

A PUBLICATION FOR LEADERSHIP PROFESSIONALS

where best practice meets next practice

THE MOBIUS STRIP

2025



ROSA EMERGA
by Heather Rhodes, Mobius Featured Artist



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Amy Elizabeth Fox
Co-Founder and CEO of
Mobius Executive Leadership

Dear Friends:

Welcome to our transformational leadership magazine the *Mobius Strip* where we feature book excerpts and other fresh thought leadership from across our global community of experts, including Mobius Senior Experts, Mobius Master Transformational Faculty members and faculty for this year's Annual Gathering of the Next Practice Institute in October.

The research and themes presented here speak to the vital challenges of our times: what it really takes – as leaders and facilitators, to lead whole-system change, how to reimagine the future and reconnect with far more hope-filled and inspired narratives than the ones that dominate the media discourse today, how to get the best from AI-augmented leaders, how to drive real culture change and innovation through peer coaching initiatives and more thoughtful and practical approaches to collaborative teaming.

We are proud to include contributions on these topics from Mobius Senior Experts Otto Scharmer, Mobius Masterclass faculty Heidi Gardner, leading systems thinker and Mobius Friend Adam Kahane, our alliance partners at Potential Project, and from our friends at an exciting new organization called Kaizn. We complement these book excerpts and whitepapers with an interview with Mobius Master Transformational

Faculty member Lynda Caesara and a wisdom-piece from Mobius Senior Expert and Transformational Faculty Member, Dr. Paul Dunion who we are delighted to welcome back to this year's Annual Gathering to lead a learning track.

We encourage readers to review the Leadership and Practitioner Development Offerings section at the back of the magazine where you will find details of upcoming programs and events worthy of your consideration for professional development and inner cultivation.

Finally, we are thrilled to include stunning artwork from our dear friends, photographer Heather Rhodes and artist Jim McManus. It remains imperative to nourish ourselves and those around us with a deep appreciation of what remains truly gorgeous in our world. Without the uplift of beauty, we deprive ourselves and our organizations of the very soul-nutrients that both our joy and our purpose depend on.

We welcome you to share the digital version of the magazine with friends and colleagues. It is available on our website under the Next Practice Institute.

As many of you may know, we conceived of NPI as a multi-year process in which practitioners – including coaches, facilitators, HR professionals, and executives leading change, would immerse themselves in the tributaries of deep practitioner development and the perennial wisdom of contemplative and devotional practices. Much of our curriculum is built on the relational skills required for us to become instruments of insight and growth for the executives we serve and the organizations they lead.

As a reminder, we invite you, your colleagues, and your teams to join us virtually for the free live stream on our YouTube channel of the keynote presentations throughout the week of October 19, 2025. We include the schedule on page 86 of the magazine.

We hope you enjoy this edition and look forward to our continued journey together.

Warmest best,

Amy Elizabeth Fox

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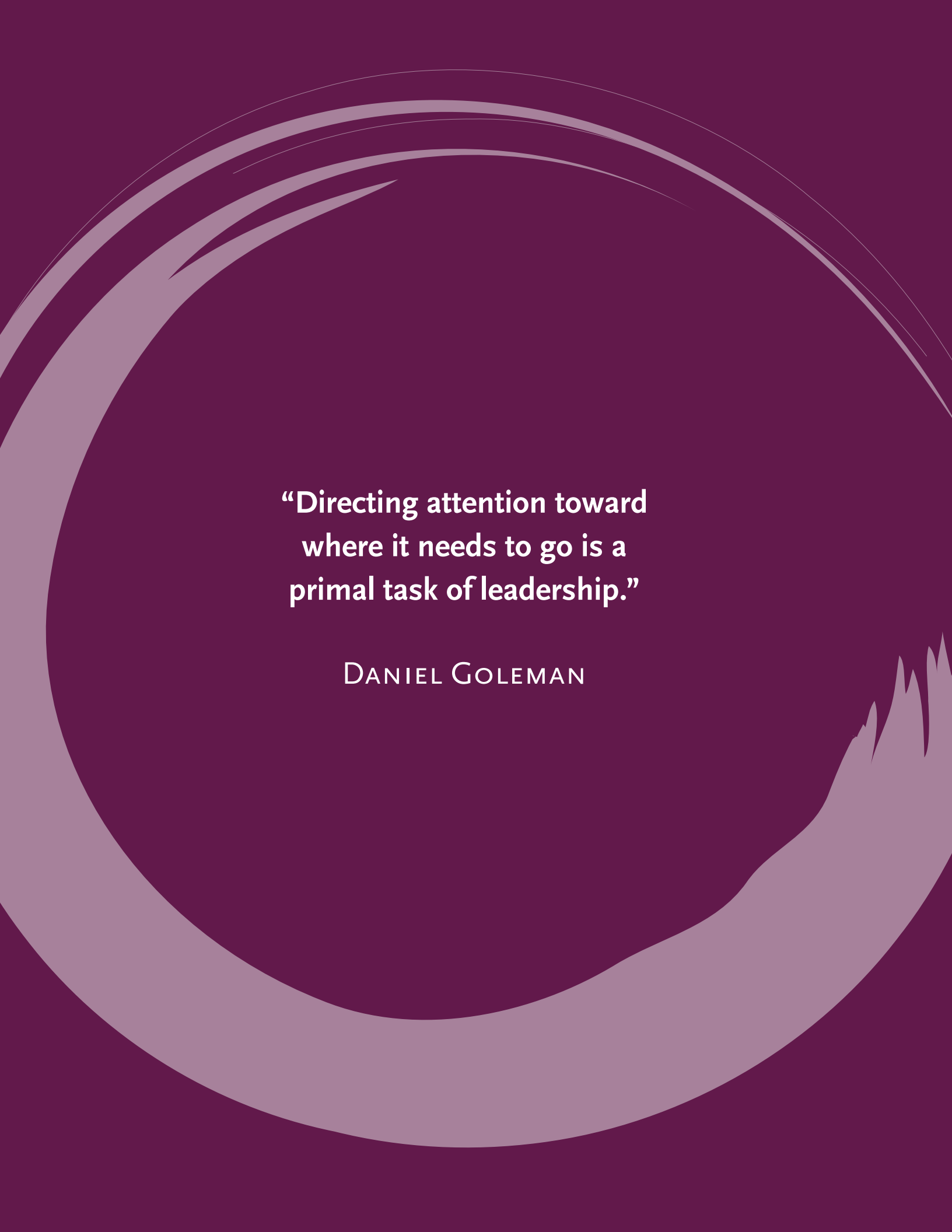
This edition highlights recent scholarship from Next Practice Institute Faculty, along with other important selected readings in our field.

FEATURED ARTISTS HEATHER RHODES

We are delighted to feature the stunning work of photographer Heather Rhodes in this edition. Heather is a seasoned photographer, poet, filmmaker, designer and brand architect who brings her extensive art & design experience, intuition and luminous creativity to her offerings at Studio Petronella. We showcase her soulful meditations on flowers and celebrate her wonderful book in the featured artwork spread starting on page 45: *Sacred Threads: a bouquet of wild prayers* (2025).

JIM MCMANUS

Throughout this edition we also feature the extraordinary beauty of Jim McManus' imagery which also appears on our website. When not in his studio, Jim works as a creative director and consultant and runs the visual storytelling firm Complex Stories.

The background is a solid purple color. Overlaid on this are several concentric circles. The innermost circle is a darker shade of purple, while the outer rings are lighter. On the right side of the image, the outer edge of the circles is jagged and irregular, resembling a torn or splattered effect.

**“Directing attention toward
where it needs to go is a
primal task of leadership.”**

DANIEL GOLEMAN



Love and Healing in Business

By Amy Elizabeth Fox, Mobius Executive Leadership CEO and Co-Founder



On November 11, 2024, Mobius CEO and Co-Founder Amy Elizabeth Fox delivered the keynote address to open the seventh Annual Gathering of the Next Practice Institute. During the talk, she shared the purpose and necessity of why we convene a global community of practice and why we remain so committed to hosting this week-long immersive learning experience each year. The following article is based on the transcript of Amy's talk.

Please visit Mobius Executive Leadership's channel on YouTube to watch the video recording of this presentation.

The Art of Transformational Change

I would like to begin with the map in Figure 1. It depicts a conversation I had with visual facilitator Mathias Weitbrecht while preparing for the first Annual Gathering in 2016. It captures the cartography of disciplines that contribute to personal, organizational, and systemic transformation. I return to it each year at the start of our Gathering to ground us in the work we are here to do.

In part, I was trying to convey the notion that this craft is not simple. It draws on many tributaries from different arenas of thought leadership and experiential learning. Therefore, to become a practitioner of this art-form, means committing to a lifelong walk of learning and of healing. To become

a transformational practitioner is not something that can be assimilated through a business school hosted weekend of PowerPoint presentations. It requires living and breathing the work of inner transformation – taking it on as a vocational impetus that defines your life's purpose and your life's walk.

Our Annual Gathering of the Next Practice Institute is intended to be a place where one can do such learning and development in the context of a global community of friends. Coming together in this way also affords us a chance to share what we are learning in what is an emerging field – one that is only coming into form in our lifetime, where we are bringing together what we might call “best practice” and “next practice.”

FIGURE 1 | THE NEXUS OF BEST PRACTICE AND NEXT PRACTICE



Best Practice

One way to think about what we mean by best practice is simply to look at some of the tracks that we offer this week at our conference. Best practice involves adult development theory; the domains of interpersonal skills such as emotional intelligence and psychological safety; teaming – or how to establish coherent and high functioning team dynamics; how to do large scale culture change; how to promote organizational learning and the change agility that builds adaptive leadership inside organizations; and how to apply systemic thinking principles to your strategy. These domains, many of which have been pioneered and iterated over the last thirty years by our friends at Harvard University and MIT Sloan School, give us a lens for looking at organizational life and helping organizations to mature and become ever-more high performing.

Next Practice

For us, importantly, best practices sit next to next practices from the domain of consciousness evolution and human growth. These areas are also well represented in the curriculum of the Annual Gathering. They include neuroscience and neuroplasticity and the importance of integrating the various voices or inner dimensions of our psyche. My sister Erica Ariel Fox's work, *Winning from Within*®, offers a shining example of what that looks like in practice. Her work sits alongside Hal and Sidra Stone's *Voice Dialogue*, and Dick Schwartz's pioneering *Internal Family Systems*.

Then, we move to the art of relational attunement and presence. We ask ourselves what does it mean to really receive – in presence and in open-hearted compassion – the experience, the story and the heart of another? Here, we have the work of

Hedy Schleifer on intimacy with self and others to cultivate awareness and choice. We learn somatics and embodiment practices to unlock our fuller joy and access the wisdom and memories of the body – helping executives to drop lower than their neck and into their bodies to access the multi-dimensional intelligence that lives in the Soma. We teach meditation and mindfulness to bring a state of poise, equanimity and serenity that is critical during times of chaos and change.

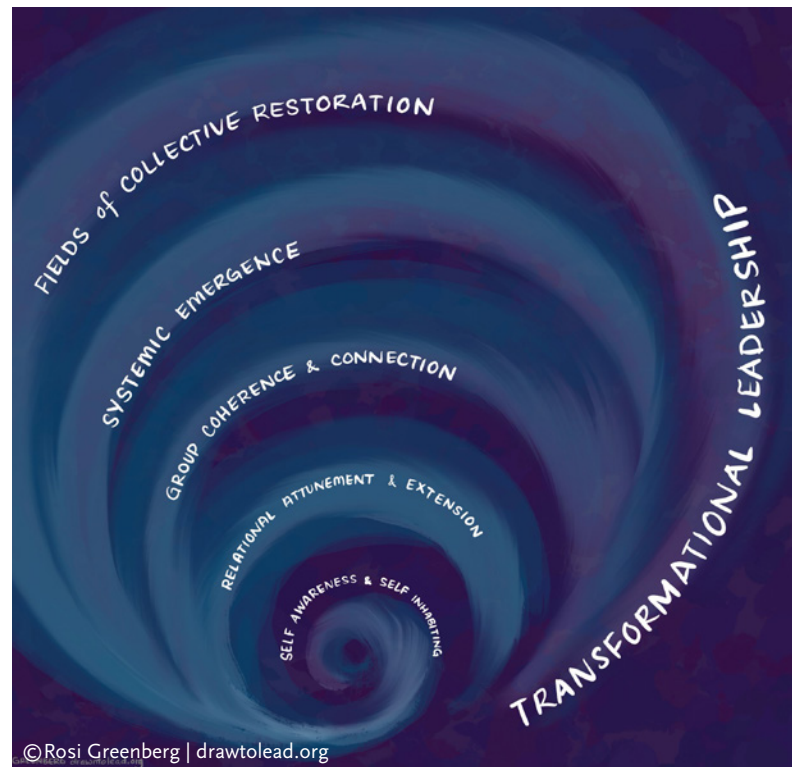
We further embrace what my friend poet David Whyte calls the poetics: movement, poetry, singing, symbology. We access the beauty and inspiration and activation of the ecological world around us. Nature-based leadership, energy work, body work and the devotional arts are all critical next practices for modern day leadership.

We devote ourselves to the study of next practice to bring back online the full life force, raw creativity and intuitive capacities buried underneath layers of habit, numbness and over-stimulation.

Concentric Circles

Another way to frame this marriage of disciplines is to say we work with both a set of *models* (that help to diagnose and effectively intervene in teams and organizational systems) and *activation practices* (that open our energy field to be effective instruments of the spiritual and emotional maturity which we believe are increasingly essential for organizational thriving.)

The domains of transformational leadership might be thought of as concentric circles that are moving outward from one's self to the world. Starting with **self-awareness** – increasing your understanding of your own inner life; unlocking aspects of your unconscious into conscious awareness to integrate memories, sensation, fear. Then, moving outward to **relational attunement**, increasing **group coherence** and connection, and allowing systems to be flowing, thriving human **systems**, instead of frozen life. Finally, we come to the field of **collective restoration** which is the unique work of our time. I believe this last dimension, more and more, calls to those of us who attend these Annual Gatherings.



Vertical and Horizontal Dimensions

The Intellectual Tributary map in Figure I contains a vertical dimension and a horizontal dimension, and each of those, in turn, embraces two further fields.

Looking down and inward – Shadow

The first part of the vertical dimension is about looking down and inward. It is about groundedness, rootedness. It is an invitation to excavate the unconscious, what Jung called Shadow Work, and what my sister calls JourneyWork®. It is about understanding what lies underneath the overt behaviors, what is going on under the water line, including people's innermost dreams, innermost fears, unmet needs and the field of interpretation that drives the choices that they make in life. In our leadership development programs, we seek to unlock these facets of the psyche, through Erica's Winning from Within® methodology, to tap into aspects of a leader's repertoire that have gone dormant or are deflated and are not yet available in how they interact with others and their role in the world. This work grants them access to all of the transformational capabilities required to lead in complexity.

We also focus on understanding the many generations of untreated trauma that shape the way people experience themselves, one another, and life itself. We have been calling on the field of organizational change to become trauma-informed and healing-oriented in a new way, calibrated for the current times which require that all of us address long held hurt, heal entrenched conflict, and integrate our deepest fears.

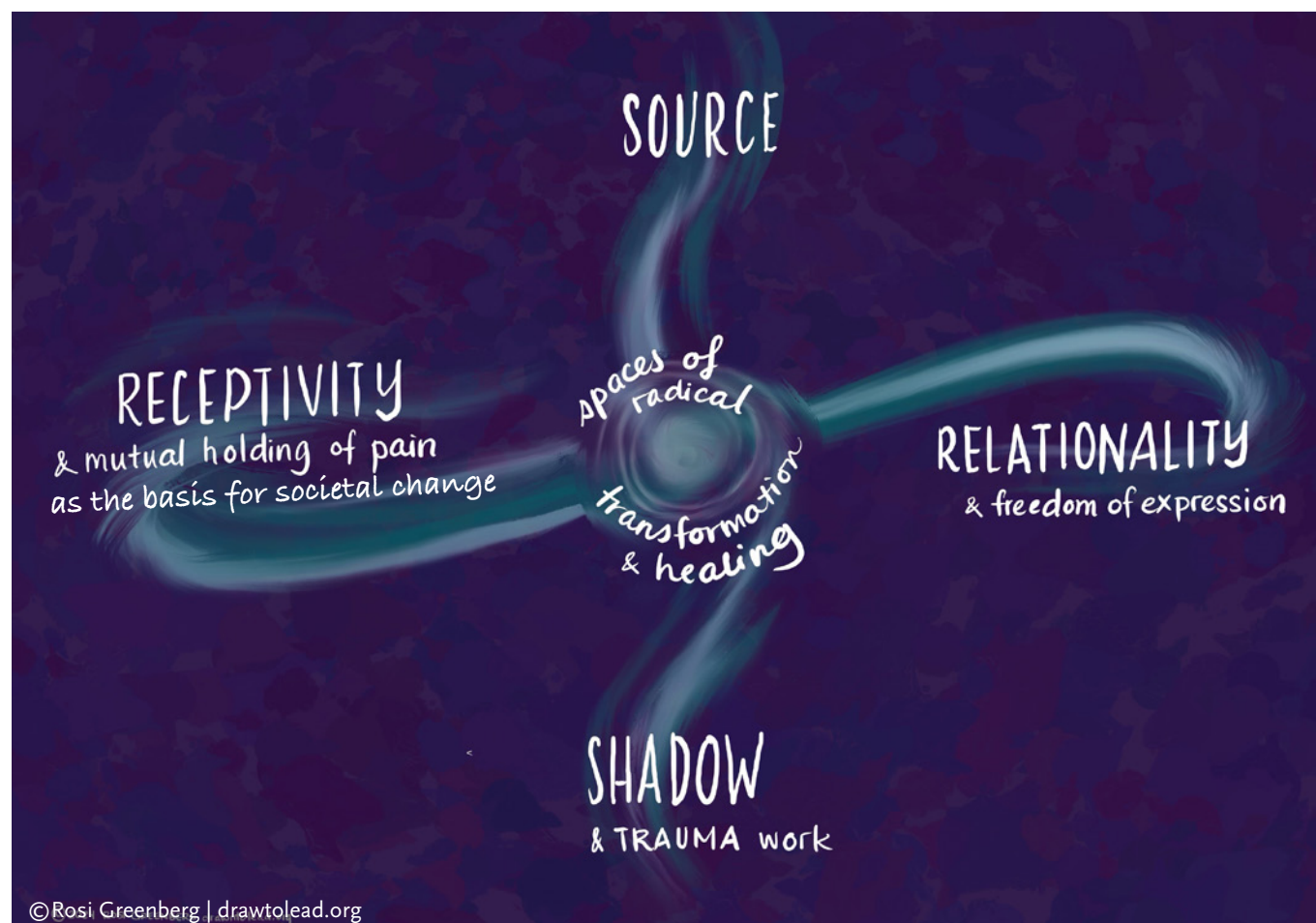
Before speaking about the other part of the vertical domain, let me move for a moment to the horizontal domains of the map.

Looking outward – Receptivity and Relationality

One dimension of horizontal attention focuses on helping people to create freedom of self-expression and widen their connection with other people. Too often, executives feel there is no one they can confide in, no one they can share their secrets with, no one

they can talk to about what is really going on in their inner life. In our programs we create harbors of receptivity where people can tell the stories of their lives, share the interiority of their emotional experience, make requests of others, and learn a relational vocabulary to understand how other people could support them.

Perhaps most radically, we believe we must dissolve the privatization of people's pain. I do not agree with the notion that therapy must occur in a private office, as a one-on-one experience. That day is over. The pain belongs to all of us. We see it as a collective responsibility to be entwined and woven into one another's healing – this is the other aspect of the horizontal dimension. We have a collective responsibility to witness and receive. The good news is that we have learned over the last twenty years that in a space of mutual holding, miraculous healing is possible.



