and thus support the natural next steps in this transformation at a societal scale.

Partnerships that drive transformation come from the deep belief that the more one gives the more one receives, thus they constantly share and interact in meaningful ways. They will do favors for each other even though the other does not ask for it. They do so since they see a future together of something bigger that unites them, and the achievement of which benefits them independently. The experience they generate helps them to model their engagement with others, thus they realize a self-reinforcing and self-sustaining network based on trust. This collective experience allows them to transcend their own institutional egos as they align with each other in the same direction, with a speed and power that is impossible to have alone.

One of the major (un)conscious outcomes of such interconnected interactions is the development of a cohesive global strategy that is a vessel for the future the stakeholders see together. Despite being called so, it is not a linear theory of change but a systemic theory of impact resilience, and as such underlines the relevance of their mandate to manifest the future they see.

Finally, one of the main outcomes of such a transformation process can be that the system at hand becomes exponentially more successful and impactful in their field, since rather than the usual superimposing of concepts or infighting, they start from building dynamic relationships of trust.

8.2.5 Jørgen Grubbe

Transforming how public administrations engage with resources is defined through the authority they have to decide on how they define the outcomes they want to generate and how they are able to allocate the resources they have. Often in public leadership, it happens that they do not comprehend the systemic costs generated by enforcing resource allocations based on the valuing of resources as "cheap in the short term." But if they are given a mandate to question shorter-term thinking and values, they can bring in new measures to help them redefine success, outcomes and allocation mechanisms.

Transformative processes in public administration are usually framed by external changes (e.g. legislative, political, financial) based on the understanding of a crisis related to a specific issue. These legislative changes result in the enactment of clear rules and regulations that authorize public issue stakeholders to use new and locally appropriate approaches. To implement these approaches, leadership has to be able to build up the internal capacities to allow the administration to act fast and to be persistent, since windows of opportunity for these fundamental changes might show up suddenly.

In such processes, government leadership must see the connection between local progress, the enforcement of more systemic resource allocation, the achievement of more resilient and cost efficient outcomes and their political mandate. One way to support this connection is to highlight the high cost of current decision making based on “cheap in the short term” values versus the benefits that emerge out of decisions based on “systemic paybacks in the long term” values.

There are two key factors for this process to happen. First, trustful relations need to be built up over time allowing each involved to see the value of each other as contributors and as human beings. This kind of stakeholder interaction and relationship building creates a space to identify, appreciate and connect new ideas with those that already exist in the field, expanding the new approaches that governmental leadership can use to achieve better outcomes. Second, for such transformations to happen those directly affected by it have to want it, they have to ask for it and they have to be able to relate to it.

8.2.6 Traian Bruma

To transform a field (here higher education), a personal transformation goes hand in hand with a group transformation.

The success of such a large-scale transformation depends very much on the attitude the initiators have individually and as a group. A group striving to drive transformation at a societal scale works with enthusiasm and joy for what they are doing. Their work is fueled by individual and collective trust in a different future, the ability to challenge current thinking and acting, as well as the capacity to see beyond the status quo. The capacity of the participants to generate emotional and intellectual energy, both individually and as a team, builds an energetic and abundant experience. This energetic experience is a key resource since it both nourishes the actors and attracts further resources (money, spaces, time, efforts, creativity and literally contributions of all kind).

Clearly, such a process requires trust, creativity and imagination to define the needed agreements and processes. The founders proposing the societal transformation understand that their own mindset of what is wrong and right will define whether the endeavor succeeds or fails. Thus, effective leaders demonstrate an inner clarity about their own fears and doubts. They are aware of their own preconceived ideas of what the project is or could be. And their ability to be in constant inquiry with what the system requires and with their own process of learning to let go of their initial idea and ego, defines the ability of the group to initiate and sustain transformative ideas.

Behavior of this type allows the leadership group to organize around collaboratively developed values since by clarifying and acting out of what is important to them, they gradually synthesize a clear set of solid standards not normally found in society. Additionally, this process engenders the members of the group and the organization at large to embody the original, pioneering values; trust and the ability to maintain an exploratory and inquiry based mindset. As a result, individual and collective actions are based on shared values and standards and are aligned in acting into the future they see together.

As the founders make conscious effort to hand over more and more of the decision-making and strategy processes to the wider group, they acknowledge the contributions of others, respecting their impulse to take responsibility and cherishing their freedom to act. Additionally, they encourage an open culture of trust that encourages all to speak out challenging thoughts and feelings, leading to an experience where the results are better in quality because each can let go of their own positions.

The team thus starts to create structures that allow for substantial dialogs and group consensus. These structures enable the growth of the group of decision-makers by opening opportunities for others to contribute and making those voices count the same as the ones that are already part of the group. If this growing group makes decisions that seem to move the organization back to the ‘status quo’ way of working, the founders trust that this is part of incubating their initial impulse into something much bigger, something they cannot, as yet, see themselves.

Another part of the individual and group transformation is the broadening definition of value exchange, enabling approaches that go beyond money to include the exchange of people's distinct, unique contributions. To do so, the group fundamentally believes in the potential and positive will of the people who come to their cause. They believe people, when empowered, are willing and wanting to contribute in the best way they can. Thus leaders design organizational structures able to deal with fluctuating resources since the contributions coming from people's best efforts will, by definition, change equal to the rate the people themselves change over time. Having this clarity, they design a flexible system that has the capacity to massively regenerate and balance itself at ever-changing levels.

To keep track of and align these contributions around the shared values, leadership identifies a performance measurement system that gauges the individual and collective contributions in a way that members themselves become co-creators of their environment. Thus, leadership can explore the experience of the group and know if the system they are co-creating is an environment where people flourish and act from their best.

The more the group innovates on structure, values and actions, the more they detach themselves from the status quo agreements of the surrounding society. Thus, during this journey of transformation they experience temptations to take a more established and easier path. This happens because people tend to fall into practices they are well trained in, because new members tend to expect to receive concrete answers to their questions, and because people are often not used to taking responsibility for designing their own social experience. Consequently, existing members design and express the invitation to be part of the larger transformation in such a way that people want to become a co-host of their own decisions and experiences, as well as active designers of pioneering social agreements and practices. For this to happen, the core team upholds a culture of synthesis, always looking to make the whole system ever more understandable.

Embracing all the fore-mentioned struggles and possibilities, the organizational system begins to regenerate its own functions and agreements. This is the moment when individual learning and wisdom transcends the solitary experience and integrates with human pathways outside the in-group. In a very subtle way the organizational system starts to touch and inspire the life of people far away from the initiators and thus societal learning emerges. Not only is this regeneration a key component of the resilience of the larger organization, it is also a key ingredient that allows people to continually self-organize and take the bigger transformation into their own hands.

Over time the founders become unnecessary, to be substituted, one by one, by other members of the wider group allowing the system of transformation to renew itself regularly. As that happens the endeavor moves closer to taking on a life of its own and the founders experience a sense of freedom because they are no longer needed for the transformation to thrive.

8.2.7 Wendy Purcell

The transformation of a public institution, such as an academy, can become a source of inspiration for the transformation of the local community as a whole and the engine for a new order of social agreements. An institutional transformation translates not only into better results for all involved, but also in an increase in the range of its contribution and thus in the sustainability of the wider community. Thus, institutional transformations generate impact on five levels: (1) the level of the individuals, (2) their inner-institutional peer groups, (3) the institution as a whole, (4) the institutional networks defining a sector/ region, and (5) society at large.

To achieve such a scaling effect requires inspirational actions from all actors involved. These actions are future-oriented and deeply connected to the cultural heritage of the institution and its social function. Starting from the transformational nature of education itself, a vision is developed together. In environments typically defined by the reduction of investment and protectionism of the core, a disruptive vision can be built to open up these institutions and allow them to create connections with each

other and to expand their strategic relationships. Creating increased value by collaborating in institutional networks that define a sector/ region.

Sharing this vision of transformation and explaining the values that support the transformation is the first step to inviting the institution as a whole to contribute to the design of the process. Starting with a founding group of inner-institutional peers, the early leadership takes into account that each person is more than the role they represent, allowing each to bring the totality of their talents into the collective work.

Consequently, the composition of the founding group of inner-institutional peers is critical to the success of the transformational journey. Leadership ensures that it includes members of the whole institution that are both representative of and able to express the underlying values of the organization, as well as being respected in (regional) institutional networks that define the field within which the institution is embedded. Furthermore, the early leadership assures the presence of all voices seeking the success of the institution as well as its direct and wider community, whether they be concordant or dissonant with the vision of the future. This inclusive and broad representation is fundamental for the comprehensive co-construction of the transformation.