Looking upward – Source

Finally, we get to the top of the vertical dimension which sings of the moment when we are tapping into something greater than ourselves, connecting to Source, acknowledging the presence of a higher power. In this dimension, we are inviting people to make meaning of their lives by serving humanity, serving ecology, serving future generations – of allowing the Great Mystery to move through us. It is from this numinous place that we will continue to be able to source real inspiration and offer real refuge to people, particularly as things get darker.

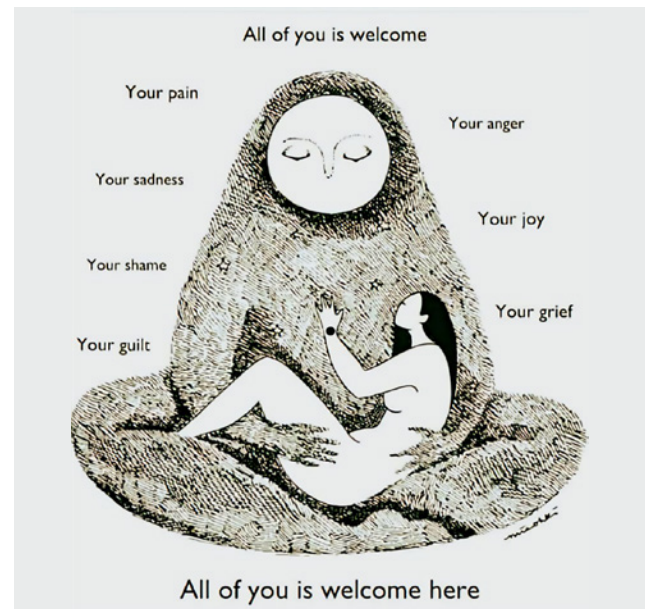
I will now say more about these four domains: Shadow (bottom of the vertical), Relationality and Receptivity (breadth of the horizontal); and Source (top of the vertical).

SHADOW – Creating a Collective Cradle for Repair

In previous talks, I have mentioned that there are two secrets in corporate life. The first secret points to the level of unhealed trauma that people are walking around with and the regressive lens that executives are looking through life with and making decisions from. Previously I have not specified what we meant by trauma, so I want to name the specifics because when these events, which contour our lives, remain unspeakable in the collective, then they are kept in place as shameful secrets.

When we can talk about the reality that most of us have walked, and many of our parents have walked, and almost all our grandparents have walked, we start to open the door into a place where we will not repeat the mistakes of our history. When we can start to name the truth of the trauma we walk with, the water we swim in, we have the possibility to have our future shaped by something more wholesome.

I have the great privilege of regularly running programs that are focused on helping senior leaders to turn their attention towards the unspoken dimensions of their life story and their ancestry. As part of that process, we do a screening in which we ask people very systematically to share with us some of the details of their lives with a focus on traumatic events or omissions. Here is a list drawn



from the thousands of stories that people have shared with us:

- People are born into poverty and economic scarcity
- People are born into contexts of racism and colonialism
- Into the illness or disability of a family member
- The death of a family member, the early death of a child
- Environments in which their parents were not capable of caring for them, where these executives become *parentified children* – responsible too early in life for the care and well-being of their family
- Into sexual violence, corporal punishment, beatings
- Into forced migration, bullying, being prematurely sent away from the family, or parents moving to a new country to make a better life for their family and leaving their children behind
- Unpredictable accidents
- Addiction of all kinds
- Being raised in a religious cult
- The multi-generational effects of World War One and World War Two, where we start to see in the lineage of a family, people so traumatized by the effects of war that they are unable to express emotion and love and care for their children.

Too many children grow up in an environment in which affection and celebration and attunement are scarce resources. Later, they find it impossible to inhabit their own beauty and unique gifts or to really trust the safety of letting love in. Because we have the privilege to be some of the people in the world who are alert to this true pandemic of trauma, the invitation for us is twofold.

The first, is to turn towards those broken facets of our own hearts and to increasingly be a wide, spacious, vastly loving cradle for the fragmented and terrified and abandoned aspects of ourselves. I can say for myself that thus far, this has been a forty-five-year journey that I am still walking. It is not a weekend workshop. It is a dimensional grace: to learn to open your heart and let all those parts of your unconscious start to land inside you with a true welcome. This inner embrace becomes a sense of remarkable inner peace where no part of you is divided against another part of you or remains scared of the emotions that it holds on your behalf.

Secondarily, as you learn to do that for yourself, a very beautiful and holy thing happens. It becomes a natural yearning to extend that open hearted receptivity to everyone around you. To be the part of the world that receives other people's broken parts without judgment, without condemnation, with nothing but gossamer love and cradling. In the presence of that invitation, that each of us can learn to inhabit, there is profound healing power.

In our leadership programs, we have seen people start to integrate very early hurts and, in so doing, unlock the natural impulse for their contribution to the world, where they too help relieve the world's suffering. These two are tied, the past and our fullest potential – the dimensions of us that are frozen in time in early hurt cannot yet give birth to the beautiful self-expression that we came into life to gift others.

Therefore, as practitioners, our first piece of work, and initial focus of our vocational attention, must

**We must bring back
online the full life
force, raw creativity
and intuitive
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over-stimulation.**

be the art of becoming a cradle of great reception to ourselves and the generous gesture of bestowing that cradle to others. We must be willing to sit in the fire of very painful life experience to do this

work. So, one of the things you are cultivating, as you become a practitioner of this art form, is the ability to witness and tolerate other people's pain.

It is a fact of safety-seeking and relational intelligence that no one will bring to you their own woundedness if you, as a practitioner, are not ready to receive. The ceiling on what you can do with other people in

terms of healing is determined by what you are ready to invite, witness and feel in yourself.

RELATIONALITY – The Medicine of Belonging

On the last day of a program, we ran a few weeks ago, one of the participants, a senior executive came up to me and he said something I found tremendously beautiful but also poignant. He said, "Amy, can I thank you for something?" I said, "Of course," filled with the honor of receiving his tenderness. Then he said, "I want to thank you for helping me to cry the tears I have walked with all my life, for sixty-three years." On the one hand, that is beautiful. Finally, he found a place where those tears were invited. On the other hand, it points to what we are not yet getting right in every conversation we have with each other – where we fail to make that extension to really hear each other.

Another leader who came into one of our programs and who, like most of our participants, is a highly successful executive, and a lovely person, had been told for about twenty-five years, through various diagnostics and psychometric assessments, that he just did not have a very open heart. People found him hard to read. He seemed kind of cool, aloof, not easy to trust. He had been given some really practical advice, like, *it would be great if you took your team out to a baseball game or take them out for some drinks and make a little social connection with them.* He tried all kinds of gawky and awkward

SYSTEMIC EMERGENCE AND SOCIETAL ALIGNMENT

- Purpose
- Justice and Freedom
- Sufficiency and Equality
- Belonging, Connection and Inclusion
- Exchange
- Sustainability and Regenerative Ecology
- Leading in Complexity/Adaptive Change

things that did not work. On the last night of the program, he went up to a flip chart and he drew a security box, and in the box, he drew his heart. He turned to the room, and said, “When my brother died when I was eleven, I took my heart and I put it in a locked box, and until this week, I never felt safe enough to take it back out.” He was radiant as he spoke and one could feel the sacred relief he felt to have touched his grief, cried for his loss. I thought to myself, *he will never again get the feedback that people cannot feel his heart*. You do not have to teach this person how to express his heart. You just have to give him the place to go back for the grief of the eleven-year-old and then watch his heart return to its natural fullness and flowering.

The lovely thing in leadership programs that we have guided is that you can see how readily each of us yearn to be part of each other’s homecoming. The group of anonymous strangers almost instantaneously melts into a field of listening, generous acts of kindness, support, mutual understanding. They offer each other guidance, insight and co-creativity.

We are born to be interdependent and interwoven. Instead, modern business culture puts primacy in organizational life on autonomy and resilience. But what we really mean by resilience is that we applaud you as a leader when you do not need any of us. That is a total distortion. Nobody can live like that and be fully vitalized and fully imaginative and fully generative.

Owen Eastwood, who will join us later this week to offer his wonderful work captured in his book *Belonging* tells us, “In Maori culture, a word for leader is *rangatira*. It consists of two words – *ranga* meaning to weave, and *tira* meaning a group. So *rangatira* literally means to weave a group of people together.”

Part of the craft of transformation is learning how to create the conditions in which a group coheres to a higher level of love and understanding and kindness.

RECEPTIVITY – Systemic Emergence and Societal Alignment

Of course, we must also look beyond the personal, interpersonal, team, and community, and look at the systemic dimensions of organizational thriving and society. I spoke a lot about this last year, so I simply provide a list of the human phenomena to have your attention on. If we want to be homeopathic to a world that is increasingly crass, vulgar, violent, and harsh, perhaps we need to move from a model of executive development to a model of *executive refinement*. We need to start thinking about how we cultivate new qualities: The yearning for Justice; Emotional and spiritual maturity; Of Kindness and the impetus for affirmation, celebration, advocacy and championing of others; Of leaving behind self-orientation to live in a field of abundant generosity; Of more and more inhabiting the pulse of life and abiding love.

Mystical teacher Thomas Huebl tells us that part of this art of going beyond development to refinement is letting go of the notion of strengths and weaknesses in the fields of coaching and human development. He calls us to see that anything that does not show up as beauty is trauma. Anything that is a leadership derailer or looks dysfunctional in a current context has an antecedent – that same behavior was once a critical, brilliant survival strategy in early childhood.

When we start to connect the dots between all these fields that I am pointing at, we will be able to help people honor and bow to that childhood hero that their behavior telegraphs and therein start to set



If we want to be homeopathic to a world that is increasingly crass, vulgar, violent and harsh, perhaps we need to move from a model of executive development to a model of executive refinement.

it aside and open their field to a much more productive and liberated executive life.

My sister's Winning from Within® model offers a gorgeous version of this work. In her writing and teaching, she helps us to move from simply training people in a series of skills or behaviors to a model that offers a pathway to emotional maturity and character development which equips executives with the qualities of real soul maturing and consciousness expansion that is so vital in our increasingly complex context.

SOURCE – Accessing the Spiritual

If we return to the top half of the vertical dimension, I would like to say more about the spiritual aspects of this work. One thing to say is that our work occurs in three different dimensions of time.

Present time: A practitioner of the healing arts must understand the specific moment of history in which they are serving. They have to have a penetrating relationship with life's immediate unfolding – being fully available to the interactions they are in the middle of and alert to what the zeitgeist and ethos of the society is calling for, in terms of active violations of life, as well as portals for liberation and opportunities to be part of the reparative web of life.

Ancient time: You also must look backward in time and think about the ancestry you have. You are being

invited to take your place in your own lineage which means investigating and understanding who your family has been, what values you inherited, what pain your ancestors lived through, what secrets are yet untold, what work of the family is yours to take on. It means taking account for the atrocities our ancestors may have participated in and doing anything we can to be part of the reparative process of making amends for those violations in Divine Law. Of course, it also involves honoring your elders, and maybe most importantly now, it means tending to the next generations.

Eternal time: We also must, if we are going to stay resourced and able to engage this multi-dimensional craft of renewal, have the ability and practices for tapping into the Eternal: to touch that which is unscathed by the violence we have done to one another. All that remains intact, pure, unified, numinous. That access to eternal time is what will enable us to stay open eyed in the face of suffering and hopeful in the face of contraction.

I love another quote Owen Eastwood has for us as well: “Each of us are part of an unbreakable chain of people going back and forward in time. Back to our first ancestor at the beginning of time, and into the future to the end of time. Each of us in this chain of people have our arms interlocked with those on either side of us. We are, in this sense, unbreakable together,



immortal.” Also, Thomas Huebl connects the work of healing with the work of inducting the fresh wind of the future in this way: “An open heart is like a membrane that allows the future to pass through it.”

The Heart Cave

Mobius Master Transformational Faculty member Dr. Shai Tubali talks about three layers or chambers of the heart. One way to think about what we are undertaking together this week is polishing the first two layers so that we can abide in the innermost chamber of our hearts.

The first layer is the part of our heart that, in a way, you could say we wear on our sleeve. This outward facing heart is impacted by momentary experience, conversation, hardship, joy, success. It oscillates with whatever is going on in our immediate context. What makes that particularly challenging is that this outermost heart reverberates with the middle heart.

For this reason, our work begins with the middle heart. The middle heart holds the historic hurts and fears and the challenges of our lives, ours and our ancestors’. Our genealogy reverberates in response to the events of the day that are touching the outermost heart, and in that reverberation, we often cannot distinguish whether we feel what we do because of the immediate, outer stimulus or if our feelings arise because of an old experience that continues to walk with us. From a vibrational

understanding, we could even posit that the external circumstances occur in our lives *because* they are a frequency match with the stored unconscious emotions of the middle heart.

Part of our work, then, is helping people to distinguish the actual events that are happening here and now from historic activations. In a related practice, we help people to differentiate what is really happening in their lives from the projective filters which cause them to interpret their reality through the lens of their own deepest hidden beliefs and scripts.

The other, very holy, part of our work is helping people to access the inner chamber of the heart, what Shai calls the Heart Cave, what I might call the Eternal Flame. The innermost chamber of our heart is the part that comes into life, connected to something larger, with a divine spark, with an inherent purity and a closeness to Source that can never be hurt and never, never be other than what it is: a part of everything. When we can help people to come home to themselves in that innermost peace, innermost equanimity, innermost sanctity, the resource they become for themselves and their family, and every endeavor that they give their energy to, becomes vast, maybe even infinite.

Why does this matter? It matters because, as we can all see, we have been spending the last period of time and are likely to be spending the foreseeable

future in a time in which there is great pain and suffering in the world.

Our ability to bring that quality of spaciousness and simple silence and abiding into the chaos will be a much needed mana for hungry hearts. My dear friend Buddhist teacher Sharon Salzberg says it this way: “Equanimity cradles the immense sorrow and wonder of life at the same time.” Shai invites us to conceive of this requirement like this, “Life isn’t meant to become safe, stable and unchangeable.” We could equally say, life is unlikely, in the near term, to become safe, stable and unchangeable. He continues, “Therefore, it is you who are meant to become your own sanctuary. It is in your power and your hands to create an inner world of rock-like stability.”

A Polarized World

It would be fair to say that the times that we are living with are fraught with the extreme painfulness of a polarized world and the splits between good and bad, dark and light, us and them, spirit and matter. We are being asked to become forces of reunification. We are being asked to be so expansive in our awareness that those distinctions no longer take hold of our consciousness, no longer entrap us – that we can be the receiving vehicle for all of life, in all its contours and all its expressions and all its possibilities.

I think what that asks of us is that we make a systematic moral inventory about which dimensions of life’s pain we have turned away from until now and to listen deeply for what facets of life’s pain are calling us to attend to. Last year I quoted Winnie the Pooh. This year I thought I would quote *The Hobbit*. Frodo says, “I wish it need not have happened in my time.” And Gandalf, the wise elder, says, “So do I and so do all who live to see such times, but that is not for us to decide. All we have to decide is what to do with the

time that is given to us.” That is this moment, friends. We get to decide what to do with this moment. As the wonderful poet Rilke says:

“How is the story going to end? This moment seems almost orchestrated to bring forth from us the biggest moral strength, courage and creativity. I feel when things are this unstable that a person’s determination of how they choose to invest their energy, and their heart and mind can have much more effect on the larger picture than we are accustomed to think. It is a very exciting time to be alive albeit somewhat wearing emotionally.”

Creating a Restorative Field

The last call I want to make is that we become, all of us, a restorative field. It is worth naming that in this room, for seven years, we have had people from all over the world, from across organizational boundaries from companies that should seemingly be competitors. These professionals would not typically sit in a room and share their concerns, share their hearts, undertake their healing work together, learn together. Yet over and over, you have raised your hand, close to one thousand of you now, to join this transformational wave and to indicate that you want to be part of this restorative field.

We do not care where you do your work. We care that you do it as well as you possibly can because we know that the world needs us all. When we come together like this, we choose: Learning over competition; Healing over affiliation; and Togetherness across seeming impermeable boundaries. That is a beautiful thing. A thing that we should all be celebrating. Living and breathing in this community is itself a privilege and an act of radical rebellion.

I found some inspirational quotes from various teachers I revere, and I thought I would end my talk

CREATING A RESTORATIVE FIELD

- Inducting a blessing field
- Welcoming all of life’s myriad expressions
- Healing personal and collective trauma
- Blessing the Ancestors
- Liberating the next generations
- Communing with nature and beauty
- Contemplative practices
- Invoking Grace
- Prayer and Contemplative Practice
- Unity Consciousness

by sharing some of them for our collective uplift. My dear, dear first teacher, Ram Dass said this: “I have been asked many times whether this is the Aquarian Age and it’s all just beginning, or if this is Armageddon and this is the end. I have to admit, I do not know. Whichever way it goes, my work is the same. My work is to quiet my mind and open my heart and relieve suffering wherever I find it.”

You might distill everything Ram Dass taught over his many years of doing this work in a pioneering way to the three central teachings of his teacher, the great Indian Saint Neem Karoli Baba, who said: Love. Serve. Remember.

This next quote is from the poet Martha Postlewaite. She says: “Do not try to serve the whole world or do anything grandiose. Instead, create a clearing in the dense forest of your life and wait there patiently, until the song that is yours alone to sing falls into your open cupped hands and you recognize and greet it. Only then will you know how to give yourself to the world so worthy of rescue.” I love this in part because I think it gives us a roadmap for inviting executives to slow their lives down long enough to hear what the sound of that song might be.

The great teacher Adyashanti offers this: “It is in the absolute surrender of all conditions and requirements that liberation is discovered to be who and what you are. Then the love and wisdom that flows out of you has a liberating effect on others. What I am describing is the birth of true Love.” I think what he means is that wide unconditional Love has no opposition because it opposes nothing, which means it cannot be defeated.

My beautiful and profound teacher Patrick Connor said this: “In these poignant times of worldwide chaos, confusion and crisis, there has never been more need or a louder call from the Earth for the grace of real stewardship. Enlightened Leadership is not the domain of politics, but rather of self-mastery.” That is a really important tenet to remember this week. He goes on to say, “True leadership is not, first and foremost, the ability to direct the lives of others, but most of all, to gain sovereignty over the forces of illusion, darkness and fear in our own lives.” May this week serve each of us in this unfolding.

I close by inviting everybody to close your eyes. Let us take a few minutes in silence, and then I will offer a prayer for our future from Thomas Huebl. May we have a week of wild joy inside the cradle of our friendships together and pledge ourselves to this great work of restoration. Thank you everybody for coming. ■



May the quality that I radiate through my life crystallize

So that I walk healing wherever I go,

So that I speak healing,

Act healing,

Think healing wherever I go

So that my transmission becomes stronger.

May the grace that shines through

Put words on my tongue every day

Put intuition into my actions every day

Put clarity into my vision every day

And innovation into my being every day

So that I may become part of the grace that I am serving

I dedicate my life energy to the higher will

I surrender my will to that higher will

I bow down to receive the river of life

I am here and I am available.

THOMAS HUEBL

Mobius Master Transformational Faculty member



AMY ELIZABETH FOX

Since 2005 Amy Elizabeth Fox has served as one of the founders and Chief Executive Officer of Mobius Executive Leadership, a global transformational leadership firm. For the last twenty years she has served as a leadership and culture change advisor to eminent professional services firms and Fortune 500 companies and facilitated immersive executive development programs for senior leaders.

Mobius offers top team intervention, business mediation, executive coaching and personal mastery programs all aimed at unlocking potential and building deeper trust, intimacy and connection within a company's top tier. Mobius also sponsors a professional development arm for maturing transformational practitioners called the Next Practice Institute and has an e-learning arm entitled Mobius Touch.

Since 2013 Mobius has had the privilege of partnering with the premier leadership advisory firm, Egon Zehnder, together offering sessions for leaders from around the world. Amy serves as the lead faculty for the quarterly Discovery program offered jointly to N-1 leaders. She oversees the evolution and expansion of Mobius and continues to guide programs for long-standing clients.

Amy is considered an expert in healing individual, family and collective trauma and has been a pioneer in introducing trauma-informed development and psycho-spiritual principles into leadership programs. In addition to her work with Mobius, Amy is a senior student of mystical teacher Thomas Huebl, serving as part of his online faculty team and as lead faculty for his two-year Timeless Wisdom Training. Together Amy and Thomas guided a first of its kind year-long certification in Trauma Informed Consulting and Coaching.

Amy is also on the faculty of the African Leadership Institute's Desmond Tutu Fellows program at Oxford and the University of Chicago Booth School's Leadership in Society program.

Before starting Mobius, Amy worked as a trainer for Vantage Partners, as a senior executive in Wellspace, and as the Director of Public Affairs for the Cathedral of St John the Divine where she supported Paul Gorman, Carl Sagan and Vice President Gore in a decade long effort to engage the American faith communities in responding to climate change and environmental degradation.

Amy has a Masters in Counseling from Lesley College and a BA in Psychology from Wesleyan University. Amy regularly publishes short thought pieces on Mobius Executive Leadership's LinkedIn page. In 2026, the book she has co-authored with Nicholas Janni, *Leading in Chaos* will be published.

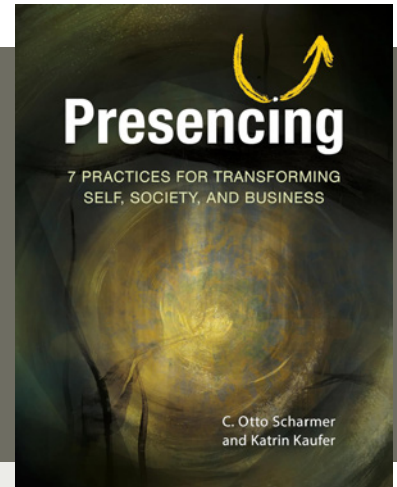


*"to become a practitioner of this art form
means to commit to a lifelong walk of
learning and healing"*
- Amy Elizabeth Fox

Presencing

7 Practices for Transforming Self, Society, and Business

A book excerpt from Mobius Senior Expert
Otto Scharmer and Katrin Kaufer



From the authors: The book serves as a guide for leaders, changemakers, and citizens who want to bridge the gap between knowing and doing. It offers practical tools for inner transformation and collective action, framing leadership as the ability to sense, connect with, and bring forth what the future needs from us. Together with our colleagues we first articulated this idea twenty years ago in the book *Presence: Human Purpose and the Field of the Future* by Peter Senge, C. Otto Scharmer, Joseph Jaworski, and Betty Sue Flowers. Since then two things have changed: First, the urgency with which we need to cultivate and enhance our capacity for deep transformation and presencing the emerging future has increased dramatically; and second, the practical methods and tools for accessing this deep human capacity, both as individuals and collectively, have been significantly improved.

This book has been written for everyone who shares this felt sense of a possible future that is different from what is happening around us now.

OVERVIEW OF THE BOOK

Excerpts from the Introduction

The purpose of this book is to strengthen your capacity to sense, connect with, and actualize your highest future potential through presencing. The word *presencing* is a combination of two words: presence and sensing. It describes the moment when we connect with and act from a future potential that depends on us to bring it into the now. The seven chapters of this book introduce seven core concepts and ideas, which we outline here.

Chapter 1. Are We Sinking or Are We Going to Rise?

We begin by differentiating between two narratives that are shaping our current moment. One is a story we all know very well: the story of destruction (of planet, of people, of ourselves). It's a story that is amplified by the trillion-dollar social media industry

every moment of every day. The other story is less known and is not amplified by any comparable mechanism. It is a story of regeneration, healing, and deep personal and systemic transition. It's the most significant, least well-told story of our time.

Chapter 2. From Social Systems to Social Fields

The second idea that shapes this book is the concept of the social field, which was strongly influenced by Otto's experience growing up on a farm in northern Germany:

Every Sunday our family walked across the land, where my father taught us that the quality and yield of our annual harvest depended on the quality of the soil. Plants visible above the soil depend on the nutrition and conditions of the soil they are rooted in.

A *social field* has a *visible* part above ground (the tangible part of the system) and an *invisible* part below

the surface: the *social soil*—that is, the qualities of awareness and relationships that people in a system operate from.

The concept of social fields expands systems thinking by grounding it in the sources of attention, intention, and agency—that is, the quality of the social soil.

What *soil* is for the biosphere—a connector, enabler, and regulator—*attention* is for the social sphere. When farmers cultivate their fields, they need practical tools to do so. What the chisel plow does to cultivate the agricultural soil, the seven practices presented in this book do to cultivate the social soil.

Chapter 3. The Wheel of Deep Change: Looking into the Systems Mirror

The third concept builds on the idea of the social soil and applies it to our current societal polycrisis and how we can transform it. The upper hemisphere of the Wheel (on page 22) depicts the tangible side of our societal sectors, including agriculture, education, health, business, finance, technology, and governance. The lower hemisphere depicts the *social soil* side of these systems, or their operating systems, and how we can cultivate it through the seven core practices of eco-system leadership to enable transformation.

The Wheel functions as a *whole systems mirror* for depicting, diagnosing, and dialoguing about our current evolutionary moment. Through this mirror we can see major spheres of change (or deep change) that cut across the upper and lower hemisphere. These map a comprehensive landscape of systems transformation in ways that allow us to identify, track, and reflect our own systems from multiple angles and locate them in the evolutionary context of the whole.

Chapter 4. Presencing, Absencing, and Fourth-Person Knowing

The fourth core concept that grounds this book is presencing. Presencing is about meeting the emerging future in the moment. Where can we find practical anchors for that type of deepened acting, being, and knowing?

In our applied work on systems change, we have found that most initiatives for deep transition do not deliver on their intention unless they are able to access a deeper source of knowing within their eco-system.

We call this “fourth-person knowing.” Fourth-person knowing is different from the three traditional types of knowing that form the foundation of today’s sciences, social sciences, and learning. These are

first-person knowledge: subjective (how I feel or experience something)

second-person knowledge: intersubjective (what we can share and agree on)

third-person knowledge: objective (what we can count, measure, or record)

fourth-person knowledge: what emerges around the edges of the other three forms of knowledge, blending with but also transcending them. It is trans-subjective in that it is very personal but emerges *through you* rather than being of you and it gives us access to a deeper form of self knowing, of who we really are, and what it is that we are here for.

We can access this deeper, fourth-person way of knowing by presencing. Presencing is about sensing and actualizing the future that wants to emerge through us *in the now*. It is a deepened level of knowing in which something is *looking at* you because it *depends on you* to manifest.

Chapter 5. Eco-system Leadership: Seven Practices for Cultivating the Social Soil

The fifth core concept concerns eco-system leadership. Eco-system leadership is the capacity to align attention, intention, and agency at the level of the whole. It is grounded in these seven core practices that are outlined in chapter 5 and form the backbone of this book:

becoming aware: bending the beam of attention back onto ourselves

listening: holding the space within; listening with your mind and heart wide open

dialogue: holding spaces for systems to see and sense themselves

presencing: holding the space for meeting the future in the now

emerging: holding spaces for crystallizing the future that we want to create

co-creating: holding spaces for exploring the future by doing

eco-system governance: holding spaces for coordinating around shared intention

These practices enable us to break old habitual patterns of operating. The practices are accompanied by the U-process. At its core the U-process outlines a pathway—individual and collective—of *opening up*, *decentering*, and operating from emerging future possibilities. In other words, the U-process enables individuals, groups, and societies to operate from the future potential that needs *us* in order to come into being.

Chapter 6. The Future Is Already Here: Three Transformations

The sixth core concept that grounds this book is that the future is already here. The transformational shifts of our core systems have already been prototyped in many places. They can be summarized as

shifting our **economies** from ego to eco:
from silos to systems awareness;

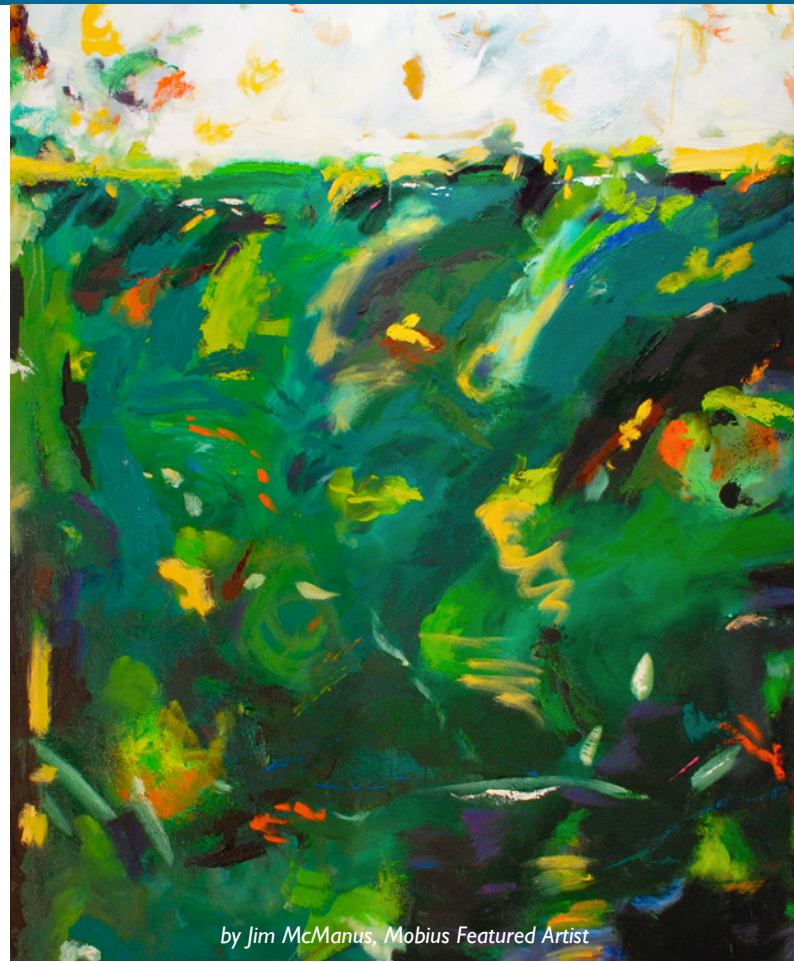
shifting **democracies** from gridlock to formats
that are more dialogic, distributed, and direct;

shifting **lifelong learning** from transactional
to transformative inspired by fourth-person
knowing.

We describe how these Transformations can also serve as a pathway for positive peace in a world that has seen a sharp increase in the use of violence. Creating peace through peaceful means is, as we learned from our professor Johan Galtung, the founder of peace research as a science, grounded in the capacity to address the root issues of all forms of violence—direct, structural, and cultural—to which we would also add a fourth: *attentional violence*, not seeing others in terms of who they really are, from which all other forms of violence tend to arise.

Chapter 7. Protect the Flame

The seventh core concept is personal: What is ours, *what is mine to do*? What does it take to protect the “flame”—that is, to cultivate the connections to the sources of our



by Jim McManus, Mobius Featured Artist

own essence and potential? What does it take to unlock our dormant superpowers related to the seven practices? It takes transformational learning infrastructures. It takes new and scalable digital, social, and physical support structures that help the emerging movement that we are witnessing across the planet to connect to its deeper sources of knowing. These infrastructures revolve around strengthening three connections:

the downward connection: to the land, to the power of place, that we can feel in our embodied structures, individually and collectively

the horizontal connection: to those surrounding us in our eco-system context that we co-hold and co-evolve with

the upward connection: to the highest future potential that depends on us to manifest

How do we create “islands of coherence” that have the capacity to shift the larger system when it is far from balance? By embodying and integrating these three primary connections. What is the smallest unit

Transformation takes new and scalable digital, social, and physical support structures that help the emerging movement that we are witnessing across the planet to connect to its deeper sources of knowing.

for these islands of coherence? YOU. It's us. It's our capacity to align attention, intention, and agency. It's through these practices, described throughout this book, that we strengthen our capacity to meet the moment through presence.

Ultimately, no one can do this alone. We can only do this together. Which is why all the seed initiatives and small *islands of coherence* that we see popping up around and among us need to be connected and cultivated toward eco-systems of healing and regeneration.

The foundation of all of this is clearly in our control: it involves cultivating the social soil by deploying the *seven practices* featured in this book to *realigning attention, intention, and agency*. The more we do and embody this, the more we grow in the direction of the awareness that we hold.

LEAST WELL-TOLD STORY OF OUR TIME
Excerpt from Chapter I

The old structures of extraction are still here, clashing, crashing, burning, and sometimes resurfacing even more strongly than before (for a period); at the same time a new *awareness* of the whole, a new way of *relating* and connecting with each other, with the planet, and with ourselves is beginning to take shape.

According to the 2023–2024 UN Human Development Report, 69 percent of people around the world would be willing to sacrifice part of their income to contribute to climate change mitigation, while only 43 percent believe that others would do the same. In other words, more than two out of three people on the planet are willing to sacrifice some portion of their personal well-being to address climate change. This movement in the making has the potential to emerge as the biggest the planet has ever seen—yet most people don't believe that others share that kind of commitment. This misperception gap is a barrier that prevents collective action from happening in more intentional and powerful ways. But it presents a fascinating puzzle: How to make this potentially widespread movement *see itself*?

This gradual awakening of a new awareness matters because a movement that is not aware of itself is not a historic force. And yet it is a movement that in many ways already exists all over the planet.

It is a movement, or unmovement, with *a thousand faces*, often transcending the traditional forms of protest against what is broken. It cuts across sectors, classes, ideologies, and identities. It manifests through an *extended awareness*—an awareness that emerges when we *bend the beam of observation back* onto ourselves, causing us to see ourselves through the eyes of others—our partners, friends, stakeholders, and even our enemies—or through the eyes of future generations.

Bending the Beam of Attention

One moment in the late twentieth century that captured a shift in our collective consciousness was when the astronauts of *Apollo 8* were the first to leave the gravitational field of our planet and see it from outer space. The iconic *Earthrise* photograph altered human consciousness. It changed the trajectory of our gaze: instead of looking for something *out there* (the surface of the moon), it bent the beam of attention *back onto ourselves*. Anyone who experiences a similar attentional turn—seeing themselves through the eyes of those who surround them—comes away with a different (and often somewhat altered) state of awareness. Our twenty-first-century world provides us with plenty of possibilities to leave our own “center of gravity” (the ego view) and to look at a situation through the eyes of different stakeholders (the eco view). For example, the climate crisis requires us to look at every action we take, not only from an individual but also from a global perspective, and from the viewpoint of future generations.

This planetary awareness has many historic lineages and origins. These include the liberation movements in the Global South inspired by Mahatma Gandhi and grounded in nonviolence (*ahimsa*) and truth (*satyagraha*); the Civil Rights Movement in the

United States, which changed the country and inspired the world; the anti-Apartheid movement in South Africa and civil rights movements in other regions; the women's movements; manifold movements for environmental, social, and racial justice; the various peace movements; the movements for Indigenous people's rights; and the various movements devoted to inner development and mindfulness.

These movements for transformative change remain inspiring, but they have also generated a backlash against civil society and a resurgence of populist movements or sentiments across many places and regions.

The backlash tends to show up in places of neglect, where people don't feel seen, respected, valued for who they are, or helped when something is taken from them, whether it has to do with their work, their possessions, or their sense of security—essentially wherever people are not treated with dignity.

Islands of Coherence

Given this context, the forces of disruption—including climate destabilization, inequality, and artificial intelligence (AI)—and the felt loss of agency, we have found that the concept of islands of coherence can help us to refocus on where the real opportunity is—in *our very own agency*—that is, in our capacity to act.

“When a system is far from equilibrium, small islands of coherence in a sea of chaos have the capacity to elevate the entire system to a higher order.” Those words, attributed to chemist and Nobel laureate Ilya Prigogine (1917–2003), articulate the idea of bifurcation points. Bifurcation points are critical points in nonlinear systems where small changes in one place (or one variable) can affect how the whole system behaves.

What is the smallest unit of an *island of coherence*? It is you, it is me, it is each of us: it is in our quality of attention, it is in our quality of relationships.

Islands of coherence redirect our attention back to our own *agency*, to what we can do. They help us to realign our attention, intention, and agency within the small microcosms of the systems we operate in.

Diverging Forces

In our current moment, many of us find ourselves pulled *forward* and *backward* at the same time:

dragged backward toward old structures and ways of operating (“again”) and pulled forward into emerging new opportunities and ways of operating that, in our better moments, we can connect with by *leaning in* with our minds and hearts wide open. Those places of possibility depend on us to bring them into being. As the tension between being pushed backward and pulled forward begins to intensify, we notice several interesting shifts.

Outside of us, we see increasing levels of breakdown and the increasing collapse of old structures, institutions, and behaviors that have long outlived their usefulness. We see people putting up walls—the rise of divisions, polarization, and echo chambers that throw us into separation and loneliness. But we also see walls coming *down*—the emergence of deepened connections, of people joining forces to create new ways to live and work together.

Moreover, we can notice a new awareness of *ourselves* and our own levels of agency. *How* we pay attention matters. The *intentions* we hold make a profound difference. The aligning of *attention*, *intention*, and *agency* is perhaps the most powerful force for transformation present on this planet now. The quality of our *presence* makes *all* the difference to us, to others, and to our planet.

Finally, there is only one pathway for truly connecting with our highest future potential: the journey of the *heart*. The journey of the heart is the gateway to *presencing*. The heart becomes an organ of perception that enables the innate human ability to sense and actualize our highest future potential—a future that is *looking at us* because it cannot manifest without us. Presencing can be thought of as a blend of words: *presence* (embodying and acting from the presence of the future now) and *sensing* (feeling a future potential). It is the practice of meeting the emerging future in the present moment.

The Condition of Collective Depression

Even though the felt sense of hopelessness and the collective condition of depression are widespread, our moment of agency has not passed by any stretch of the imagination.

Recently, Otto worked with a group of UN leaders from various agencies. While preparing to launch a

workshop series on a future UN (UN 2.0) that better meets the moment we are living in, the group was feeling weighed down by the recent turn of events in the Middle East and other crises around the globe. At that moment our Zambian Presencing Institute colleague Martin Kalungu-Banda shared his own motivation for joining our effort and asked: “What if everything we are experiencing now is *exactly the moment the UN was created for?*”

Stillness. As this question landed on each of us, I felt a new energy begin to emerge in the room. “What if,” someone else asked shortly after, “everything that we are experiencing right now is exactly the moment that we—as a community of leaders and changemakers—were born for?” Suddenly the blanket of collective depression that had been weighing on us was lifted. The challenges had not gone away, but we now saw our current reality from a *different* vantage

point: a place of possibility connected with our own path of agency—regardless how small that agency may be. That shift changes everything. It focuses our attention on what is ours to do.

In many ways that story is prototypical of our current moment. If you take in all the data and trends, you tend to get depressed. But how can we stay informed and avoid depression and a sense of futility? That’s why Martin’s question is so helpful. **What if everything that I am experiencing right now is exactly the moment that I was born for?** What if now is exactly the moment for us to wake up—to *bend the beam of attention back onto ourselves* and to see our current situation from a viewpoint of possibility and emerging potential? This perspective relocates the source of our attention in an *awareness* of a deepened relationship with our *planet*, with *each other*, and with *ourselves*.