It is also necessary to develop an awareness of individual self-confidence, which supports the growth of each one of the stakeholders within such a process. When each individual is recognized for their ability to contribute to the overall success and is given the possibility of using their creativity to find the resources they need (inside and outside the community), a strong and sustainable increase in performance is observed. It is in this route of expansion of the individual capacities that allows the institution to open up to and integrate with both the direct community and with the wider community made up of diverse collectives.

With these tools and a clear decision structure, the initial transformation-driving group finds additional groups that share the same fundamental values and together, are able to generate even more value. It is important for all to be clear that the value generated by the collective is of a different nature and responds differently to the specific needs of each of the stakeholders in the community. The generosity inherent in the creation and distribution of this value supports increased confidence within the community.

On the other hand, it is also essential to develop the capacity of the transformation drivers to respond to the indirect, wider community. A person, who embodies the institutional response, being the interlocutor with the respective individuals or groups outside their own sphere, follows up on every initiative or demand of the wider community.

The institution and the stakeholders associated with the transformation are evaluated by their reputation, which is defined by their attachment to its primary design and purpose. This is not always easy since it includes giving up good short-term economic solutions to ensure long-term performance. Maintaining coherence with the core values that inspired the transformation is fundamental to nourishing the reputation.

A transformation of this magnitude requires time for the community to do its work at the individual, group and community levels. This is probably one of the biggest challenges to face when, along with leadership of the transformation itself, concrete short-term results are required.

Each community, like each individual, has its own amount of time required for its transformation, depending on its level of development. The economic and financial results expected from institutional transformations rarely consider these idiosyncrasies, depending upon the creativity of leaders and their personal resilience. The leadership of these processes requires very specific capabilities to manage the frustration, fear, uncertainty and loneliness that arise throughout the entire transformational process. Thus, the existence of a safe space, where the members of the community who are leading the

transformation can share experiences and obtain different perspectives, is critical to the success of the transformational journey.

8.3 Starting Point Whole

This chapter depicts the eleven validated analytical narratives that reflect experiences of societal scale transformation by framing their experience through the larger or whole systems lens (e.g. field, industry, regions, global networks). Nevertheless, these ten, along with the rest of those interviewed, stressed the importance of the interconnectedness of all three lenses, as they provide different angles on the same experience and only in their integration can societal scale transformations be understood.

8.3.1 Conversation Partner 22

Shifting basic assumptions within a multi-stakeholder network happens when the relevant stakeholders have an intention for and not against each other and can focus together on an issue they all care about. They achieve this by engaging with inquiry and trust. They support each other in giving up their ego driven opinions and can thus converge upon the shared purpose.

As a consequence they change the background, the underlying primary agreements, on which their actions take place. As these actions now happen on the basis of changed assumptions they collectively re-shape their experience of reality. Consequently, they (un)intentionally realize opportunities for themselves and for others to experience a given situation in a new and different way. The members involved trust this new process and are convinced that the right results will emerge. Though these results might not be the intended ones, they are of an unexpected quality. This reinforces the stakeholder's willingness to connect their individual intentions to the bigger, unifying idea that brought them together and it becomes evident that it is more beneficial to go forward together than alone.

Additionally, the stakeholders put the issue upfront and are in service of it. They explore it by listening to each other, do not superimpose their thinking upon each other, but instead work to co-create an experience of appreciation. This appreciation is very specific in nature and always connects the concrete action/ outcome to the higher purpose that unites them.

People in transformative processes deeply value opportunities. They do so because they are convinced that processes of fundamental change at a societal scale happen when they co-create spaces together for innovation to happen. They value this innovation because it pulls them forward together while adding value to their local purposes. These innovative spaces are defined through inquiry, appreciation and the desire to maximize individual and collective choices. Thus, the stakeholder's interactions are rooted in acknowledgement and deep appreciation for all people relevant to the transformation.

By embodying this attitude, they are able to relate to people they could not even talk with before, as they start to understand the conflicting commitments of everybody within the wider field. They begin to have regular experiences of each other's perspectives and are thus enabled to integrate them with their own. They can then build a system of implicit and explicit agreements that is able to hold these new values and innovative forms of shared leadership.

The people driving such processes have the ability to see the human in themselves and in each other. Thus, they expect and make space for key resources to show up, multiply and regenerate. Among others, the key resources necessary to these drivers to sustain the transformation are trust, a willingness to relate and the readiness to transcend their own (institutional) ego. Additionally, they give themselves permission to explore unknown experiences and have the ability to recognize others for who they are and not just as who they have to be as defined by their attributed role.

Finally, transformative processes happen when people relate to the process through observing (seeing/ listening to) the different perspectives, and are thus able to experience the greatness of the other. They then perceive themselves as catalysts for the achievement of a possibility they see together and

actively bring in the voices and thinking of the whole group. They do so with the intention to drive collective value, and not just individual performance.

8.3.2 Anna Moreno

To transform a field of impact or an industry the people most affected by the change have to ask for it. To develop this demand, they have to experience that the value generated by the shift directly benefits their work and lives too. This shared value distribution is achieved by the enactment of policies and organizational structures that encourage individualized decisions and enforcements without them counteracting the commonly projected outcomes.

Before this can happen, the success relevant stakeholders (e.g. local power structure, end users) have to be approached personally and not with a “one size fits all mentality.” The agents who approach them have to be highly aware and value their unique perspective on the issue at hand. They have to be able to invite them in an appreciative and distinctive way. By using their specific jargon and terminologies, the agent allows them to become part of the design and implementation process; thus creating a network of shared intentions. This network promotes the collective cause by creating collaborative impact and developing shared possibilities and is built on trust with all involved parties experiencing the agent’s and each other’s technical expertise. Possibilities developed collectively are a critical resource and are always available when the people involved develop a set of shared values.

Furthermore, success relevant stakeholders have to be able to directly experience that a wide array of their own and local resources (land, labor, capital) are further developed for the good of their own local/ regional or national power and well-being. Thus the stakeholder’s experience that the added value and the outcomes of the transformation process are both owned by them and benefit them since they increase the overall performance of their community (local, regional or national).

As highlighted above, resources that are needed to achieve this transformation are developed over time by starting from the understanding that there is not a problem to be solved but rather possibilities for superior outcomes and more beneficial relations to be created. Developing the capacity of active listening and empathic communication are critical skills to be able to see these future possibilities instead of getting stuck in current problems. Listening to each other by holding the values of “I am wrong and you are right” allows the group of stakeholders to understand why the issue at hand has not yet been resolved and how they might be able to solve it together. The co-creation of this understanding may be supported by practices like stepping back and reflecting on the issue that is perceived to be a problem, not allowing time to be a pressuring force and sharing insights and reflections with as many people as one can, including kids, elders and strong critics. And finally, setting clear agreements of active participation, accountability and the physical and mental presence in a defined set of meetings is crucial.

8.3.3 Conversation Partner 11

Transforming the way large and complex institutions behave when facing multidimensional internal or external challenges is possible. This possibility becomes reality through catalytic leadership that stewards a deeper shared purpose in a deliberately designed enabling environment; an environment where all relevant stakeholders can fully engage and perform their best. The means needed to drive these transformational processes will come as a result of the energetic relations created as well as the increased individual and collective outcomes in the service of the deeper shared purpose.

This kind of transformation happens when the leaders, or agents, and the groups they interact with (system of stakeholders), collectively see both the possibility and the necessity to transform. This collective “seeing” is one of the building blocks of awareness that their collective intention is the best available starting point to generate impact and nurture movement at a scale that reaches far beyond their current institutional stakeholder system. To engender the deep belief of the different stakeholders in the power of this transformation, the individuals and groups must be protected in their capacity

to act as well as be authorized to own their needed actions and results. Thus they can continuously experience how their individual and aggregated outcomes flourish, along with their impact and resilience, as local, regional and global challenges dramatically increase.

One of the central elements to realizing such an experience is the accessibility to and availability of a horizontally and vertically integrated partnership structure that creates an institutional ecosystem of trust (enabling environment). Such an institutional ecosystem creates safe spaces where the involved parties can both truthfully develop the shared purpose/ picture/ narrative as well as work with the potentials of the transformation without losing the connection to their current context and reality. Furthermore, this “ecosystem of safe spaces” empowers the actors to develop and test synergistic hypothesis in service to both their individual success and the integrity of the whole.

It is an ecosystem structure that is intentionally designed to realize political, economic, cultural and social synergies as well as alignment around the deeply held vision or purpose as opposed to the more typical structure that (unwittingly) separates and destroys possible synergies by draining away power from the involved actors. However, such an enabling environment demands everyone to come from their best and do their best.

Partnering, in this way, beyond their own network/ system allows each stakeholder to engage with formerly unattainable resources that stimulates their own and the collective performance at the same time. Thus, local and global resources become intimately connected and the environment/ ecosystem of the institution becomes harmonized and alive.

To realize this transformation requires great conscious effort but when it happens it unfolds a force of attraction that supports its own evolution. It requires the stimulation of individual and collective values that allow the actors to work from their best assets, execute self-respect and partner from a place of servant leadership paired with a very strong drive to achieve the best results possible. To do so, leadership must be deeply convinced that the different actors needed in this process make their best contribution if they are trusted, publicly respected and infused with the authority to do what they do best. And the outcomes created through the transformation process must always be in the service of the individual and collective purpose of existence and be measured against such.

It is essential that the partners own the intangible surplus value realized through the transformation process. To make this happen, the partners must own their actions and their leadership. Credit for outcomes has to go to the collective as a whole as well as to the individual institutions that make up the complex whole. Approaching transformation through systemic multi-stakeholder strategies that actively build the resources needed for resilient relations with engaged individuals and their groups can do this, since they now experience they can drive exponentially more impact if they come from a place of synergy rather than from a place of merely coordinated and unified action. But this basic transformation structure is always in the service of the shared purpose and not vice versa. By doing so stakeholders are supported to reframe how they individually and collectively treat challenges since they move from fatiguing discussions of details to seeing possibilities together.

Another basic necessity to inspire transformation is that leadership has a clear understanding of the institution and the system they are embedded in. This understanding is based in systems thinking, emotional intelligence and focuses on people and their best contributions. It allows decision makers to understand the narratives that the involved stakeholders hold individually and collectively regarding the issue to be changed. The ability to understand these narratives is one of the baselines to appreciate and further inspire the mental models and primary agreements the actors hold and that serve them to make sense of the issues related to the transformation.

Resources that are needed for transformation are never scarce. By continuously evolving an inspirational shared understanding of the purpose for transformation, the leadership is able to mobilize and inspire multiple, even formerly disengaged, actors in such a way that they step up and enter into the

game, bringing the fullness of their own resources. Thus, a space of new possibilities and sustainable outcomes through meaningful relations and synergistic resource creation is formed.

One more important capacity facilitates this process. It is the capacity to integrate one's own framework of action and impact with the powerful and globally accepted frameworks of utmost importance to the players they want to integrate (here SDG's). This integration is driven by the agent's and leaderships ability to overcome their own individual and institutional egos. Thus the agent has the ability to constantly show how its own transformed performance nurtures the success of those globally accepted frameworks.

8.3.4 Eben Anuwa Amarh

To transform an area of impact (here the economy of a nation), a set of thoughtfully invited key stakeholders from all the relevant sectors start to explore a future potential they see together. By engaging with this potential they grasp its multitude of benefits and integrate those back into the part of the stakeholder system they represent.

Consequently, they are invoking a large-scale transformation that requires a well-defined, yet flexible planning structure. While requiring a formalized process, the planning structure must allow step-by-step approaches, adjusting to the needs and pace of the different stakeholders they are working with to accommodate appropriate alignment and harmonization. It can also be supported by knowledge-sharing forums and a technical network coordination.

Such a vibrant and living planning structure would support stakeholder transitions from being (unwillingly) disengaged to active participation and contribution. Once the stakeholders are engaged it is possible to identify the desired state, define the gap for change collectively and move together. This kind of harmonized movement is achieved through the elaboration and application of a jointly developed action plan. This artifact states the shared will and connects the basic insights of the transformation process to the political, socio-cultural and economic realities of the members (e.g. rules, values, processes, capacities). Consequently, they start collaborating towards the potential they see together.

Their individual and collective experience further nurtures their firm belief that they can now accomplish the shift they are aiming for. They recognize that their success and the corresponding increase in desired, positive outcomes depends on their ability and willingness to work together with trust, accepting that, as stand-alones, they are powerless to reach the desired state.

Over time, they learn through their own experience that collectively developed ideas, contributions of time, sharing of relations and access through trust, are currencies with massive power for the success of their transformation. What results is a constant flow of creativity which allows for the integration of means in a way that new properties and possibilities emerge, accelerating the achievement of ends (the transformation).

Experiencing the direct and indirect benefits of collaboration, the stakeholders will not only lobby for their own cause, but approach decision-making processes with the search for agreements which are mutually beneficial. Thus, they create an ever widening, multi-stakeholder network where the locally-rooted individual actors are committed to contribute to the larger whole, with the mandate and authority to continually invite others.

Leadership in these processes must be able to realize a self-driven, culturally specific process that values the views and opinions of all relevant stakeholders over their own without being judgmental. They must actively engage in conversations and build networks, thus finding overlaps in the strategies and tactics of the involved contributors. Additionally, they cannot come from a place of revolution or of disregarding past achievements, rather, the individuals or groups that take on leadership must hold a perspective that values past progress and builds upon it. Thus, they are able to understand current

challenges, be clear on individual and collective intentions, and while allowing each involved party to do what they will do anyways, provide more efficient integration of action.

Collectively they see the importance to act together and to stimulate the direct contributions of all (citizens) to manifest the possibility they see together. And sometimes, through artistic expressions, they can give form and meaning to this shared possibility, making it easier for stakeholders to realize its inspirational power and holistic benefits.

8.3.5 Edgar Sanchez

True transformation springs from the deep consciousness of a leader. To transform an organization and its field, the leader will have to answer questions at different levels, starting with the deepest ones: the purpose of their organization, the purpose of the field and the purpose of life itself. Purpose is filtered by heritage, so in this journey the friction between the individual heritage and the institutional heritage facilitates new ideas, approaches and techniques that integrate into something new.

A deep transformation begins with an individual's inner clash; an identity crisis nourished by a need to make sense of the world in a different way. This clash embarks leaders on a search to understand their cultural roots, their heritage, and to answer for themselves who they are, to find the purpose of their own life as well as the purpose of life in a wider sense. The individual needs a high level of maturity to accept pain, suffering and death as natural parts of life, and to handle them with gentleness. The purpose of life may then appear like a will to commit to happiness, even in difficult situations. These leaders may then realize that management is life; nature manifesting as a will to organize the world to contribute to life, therefore understanding the life force within themselves to make transformation happen, and understanding affiliation to an organization as life shared with others.

The leaders that face the challenge of an inner clash will also face a second trial: Finding out how to unify two different worlds. On the one hand, a newly discovered vision of management and organization as part of life and nature, and on the other hand, a global culture focused in specialization, productivity, competitiveness and consumption. In the first one success is about synergy with life, in the second one it is about individual results over the others. One focused in creating value together and the other in taking value from others. In some way you need both and yet it seems that there is no place for the other inside either one.

At this stage leaders realize that the current purpose of their organization is not enough, and they find that the answer from their individual journey can be applied to their organization. The organization's purpose could be the design of managerial structures that foster life and bring happiness to everyone touching the organization with suitably profitable results. With the understanding that management is a quest for life, leaders take risks, experiment, and create entities to promote that each individual act of creation or each individual act of management will be an attempt to reach four different results that are equally important: the economic, cultural, social and environmental. When they are able to design to achieve these four, then a fifth element emerges, the spiritual result.

The transformation also touches the whole field around their organization, because these leaders dedicate their life to changing the very conception of it: the fundamental theory and practices underlying the field. They go deep into the roots of their field; the processes, techniques, and leadership approaches, all to build a bulk of knowledge of how their sector works. They acknowledge the mainstream contribution of the previous leaders, but also know that it is not enough for their intended transformation. So they take all these ideas and go beyond the sector, integrating other viewpoints coming from other disciplines and cultures and create their own innovative methods and quantitative measurement structures. Metaphorically, the task of management becomes to them like building a bridge between heaven and earth, between the world of dreams and ideas and the world of facts and figures.

These leaders also acknowledge that the intelligence of the company is higher than their own. They respect and trust the self-ordering tendency of the organizational swarm intelligence, and sometimes they realize they just have to disappear and let the swarm decide on its own. Thus a design emerges beyond the company, based on an understanding of the perspective of life and nature.

And that understanding expands even further to see that humanity itself is not only a rational community, or “artificial construct”; but just like the organization, it is a human swarm with its own natural collective intelligence under a fractal culture. The impact on others, the support to other cultures, sub-cultures and micro cultures to find their own voice, the individual and collective growth beyond the boundaries of the organization, all these become important for the design of new structures, methods and ways to integrate and protect different cultural expressions. They look to transform people both inside and outside the institution to transform the whole environment. And still they are searching to make profits; but through touching lives and hearts, cleaning minds, cleaning the world and inspiring others. People within this organization understand culture as the thread of symbols that unify society, symbols that touch hearts and souls and catalyze the evolution of culture towards happiness, prosperity, peace and unity, to understand that we live in a society composed as a unique whole.