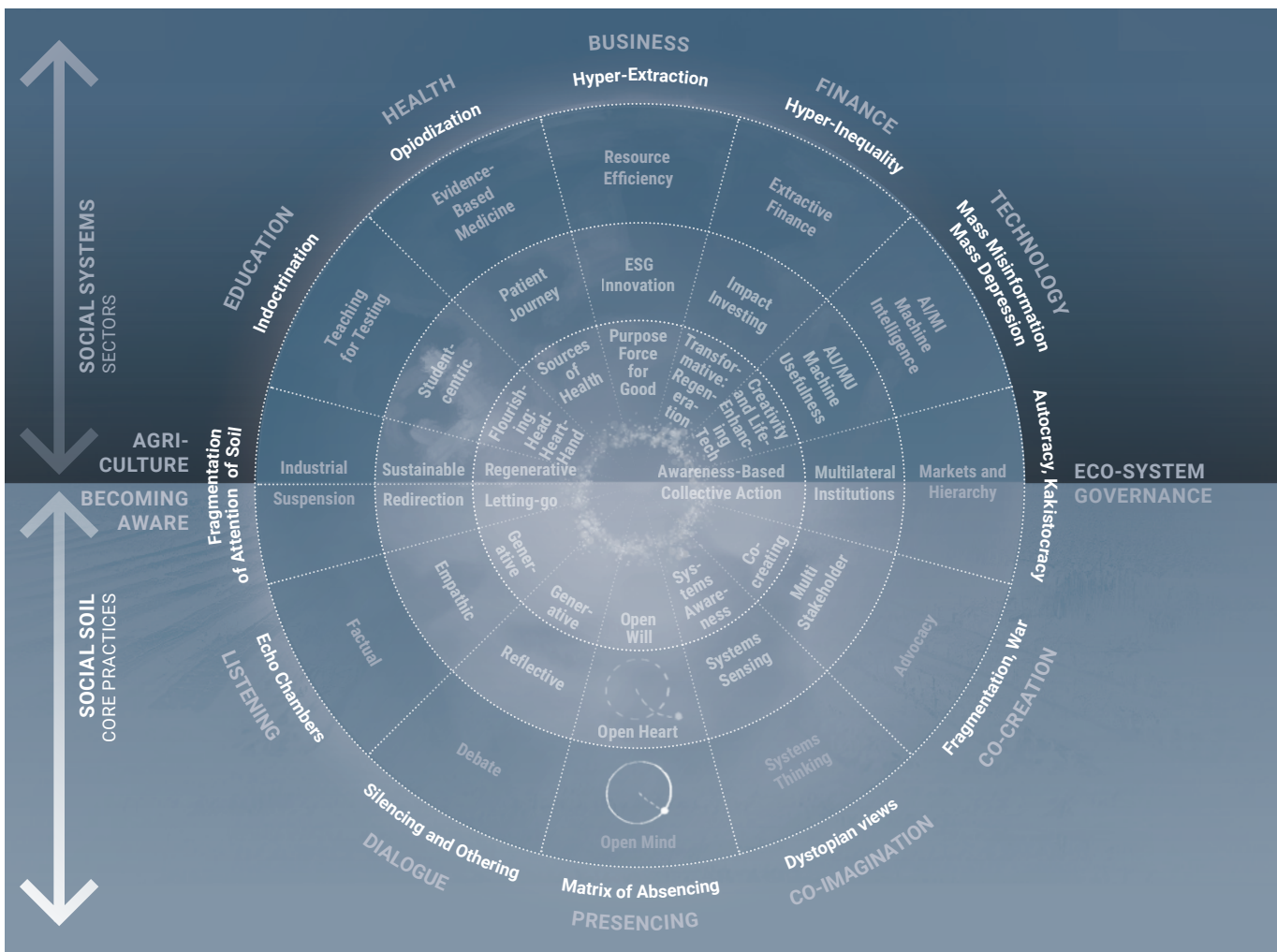


Illustration: Olaf Baldini

The Pando Forest

Think of this “perception gap” like this: there’s a huge forest covering a massive landscape, but most members of that forest (the individual trees) are only aware of a small portion of the surrounding trees; they are unaware of the size and interconnectedness of the whole forest.

Consider the example of the so-called Pando tree in the state of Utah in the United States. The Pando is an extraordinary natural phenomenon consisting of a grove of aspens covering roughly 106 acres. It is estimated that the Pando could be up to eighty thousand years old. Its trees are all interconnected through a single root system, making it one of the largest and oldest living organisms on Earth. Each tree in the grove is genetically identical, effectively making the entire forest a single living entity.

The planetary movement in the making has some striking parallels with the Pando phenomenon. What’s most important—the interconnected root system—is virtually invisible.

Shifting Consciousness by Making Systems See and Sense Themselves

Experiencing oneself as part of a community of inspired changemakers can profoundly deepen and activate one’s personal intention and agency.

For example, roughly one-third of u-lab participants report life-changing experiences—which makes us ask the following questions: How might we further democratize access to such spaces, methods, and tools? What would it take for everyone who has an interest to explore and experience the Pando-style root connections that we all share across sectors, systems, and cultural boundaries?

We know that to change systems we need to create spaces that allow everyone involved to sense and see themselves as part of the larger whole. In other words, to transform a system we must transform the consciousness (the mindsets) of those who co-enact that system moment to moment. And to do that we need to create new forms and qualities of holding spaces that allow the system to see and sense itself.

Recent large historic transformations, such as decolonization, the collapse of the Berlin Wall, or the

end of Apartheid in South Africa, are not the result of sudden changes or decisions. They require intentional support structures and hard work over many years, decades, and often generations.

But all historic shifts begin with individuals who take the first steps—steps that at first seem very small. These shifts begin when small groups, small islands of coherence with the right support structure, grow over time to become *eco-systems of coherence*. Building islands of coherence begins when we *bend the beam of attention back onto its source*, when we become aware of our relationships with others, with our planet, and with our Selves.

Holding the Gaze Steady: Aligning Attention and Intention

If a shift toward forming islands of coherence and from there to an awareness of the larger system is part of the journey of change, where do we start? We believe that the most practical and powerful starting point is *realigning attention and intention*—in other words, bringing intention into our social interactions and relationships. The journey through this book and the tools at the end of each chapter are designed to help you in that process. ■

OTTO SCHARMER is a Mobius Senior Expert, a senior lecturer at MIT and the founding chair of the Presencing Institute. A global thought leader in systems transformation and societal change, he is best known for introducing the concept of “presencing”—learning from the emerging future. He has authored several influential works, including the bestselling *Theory U*. As a co-founder of the MITx u.lab, a global platform for societal innovation, Otto has reached over 260,000 participants and catalyzed transformative initiatives that advance planetary healing, social regeneration, and deep systems change.

KATRIN KAUFER leads the Just Money Program at the MIT’s Department of Urban Studies and Planning (CoLab) and is co-founder and Managing Director of the Presencing Institute. Her research, teaching and publications focus on leadership, organizational change, finance and participatory action research.

“Systems are transformed generatively not by one person or team taking one big transformative action but rather by many people taking many small actions, separately and together, for many reasons.”

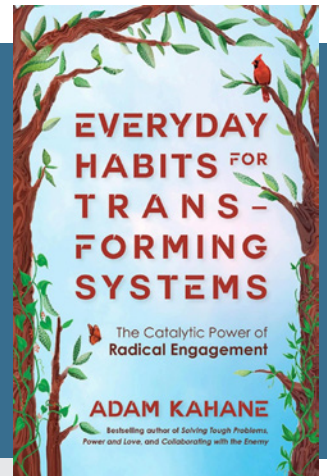
“There may be a common goal, there may not be. It would be great if there were, but it’s not required. What is needed instead is a shared sense that the situation is not as it should be and that we want to do something about this.”

ADAM KAHANE,
writing in his latest book and later, in conversation
with our strategic alliance partner Egon Zehnder

Everyday Habits for Transforming Systems

The Catalytic Power of Radical Engagement

A book excerpt from Mobius Friend, leading systems thinker, peace negotiator, and systems change facilitator, Adam Kahane



How can we contribute to transforming the systems we are part of? I'd spent thirty years doing this, so thought I knew the answer to this question. But three thirty-minute conversations, on September 16, September 28, and October 7, 2021, revealed that I didn't.

Preface

This book is for everyone who wants to create a better world.

This is for you.

For the activist fighting hard for solutions to climate problems.

For the parent painstakingly organizing a coalition so that children can be educated for the future rather than the past.

For the entrepreneur implementing a bold business plan for a world-changing product that requires a new supply network.

For the nonprofit manager frustrated with running emergency relief programs, searching for a way to prevent the emergencies.

For the philanthropist promoting alternative economic models.

For the facilitator striving to resolve a deeply rooted conflict.

For the consultant whose clients can accomplish their ambitious missions only by partnering with unlikely others.

For the public servant running a multi-organization health program that supports access

not only to doctors and medicines but also to decent food, jobs, housing, and care.

For the civic leader who knows that genuine democracy requires not only well-run elections but also social cohesion and the regulation of campaign financing and social media.

For the local politician battling crosscurrents, committed to creating a community where everybody really belongs.

This is for you.

For all of you who want to contribute to creating a world with more connection, agency, and justice, and less fragmentation, oppression, and inequity.

For those of you who already see that all these things—we as individuals and collectives; our culture, technology, organizations, markets, and politics; our Earth—are part of interconnected, interdependent, interrelated systems, and therefore that the only way to make the changes you want is to change these systems.

And for those who simply sense these things and are looking for words to describe this sense and for actions to make a difference.

This is for you.

This is for us.

Transforming Systems

A system is a set of elements (people, other beings, machines, institutions, rules, etc.) that is structured, intentionally or otherwise, so that it achieves a purpose or produces a characteristic pattern of behavior. We live in systems and we cocreate them. They enable some of us to feed, clothe, house, transport, heal, entertain, protect, and govern ourselves, and impede others of us from doing so. They work for some of us and against others of us.

Regardless of our degree of awareness of these systems, much of the time we don't think that we need to change them or are able to do so.

- We might not even be aware that we are part of systems: we are focused just on what is happening immediately around us, and think that this could change if only somebody—the president, a boss, a spouse, ourselves— would change.
- We might be aware of being part of systems, but think that they're working well enough.
- We might think that systems are not working well, but that there is nothing we can do to change them.
- We might think that systems are not working well, but that all we can realistically do is tweak them so that they work a little less badly.

So we concentrate on looking after ourselves and the people we are close to, and living as well as we can with things as they are. But sometimes we know we must and can contribute to changing systems—indeed to transforming them fundamentally so that they work better for more people.

Everyday Habits

These transformations don't just require long-term strategies or daring initiatives. They also require a particular way of being, thinking, relating, and acting, day in and day out—a set of habits to disrupt ourselves and the systems we are part of.

This book explains how such individual everyday actions, which any of us can take, can contribute to collective long-term transformation. It explains how

attending to changing these small things that we can control enables us to contribute to changing larger things that we cannot control.

This book matters now because so many of us can see that many of our systems are in crisis—they are working terribly and urgently need to be transformed—but don't know what we can do to contribute to this transformation. Moreover, we can see that these crises (and the attendant fear, anger, polarization, and violence) are creating both breakdowns and breakthroughs—but we don't know what we can do to attenuate the former and amplify the latter.

For more than three decades, I have worked alongside hundreds of people who are creating systemic breakthroughs: people with and without formal authority, in all kinds of organizations, from all fields and sectors, at all levels and scales, all around the world. I've been impressed by their ability to make a difference, but haven't understood what exactly it is they do that enables them to make such an impact.

To write this book, I talked with many of these people about their experiences, searching for the simple day-to-day practices that any of us, no matter what our position or power, can employ to contribute to transformation. This book reports what I've learned from these people: seven everyday habits for transforming systems.

TRANSFORMING SYSTEMS REQUIRES RADICAL ENGAGEMENT

From the Introduction

How can we contribute to transforming the systems we are part of? I'd spent thirty years doing this, so thought I knew the answer to this question. But three thirty-minute conversations, on September 16, September 28, and October 7, 2021, revealed that I didn't.

Discovering That I Didn't Know

My colleagues and I help teams from across a given system—be it an organization, sector, community, or country—work together to transform that system. We facilitate processes through which civil society, government, and business leaders collaborate, over months and years, to implement solutions to complex

problems related to food, education, health, energy, climate, security, justice, peace, and democracy. I had just published my fifth book about this work, *Facilitating Breakthrough: How to Remove Obstacles, Bridge Differences, and Move Forward Together*, and had the idea of publicizing it by conducting brief live online interviews with famous “facilitators.”

So I reached out to three people I knew who had played significant roles in important transformations: Trevor Manuel, a South African activist and later politician involved in the extraordinary transition from apartheid to democracy; Christiana Figueres, a Costa Rican diplomat and later United Nations official who led the negotiation of the landmark Paris Agreement on climate change; and Juan Manuel Santos, a Colombian journalist and later president who was awarded the Nobel Peace Prize for ending his country’s long civil war.

I was nervous because I had never conducted public interviews like these, but confident that I knew my stuff.

The interviews didn’t go as I’d expected.

I thought we’d talk about things I was expert in, but we didn’t. I discovered that although I did know something about systems transformation, it was as a sometime supporter and observer from the outside. I didn’t know much about what it takes to do this work, day in and day out, from the inside. I realized that there is something vitally important in the everyday work of transforming systems that I and others—not only top leaders like these three but all of us at all levels who want to contribute to creating a better world—need to understand.

This realization led me on a journey that has produced, after many twists and turns, the book you are reading now.

I was used to thinking about systems transformation in terms of exceptional, compressed, high-level, elegant, heroic, macro efforts. But Manuel had spoken in terms of everyday, extended, on-the-ground, messy, collective, micro conversations. I realized that systems transformation looks different to a peripheral observer and facilitator like me as compared to a central protagonist like him.

This is when I started to wonder about everyday

“In complex systems, you can’t have a good plan but you can have a good presence, and these habits design our being.”

**Systems Transformation Practitioner,
Fyodor Ovchinnikov**

habits for transforming systems, and to realize that I needed to write this book—not only for others but for myself.

I began to think back about what I had seen over the years of working with system transformers: not about the macro processes that I had been paying attention to but about these individuals’ micro actions, which I had been ignoring.

How Systems are Not Transformed

A system tends to keep doing what it’s doing; that’s what it’s for. It can be transformed so that it does something different if and only if enough people want to transform it, have the power to transform it, understand how to do so, and are willing and able to act on that understanding.

A system is not transformed if most people think that what it’s doing is fine—that as far as they’re concerned, it doesn’t need to be transformed.

A system is not transformed if most people think it’s doing terribly but that there’s nothing they can realistically do to change it—that they have no option other than to live with the system as it is or adjust it so that it works a little less terribly.

And a system is not transformed if most people don’t understand that it’s a system—a set of elements that is structured such that it keeps doing what it does—and so don’t understand how to change what it’s doing.

How Systems are Transformed

A system can sometimes be changed by a few people with power forcing it to change. But such transformations are usually degenerative: they produce more fragmentation, oppression, and inequity—and therefore usually don’t last. This book

is about how to transform systems generatively and sustainably: to produce more connection, agency, and justice.

Systems are transformed generatively not by one person or team taking one big transformative action but rather by many people taking many small actions, separately and together, for many reasons. So this book is addressed not to people who are in control of a system (few of us ever are) but to all of us who are part of a system and want to contribute to changing it.

There is a Crack in Everything

So how can systems be transformed generatively? Poet Leonard Cohen offers another metaphorical clue in his song “Anthem” when he says that illumination and possibility arise through “cracks.”

Systems might appear to be solid, but they aren’t. Cracks are places in a system where things are shifting—breakdowns and bright spots—and creating openings for something new to emerge, like cracks in the earth out of which plants can grow.

We transform systems generatively by feeling our way forward—step by step, sensitively, imperfectly, through trial and error—to discover, open up, and move through cracks. Feeling our way forward means working intentionally, fully present, and hands-on with a system that is in the process of changing—we’re not just forcing change.

Contrary to what people will try to tell you or sell you, there is no universal recipe for transforming systems, so this book doesn’t provide one.

The best we can do, then, is to pay attention and make a next move that we think will enable us to advance, a move that fits with the particularities of our capacity and context: who we are, in relationship with whom, with what influence, where, and when. Then we step back, observe our impact, and make another move.

The Catalytic Power of Radical Engagement

How do we discover a next move that enables us to contribute to transformation? When I looked at the approaches used by Manuel, Figueres, Santos, Clermont, and others, I couldn’t see a simple answer. I ended up staring at long lists: everyone has their particular approach to making their way forward in their particular context.

SEVEN EVERYDAY HABITS

Each chapter shares examples and stories to illustrate one of the following practices, ending with a simple exercise to begin.

- 1. Acting Responsibly** To discern the roles you play in a system and what new actions these roles call for.
- 2. Relating in Three Dimensions** We must work with: 1. The system’s function 2. Its parts 3. The interrelationships among these parts – which means we must relate to others as 1. Fellow actors 2. Fellow parties and 3. Fellow kin.
- 3. Looking for What’s Unseen** Systems cannot be fully known from a single perspective. Stretch your view by engaging with people who have insights which may be both unfamiliar and uncomfortable for you.
- 4. Working with Cracks** Systems may feel stable, but there are always cracks that often appear at the edge of a system or on an underlying fault line. It can start small and faint and be ignored, and can grow suddenly and quickly and then no longer be ignored. It can lead to the whole system collapsing and/or transforming.
- 5. Experimenting a Way Forward** Instead of rigidly applying known methods, test new actions, observe, learn, and adjust—leaning into iterative experimentation to discover what’s possible.
- 6. Collaborating with Unlike Others** Real transformation requires working with across identities, interests, and positions. Unlikely collaborators make difference productive rather than divisive.
- 7. Persevering and Resting** Systems are entrenched and slow to shift—transformational work is a journey. Balance steady forward effort with rest and renewal to stay resilient and effective over time.

When I stepped back from these lists and squinted, however, I could see one simple, ordinary, practical pattern.

Finally I was able to see what Manuel had been pointing me toward: the pattern that had been in front of my eyes for thirty years that I had missed.

The way to transform a system generatively is through working with cracks. We do this not by sledgehammering the system but by engaging in give-and-take with it, meaning “taking part in; pledging oneself to; holding fast; entering into conflict with.” And not by engaging superficially in a way that keeps the system as it is (as in “I have a dinner engagement”), but by doing so radically (from the Latin *radix* or root), meaning “going to the root(s); affecting the foundation; naturally inherent, essential, fundamental.”

The core message of this book is that the foundational way of being, relating, and acting required to transform systems generatively is radical engagement:

- Radical engagement refers to the day-in, day-out practice of intentionally and consciously colliding, connecting, communicating, confronting, competing, and collaborating with people from different parts and levels of the system, at the cracks, working together with them to transform that system. Radical engagement is the simple—but not easy—activity of meeting others fully.
- Radical engagement with a system doesn’t mean participating in that system distractedly, resigned, knowing it all, hierarchically, at arm’s length, with arms crossed, superficially, impatiently, saying take it or leave it. It means taking part in it alertly, with hope and curiosity, horizontally, leaning forward, hands-on, digging deep, persisting, and above all reciprocally and relationally.
- Radical engagement is a way of creating more connection, agency, and justice through interacting with others, exercising our own agency and inviting theirs, justly. It is a way of being and acting that reduces fragmentation, oppression, and inequity. It is an antidote to the poisons of othering and authoritarianism that are sweeping the world.
- Radical engagement consists of small actions—moves, nudges, probes—that can create big impacts. It is a powerful catalyst of systems transformation. It is the fundamental practice underneath all strategies and tactics for transforming systems generatively.