To be able to do this, these leaders have a different conception of resources, though they may seem limited they are not scarce, and working together and in collaboration they can do more and take care of resources better than individually, so they can simultaneously bring abundance to everybody and be more competitive. That is why these leaders invite other voices, even though the others might be unusual actors, and connect these different perspectives to contribute to local health through their integration. Bringing more abundance to other individuals, groups and cultures, with high levels of quality, transparency and honesty, will create value, strategic differentiation, powerful content, recognition and prosperity for the organization. They become an example of a different definition of competitiveness and can then guide others – even larger organizations – to learn from what they are doing.

In the end, there are an infinite amount of levels for transformation, in fractal theory this is called the levels of recursion. Each manager is a little general manager, each assistant is a little manager, each company is a society, and each society is the whole humanity. Decisions have to be fractal but they are part of a whole.

Leaders then become ready to support other people in having their own doubts about their convictions without losing ground while starting the process of discovering whom they are. Touching minds and hearts by questioning the purpose of their lives, just like they did with themselves. Everyone needs to ask this question, and in this journey of discovery they will find the resources and contributions to achieve that purpose. And here is when the individual, group, region, country, and world transformations start all over again.

8.3.6 Luis Paiz Bekker

To enable transformations at a societal scale (here: health care in Colombia) stakeholders enter into relations with the willingness and ability to push boundaries by revolutionizing their own well-maintained fundamental assumptions. They step back, disconnect from the issue at hand and reconnect with the local environment to find the question that, when asked, will help society move beyond the perceived chasm. Furthermore, they govern a system of interactions from the understanding that they are the carriers for each other’s voices, without corrupting their own individuality, structures or beliefs. The urge to control, superimpose or create standardization shuts transformation down!

Transformation at this scale happens if the stakeholders (1) co-create social agreements that promote the rise of new patterns of interaction, (2) are open to exponentially increase (innovative) outcomes by experimenting with unfamiliar structures and (3) contribute to relationships by seeking to engender vibrant human encounters. To do these, stakeholders focus on meaningful interactions since they want to become recognized and integrally interwoven members of the social system at hand.

Furthermore, they integrate local with global knowledge through inquiry based listening. Skillful listening is developed through the clear-seeing of one's own assumptions, thus allowing the listener to be fully present to the Cosmo vision of the other. This skillful and present listening happens in such a way that individuals open up to being transformed by what they hear and to develop deep respect for the other and their ideas; thus co-creating this meaningful presence. This kind of transformative presence encourages each to use their ability to silence their minds, be compassionate, overcome their own pre-conceived ideas and to try to meet the other in a space beyond right and wrong; a space of shared passion where harmonization happens and they come to conclusions together. All of this leads them to deeply respect the opinions and beliefs, and thus values, of all included in the conversation, from which they can re-interpret their own being and that of everything that is (Cosmo vision/ world view).

Additionally, trusted learning relations with the elders of the different groups are essential. These kinds of trustful relationships enable the initial set of stakeholders to relate to other relevant parties by speaking to their will-force, thus engaging them with focused intention in strategic dialogs. By doing so, another essential component becomes available: the systems specific individual and collective wisdom of how to manage and develop the existing and potential resources needed to drive the transformation. Now, based on this individual and collectively emerging knowledge, they are able to build something downright new by complementing each other.

Finally, all stakeholders are in service to the emergent whole. They serve their groups moving through the process of shifting agreements by nurturing the emergent relationships that define and support the better future they see together with the other stakeholders. Thus, each tends to bring their best, build on each other and harmonize their work. They achieve this harmonization process by emphasizing that they need the others to make this collective effort, which they do by integrating the priorities and knowledge/wisdom of the others and by completely changing the measurement indicators of success. Consequently, they each let go of their own firm belief of being right and stop superimposing their well intentioned singular truths on each other.

8.3.7 María José Céspedes

Building up the structure of an emerging sector requires a fundamental change of assumptions and underlying agreements of the current reality, collaboration between the different actors and the recognition that individual contributions and perspectives are just one part of the puzzle.

Defining and initiating new sectors that transform society has early actors that intentionally and consciously ask questions that nobody is asking. Thus, they challenge the way things are currently done as they advocate for new opportunities to create outcomes. They demonstrate that there is a different and more impactful way to solve the many issues facing society and that such a societal transformation can even be an economically sustainable investment.

These early actors have knowledge and experience in the sector, they have a systemic view of their context, understand the gaps and understand that changing the vision from a short-term to a long-term solution is fundamental for a healthy system. They bring the perspective that the problems have to be addressed from the roots up. This means that people have to change the way they think; changing their frames of reference and paradigms. They are clear that transformation does not happen merely by offering additional or different services without changing the foundations. They also act - at first as isolated organizations.

In each actor's journey of seeking answers to their questions they converge and find each other. Sometimes they know each other from before, sometimes they connect through the wealth of relationships that each individual or organization has. Now together, the early actors see a bigger possibility of how to solve societal challenges; they share the fundamental belief that an innovative and powerful idea in the right hands can be the one thing that systemically brings real change to social problems.

Thus, they have a shared purpose since the clarity of their collective belief is the basis for their will to self organize and support this incubation, most of the time with their own resources. They understand that it is not about the investment itself, but the recognition that in order to solve problems at a societal scale they need to integrate broader perspectives, conversations and actions.

One of the emergent characteristics of such a transformation process is the creation of a self-identity that did not exist. Actors can now name themselves within the context of the others and identify themselves with an on-going conversation happening globally. Consequently, they become empowered because now they know the group with which they belong. In return, the global community identifies them as part of an even wider group, creating a ripple effect nourishing both the inside and the outside of the movement.

Such a societal transformation movement is characterized by a willingness to build up the capacity of others. For instance, groups that are not part of a specific local ecosystem, but that have experience in other regions, can offer themselves as mentors to support local individuals and groups. Sometimes, this happens very naturally, without any official structure. The generosity of these first mentees sets a pattern of generosity that allows for continually greater impact, creating a supportive progression of the global network until it becomes visible and an institutional ecosystem emerges. This in turn attracts other national actors.

People become aware that they are acting as a group and start to act like it, thus intensifying the inspirational effect for others. Consequently, the amount of stakeholder diversity increases (private sector, academic, government, etc.). Realizing this (un)consciously shared purpose as a group helps everyone act with very high alignment. The involved stakeholders recognize that the success of this new field does not depend only on one person but that each one of the participants holds/hosts a different piece of the puzzle and by joining with the other voices they have a far more powerful impact.

Highly valuing collaboration within the group is very important for it to thrive. The different individuals and organizations are no longer competing and therefore put themselves in the service of a higher purpose. Thus, they are able to build shared spaces, even with unusual actors that are “outside” their normal web of relations. These spaces facilitate the naming of the common purpose and shared values and a very natural inclusion of new institutions happens. Having found shared ground to stand upon, institutions and individuals join with their unique contributions, because they see that co-investing resources (structures, funds, relations etc.) into a strong web of relationships leverages their own impact and success.

These kinds of interactions create new structures, capital, policies and examples of success as it lessens the dependency on external resources, and thus increases resilience. In this new infrastructure people receive support to unleash their own potential, organizations invest with more impact, and together they create - for the first time they are called a sector.

Once a sector has emerged, there always remains a risk of formalizing a close-minded definition of the Ecosystem. To by-pass this risk, the actors must be aware of what continues to emerge from within the Ecosystem and to always be careful to foster conversations around issues that others might not see. It is necessary to constantly question, inquire and challenge each other to make sure all perspectives are included, as well as to check that what is emerging is truly aligned with the shared purpose. It is also about trusting that other groups will be ready to enter into that dialog.

Over time the process creatively developed by the ecosystem participants (individuals/ organizations) starts to change the way they think, the way they work and the way they make decisions. This will naturally happen as they each experience the day-to-day work of how their specific organization responds to the emerging context. They are part of an emerging institutional ecosystem without the need for any legal or formal entity. In this institutional ecosystem it is not about individual results, it is about individual contributions to a bigger system because through that system a real possibility of

transforming and bringing to life a new sector becomes real. In the moment the ecosystem thrives, it creates value for itself; thus, each member can flourish as well.

8.3.8 Norman J. Rodea

To transform communities and societies at large one essential ingredient is the ability of the involved parties to transcend their own point of view, their rhetorical stance and their own cultural agreements. Furthermore, they need to see how the transformation is connected to their own ability to thrive and create the outcomes they need. To see and make this transformation, they must overcome their own self-centered perspective, as well as their own human- and ethnocentric perspectives. If individuals within a community can do this, members of different communities with differing views or understandings of the world – especially views of time and space and its ritualized representation and enactment (Cosmo-vision) - can stop acting from a protective mode. They can stop fighting over definitions of order and justice (defined as agreements or rules of the game), and now focus on the sacred relation between the human and non-human world, which asks them to cooperate with it (exiting the Anthropocene and entering the Symbiocene). Those communities able to do so transform the struggle itself, among and with each other, that typically consumes their time, space and energy. They liberate themselves and others, and shift to creating possibilities of human encounters on a now constant basis.

When a person or a group of people is ready to transcend their own cultural agreements, they stop protecting their definitions, rules, resources, values and ways of organizing. They stop looking at others as others: ignorant, backwards, harmful or dangerous. Labels disappear and people start to see each other as human beings.

Transformation in human consciousness, carrying societal transformation with it, does not happen by itself, it requires “fire” as the core element for alchemy. To make fire one needs friction, it is a kind of friction that confronts people with their own fears, cynicism, laziness, judgments and the need of life itself to prevail. G. Gurdjieff says that in order to stop devolving and start evolving we need fire created by friction through struggle (inner human struggle). Natural life on earth is based on struggle, and this struggle is the inner friction that is needed for transformation, evolution and the continuing of life itself.

The Individual Friction: Friction, invoking transformation, starts at the level of the individual. It is helpful to create clarity of intention fully expressing one’s own deeper purpose. Those that take the first step in questioning their own cultural rules or norms demonstrate integrity with life as well as personal courage, humility and the willingness to invite others to join. Their actions make them vulnerable since others may not understand their decisions or actions. And it requires humility, especially from those who hold important roles and profound knowledge within the community, as they must acknowledge that the vision and action required for a better future does not belong only to the people that have the same Cosmo-vision, but depends on everyone and everything: human and non-human. This acknowledgement by the leaders of a community requires a significant sensibility and trust in the essential/spiritual world, forming part of life itself, and what they/we can learn from this more-than-human realm of universal consciousness and awareness. This acknowledgement is needed to set the boundary conditions for a transformation that can truly shift minds, hearts and wills. A transformation that opens an invitation to enact a shared future with people they have never related to before. But then again will come more friction and doubt about how this will work and whether or not it will come into place. Thus, it is necessary that the agents of change free themselves from being held back by this friction and doubt and go forward with it. They must make an authentic invitation, not by words but through their actions (not by being priests but by being the prayer), to others to join in the shared actions in service of the bio-centric greater good: the preservation of life, not only human life but life in all of its manifestations.

The Collective Friction: The second friction happens at the level of the community. It supports the development of relationships based on a shared experience that transcends cultural and social agreements. This shared experience helps people of entirely different communities transcend the belief that it is about ownership, protection and the belief that their values and criteria are the only valid ones. This larger friction helps members of a collective see that they have the freedom of choice. They start experiencing that they have the choice to take action or not. They start to experience that they have a real choice to contribute and benefit from a shift at a fundamental level. The more people in the community that see this choice and benefit from intuitively taking action, the more they become co-creators of a new shared reality. It is about opening a field for people to see the true freedom of choice in their actions, and transformation will find its way. This friction and learning at the collective level supports those within each community who cannot see the choice nor the benefit of it in the first place.

Shared Intentions: Then, when different communities and their individual members start to see a shared future possibility - the same vision and image of a future reality - then this shared reality can sprout. It can be formed because their visualization (mind/heart) of possibility is now the same in essence and form supporting one single shared intention; allowing "magic" to happen in the form of manifesting this shared intention. When this happens people often cannot explain what happened or why but they know it worked because they experienced this transformation process at a deep, fundamental level (e.g. deep spiritual experiences through the power of gods, deities, spirits, or visions). Thus, in the end, the groups involved are able to give the benefit of the doubt to each other and act together for the first time. Because they are able to see a shared reality, because they have stopped blaming and fighting each other, the impossible becomes possible, the invisible becomes visible, and they start to experience abundance in both material resources (e.g. water, food) and non-material resources (e.g. hope, motivation, unity, fertility of land).

Shared intentions (essence) and visualizations (form) at the collective/community level are the heart of societal transformation. They create the enabling conditions that allow processes of cultural syncretism, and thus transformation at the societal scale to happen. Shared intentions and visualizations allows people to see that they need each other, even those who do not share the same cosmo-vision, to achieve the aspired outcomes of a transformation process. It is irrelevant whether people enter such a process consciously or unconsciously. The important aspect is that they experience a change in how they perceive and understand each other, how they feel about each other, how they experience a change in attitudes, and how they now refer to each other in different dynamic and language. They start recognizing the other as part of themselves for the first time (them becomes us). Thus, they experience abundance in relationship, which opens up the possibility to transcend cultural agreements and core beliefs. They start to see each other as humans because they are able to detach the being from the "story that they have about the other."

The lesson for transforming societies from a dualistic belief system of wealth & scarcity to an integral belief system of abundance is that when people fight for wealth, confusing it with abundance, they end up in a scarcity dynamic. It is about the realization that when individuals, communities and whole societies start understanding, at an intuitive level, the process of abundance in each other and in nature, it brings back abundance for the whole ecology of the place, including individuals and the community. It is about the realization that transformation of basic assumptions at a fundamental level happens when people start remembering that a) there is no difference in essence (bio-centric level) between the other and oneself - that when one shines the other shines as well and if one falls the other falls as well, and that b) they have to surrender to the process of creation of life itself and align their decisions and actions with it. There is no difference at a fundamental level between the life of humans and non humans, it is all the same, it is life. Thus, people stop looking at how to increase the things they want to have for themselves or their group and start focusing on how to create conditions for life to thrive. Identifying service to life itself, as human vocation and fundamental purpose, transforms intense struggle into collaboration, which is the natural state of the human being in life. In this state people

start caring for the well-being of others and everything, and as a consequence increase their own well-being, since they are part of the same sensitive system based on reciprocity principles.

Humans have so much knowledge but not necessarily wisdom, our karma is that we have to restrain ourselves from killing ourselves. As Satish Kumar (Schumacher College) says, “self-restraint is essential for human life maintenance.” We have to understand the processes and conditions that creates and enables life to thrive (Dharma) at a fundamental level, hence aligning our intentions and actions with it. The combined power of those choices, aligned with life, is what opens the possibility for transformation and abundance for everything and everyone. There is a difference but no separation between the YOU and the ME. Taking away the word ‘nature,’ taking away the word ‘human,’ there is no difference between human life and life in nature, it is the same, just life.

8.3.9 Orland Bishop

To heal societal structures and restore the social fabric of trust and relationship, a transformation of human experience, founded on both implicit and explicit agreements, is central.

Such a process of transformation is a learning journey at the level of the individual, embedded in a bigger intention, happening at a societal scale. The process is strategic in kind and reflects the systemic nature of the individual stakeholder’s local reality through integrating aspects of subjective meaning to them with scientific data relevant to the time and space of the transformation.

Consequently, the process of transformation is initiated, owned and driven by a local leadership that is rooted within and accepted by the stakeholder groups they represent. These leaders enter into a partnership agreement with their groups and each other to fund the transformation with the tangible and intangible resources they are able to bring. They envision and articulate a future allowing all to converge; a future that allows both the experience of the whole in the self and the self in the whole, while being attainable within the stakeholder’s collective capacity and ability to work and implement.

Leadership understands that changes at a fundamental level need means like money but also need the unrestricted imagination and will-force of both the individual AND the collective. Thus, they must purposefully design spaces where all relevant stakeholders desire to contribute, thus (un)consciously realizing a body of shared knowledge and potential value.

Power in such a process is allocated to the individual and the collective at the same time. It is expressed as an attitude of co-hosting possibility with the intention to create impact far beyond the boundaries set by the initial design. Greater impact happens because the stakeholders are constantly on the search to identify overlaps and emergent patterns in their resources and values. Consequently, as the articulated shared future begins to become tangible, a force of ‘attraction’ is created for further relevant players to be involved. This force of attraction works by expressing a significantly higher purpose where all can connect, a connection supporting new relationships between formerly fragmented groups by highlighting benefits that can only be achieved jointly. These benefits generate collective momentum, fueled by individual intentions, mobilized by the shared purpose.