A system—be it a family, an organization, a sector, or a nation—is transformed generatively through the actions of different people in different positions in the system doing different things over time. Anyone in any position can engage radically with others around them to work the cracks within their reach and thereby, one step at a time, through trial and error, contribute to effecting transformation.

The Need for Transformational Habits

Developing everyday habits isn’t about welding on new extraordinary capacities, but about unblocking and releasing capacities that, deep down, most of us already have. We do this by stretching, as we would physical stretching: by practicing these actions regularly, with perseverance and discipline; going beyond our comfort zones, sometimes painfully; and taking rests, thereby over time expanding our range of comfortable motion. We have to stretch to become more able to engage radically and to contribute to generative systems transformation.

PERSEVERING AND RESTING **Excerpt from Habit 7**

Systems transformation involves working with time in contradictory ways: with urgency and patience, with beginning and ending, with pressing on and relaxing.

Writer Rebecca Solnit has a perspective on perseverance in climate work that comes from having studied other historical examples of systems transformation.

Someone at the dinner table wanted to know what everyone’s turning point on climate was, which is to say she wanted us to tell a story with a pivotal moment. She wanted sudden; all I had was slow, the story of a journey with many steps, gradual shifts, accumulating knowledge, concern, and commitment. A lot had happened but it had happened in many increments over

a few decades, not via one transformative anything. Describing the slowness of change is often confused with acceptance of the status quo. It's really the opposite: an argument that the status quo must be changed, and it will take steadfast commitment to see the job through. It is not accepting defeat; it is accepting the terms of possible victory.

Transforming systems, engaging radically, and working with the six everyday habits described so far all require this seventh one: persevering. By persevering through the ups and downs and advances and retreats of this journey, we learn and become more able to contribute. With hindsight I can see that my persevering with this work over the last thirty years has gradually enabled me, through much trial and much error, to better understand and enact these habits—and especially to emphasize particular, small, humble, patient, emergent, direct engagements with diverse others.

Strategic Rest

Acting impatiently and patiently, urgently and for a long time, also demands doing the opposite: resting. In my interview with Solomon, he referred to setting up “a sustainable life,” and he walked this talk when he took months to reply to my request for a meeting because he was prioritizing his paternity leave. The work of transforming systems requires taking time away from this work to look after ourselves and others.

A healthy movement toward a healthy future requires healthy people.

Many of our fellow journeyers, especially those with less power and privilege, are suffering, traumatized, and frightened, torn between resignation and rage. Radical engagement must be empathetic and fair, recognizing that different people face different realities and have different resources and constraints.

BEGIN ANYWHERE

Excerpt from Conclusion

“There’s a temptation,” avant-garde composer John Cage said, “to do nothing simply because there’s so much to do that one doesn’t know where to begin. Begin anywhere.”

To contribute to transforming a system that you are part of and care about, “Begin anywhere” means: take a step beyond your habitual, familiar, comfortable position toward one where you sense an opportunity, while engaging with other people (preferably people with whom you don’t usually engage), attentively and energetically. Taking this single, small, simple-but-not-easy step will lead you to a next one and then one after that—like a baby deer, standing up, alertly looking around, taking baby steps, and thereby learning how to get around and deal with its context. ■

ADAM KAHANE helps people face the most critical challenges of our time: climate change, racial equity, democratic governance, Indigenous rights, health, food, energy, water, education, justice, and security. He is the Co-Founder of Reos Partners, an international social enterprise that helps people work together to address their most important and intractable issues. This is his sixth book on the topic of working with complex challenges.

QUESTIONS TO ASK

What particular system are you concerned about, and what role are you playing in it?

For whom is this system working? For whom is it not working?

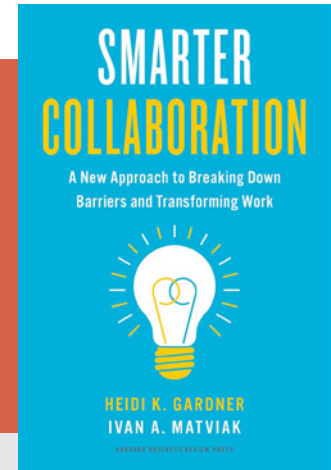
Which aspects of this system do you think need to be preserved and which need to be transformed?

What practices do you employ for looking for what you are not seeing?

Smarter Collaboration

A New Approach to Breaking down Barriers and Transforming Work

A book excerpt by Heidi Gardner and Ivan Matviak



Dr. Heidi Gardner runs an on-demand Mobius Masterclass. This customized and highly interactive session focuses on how organizations can cultivate smarter collaboration, offering concrete steps participants can take to bring out the best in their diverse team members so that they can tackle their highest-value, most complex challenges.

Getting Smarter about Collaboration

Excerpts from the Introduction

Done right, collaboration *works*, and it amply rewards those organizations that embrace it. In the half-decade since the publication of *Smart Collaboration*, we have seen many organizations deeply transformed through their embrace of the concepts we laid out in that book. They have accelerated innovation, improved service, and enhanced employee engagement. In the process, they also generated higher revenues and profits, gained market share, and accelerated growth. Nonprofits have experienced similar gratifying results from effective collaboration, advancing their strategies in new and compelling ways.

This past half-decade has given us the opportunity to research how these diverse organizations have rolled out their collaboration initiatives, and to assess their results. Based on solid implementations of collaboration in an ever-broader range of sectors, we've continued to refine our understanding of its basic tenets. Organizations ranging from the Dana-Farber Cancer Institute to Bridgewater Associates to PwC to the US CyberSpace Solarium Commission have worked with us, pushed our thinking, and helped us make real contributions to the field. Through this

iterative process, our definition of *smart collaboration* has gotten broader and deeper.

Now it's time to take these ideas to the next level. We need to consolidate learnings about best practices and provide a road map for execution. Looking forward, it is the right juncture to help new people, teams, and companies get into *smarter* collaboration—and thereby reap the benefits of a uniquely powerful approach to organizing, deploying, and retaining some of their most important talent. That is what this book is about.

The Whys, Whos, and Hows of Smarter Collaboration

Smart Collaboration focused primarily on the *why*. It stressed that the benefits of cross-functional collaboration are real and can be measured: outcomes like revenues, profits, customer loyalty, diversity, and employee attraction, retention, and engagement. In other words, smart collaboration is far from a “soft” topic or a “nice to have.” Instead, it is at the very heart of how savvy organizations operate today.

Over the past half-decade, we've conducted more than four hundred in-depth interviews with senior corporate leaders. Based in part on that input, we've

launched collaboration pilot projects with some of the world's leading companies, applying the concepts of smarter collaboration to address real-world obstacles and drive successes.

Building on these foundations, *Smarter Collaboration* continues to make the *why* case—now expanded to reflect our work in such diverse industries as financial services, health care, biotech and pharma, consumer products, automotive, technology, telecoms and media, energy, government, and higher education. But *Smarter Collaboration* goes much further, with a new emphasis on the *who* and *how*.

For example, when it comes to *who*, we now recommend a focus on *who thinks differently from me*, as well as *who knows something different from me*. In the past half-decade, diversity, equity, and inclusion issues have come to the fore in a wide

range of organizational settings. *Diversity* means an appropriate mix of function-related talents that must contribute to solving the problem at hand, such as marketing, product, finance, and technology. But it also means a purposeful mix of educational, geographic, and economic backgrounds, as well as genders and ethnicities, especially if the problem extends beyond the purely technical.

Reflecting another new dimension of *who*, we also explore third-party collaboration, which has become significantly more important since the publication of the previous book. Just as professionals must increasingly specialize in their domain to develop deep expertise, so too must organizations focus their talent and resources to differentiate themselves from the competition. This means they need to collaborate with experts outside their own boundaries.

THE ROAD MAP SPANS FOUR PARTS OF THE BOOK

PART 1: The Case for Smarter Collaboration Lays out the competitive argument • From a business perspective, including boosting profits, revenues and other performance outcomes • And through the talent lens – from engagement levels, to improved well-being, more successful experienced hires and powerful alumni networks.	PART 2: Assessing Your Collaborative Start Point Judging the strength of your collaborative foundations • An organizational diagnostic to assess and prioritize your collaborative opportunities • An individual and team level assessment, so that every person can understand how to use their natural way of operating as a collaborative strength
PART 3: How-To's and Use Cases for Smarter Collaboration The <i>who</i> and <i>how</i> of collaboration, including • People management processes required for collaborative talent • Sector-oriented structures that encourage holistic solutions • Specific leadership challenges of smarter collaboration over time • Cultivation of a collaborative ecosystem to complement the organization's natural limits	PART 4: Troubleshooting Collaboration Challenges Covers how not to and examples of mismanaged collaboration that can • Marginalize people despite a veneer of diversity • Crack under pressure • Over-tax the organization • Falter in a crisis and block a postcrisis rebound

By design, this book asks and answers practical questions. What are the barriers to smart collaboration? How are they overcome? And those answers, again, come directly from the front lines. For example, we worked with one very large company for more than three years across forty-five countries, starting from scratch and continuing through the codevelopment, testing, and rolling out of tailored solutions around the world. These real-world collaborators consistently pushed us to focus on implementation: *why*, *who*, and *how*.

Today, we continue to work with a growing list of complex institutions to refine these practical solutions. Collectively, these experiences help anchor our narrative in up-to-the-minute organizational realities. For example, how do corporations break down internal silos to generate innovative solutions to customers' most complex problems and thereby drive profitable growth? How do companies use technology, data, and analytics to facilitate, analyze, and continually improve collaboration—especially given the realities of hybrid working? How do organizations work across government, corporate, and nongovernmental organization boundaries to address some of society's biggest challenges like climate change? The rich examples in this book will show vividly how smart collaboration goes well beyond classic teaming.

Foundational Skills for Smarter Collaboration **Excerpt from Chapter 3**

To enhance collaboration, you need to develop the skills that add up to a collaborative mindset and approach. Through our research, we have defined three major categories of those foundational capabilities:

1. **The ability to identify issues that truly warrant collaboration.** The ability to see a complex problem holistically, and not just through a single functional lens, is the difference between starting down a path of smart collaboration and taking a subpar, siloed approach. Underlying capabilities include, for example, root cause analysis (identifying the underlying systemic issues of a given challenge, which are often far more complex than the presenting symptoms) and framing issues (taking multiple



“When I was a kid, there was no collaboration; it’s you with a camera bossing your friends around. But as an adult, filmmaking is all about appreciating the talents of the people you surround yourself with and knowing you could never have made any of these films by yourself.”

STEVEN SPIELBERG

by Jim McManus, Mobius Featured Artist

sources of ambiguous information and distilling those inputs into a clear statement of the challenge).

2. Interpersonal skills. Collaboration often requires people to work with people in different parts of the company, or even other organizations, which means they need interpersonal skills that will enable them to navigate complex organizations. One is the ability to exert influence, rather than power, because the collaborator needs to gain commitment from colleagues over whom they have no authority. Conflict management is essential because collaboration inevitably involves clashes of viewpoints and often engenders power struggles; people need the skills to seek out a diversity of views and create an environment of trust in which those views can be shared.

3. Self-management abilities. Because smarter collaboration requires people to get out of their comfort zone and embrace change and complexity, the kinds of skills that support a personal transformation are fundamental for fostering collaboration. Broadly, these skills include directing one's own behaviors, thoughts, and emotions in a conscious and productive way. This involves demonstrating comfort with ambiguity and change (retaining an open mind and seeking new opportunities for development and growth), self-reflection and authenticity (understanding your own behavioral tendencies so you know what to flex on and what to reflect on), and curiosity (actively exploring new ideas and engaging with a diverse group of people to identify new opportunities and create connections across ideas).

Individual and Team Diagnostic Excerpts from Chapter 4

No one collaborates alone.

Self-evident? Maybe so. But let's dig a little deeper into the implications of this seemingly simple statement. If today's most important business problems are indeed highly complex, then strong teams have to be brought together to work collaboratively on tackling them.

But how do these strong teams *really operate*? To answer this question, we need insights on two levels: the team and the individual. First, the team leader has

to understand the talent on that team. We generally steer away from sports metaphors, but in this case it's pretty hard to avoid one. Who wins the World Cup, the America's Cup, the World Series, or the Tour de France? The answer: the team that most effectively combines a group of star contributors with different and complementary skills, and knows how to use each person's strengths as part of that team.

Self-awareness is the starting point for individual insights. Team members, and their managers, need to understand how they tend to act at work. For example, is it more natural for them to take control of a project, or to delegate readily and easily? Are they better at launching a new initiative, or at refining one that's already in progress? Some of those insights arise merely through reflection, but people tend to miss some critical "ah-ha" moments unless guided in their reflection.

And then comes the second tough challenge. Someone has to manage those stars, making sure that the team dynamics are pointing the team toward victory. Generally speaking, this means getting people to play to their strengths and to focus consciously on using those strengths to improve collaboration and capitalize on its advantages.

In the following pages, we explore how both individual attributes and team dynamics contribute to understanding and using collaborative strengths. We'll begin with individual attributes, emphasizing a tool that can help people understand their own particular strengths.

On the Individual Level: The Seven Behavioral Dimensions of Smart Collaboration

Human motivation is complicated, and it's sometimes tempting to interpret collaborative behavior as an undifferentiated blob of be-nice impulses. But our decade of research shows otherwise. We can identify which behaviors really matter, and how to use them to foster collaboration.

We have identified seven key behavioral dimensions, as summarized in Figure 4-1. The first four relate to the way a person tackles the issues on which the smart collaboration is focused. What kinds of problems is a given team member attracted to, and how is he or she inclined to tackle them? The next three relate to the group-centered behavioral components of smart

collaboration—in other words, how the team member tends to interact with his or her peers in general.

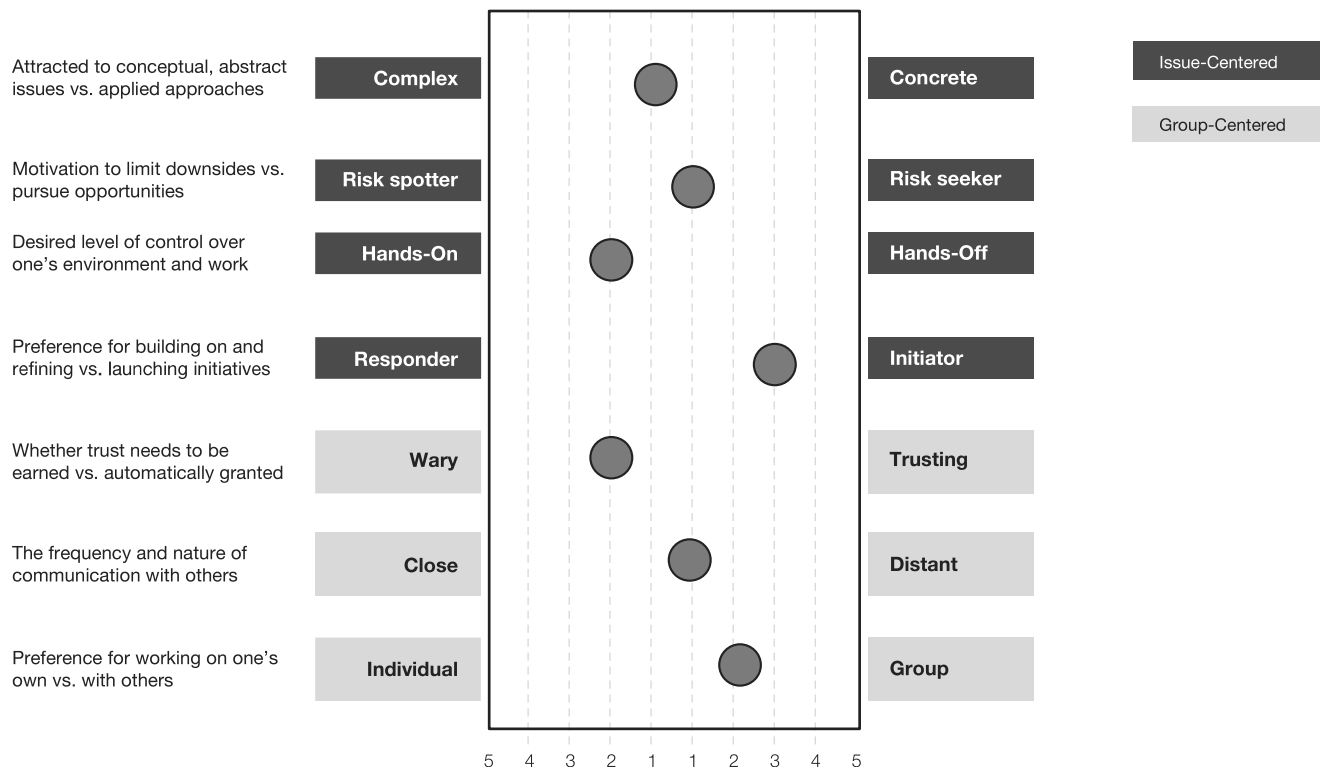
Before we dig deeper into these seven dimensions, we should make it clear that when it comes to collaboration, *none of these tendencies is inherently “good” or “bad.”* They can all be strengths if used deliberately—that is, thoughtfully deployed to promote collaboration. But if your tendencies show up in the wrong way—for example, taken to the extreme when you’re under pressure—then they can block collaboration. As a rule, a winning team calls on a mix of these behaviors; conversely, the team that lacks such a mix may be headed for trouble.

From the Cutting Edge to the Everyday Excerpt from Chapter 13

We assume that our readers are mainly interested in practical challenges—the kinds of things they might encounter in their own workplace. So why indulge in stories about the deep oceans and deep space, with shorelines and precision medicine in between?

To us, the answer is clear and compelling. The success of ideas explored at the cutting edge inspires us to apply those ideas to our everyday work. Thinking about the next frontiers of collaboration forces us to deepen the concepts of smarter collaboration that we’ve talked about throughout this book. We are reminded that we collaborators need to engage with those directly affected by our work and those who bring different perspectives. We need to build a global community of groups that make progress independently but in a way that harnesses their learning and builds on each other’s knowledge for collective advancement. We need to involve people beyond the traditional definitions of expertise. We need to ensure that capacity building is at the heart of the mission. Throughout the book, we highlighted the learning and personal development of core collaborators, and now we are pushing this perspective out to the broader community. We need to take a systems view, thereby creating more holistic solutions that also tackle adjacent issues, as well as the problem at hand. We need to embrace and

FIGURE 4-1 | THE SEVEN DIMENSIONS OF SMART COLLABORATION



collaborate with emerging technologies. We need to use collaboration as a means to a higher end and a more profound purpose.

All of this adds up to one imperative: as smart collaborators, we need to lead.

In the collaborative space, leaders aren't just those with formal titles; leaders are those who step up to move the collaboration journey ahead. They are people who actively include and amplify voices that might otherwise go unheard. They are people who empathize and share credit easily. They are capacity builders. They are people who help others understand why collaboration is essential for achieving their goals, both collective and individual: the why of smart collaboration.

We'll say it once again: smarter collaboration is the means to an end. That end is your strategy. Implementation—the who and how of smart

collaboration—is key. Think of smart collaboration as a touchstone that you go back to constantly, end to end, across your business processes. How can we use collaboration at this point in the evolution of our product, or of our larger portfolio, or of the company itself, to be more effective and efficient?

Let's conclude on the individual level. This may seem like a strange choice for wrapping up a book on collaboration. Clearly, you can't collaborate alone. But as just suggested, each of us, individually, has a crucial role to play. Each of us is a culture builder. We meet that obligation through the stories we tell, how we engage with each other day-to-day, and the people and accomplishments we decide to celebrate.