These emergent relationships, part of a thoughtfully designed process, happen continually and give form to a basic structure that holds the future the stakeholders start to see together. Moreover, they are characterized by a culture of trust that allows participants to express uncommon ideas and deviate from the status quo in fundamental ways. People engaging in these processes learn to know the meaning of each person’s contribution and to incorporate the will force of the other relevant stakeholders. Thus, learning and shifts in agreements start to happen because the stakeholders integrate perspectives and get excited by the emerging shared future. This sharing of a diverse set of wealth (contributions and will), motivated by the attraction of the shared future, regenerates individual and collectively available resources; resources that are needed to fuel the process of transformation.

Each individual has the responsibility to contribute momentum to the dialogs in such a way that the conversations stimulate outcomes connected to the future they see together. This is achieved by unconditionally allocating trust and time. Giving those two resources from a place of abundance allows for deep listening, which in turn is a basic condition for shared possibilities and meaningful relationships to materialize, reinforcing the commitment of the stakeholders to use and develop their existing assets and to envision new ones. Through this process, the value generated by the transformation itself is allocated to them individually AND to the whole.

Finally, these groups have the clear agreements and relationships necessary to manifest their ideas and potential in time and space. Thus, they have long-term focus and are committed to being engaged on a continuous ongoing basis.

8.3.10 Rob O'Donoghue

Transformation in a field of co-engaged activity (here sustainability commons) can happen through supporting the emergence of small-scale innovations in course-activated learning networks.

Participatory courses and collaborative learning are connected with and undertaken in the service of solving the concrete challenges of the involved stakeholders. Consequently, the transformation process creates direct impact within a context and for the good of a region or a local community and it allows researchers to observe, measure and do collaborative scientific inquiry describing the changes over time.

Such an approach to transformation builds on individual and collective creativity, utilizing existing assets as well as ancient/ local/ indigenous knowledge in order to drive a shared future possibility. Yet, it does not only use creativity, but also generates more as well as increasing the skills of all stakeholder's, thus attracting people who are inspired and want to learn and act. Consequently, what emerges is a network of inspired and co-engaged actors with a shared cause.

This cause related network of impact is one of the key ingredients for a self-driven and collaborative transformation since it allows people to come up with pioneering innovations and business cases. The business cases in turn start to create individual and collective choices by manifesting new social realities possible on a broader scale. They do so since the benefits of the transformative actions shift the experiences of previously taken-for-granted perspectives and dispositions. Eventually and finally, the transformation becomes independent from and lives beyond the direct availability of philanthropic/ constrained money as well as the initial set of visionaries.

People on the ground start to experience the benefits of the transformative activities and innovations as they listen to more and more stories of positive change and see how this change nourishes something they have also come to deeply care about. If people start experiencing those things they tend to "enter the game" by bringing in their own resources. Consequently, innovative resources that are needed come into the endeavor and existing ones regenerate. A self-reinforcing mechanism can then start that scales the individual experience and shared activity - that what is now being done collectively creates outcomes seen as superior to the outcomes they have access to individually, as well as those given to them initially.

Such a self-driven transformation is, by necessity, realized with a clear structure that can be easily changed over time. This flexibility is basic, since the needs of the creative potential of the people involved must define the structure and not the other way around, where structure can define and thus impose limits on how people start to think about their creative potential for such a transformation. This clear framing, allowing for scaling insights and efforts, adds visibility and power to the endeavor of the individuals and the group. It must be a structure that enfranchises, motivates and authorizes stakeholders to inhabit spaces as contributing individuals and benefitting from collective possibility together in the service of the shared course for action.

Finally, a successful transformation has strong and reliable partners. These partners can be individuals or groups that come from a place of humble engagement. Humble engagement means to possess the attitude of “I know what I know but I do not know what you know, thus I want to learn what you can bring,” as well as the willingness to step back and let other ideas emerge. This, in combination with spaces for individual and collective creativity allows for original spin-offs to happen, which can carry the intention of the transformation far beyond the existing system.

8.3.11 Roland Hunziker

An external player who is able to both reflect and integrate can drive the transformation of an entire field or industry. This player does so by hosting conversations among an initial set of well-selected stakeholders who see both a shared possibility and the potential individual value to be gained by working together toward a shared future. This initial set of stakeholders represents the current best practices and understanding of the entire value chain of the field or industry. The initiating player, or host, then steps out of the transformation process as soon as the stakeholder system is self-sustaining and local possibilities start to emerge as a result of deliberate structures put in place.

But how exactly does it work? In those initial dialogues, the host intentionally inspires the members of the chosen set to shift their understanding of their relationships from a linear, transactional-based value chain perspective toward a systemic perspective which values an ecosystem of innovation. This new perspective allows the involved parties to grasp the blind spots within their own understanding, see the need for other (not the usual) stakeholders and realize that the potential value and resources they see can only be realized when purposely working together.

Thus, they continuously reach out to attract the individuals and institutions who are pushing the boundaries of the field or industry into an ever-changing conversation, to manifest the potential value emerging out of this new collaboration. Inviting these innovative people who push the edge, often through implementing local actions, into the conversation roots the transformation in local values and realities and helps members understand and value the different ‘means’ others, both individuals and institutions, bring to the shared ‘ends,’ outcome-vision. Thus they are able to start to explore and expand beyond the barriers to the resources they need to manifest the potential value they see.

Consequently, involved individuals and institutions start to engage as active contributors instead of as passive participants. Coming from this self-perception, they tend to let go of fears to “speak or do wrong.” As contributors to a shared future they now engage from a place of mutual trust since they recognize they each act as individual means towards a shared end.

The conversations are hosted on thoughtfully designed platforms, which provide neutral spaces that allow members to see new possibilities for future value from a systemic understanding. Having the platform structured with this systemic view, contributors are enabled to manage the huge complexity of the system they partly represent and to connect their own local experience to the larger system they now start to see. Thus, these spaces of interaction provide evidence of how collaboration around an issue generates both surplus value and positive local impact.

These neutral platforms are both local and global in structure, experimental in nature and become increasingly relevant as they engender value for concrete issues that are of innate interest to the invited stakeholders. They do so by guaranteeing individual ownership over collectively generated surplus value, providing opportunities for individually owned value and impact in their local markets. As a result, the stakeholder’s self-interest is triggered and they start to bring in more of their own resources (the system regenerates).

The people invited, as representatives of institutions, are not the standard strategists nor sales persons. Those invited to participate are well connected, trusted experts of a contributing mindset who are willing to dedicate their time. Moreover, they are able to relate to conflicting perspectives and to request of others to bring in their unique contribution and best potential, as they are interested in the

opportunities created by sharing and mutual growth. Even though they embody a strong will to transform their field or industry, are they not only lobbying for individual causes but are committed to producing shared benefits through emergent resources implemented through local actions. Having the ability to use their intuition and systems thinking skills to grasp complexity, they are people who are able to see the benefits of the meaningful interactions and collaborative relationships key to generating the innovative resources and results they seek.

One day during meditation, I was contemplating global warming... With some anguish, I asked Nature this question: „Nature, do you think we can rely on you?“

I asked the question because I know Nature is intelligent, she knows how to react, sometimes violently, to re-establish balance. And I heard the answer in the form of another question: “Can I rely on you?“

The question was being put back to me: can Nature rely on humans? And after long, deep breathing, I said:

“Yes you can mostly rely on me.“

That was a very deep conversation I had with nature.

Thich Nhat Hanh in Stanley, J. et al. 2009

9 List of Annexes

- ▶ ANNEX I - Results Sharing Webinar
- ▶ ANNEX II - Methodological Notes
- ▶ ANNEX III - Research Institute & Frameworks

9.1 ANNEX I

9.1.1 Results Sharing Webinar

The webinar was part of the Smart Grid for Societal Scale Transformation hosted by Vibrancy Ins. This chapter depicts the invitation, process and outcomes of the webinar where the first research insights were shared and discussed with an invited public, including the 22 people interviewed. The reflections of the participants were used to enhance the quality of the high level summary. The webinar was executed with ZOOM Conferencing where participants engaged in plenary and small group sessions.

Figure 2: Screenshot Webinar



© *The Institute for Strategic Clarity*; The figure shows the 22 participants of the Webinar - "Agreements of Societal Transformations" taking place on Feb 17th, sharing their personal experiences of successful societal transformations validating the findings and recommendations of the report. Participants are Interviewees, scholars of the Center for Health and the Global Environment of the Harvard T.H. Chan School of Public Health, editors of the MIT Sloan Management Review, scholars of Corporate Responsibility at Boston College, university presidents and social entrepreneurs from Mexico, scholars and government employees from Germany, social impact co-investors as well as globally acting scholars and practitioners from the field of large scale systems transformation and sustainability

9.1.1.1 Invitation Mail

Subject: Webinar Feb 17th - "Agreements of Societal Transformations"

Text Body: You shared your personal experiences of successful societal transformations in our interviews. Now we are sharing what we found, opening up a global conversation on what emerged from the conversations. We are excited to invite you to this interactive webinar.