So on the most fundamental level, smart collaboration begins with you. Your choices matter—and we encourage you to choose to be a smarter collaborator. ■



HEIDI K. GARDNER is the author of the best-selling book *Smart Collaboration: How Professionals and Their Firms Succeed by Breaking Down Silos*. A Distinguished Fellow at Harvard Law School, she was previously a professor at Harvard Business School and a consultant at McKinsey & Co. With Ivan Matviak, she co-founded the research and advisory firm Gardner & Collaborators. Named by Thinkers 50 as a Next Generation Business Guru, Dr. Gardner is a sought-after advisor, keynote speaker, and facilitator for organizations across a wide range of industries globally. Her research received the Academy of Management's prize for Outstanding Practical Implications for Management, and has been selected multiple times for *Harvard Business Review's* "best of" collections. Her research has been featured in major media outlets around the globe. Dr. Gardner has lived and worked on four continents. She was a Fulbright Fellow and started her career at Procter & Gamble. She earned her BA in Japanese from the University of Pennsylvania (Phi Beta Kappa, summa cum laude), a master's degree from the London School of Economics, and a second master's and PhD from London Business School.



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Bain & Company, Walt Disney Company, and Procter & Gamble. Over his career Ivan launched and led multiple global businesses in consumer products, technology and finance. Ivan has coauthored several publications on collaboration and professional service firm strategy. He co-founded Gardner & Co. and co-developed its suite of technology-based collaboration tools including the Smart Collaboration Accelerator. Ivan holds an MA from the University of Pennsylvania, an MBA and master's in International Affairs from the Wharton Business School, and is a fellow at the Joseph H. Lauder Institute for International Studies.

Driving Culture Change Through an Organization's Overlooked Treasure

By Mobius Senior Expert Zafer Achi, Mobius Chief Knowledge Officer Nathalie Hourihan, and Marc Roudebush, Coaching Faculty at the Harvard Graduate School of Education and Founder of Convu

Large-scale transformations — and the culture change that lies at the heart of their success, remain notoriously difficult to execute, never mind sustain. After decades of research, McKinsey & Company continues to report the depressing finding that 70% of all transformations fail. Those of us on the receiving end of change management can count the many reasons why.

Yet, it is deeply ingrained in human nature to seek to improve what does not work. Even when we succumb to resignation or cynicism, underneath that we know there is a better way. We still long for positive change.

What if a deceptively simple method could radically empower more of us — delivering immediate *and* lasting organizational benefits, while being low-cost and easily scaled?

In the last several years, Marc Roudebush, coaching faculty at the Harvard Graduate School of Education has discovered an answer to this question through his work on peer coaching. This article stems from a conversation Mobius Senior Expert Zafer Achi and Mobius Chief Knowledge Officer Nathalie Hourihan had with Marc to learn more about this approach..

The Power and Potential of Peer Coaching

Professionals in a financial services firm, researchers at a hospital, and graduate students in the fields of Law, Medicine, Business, Public Health and Education — these are some of the beneficiaries of Peer Coaching Initiatives. At its core, a PCI is a carefully designed experience that brings people together in confidential pairs where they practice deep listening, offer mutual support, and reflect on real challenges in their work.

When our colleagues step into the role of peer coaches, they are not competing with coaches with more advanced training, who have refined their approach over many years of practice and training. But peer coaches have at least one superpower that the average coach does not. They are already there. They are available to everyone. They are not an additional expense to the organization. And in learning how to coach and making time to coach

their peers, they accomplish what professional coaches typically fail to do: they change the culture from the inside out.

A Gentle Nudge

This initiative started with a conversation between senior executive coach and Harvard faculty member Marc Roudebush and Andy Fleming, co-author of *An Everyone Culture: Becoming a Deliberately Developmental Organization* (2016). Andy asked Marc how confident he felt that all the work Marc did at the top of organizations made a difference to “everyone else.” Marc admits that initially he felt defensive, explaining that, “when it comes to changing organizations, you must have buy-in from up top. That’s where the work needs to start.”

But in the days that followed, Marc kept thinking about this elusive *everyone else*. “Too often, when it comes to where the business needs to go, there is

CREATING A SPACE FOR CALM REFLECTION AND HONEST RECKONING

Adaptive change demands that we reflect on how and why we do things, and to modify the assumptions that guide our behavior. It requires us to gather our thoughts, reflect on our feelings, and consider our choices. Such reflection happens poorly in an atmosphere of fear or anger. It happens best in an environment of psychological safety where we can have conversations with people we trust and who often lend us a fresh perspective.

by Jim McManus, Mobius Featured Artist

an assumption that the rest of the organization is not ready or as capable. We change consultants have been relying on webinars, other digital assets, and what I might call hand-me-down coaching to trickle change across an organization.” After Marc spoke with Andy, it occurred to him that he might start from the premise that everyone has something valuable to offer. He began to wonder what it would take to create the conditions where people’s natural abilities come to the fore.

The Harvard Pilot

Marc’s wondering led him to pilot the first Convu Peer Coaching Initiative at Harvard’s School of Public Health in 2019. From there, thanks to a series of grants from Harvard’s Culture Lab Innovation Fund, the program expanded to include all twelve of Harvard’s schools, including Business, Law, Medicine, Engineering and the undergraduate College.

Today, nearly 700 students and postdoctoral researchers have experienced peer coaching through the Harvard University Peer Coaching Initiative (HUPCI). Participant reflections include:

“Not a high time commitment, but high value.”

“Being vulnerable, respectful, and present are essential life skills we need in this time.”

“An amazing opportunity to practice a structured framework that helps you support others.”

Harvard is home to diverse, international learning communities — undergraduates, graduate and professional students, and students who are members of historically marginalized groups.

Despite their achievements, many students and researchers struggle behind a “facade of success,” grappling with feelings of competitiveness, isolation, impostor syndrome, and increasingly rampant polarization. In recent years, Harvard’s President and Provost’s offices have recognized the need for culture change that includes:

- Advocating for a shift from relentless striving to prioritizing human connection — *The Presidential Task Force on Inclusion and Belonging* in 2018.
- Focusing on creating environments that foster self-care and flourishing — *The Task Force on Managing Student Mental Health* in 2020.
- A call for more compassion and deeper understanding across differences — *President Garber’s Response to Campus Bias Reports* in 2025.

Today, the HUPCI provides students and researchers with a means to develop their natural capacity to listen and support one another’s growth. It has become a component of the University’s commitment to foster deeper levels of trust, curiosity, and collaboration at a time of stress and distrust on campus.

As word of the initiative spread, other organizations under pressure sought to introduce peer coaching. In 2024, Marc’s team piloted the first peer coaching initiative at Massachusetts General Hospital, where over 100 researchers and scientific staff signed up. Now with a six-year track record, and programs expanding at Harvard and beyond, the results are impressive. More than 90% of participants report feeling more motivated and empowered after a peer

coaching conversation (or “convu”). Participants in the pilot — compared to a control group of waitlisted students, experienced:

- Less loneliness
- Less Imposter Phenomenon
- Greater Thriving (as measured by the Brief Inventory of Thriving)
- Greater willingness to share their challenges and difficulties
- Greater curiosity about another's point of view, even when disagreeing

As one participant explained: “Many of the challenges we face arise from our feelings of being misunderstood or not heard. With peer coaching, we create a space where active listening and mutual understanding are prioritized... fostering a sense of validation and support essential for personal and professional growth.”

How it Works in Practice

A Peer Coaching Initiative (PCI) is a structured coaching program in which well-prepared participants are paired, and then take turns acting as coach and coachee over an 8-12 week period.

Participants discover an often overlooked treasure: the value of their presence, and that it matters much more than their expertise. Through repeated rounds of practice and reflection in pairs, and in group learning sessions, they strengthen their ability to listen generously, engage curiously, and provide non-judgmental feedback.

Unlike traditional coaching models that rely on external experts, a PCI makes use of a largely untapped resource: peers. Participants support one another's development in a way that's both scalable and affordable — and surprisingly powerful. The key features of a PCI include matching people, training them, time for practice, and guidance from a trained facilitator.

Matching algorithm: Participants are paired based on shared characteristics and needs that they specify in a confidential survey.

Orientation & training: Before they start working with their partner, participants learn how to foster psychological safety, and what their job is in the role of coach versus in the role of coachee.

Repetitive practice: Weekly peer meetings and periodic group check-ins to strengthen habits of listening and reflection.

Facilitator support: Certified facilitators guide and maintain the overall architecture of the PCI.

The basic principle at the heart of a PCI is that a thriving, inclusive culture emerges when a sufficient number of group members strengthen their ability to listen, learn, and stay present even in difficult moments.

Listening: Being curious, attentive, and engaged; suspending judgment and being open to “not knowing.”

Learning: Reflecting on, and being willing to modify one’s thoughts, feelings, actions and assumptions; setting aside the natural preference to look good or be right.

MINDSET SHIFT FOR PEER COACHING

from KNOWER	to LEARNER
Advocacy and persuasion	Listening and inquiry
Adding value by "knowing better"	Adding value by "partnering"
Skipping forward to the solution	Valuing the learning process
Looking good, being right and having control	Okay with not knowing and being vulnerable



by Jim McManus, Mobius Featured Artist

Culture as Strategy

Almost ten years ago, Bob Kegan and Lisa Lahey — Mobius Senior Experts and pioneers in the field of adult development at the Harvard Graduate School of Education published, along with co-authors Matthew Miller, Andy Fleming, and Deborah Helsing, *An Everyone Culture: Becoming a Deliberately Developmental Organization*.

The book opens:

“Most people are doing a second job no one is paying them for. In businesses large and small; in government agencies, schools, and hospitals; in for-profits and nonprofits, and in any country in the world, most people are spending time and energy covering up their weaknesses, managing other people's impressions of them, showing themselves to their best advantage, playing politics, hiding their inadequacies, hiding their uncertainties, hiding their limitations.

We regard this as the single biggest loss of resources that organizations suffer every day. Is anything more valuable to a company than the way its people spend their energies? The total cost of this waste is simple to state and staggering to contemplate: it prevents organizations, and the people who work in them, from reaching their full potential.”

The team of authors had spent years researching what they call deliberately developmental organizations and what we might learn from them. While these remain exceptional organizations, they hold many of the secrets that can drive culture change in any organization — including, as the authors explain, the power of “talking partners” or peer coaching.

Courage and Openness: Staying attentive and connected to oneself and to others, even when feeling vulnerable or uncertain — staying in the learning zone.

Why Peer Coaching Works

The design of a Convu PCI draws on decades of insight into how adults learn and how cultures shift. Listening — genuine, attuned, generous listening — consistently emerges as one of most valued, and most under-practiced leadership skills in organizations. Yet traditional leadership development efforts tend to neglect this foundational capacity.

Peer coaching addresses this gap by giving people regular, meaningful “reps” in listening, much like going to the gym. It helps individuals slow down, reflect, and access not only insight but also a sense of belonging. It turns out that when listening becomes a normal habit, other things follow: people trust more, speak more openly, resolve conflicts more effectively. They take smarter risks. As one facilitator put it, “Participants don’t just leave more skilled — they leave more human.”

Effective Across Contexts

From academia to healthcare to financial services, PCIs have proven effective in diverse settings. They have helped: Hospital staff navigate workplace stress and build collaboration skills; mid-career professionals

from public health, law, education, and government strengthen negotiation, communication, and leadership capacities; and staff in a flat, non-hierarchical financial institution manage conflict and provide support without constant escalation. In every case where Marc and his team have delivered a PCI, participants report feeling seen, supported, and connected — not just during the initiative but afterward.

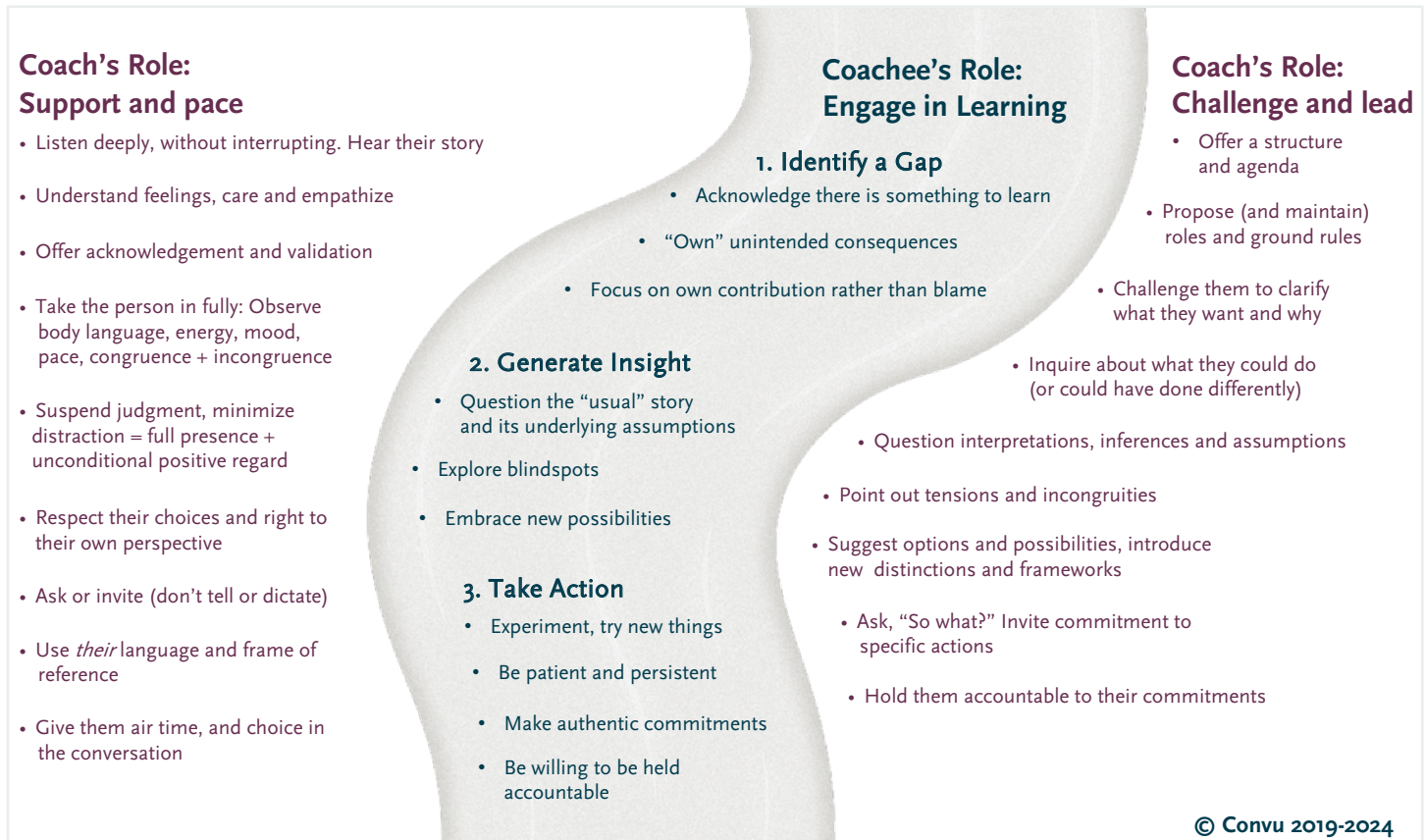
Mobilizing a Movement

One of the heartening side effects of peer coaching — which only seems unsurprising in hindsight, is how many peer coach participants report that *learning to listen* has changed all their relationships — at work, home, and in the community. With practice and exposure, the benefit that comes from approaching relationships from a profoundly more open, present and non-judgmental place extends far beyond the initial assignment. Writ large, peer coaching becomes a pathway to a less defensive, polarized society — one in which we have regained our ability to really hear one another. Peer coaching may be simple, but its impact can be profound.

Within the organizational context, peer coaching sustains deeper levels of culture change than we have seen before. It is affordable and works at scale, providing an elegant solution. The only question is why more of us have yet to adopt it. ■

ORGANIZATIONAL BENEFIT	BENEFITS FOR PARTICIPANTS	BOTH — the individual and the organizations they belong to (and beyond)
Scalable: Easy to replicate. Affordable: High value, low cost. Evidence-based: Measured impact from the start. Comprehensive: End-to-end design. Versatile: Works across or within groups. Inclusive: Matches a wide range of individual preferences.	Flexible: Scheduling fits personal needs. Efficient: Builds on existing knowledge through practice. Safe: Matching respects personal comfort zones.	Professional Development: Especially communication, collaboration and learning how the rest of the organization works. Personally empowering: Stress management, meaningful decision-making, feeling that your contributions make a real difference. Mental Health: While peer coaching is not a substitute for support from qualified mental health professionals, it has been shown to mitigate significant pre-clinical factors such as loneliness, imposter phenomenon and the stigmatization of vulnerability.

Convu Map: Structure and Roles of a Learning Conversation



What is Convu? Convu ("Where listening happens") was launched in 2019 as a curriculum to support colleagues and classmates in listening to each other and helping each other grow. It has since evolved into a digital platform designed to simplify and streamline the implementation of large scale peer coaching initiatives.

Between 2021 and 2025, over 600 graduate and professional students at Harvard University have become better listeners (and received the benefits of being listened to) through their participation in Convu Peer Coaching Initiatives. Convu's mission is to make the empowering benefits of good listening available wherever and whenever they are needed.

When you participate in a Convu Facilitator Training, you will learn the theory and skills to run peer coaching initiatives. In addition, participants who complete all the requirements of the Facilitator Training will be certified and have the option to run peer coaching initiatives using the Convu platform which provides:

- Logistical support for larger programs (including matching, tracking, event signup and curriculum material)
- An alumni community where participants can continue peer coaching with members of their organization and beyond.

The Convu platform can also be client-branded. [Learn more at convu.com](https://convu.com).





ZAFER ACHI is a McKinsey Director Emeritus where he served clients for thirty-four years in all facets of business and across sectors and industries. Currently he is a Mobius Senior Expert, leadership coach with Cultivating Leadership, and a designer and facilitator of leadership development interventions. He works with individual senior executives (chairs, CEOs, CFOs), to expand their leadership repertoire and meet performance objectives; executive teams, with a particular emphasis on family-owned businesses; and companies with leadership development ambitions, particularly in professional services and technology. He sits on the Board of Convu and is a passionate advocate of peer coaching.



NATHALIE HOURIHAN is a writer, editor, coach and advisor in topics related to personal and professional development and organizational behavior. For the last nine years, Nathalie has served as Mobius Chief Knowledge Officer and edits the *Mobius Strip* — a journal for transformational practitioners. She is the former global knowledge expert in organizational behavior for McKinsey & Company, where she worked for nineteen years. In 2016, she moved to Ireland to set up Wolf Knowledge Ltd. to offer independent knowledge and editorial services. She is looking forward to becoming trained to deliver PCIs.



MARC ROUDEBUSH is a seasoned executive coach and coach trainer, and a pioneer in the field of peer coaching. He is the founder of the peer coaching platform, Convu (“where listening happens”); a faculty member of the Minds At Work Immunity to Change Coach Certification Program (founded by Robert Kegan and Lisa Lahey), and a member of the coaching faculty at the Harvard Graduate School of Education. Marc has more than twenty-five years' experience applying organizational learning and leadership skills in the workplace. In addition to ten years of operational management in director and senior management roles, Marc brings more than fifteen years of full time experience as an executive coach, trainer, and consultant to mid- and senior-level leaders.



by Jim McManus, Mobius Featured Artist



"This is not just a book—it is a living transmission of hope, coherence, and love, and a potent invitation to every leader to rise into their fullest humanity."

RAJ SISODIA, Co-Founder of Conscious Capitalism,
Co-author of *The Healing Organization* and *Healing Leaders*

A CLARION CALL TO A NEW FUTURE FROM TWO PIONEERS IN
LEADERSHIP DEVELOPMENT AND TRANSFORMATIONAL CHANGE

LEADING IN CHAOS

COMING IN EARLY 2026: A NEW BOOK FROM
NICHOLAS JANNI & AMY ELIZABETH FOX, MA

"Here, ancient wisdom traditions speak to quarterly earnings. Trauma healing becomes organizational strategy. The body's intelligence supersedes the mind's calculations. Prayer and spreadsheets coexist. This isn't New Age wishful thinking but a rigorous argument that unless we reunite body and mind, heart and strategy, sacred and secular, we will continue to create the conditions that threaten our species' survival."