When it will happen:

- ▶ Feb 17, 2017 6:00 PM (GMT+1:00)
- ▶ see your local time here: <https://goo.gl/iuVa7J>

What will happen - during the webinar, you will

- ▶ get an overview of the research and its broader societal implications
 - ▶ explore personal implications of the research results to our day-to-day work
 - ▶ engage with people who are driving transformations in their specific field of impact
- we ensure meaningful conversations by
- ▶ (1) working in breakout rooms of 2 people
 - ▶ (2) limiting the webinar to 50 persons

we invited

- ▶ (1) interview partners
- ▶ (2) members of the German Environment Agency
- ▶ (3) the global network of the Institute for Strategic Clarity

How to participate:

- ▶ confirm your participation by December 25th here —> <https://goo.gl/zFxSnZ>
- ▶ add date to calendar: <https://goo.gl/VFT2Uw>

Where it will happen:

- ▶ <https://zoom.us/j/666800470> (Join from PC, Mac, Linux, iOS or Android)
- ▶ you will be asked to download a little app, which will take 1-2 minutes

9.1.1.2 Process notes, Reflections and Results (co-created by participants)

Title: Interactive Webinar on: Agreements of Societal Transformations

We welcome you to participate to this 90min interactive webinar/ Online Lab. In this interaction we will share first research insights and its local and global context, invite you to reflect the insights in one-on-one conversations and realize at least one new relation. For this, we invited (1) interview partners, (2) members of the German Environment Agency, and (3) the global network of the Institute for Strategic Clarity.

During the Online Lab - during the webinar, you will

- ▶ get an overview of the research and its broader societal implications
- ▶ explore personal implications of the research results on our day-to-day work
- ▶ engage with people who are driving transformations in their specific field of impact

creating meaningful conversations by

- ▶ (1) working in breakout rooms of 2 people
- ▶ (2) connecting the first insights to your local context

Guiding Questions in Breakout Rooms - Please answer the following questions:

- ▶ How do the insights resonate with your lived experience of a societal scale transformation process?
- ▶ How do the insights resonate with your conversation partner's lived experience of societal scale transformation processes?

Important links at a glance

- [why this research?](#)
- [German Environment Agency](#)
- [frameworks](#)
- [access the video conference room](#)

Table 4: Webinar process and result reflection notes

Process of the Online Lab		
		<ul style="list-style-type: none"> ● Plenary 1 - The WHY, WHAT and HOW of the Webinar ● Plenary 2 - Welcome and RESEARCH CONTEXT by president of the Institute for Strategic Clarity <p>-----</p> <ul style="list-style-type: none"> ● 15min Breakout 1 - Reflection in one-on-one conversations → <u>capture key insights and reflections in google doc.</u> ● Plenary Integration 1 - Insights while listening to each other (use notes from google docs) <p>-----</p> <ul style="list-style-type: none"> ● 15min Breakout 2 // Reflection in one-on-one conversations → <u>capture key insights and reflections in google doc.</u> ● Plenary Final Integration // Insights while listening to each other (use notes from google docs) <p>-----</p> <ul style="list-style-type: none"> ● Where to go from here? What can happen next? What is our commitment to you?
Process in Breakout Session 1		
		<ol style="list-style-type: none"> 1. Add your name to the table and shortly introduce yourself 2. Reflect on questions <u>note down insights</u> <ol style="list-style-type: none"> a. How do the insights resonate with your <u>lived experience</u> of a societal scale transformation process? b. How do the insights resonate with your conversation partner's <u>lived experience</u> of societal scale transformation processes? 3. After the breakout session we will integrate our insights in the plenary (based on room insights) 4. There will be a 2nd second round of breakout sessions with changing partners
Room number	Name of room participants	Room Insights
1	2 participants	<ul style="list-style-type: none"> • The community wants the long-term AND the short-term results, the prayers for rain and the rain, now • In the indigenous communities, when we are connected to the whole ecology, we can listen to and perceive how the whole ecology is speaking through all of us -- the language, the access to that knowledge that is in the culture of nature, as the younger brother/sister of nature -- there are communities that have thousands of years of experience in working with this language, and their human languages might be more attuned to this communication with the wisdom of the whole ecology • Otherwise, we are walking blindfolded, when we have this inheritance from nature, developed by indigenous communities over thousands of years -- we just need to open our eyes and ears • The whole system, the whole ecology decides and enforces • We need to align with the flow of life -- so we need to understand it and experience it
2	2 participants	<ul style="list-style-type: none"> • Is there a pattern! • There is a purpose behind the interpretation and use of the resources - to transform society we need to transform the way we see the resources

- There are fundamental questions to scale transformation and we are in the search of a metric
- Everything starts with this look insight
- Challenge the definition of competitiveness, by emphasizing synergy, and focusing purpose towards shared happiness.

3 2 participants

- Create conditions for power equity--each sees other as whole
- Start conversation willing to transform oneself not impose the way I see solutions on other--possible to co-create the new things we SEE (example women with power, have resources as powerful human beings and willing to be involved.
- Offering experience in the context
- Power equity by joining the group not imposing the group--accepting people at ALL levels have resources to contribute. It is NOT outsider bringing money/experience as resources
- Personal awareness of role in joining group
- TWO DIFFERENT STORIES HAD SIMILAR INSIGHTS

4 2 participants

- Societal change is difficult to make happen.
- Individuals can change, sometimes quickly and powerfully, question lots of areas of their lives, but moving to the societal level is difficult.
- Few cases where projects have had ripple effects that impacted larger entities/organizations or communities.
- Lived experience: collective intelligence process, project-based initiatives, learning fostered is similar to principles. Still don't have the strong evidence that it's the right path...strongly believe...but not seen social transformations come about.
- Experiences with interesting results (Columbia, Brazil, Spain)...have had very interesting social transformation results based on these principles. Still think it's the right track/path. Interesting results in wider social context.
- What made the difference: leaders engaged and convinced about principles (political will, understanding of principles, and monetary/economic resources--Columbia). Brazil: small, limited resources, but a process of working with communities to bring about social transformation in a short time frame...few days...local initiatives, with local people. Spain: consequence of 2008 crisis, rethinking whole social organization was needed, via local community centers.
- Need to recognize that everything is not positive, there are difficulties, conflicts, and sometimes resource scarcities that need to be dealt with realistically.

5 2 participants

- Which resources do we pay attention to is important, what do we define as resources
- What focus do we pay attention to (what do we leave outside)
- Trust among core team; transformation within small groups / society in general
- How do we focus on relationship and building up the necessary healthy relationships

6	2 participants	<ul style="list-style-type: none"> ---no notes
7	room not taken	<ul style="list-style-type: none"> ---no notes
8	2 participants	<ul style="list-style-type: none"> You need a nucleus... and person with vision and empathy
9	2 participants	<ul style="list-style-type: none"> People are not able to transform until they can heal the deeper issues within themselves. Healing self allows them to see the bigger picture and to transform the world around them

Process in Breakout Session 2

1. Add your name to the table and shortly introduce yourself
2. Reflect on questions note down insights
 - a. How do the insights resonate with your lived experience of a societal scale transformation process?
 - b. How do the insights resonate with your conversation partner's lived experience of societal scale transformation processes?
3. After the breakout session we will integrate our insights in the final plenary (based on room insights)

Room number	Name of room participants	Room Insights
1	2 participants	<ul style="list-style-type: none"> Fire and transformation - Fire as the alchemical element for transformation, internal friction in humans creates this fire Friction (going out of your comfort zone, as individuals and as society) creates inner friction which produces the necessary fire for transformation Human free will is at a fundamental level, the ability to choose to do what we need to align with the flow of life What are the resources that are scarce? The ones we want or the ones that are there? Are the resources present, the ones we need, or the ones we want? There are always resources, but they don't necessary manifest in the way that we want.
2	2 participants	<ul style="list-style-type: none"> ---no notes
3	2 participants	<ul style="list-style-type: none"> How do we let go of the pain, to heal ourselves, so that we can focus on the bigger picture? Transforming ourselves, first, we can then begin to then transform our bigger communities As we allow ourselves to be invited, with clarity of what we are in service of in the universe, the universe con-spires (breathes with us) to bring our service with others To honor the pain we experience in communities going through transformation, what we can host depends on where we stand in the balance with the dark and light, the bad and good, hot and cold, with each of us having a different place to stand for that balance
4	2 participants	<ul style="list-style-type: none"> E.g., sustainability, overall eco-awareness is quite high yet the ecological footprint remains very high (in Germany). What agreements

		<p>brought Germany to sustainability: recognition that current track isn't sustainable and to change things different actors have to work together. Many different actors, interaction of them all, with the media playing an important role as well.</p> <ul style="list-style-type: none"> • Transitions are not likely to always be smooth, social costs are high. Sort of solidarity can help (recognition of need to change, speaking the same 'language' (ideas), social cohesion, along with financial resources enable transition towards sustainability in Germany). Institutional framework existed. • Create change agents who will affect society more broadly...give people tools to be able to change systems and organizations.
5	2 participants	<ul style="list-style-type: none"> • Need crises to bring about transformation. Messiness can be healthy - if persevere, learning opportunities for finding the creative way out of the crises/messiness. Rough patches are strong filters for the teams. • Consciousness about messiness that will happen in the transformation, be prepared for it and don't be scared when it happens. Possibility can emerge from it. • Don't be naive that resources come about in a magical way. Resources emerge. But they are not given and they are not free, has to be an organization to help and work has to be done to draw them.
6	2 participants	<ul style="list-style-type: none"> • Resources are related to trust; people overcome fear and gain trust are much more willing to share • When you can connect with another person by heart, you are willing to entertain new ideas, and share more resources • Being willing to transform and be transformed • Being willing to take risks, be vulnerable, open to the other person can make for a more meaningful connection, leading to trust
7	2 participants	<ul style="list-style-type: none"> • You need a "leader" with vision, knowing right people, convince people and creates a snowball effect which creates sponsors. If you need a natural leader where does he/she come from (what makes a person be like this). Can it be an outsider? There needs to be expertise but that is NOT enough. A leader from inside must know about the issues for the vision. • Cultural context is VERY important--can redesign agreements, but have to open door with original agreements.
8	2 participants	<ul style="list-style-type: none"> • Letting go the ego • Do we need some kind of disruption? Or it can be done in a different way? • Some times empathy can be part of the process without having to go through the full disruption • Some times people that is outside of the "leadership roles" even formal or informally can take perspective of what is happening in the full picture and promote a deeper transformation, they are less attached to the role

9.2 ANNEX II

9.2.1 Methodological Notes

Besides text analysis, the methods applied in this report are based on the methods developed by James L. Ritchie-Dunham described in the “Handbook on the Agreements Evidence Map” (Ritchie-Dunham, J. et al. 2014). The handbook is based on the text from chapters 4-6 of “Ecosynomics: The Science of Abundance.”

9.2.1.1 Narrative Based Agreement Mapping

The Agreements Evidence Map is a tool to understand and measure the vibrancy, systemic health and impact resilience of any given social system. In this research it found a specific application as it was used to analyze and structure the data provided by those interviewed into narratives that could be easily validated by them.

The purpose of the map in combination with the narrative is to enable the interviewee to see agreements in a simple but robust way as they show up in the practices, structures and processes inherent in their shared experience. It is simple, because the interviewee could apply it every response and context, and it is robust, because the interviewee could consider the most important and relevant elements every time. Locating this information on the map allowed us to determine success factors across the four major perspectives and describe them in narratives that could be reflected back to the conversation partners. Furthermore, the comparison of the different validated narratives allowed us to see the relevant differences between social systems with similar goals and visions, and as a consequence, to elaborate leverage points for shifting agreements.

A detailed description of how to apply the tool and analyze the data can be found in the Handbook on the Agreements Evidence Map by Jim Ritchie-Dunham, Eyal Drimmer et. al. It can be found at Ritchie-Dunham, J. et al. (2014).

9.2.1.2 Text Coding

Coding was used to analyze the validated narratives. It was done through a process of giving tags, names, or labels to pieces of the narratives, either represented by single words or small or large portions of the data. Therefore, the analysis of the interview data gives a certain meaning (label) to the identified pieces of data. Thus, an enormous amount of data was indexed. Due to the fact that the process of coding in this context is a tool of condensing the relevant data, it took place at several different levels of abstraction. Accordingly, the coding process was differentiated by basic and advanced coding. Basic coding provided the first part of disaggregating and re-aggregating the data into four different perspectives. Advanced coding provided the second step of further analyzing the data which allowed for identifying the experience clusters.

9.3 ANNEX III

9.3.1 Research Institute & Frameworks

The theoretical constructs in this report were developed by James L. Ritchie-Dunham in his book *Ecosynomics – The Science of Abundance*. The constructs are based on 20+ years of experience, meetings with hundreds of groups, and survey responses from over 3,100 people in 98 countries. This work tells us two things: (1) everyone wants to work in a group with healthier agreements that gets better outcomes; and (2) there are, right now, thousands and thousands (and we believe more) of these groups with much healthier agreements who are consistently finding new ways to interact (Ritchie-Dunham, J. et al. 2015).

One thing is clear, these positively deviating groups are finding new agreements that work more efficiently and effectively than generally accepted practices. These groups exist in every configuration — every field, every organizational type, every country.

9.3.1.1 The Institute for Strategic Clarity

The name, Institute for Strategic Clarity (ISC), reflects the integration of strategy and clarity. Strategy focuses on what is important and how to achieve it. Clarity focuses on understanding. Strategic clarity, then, focuses on understanding what is important and how to achieve it. This integration blends the fields of economics, business, and politics with the fields of psychology, sociology, and ethics. ISC's contributions to each of these fields come from this blending, resulting in a set of frameworks that describe how people relate to the established systems of human agreements.

ISC was formally incorporated in the USA in 2003 as a 501(c)(3) research and education non-profit organization, focused on developing participatory processes and systemic methodologies for transforming people's capacity to address complex societal issues and realize their highest aspirations for a greater social good. This work evolved into a strategic systems framework which is described in the 2001 Wiley & Sons book *Managing from Clarity* and the 2008 Long Range Planning article "Strategic Clarity."

ISC's work shifted in 2009 to focus on the emergence of Ecosynomics as a new form of human agreements, integrating previous forms of socio-psycho-economic frameworks. Based on this foundational research, described in the 2014 book *Ecosynomics: The Science of Abundance*, ISC is now focusing on clarifying the strategic understanding of abundance-based agreements in human interactions.

9.3.1.2 Positive Ecosynomic Deviants

Research at the Institute for Strategic Clarity and its strategic partners has found tens of thousands of groups, organizations, and communities who experience great results and great experiences, every day. The first assumption was that these groups would be full of very special people, people who were richer, smarter, better educated, and more experienced than everyone else. This hypothesis turned out to be wrong. Research found millions of very normal people; people just like most of us, but who live very differently than the rest of us. While most of us seem to experience lots of scarcity and are quite often disengaged from our work, these people tend to experience abundance and are very engaged in their work and field. And they have been doing this for years, right there in front of us!

This report engaged with selected groups found through this research as well as engaged with those who are on the edge with them to understand what they are doing differently.

9.3.1.3 Ecosynomics

The term Ecosynomics means the principles of collaboration. Ecosynomics provides a theoretical framework for understanding how people relate to the experience of human interactions.

- ▶ This framework makes it possible to see the often hidden, underlying agreements that most affect the human experience, enabling people to choose the fundamental assumptions they accept, the structures and processes that result from those assumptions, and the behaviors they want to experience in their daily interactions with others.
- ▶ Building on what has been learned in the hundreds of billions of human-years lived in five different political-economic systems in the past two centuries, Ecosynomics provides a unified framework for describing what the tens of thousands of groups ISC has identified are learning.
- ▶ Along the way, we discovered that these groups, many of whom we are working with, start from a different initial assumption than economic scarcity. They start with abundance. Ecosynomics, the social science of abundance, explains what they are learning and how that changes the rules of the game.

9.3.1.4 Vibrancy

In hundreds of conversations and over 3000 survey responses from 95 countries, people consistently describe their experience of great and awful groups in terms of the vibrancy they experience. They also describe their experience of the great and awful groups in terms of greater or lesser levels of harmony.

- ▶ People use the harmonic vibrancy framework to more clearly see the experience they are having and what they believe is available to the group.
- ▶ People repeatedly report the experience of greater abundance in groups that are more harmonically vibrant and more scarcity in groups that are less harmonically vibrant. These terms come from what people say. The harmonic vibrancy framework describes what people describe in this experience through their relationship to self, other, group, nature, and spirit.

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The report "Agreements of Transformation" was
supported by:

**Umwelt
Bundesamt** 