MICHAEL WATKINS, Professor of Leadership and Organisational Change,
IMD Business School, author *The First 90 Days*

NICHOLAS JANNI
is the Co-Founder and
Programme director for
Matrix Development.
He is also the author
of Business Book
of the Year 2023,
*Leader as Healer –
a New Paradigm for
21st Century Leadership.*



AMY ELIZABETH FOX
is the Co-Founder and
Chief Executive Officer
of Mobius Executive
Leadership. She is
a leading expert in
vertical development,
transformational
change and trauma
informed consulting.

REFLECTIONS FROM THE ARTIST

HEATHER RHODES

Now, more than ever, we need infusions of beauty and soft places to rest along the way.

Heather's bright and airy Studio Petronella is tucked into the idyllic seaside town of Mystic, Connecticut, where she resides with her beloved dog Lumi. Heather is a seasoned multimedia creative, offering her brilliance via graphic & web design, branding, signature photography, film vignettes, and her illuminating poetry. Her work is devoted to beauty as essential regenerative and alchemical medicine. She enjoys illuminating inner pathways that nurture deeper intimacy.



PHOTOGRAPHY *"There is a visual and auditory signature underneath the hum of the bustling, human-made world; this is my portal. The images I create are the evidential outflow from this practice of deep listening and seeing; momentary revelations of the exquisite threads of beauty that sustain the architectural fabric of the cosmos."*

BOOK *Sacred Threads: a bouquet of wild prayers*, her debut collection of poetry, was released June 2025.

Luminous strands of mythopoetic honey, gathered from the hive of inner exploration. Feminine nourishment from the heart of Heather Rhodes. Words to soften, soothe, excite, and incite surrender. Heather weaves threads of goddess mythology, embodiment practice, elemental wonder, and the beauty of the natural world into a work of inspiring artistry. She invites us to immerse ourselves in the inner landscape of the feminine; to pause, wander, rest, reflect, and ignite our curiosity. *Sacred Threads* actualizes a poetic and visual portal of eleven gateways that nurture inner exploration and nourish feminine awakening.

ETHOS *"Beauty is medicine. May we align ourselves with the regenerative qualities of compassion, generosity, collaboration, and reverence for the natural world – the true currency of this time. May we cultivate a new cultural model of matricentric wisdom, where need replaces greed at the very center of all we create and all we do."*

NOTE *Heather does not implement AI in any of her creative work, which in turn necessitates natural thought, creativity, curiosity, spiritual wonder, human connection and collaboration; the lifeblood of a sustainable future grounded in our shared humanity.*

TO SEE MORE OF HEATHER RHODES' ARTWORK:
studiopetronella.com



COMMUNION

by Heather Rhodes, Mobius featured artist



TENDERNESS

by Heather Rhodes, Mobius featured artist



INNER FLAME

by Heather Rhodes, Mobius featured artist



NEST
by Heather Rhodes, Mobius featured artist



ALCHEMY OF WONDER
by Heather Rhodes, Mobius featured artist



SUMMER

by Heather Rhodes, Mobius featured artist



COSMIC BINDU
by Heather Rhodes, Mobius featured artist



INVITATION

by Heather Rhodes, Mobius featured artist



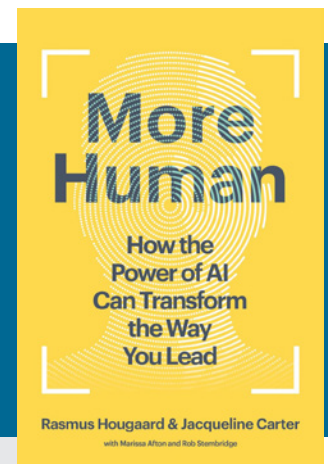
CARESS

by Heather Rhodes, Mobius featured artist

More Human

How the Power of AI can Transform the Way You Lead

A book excerpt from Rasmus Hougaard and Jacqueline Carter



Rasmus Hougaard is the Founder and Jacqueline Carter is a Senior Partner of Mobius Alliance Partner, Potential Project, a global leadership training, organizational development and research firm. They regularly co-author books, reports and articles for *Harvard Business Review*. We are delighted to be able to continue to share their significant thought leadership. Rasmus joined the faculty of the 2023 Annual Gathering to deliver a keynote address on The Data on Compassionate Leadership: How to do Hard Things in a Human Way. Based on his book by the same title, Rasmus shared how leaders can balance what it takes to be a wise leader (strong and effective) with compassionate caring for their people, including fascinating data on how leaders perceive themselves compared with the views of those around them. We welcome you to watch the address on the Mobius Executive Leadership YouTube channel.

A NEW ERA OF HUMAN LEADERSHIP

Excerpts from the Introduction

Artificial intelligence (AI) has brought leadership as a practice to a major inflection point. This puts leaders like you at the helm of a crucial decision: Will AI create an era of mechanical, impersonal efficiency, or will it catalyze a renaissance, redefining leadership itself? This moment is not just about adopting a new technology; it's about shaping the future of work. If approached with foresight, AI can be the dawn of a golden age for leaders, an era in which they transcend traditional roles to become beacons of humanity. By delegating tasks to AI and using AI to augment skills and behaviors, leaders have an opportunity to unlock a truly human experience of work while enhancing organizational performance.

But humans have always been better at inventing tools than at using them. Consider for a moment how

the internet has given us instant access to gigabytes of data and yet made us more distracted. Or how social media has enabled us to be more connected yet has made us feel more alone. In the same way, AI has the potential to enhance the human experience of work, or it could lead us into an automated, robotic, overwhelming, and uninspiring work reality.

We, the authors, are partners at Potential Project, a global research and leadership development firm dedicated to creating a more human world of work. We have spent the past fifteen years researching human-centered leadership and helping leaders individually and collectively realize the best of their potential. When the use of AI in the workplace accelerated with the launch of generative AI, our reaction was a mix of curiosity and concern. We were curious about the potential and concerned about the implications for people. So, we decided to do some research.

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For this book, we have conducted in-depth interviews of more than a hundred CEOs, chief people officers, chief learning officers, and other senior leaders from companies like Accenture, Cisco, Starbucks, Citibank, Eli Lilly, IKEA, Visa, and more. We have also met with numerous leading AI experts and completed 360-degree surveys of more than twenty-

five hundred leaders and employees from around the globe. We partnered with academics from Harvard University, Columbia University, Rotman School of Management, and other notable institutions. Further, we have leveraged and built on the insights from our three previous books: *Compassionate Leadership*, *The Mind of the Leader*, and *One Second Ahead*.

This research left us with great excitement. Why? We discovered that, paradoxically, AI can make leaders more human. What do we mean by this? Specifically, AI can help leaders mine, manage, and maximize the best of our human potential. This potential, when amplified to harness and guide AI, generates limitless behavior loops that affect work culture in overwhelmingly positive ways. Despite its challenges and risks, AI has the potential to catalyze a new age of human leadership.

The insights we're about to share is the first research into leadership within the context of AI. As ever, our rubric remains human-centered. We apply these learnings specifically with the goal of building onto the best of human leadership skills to offer a unique view into the best possible future—a future only human leaders have the power to realize.

A SUMMARY OF THE BOOK

Produced by ChatGPT

1. Best of Both – Human and Machine:

AI-augmented leaders toggle between human intuition and AI-data analysis to create better leadership decisions. AI can save us time, so that we can focus on more-human work, it can assist with ultra-personalized leadership, and it can help elevate our humanness to become better leaders.

2. Leadership – Start with your Mind:

the source of awareness, wisdom and compassion and the necessity of inner work

3. Awareness – Context and Content:

practices to develop self-awareness, relational awareness, situational awareness. Leveraging AI-generated content that has been built on providing AI with the human context

4. Wisdom – Questions and Answers:

leaders as question-askers (human) and AI as answer-providers – the need for critical thinking and moral clarity

5. Compassion – Heart and Algorithm:

the risks of AI-driven work being transactional

6. More Human – Unleashing the Promise:

practices for using AI not just for efficiency but to elevate human-centered leadership. The toggle: doubling down on your inner development while also learning from AI in all that you do as your “leadership companion”

AUGMENTATION ON: THE BOTH/AND LEADER

In the history of work, we humans have moved through the agricultural, industrial, and information ages and have now entered the age of augmentation. In all the past ages, the tools we used were passive. Like a shovel to dig a hole or an email system to share information, these tools were dormant until we chose to use them. But with AI, we have moved into a new era where our tools are actively interacting with us in ways that change how we perceive and engage with the world. Instead of waiting to be used, generative AI tools are listening, analyzing, learning, and predicting what we want or what we need. AI can now read and write for us, identify our strengths and weaknesses, and shape or curate our media diet. It influences what we learn, think, do, and say. This advancement has moved us from the information age to the age of augmentation.

What is augmentation? Augmentation is the process of improving something by adding to it. Whether you

realize it or not, you're already augmented in many ways. For example, how many phone numbers of friends can you remember? Probably not many. Why? You now use your smartphone to augment your memory.

The key principle of augmentation in the context of AI and leadership is to adopt a both/and mindset. You must leverage both the power of AI and your most human qualities. In the context of cultivating good leadership, these qualities are *awareness*, *wisdom*, and *compassion*.

ASKING GOOD QUESTIONS

Excerpts from Chapter 4: Wisdom

In the age of AI, leaders are presented with answers and outcomes that are already assessed, synthesized, processed, and packaged. Therefore, the role of the wise leader is to ask good questions. Asking good questions starts with asking what you want your AI tools to do. You then make sure you're creating and using these tools in the most ethical and responsible way possible. To this end, you should ask questions about data protection and privacy for your people, your customers, and anyone else who engages with your systems. You'll need to understand what the system is designed for, who it's intended to benefit, and what any unintended consequences might be. For example, a system developed to enhance a leader's understanding of their people needs to ensure the privacy of personal and other sensitive information.

As part of this responsibility and to ask good questions, leaders need to use good prompts. Prompt engineering is the art of crafting queries that effectively communicate with AI systems to elicit valuable insights or actions. Smart prompting is an essential skill for a wise leader. The following are some key considerations for creating good prompts.

- **Be clear:** Vague prompts can lead to ambiguous or irrelevant responses—be as precise as possible.
- **Provide context:** Share relevant background, including information about the person, the team, the company, the industry, or the specific problem you're trying to solve.
- **Be objective:** Clearly define what you want to achieve: are you seeking new ideas, looking to solve a problem, or needing an analysis of data?
- **Include concerns:** Share any social, emotional, ethical, or other considerations to ensure these are embedded in AI's responses.
- **Be open:** While clarity is essential, too much specificity can limit the AI's ability to provide creative answers. Open-ended questions can encourage a broader range of responses, potentially uncovering insights you hadn't considered.
- **Be iterative:** Think of your interaction with AI as an iterative process. Initial responses can help refine your understanding and lead to more precise follow-up questions, gradually homing in on the most valuable insights.

By understanding the right questions to ask and refining their prompting skills, leaders can more effectively use AI systems to make and support wise decisions.

QUESTIONING THE ANSWERS

After we've refined our ability to ask good questions, we need to focus on our ability to question the answers. By doing so, leaders can take AI knowledge, apply critical judgment, and consider the ethical, environmental, and social factors needed to make wise decisions. To better understand this, let's consider the hierarchy that leads to wisdom. We start with data, the raw facts and figures—for example, numbers on a spreadsheet. We process, organize, or structure the data in a way that adds meaning and provides information. For example, a list of dates and temperatures becomes information when arranged to show the average temperature per month. Then we can further analyze, assess, or synthesize the information to understand patterns and relationships, draw conclusions, or make predictions. This is knowledge. It involves applying experience, rules, or insights to information and transforming it into an actionable understanding. Knowledge enables you to explain why the temperature patterns occur, perhaps linking them to seasonal changes.

Wisdom is the highest level of the pyramid. It involves a deep understanding of principles, values,

and the broader implications of knowledge. Wisdom goes beyond understanding patterns or trends and involves foreseeing potential future implications, making morally sound decisions, and understanding the impact of those decisions in a broad context. In the example of temperature patterns, we can apply wisdom to reflect on the implications of climate change, make commitments to address devastating outcomes, and work toward creating a more sustainable future.

In our increasingly digitized world, AI processes data, compiles information, and creates knowledge in seconds. In the evolving world of work and in the age of AI, the critical role of human leaders will be to firmly step to the top of the pyramid and apply wisdom. This role requires leaders to ask good questions and then ask questions about the answers.

To this end, it's important to consider issues such as who created this system and what their objectives or biases might be. As Tim Cook put it, "If you are getting an online service for free, you are not the customer, you are the product." We also need to ask questions about the source of the training data. Consider, for example, the breadth of internet data that has been used to train ChatGPT. Although there's much great information from qualified sources on this type of frontier AI platform, there's also a plethora of unhelpful, misleading data.

Therefore, leaders beware—and apply wisdom.

In addition, you must ask what has been done to reduce biases and how the data you're using might perpetuate historical bias. For example, consider a performance management system that could unintentionally continue to promote and advance certain candidates based on gender, age, or ethnicity based on history. Wise leaders look for ways to include synthetic data—data that is fabricated to align with their company's values and objectives—in AI systems to overcome possible biases. To ask the right questions and then question the answers, leaders should think slowly.

THINKING SLOWLY

Thinking slowly probably sounds like the last thing you want to do as a leader in the age of AI. As everything speeds up, getting busier and faster, our desire to execute faster and faster—and still faster—is alluring.

But the faster things get, the more we actually need to slow down.

In his book *Thinking, Fast and Slow*, Nobel Prize-winning behavioral economist Daniel Kahneman delineates two systems of thinking: system 1, which is fast, instinctual, and emotional; and system 2, which is slower, more deliberative, and more logical. With the current widespread introduction of AI, leaders are being handed answers and insights at rapid speed. Ask a complex question like "Should I open up operations in China?" or "Should I reduce costs by laying off staff?" and within seconds, AI can deliver an answer. This almost-instantaneous response can be seductive for leaders because it aligns with system 1 thinking. But if we aren't careful, we could fall into the trap of accepting whatever outputs we get from our AI systems. They seem so intelligent and so fast, it can be too easy for us to say, "Yes, great idea, let's do it!" If we aren't careful, however, in our system 1 thinking haste, we could make quick but flawed, unethical, biased, harmful, or irrational decisions. We would also be throwing away an opportunity to tap into our uniquely human strengths while leveraging AI's capabilities. Our results would be less wise, less compassionate, and less human because of it.

When answers come easily, leaders need to slow down with system 2 thinking. To be sure they're making wise and responsible decisions, leaders need to be more deliberate. This can include asking questions about the ethical implications of a decision, considering its long-term implications, and intentionally seeking diverse and contrary opinions. Further, AI-augmented leaders need to reflect on their own limitations, egoistic tendencies, and biases. This sort of reflection requires a process of enhancing self-awareness, as explored in chapter 3.

System 2 thinking requires effort. It takes longer and is harder work. But the good news is, we have options. We can cultivate helpful mindsets and regain time by leaning into AI proxies. And perhaps most effective of all, we can enhance our system 2 thinking through meditation. Neurologically, meditation triggers a shift in cognitive control to our frontal brain regions, as described in chapter 2. These brain regions are home to Kahneman's system 2. Through repeated practice, meditation enables us to perceive our world, our emotions, and other people without having a fight-or-flight, knee-jerk reaction. It also

Awareness of Self: Creating an AI Proxy | Except from Chapter 3

When it comes to self-awareness, we all have blinders. We think we're ready to take on the next task, but in reality, we're physically and mentally exhausted. We think we're being clear in our communication, but people have no idea what we're saying. The list of inconsistencies between how we think we are and how we actually are can be very long. One benefit of AI systems is that they can provide us with objective data that can lift our blinders.

By analyzing patterns in communication, decision-making, and team dynamics, AI can uncover biases and limitations that often elude even the most introspective leaders. Cameron Hedrick, chief learning officer at Citibank, talked about his journey to explore the potential of AI tools to improve his ability to communicate. He has created an AI proxy of himself and provided it with a wide range of information, including his personality type, writing samples, and personal opinions. He shares challenging situations and asks the proxy, in light of what it knows about him, how he would respond. "It has been so insightful to see myself through the eyes of the technology," he told us. "It has helped me to uncover biases and blind spots. It's helping me learn more about myself and enhancing my effectiveness as a leader."

In our experience, creating your own AI proxy can be a fun and powerful way to enhance your self-awareness and elevate your human leadership. To get started, ensure that whatever technology you are using, your information is private and secure. Just to be safe, you may opt to not use real names. Once you have a secure system, you can enter information about yourself, your colleagues, your company— anything you think might be helpful for the proxy to know. Now you have a new "like-minded" assistant that can cocreate communications or be a real-time coach to enhance your awareness. You can take it further and create additional proxies to seek diverse points of view. For example, you could have a proxy that considers decisions from a purely financial outlook and one that focuses on the environmental impact. You can even have your proxies engage in a debate about an issue you are dealing with and learn from their discussion. Further, you can create proxies for other members of your team and ask for input and advice on how to address a challenging situation in light of what the system knows about you and the other people involved.

We anticipate a future in which leaders will use AI in even more sophisticated ways to enhance self-awareness. These tools will provide feedback loops that can influence decision-making and human interactions.



by Jim McManus, Mobius Featured Artist

helps us have better emotional resilience. This change in neurological wiring allows us to avoid many emotional traps and our unconscious biases while also improving our executive function, the control center for our thoughts, words, and actions. And with stronger executive function, we deactivate our tendency to jump into activity and just say yes to whatever our AI system spits out. Instead, we become more thoughtful, more discerning, and, indeed, wiser.

ENSURING AI DOESN'T SHAPE OUR REALITY

An ancient Buddhist saying, “It is your mind that creates your reality,” explains that our thoughts, emotions, and biases shape how we perceive ourselves, the people we meet, and the world we live in. Our minds are like a pair of colored glasses that determine the hue in which we see our world. The color of our glasses is determined by our history and experiences — and the color is deeply personal to each one of us. The liberating message in this Buddhist wisdom is that we can start to change our reality by changing our mind. By training our mind to pay more attention to the emotional reality of the people we lead, we can expand our awareness to see a wider emotional landscape in those around us. In this way, what we pay attention to becomes our reality. In other words, our mind creates our reality.

With AI, technology is interfering with our experiences of reality. Take Netflix or Spotify as examples. Recommendations on these services are based on algorithms. But you're not getting a neutral selection of recommended music or movies—rather, you're getting a selection based on what the algorithm thinks you should enjoy. This selectivity may be okay with movies on Netflix, but consider how this works for products on Amazon, posts on Facebook, or videos on YouTube. Think about how these algorithms influence what we buy, what we think, and what we believe is true.

Because AI will soon be incorporated across our lives—in how we work, how we live, and how we make important life decisions—it will influence

many more personal dimensions of our lives, far beyond merely what movies we choose on a Sunday night. This is where we're crossing a dangerous boundary—one where AI usurps our minds in creating our reality. We have control of the reality our mind creates, but we have no control of the reality AI creates for us. The more we rely on AI to make our

choices or control our selections—without using our own judgment and critical thinking—the more our reality will be shaped by algorithms, neural networks, and language-processing models. From a leadership perspective, this means we need to use our wisdom to question our own echo chambers and challenge ourselves to consider other points of view. In doing so, we strive to be effective both/and leaders toggling between human wisdom and AI processing but confidently steering the ship.

RASMUS HOUGAARD is the founder and CEO of our alliance partner Potential Project. He was nominated by Thinkers 50 as one of the eight most important leadership thinkers in the world today. He writes for Harvard Business Review, Forbes, Fast Company, and Fortune. He is a sought-after keynote speaker and leadership developer who coaches and supports C-suite executives at global organizations such as IKEA, Accenture, Wal-Mart, and Unilever.

JACQUELINE CARTER is the Managing Partner at Potential Project. She is a leadership development and corporate culture expert who helps global companies create a more human world of work. Prior to joining Potential Project, Jacqueline was a leader in Deloitte Consulting's Change Leadership practice.

Rasmus and Jacqueline have co-authored several ground-breaking books which present their many years of research, including *Compassionate Leadership: How to Do Hard Things in a Human Way* (2022) and *The Mind of the Leader* (2018) both published by Harvard Business Review.

“Let’s be clear about one thing: any leader today who is not looking at how to embrace AI as a component of leadership will likely be left behind.”

Collaborating with Creation

Research findings

An excerpt from the whitepaper by Mobius Transformational Faculty member Stephanie Renata Pizarro Coy



Published earlier this year, the author's whitepaper presents the findings from empirical research based on interviews with thirty Hispanic American facilitators. The study addresses the facilitation of group dynamics not only as a practice, but as an inner state capable of responding to the needs that emerge moment to moment. The following excerpt from the whitepaper examines four findings from the research: participation in the phenomena of facilitation, the nature of emergent experience, exploration of boundaries, and the ethics of care.

INTRODUCTION

I describe facilitation as a 'movement of involvement' to create adaptive and transformative collaborative spaces that contribute to human co-evolution. It is the living exercise of providing an environment as safe as possible, where the unpredictable can emerge — a participatory process that develops as a group interacts and tunes into its own reality.

As a researcher, I approached the characteristics of the framework from which distributed creation emerges. I discovered that at the intersection of words and silence, where each movement evokes a subtle change, facilitation manifests itself as the art of shaping the air with the invisible hands of a shared intention. The practice of witnessing weaves networks of relationships and keeps the thread going so that the conversation does not stop. At the border where diverse voices mix, challenge and redefine themselves, facilitators accompany a continuous process of mutual transformation.

**Facilitation
manifests itself as
the art of shaping
the air with the
invisible hands of a
shared intention.**

METHODOLOGY AND FINDINGS

This research is inspired by the concept of 'intra-action', initially developed by Karen Barad, a philosopher and theoretical physicist known for her interdisciplinary work merging science, philosophy, and gender studies.

Inspired by quantum physics, her most influential work, *Meeting the Universe Halfway* (2007), proposes we reconfigure the way we think about relationships.

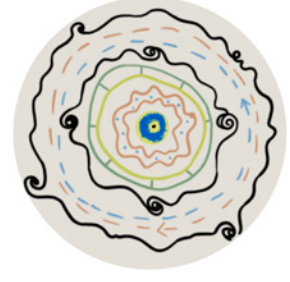
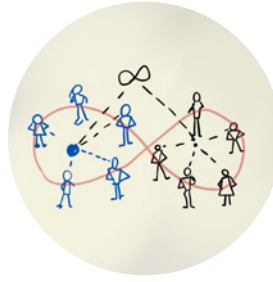
Her notion of 'intra-action' challenges the traditional view of discrete individuals influencing each other from an external point of view. In contrast to 'interaction', which generally refers to the

relationship between pre-existing entities, 'intra-action' suggests that elements of the universe do not exist as separate entities before interacting; instead, their identities and properties only emerge through these interactions.

To explore the science of facilitation, 30 in-depth interviews were conducted with Hispanic American facilitators from a variety of professions,

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Illustrations from Facilitators who Participated in this Research



who accompany trauma integration, organizational development, cultural transformation, social change, and mindfulness programs. Reflective processes were induced in the interviews using approaches based on the theory of intra-action. Interviewees were invited to draw their perception of the relationship between facilitator and group. The findings are presented as factors that interact and influence each other. Understanding that they represent a fractal of a complex praxis, it is convenient to take them as approximations to components that can help give meaning to the facilitation process more generally.

As facilitators, we dare to trust in the wisdom of life. We make ourselves available to tune into human complexity from different angles, beyond our individual experience and, as one interviewee mentions, “we carefully uncover tendencies of social denial, dissociation and repression.” We tune into ourselves, with others and with the natural environment that contains us, and we offer our service for the care and development of the world.

The most relevant results of this research are structured and analyzed in four dimensions: participation in phenomena, emergent experience, exploration of limits and ethics of care.

1. PARTICIPATION IN PHENOMENA

The research reveals a deep awareness of the interdependent, symbiotic relationship between facilitators and groups. This perspective fosters a sense of humility, honesty and openness, allowing facilitators to embrace their own vulnerabilities and uncertainties as they navigate the complexities of group dynamics.

Access to a fluid, warm, curious and available inner state, favors unpredictable movements that have the potential to lead the subjective experience of new sensations, feelings, thoughts and ideas. This description from one interviewee, “I feel like an astronaut, navigating in the darkness of the unknown. Sometimes I don’t even recognize myself, and the experience reorganizes me,” emphasizes the importance of allowing oneself to be shaped by experiences that cannot be forced or rigidly controlled. To participate in a phenomenon, one needs to maintain an open mind regarding not knowing, as a productive state that fosters a high degree of adaptability and flexibility in relation, capable of inviting novelty.

Being in tune with the ephemeral nature of each moment calls for a possible revelation to discover something about the world and explore something greater than oneself. Quotes from the facilitators include: “It is a very humble job. I don’t know more, nor am I better than anyone else. I put myself at the group’s service,” “To connect with the group I don’t have to talk about trust, but rather be trustworthy,” and “If I have a lot to learn, then I will have a lot more to share.”

2. EMERGENT EXPERIENCE

Thomas Hübl teaches that “creation occurs through us when we are rooted in the presence and stillness that allows creative energy to emerge.” This principle applies to facilitation, where the exercise of facilitating focuses on embracing the richness and spontaneity of shared experiences. Mutual sensitivity is needed to navigate unforeseen and discontinuous paths, which

manifest in the constant revelation of the direction that a conversation or group experience takes. “Any facilitator, regardless of their profession, discipline or paradigm, can have guides, but they cannot carry a key that can open all the doors to all human situations,” says one interviewee, “Experience speaks for itself.”

We never fully know, we always remain within a sense of tension that new things might be possible, and this tension is very fertile for emergent experiences. One interviewee describes it thus: “Sometimes I feel like the train is derailing, and I have lived through many situations where a train derailed into an abyss still reaches its destination.” This recognition that moments of disorientation can lead to deeper and more innovative discovery is fundamental, even if the experience takes us far from the expected destination. Researchers Vlad Glaveanu and Ronald Beghetto expand on this perspective by agreeing that “Creative experience rarely occurs in a predictable and linear way. It may follow certain stages and phases, but it can also be an intrinsically messy process, involving numerous back-and-forth movements, specific to emergent interactions in real life.”

Insights from this research reveal that when facilitators lean into breaking free from the predetermined, and are able to suspend anthropocentric patterns of behavior, surprise evolves and unusual perceptions of reality become possible, as this quote points out: “Whenever I facilitate, I come out more empathetic to other realities.” Fully embodied presence in facilitation includes having an internal awareness of how one’s own physical, emotional, and mental body feels. “We participate in bringing forth the world in its specificity, including ourselves,” says Barad. Therefore, “If what happens in the workshop is what you prepared, you were not in the workshop,” says one interviewee, adding, “If you are not willing to transform yourself, you are not doing transformative work.”

Those who participated in this research recognize that their role is not to impose predetermined outcomes, but to create a space in which the group can navigate uncertainties and emerge with new understandings. Consequently, intuition and inspiration are critical tools for facilitators. 93% of the interviewees agree that ‘the nature of their role opens them to perceive reality beyond the ordinary senses’.

For example, “Everything is part of the experience... the rain, a hummingbird, beings beyond the human” and “You have to work on the invisible because the ordinary senses are a tiny confinement of the continuous creative act.”

3. EXPLORATION OF BOUNDARIES

Exploring boundaries involves examining the fluid borders that define the quality of connection within a group, moment by moment. The interviews illustrate that these boundaries are not fixed conventions, but rather constructions shaped by ongoing intra-actions and interactions, in which degrees of connection and separation emerge. This exploration reveals a paradoxical complexity in facilitation.

Some interviewees see themselves as inseparable from the group, while others see themselves as separate. One testimony sums up this paradox: “When I facilitate, boundaries are not boundaries; they are just conventions, territories of change. Boundaries are like the sea that rises and falls, comes and goes. There is no specific point where the sea ends, and the beach begins. It changes all the time.”

From this inquiry arises the question: How do facilitators define and communicate the boundaries of their role, while encouraging participants to explore their own? “I can’t separate myself from who I am, but I can turn down the volume on my radio and connect more to the group signal,” shares one interviewee. Often, the ability to maintain a safe and open space depends on accepting some ambiguity in boundaries, allowing dynamics of confusion, discomfort, and tension to become catalysts for new forms of meaning-making.

According to this research, facilitators are in a position where they must balance their internal state while remaining aware of their interdependence with the group. This is indicated by this quote: “The facilitator needs the group, as much as the group needs the facilitator.” The above understanding of subjectivity resonates with Barad’s idea that a relationship of responsibility is established towards the other. The facilitator takes responsibility for the group to do its work, just as the group holds the facilitator responsible. Even though the interviewees see themselves as ‘temporary guests’, in their



“As facilitators, we are committed to a continuous journey of learning and healing, a vocational path, alive and constantly evolving in order to refine our practice.”

AMY ELIZABETH FOX
MOBIUS CEO

by Jim McManus, Mobius Featured Artist

movement of involvement, they pave the way for the integration of different perspectives and the creation of a collective space for learning and growth that can feel very intimate.

Expressions such as “together we walk towards a third alternative, which is neither yours nor mine, but the one we build together” highlight the collaborative nature of facilitation. This aligns with Barad’s assertion that the production of the new cannot be appropriated; rather, it is a shared phenomenon that unfolds through intra-action.

Thus, exploring boundaries in facilitation reveals a rich tapestry of interconnection and paradox. Perhaps a healthy differentiation between facilitator and group comes from a relationship of responsibility and ethical refinement. As Barad states, “Responsibility is not ours alone. And yet our responsibility is greater than it would be if it were ours alone.”

4. ETHICS OF CARE

This last dimension encompasses an engagement with relational dynamics and the entanglements that shape interactions. Insights from the interviews illustrate that ethical facilitation requires a keen awareness of power dynamics and a willingness to confront one’s own biases and privileges.

Ethics in this context goes beyond mere consequences; according to Karen Barad, “Ethics is about mattering, about taking account of the entangled materializations of which we are part, including new configurations, new subjectivities, new possibilities.”

One interviewee’s quote, “I cannot use hope as an anesthetic,” highlights the importance of authenticity and the need to address difficult realities. She continues, “From what place have I, by my silence, anesthetized or perpetuated my privilege in this society?” Her recognition that “I am both oppressor and oppressed” emphasizes the inherent contradictions that those of us who take on roles of human accompaniment go through. “The ethics of facilitating consists in taking charge of ‘what is’. We are part of a social body, things happen and everything that emerges humanizes us,” says another facilitator. The vocation of facilitating requires an ethical balance between guiding the group and allowing it to self-organize, which is why ethical responsibility should

not be understood as an individual burden, but as a collective effort.

Most of the interviewees recognize that ‘the group is a part of them that they do not yet know’, which speaks to the potential for growth and discovery that arises from complex relationships. “There are parts of ourselves that we only discover in collective processes, and, along the way, we become aware of new limits (or lack of limits)”, says one facilitator. Since much of what we do is rooted in what happens within us, if we do not take care of the entanglements that arise, we become reactive and feel short of capacity to relate to ourselves and others. Entanglements can manifest in projections, manipulations, emotional control, distortion of reality, abuses of power, etc.

A recurring theme that emerged in the interviews is the importance of commitment to personal growth, self-care, and self-compassion, recognizing the intense personal impact of holding space for others. Integrative practices such as resting, journaling, seeking external support, and performing outdoor cleansing rituals are essential to processing residues of processes and recharging. According to Barad, reality is shaped through our actions and interactions, suggesting that facilitators must be intentional about maintaining a holistic orientation toward safety and well-being to shape productive and conscious spaces in a sustainable way.

REFLECTIONS AND QUESTIONS

This research shows that facilitation is experiential, complex, and multifaceted, implying a vibrant commitment to the development of the self. It invites us to contemplate facilitation as a complex creative

process that requires sensitivity, authenticity, and constant self-awareness, as well as skills in group work.

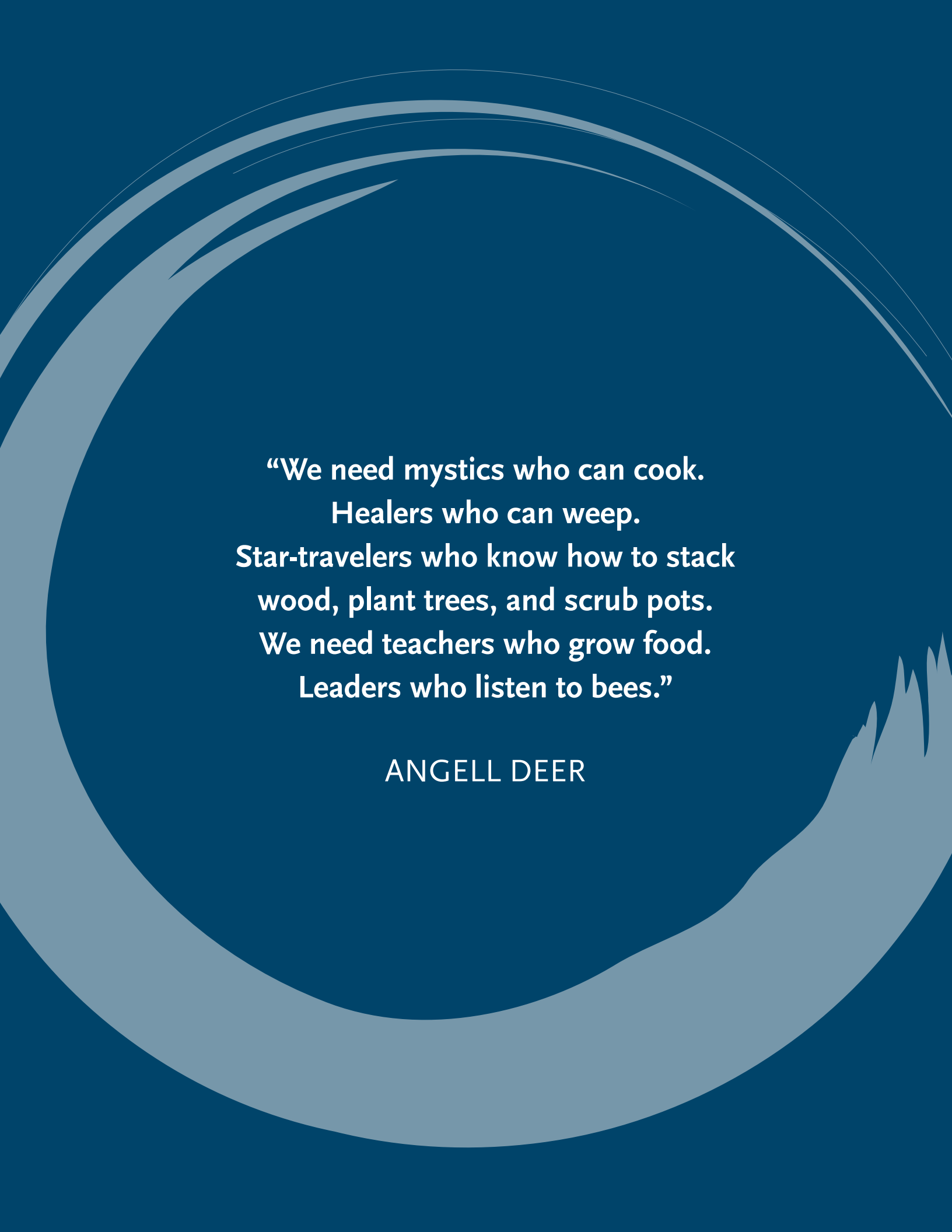
Facilitators are not isolated figures from the groups they accompany; they are inherently intertwined with them. Their actions and presence matter deeply, as they become catalysts for transformation, both for themselves and for the groups they accompany. By fostering genuine connections and valuing the beauty of the unknown, they can cultivate sufficiently safe and interdependent environments that honor the collective experience.

What can we learn about the essential competencies to cultivate an inner state conducive to facilitation? Other questions include

- What training or professional development opportunities can enhance facilitators’ awareness of their privileges, biases, and ethical responsibilities?
- How might facilitators integrate the concept of “collaborating with creation” into practice?
- How might the concept of intra-action be operationalized in diverse facilitation contexts and dynamics?

Facilitating is an act of trust in unpredictability and an essential practice for fostering more resilient and connected communities, where every voice counts, and every experience has the potential to enrich the social fabric and collective wisdom. It is a call to restore active hope, in which we feel able to energize our sense of agency and collaborate with creation. ■

STEPHANIE RENATA PIZARRO COY is a Colombian researcher and facilitator dedicated to the evolving field of collective healing in social systems. With over two decades of experience in human development, she works as a communicator, experiential educator, coach, and trauma integration facilitator. A practitioner with Mobius Leadership, she has served as faculty in Transformational Facilitator Development programs, supporting leaders to cultivate leadership in others and refine relational attunement. Stephanie has accompanied more than 2,500 people across all continents in programs focused on leadership, group cohesion, trauma integration, emergent collaboration, and regenerative practices. Her work bridges deep personal inquiry with systemic transformation. As a PhD candidate at Ubiquity University and the Academy of Inner Science, her research explores the quality of facilitation required for integrating collective trauma in the social field. Stephanie was born in Bogotá, Colombia, where she lives with her husband and two children.



**“We need mystics who can cook.
Healers who can weep.
Star-travelers who know how to stack
wood, plant trees, and scrub pots.
We need teachers who grow food.
Leaders who listen to bees.”**

ANGELL DEER

Reimagining our future

Excerpts from Kaizn's White Paper

By Kaizn Co-Founders Jono Remington-Hobbs and Alex Potter

Our friends at Kaizn have established an organization to create real world solutions to some of the most pressing mental and physical health challenges of our time. They are devoting themselves to a future where everyone has access to the tools and support they need to nourish their mental and physical health, as well as live and work sustainably on this planet. Their white paper demonstrates how Kaizn aims to create and support a vibrant, connected community of changemakers seeking to contribute to this vision. The following article includes excerpts from the full length paper.

OUR CURRENT REALITY

We are in the midst of a mental and physical health epidemic, whilst standing on the precipice of an ecological collapse that could impact every single person's quality of life. These crises are deeply intertwined and interrelate through our shared worldviews and personal belief systems.

Today, our globalizing societies have coalesced around an extraction philosophy which prioritizes the pursuit of profit and power over community and reciprocity. This model no longer serves us as its unintended consequences have left us with a multitude of interconnected human and planetary crises.

Many people have called this the meta-crisis or meaning crisis. For us, they are one and the same; we use the terms interchangeably.

The meaning-crisis and the wisdom gap

The rapid increase in the scale of humanity's interconnected problems has thus far not been met by a corresponding rise in our capacity to wisely deal with them.

In fact, the opposite is true; the technology that has been created to make people's lives better and more convenient has equally taken advantage of vulnerabilities in our human psychology and hominoid nervous systems, thus reducing our capacity to make sense of ourselves and the world around us.

This increasing gap between the complexity of our issues and our capacity to deal with them has been referred to as the "wisdom gap". Said gap leaves many feeling a lack of meaning in their lives and no hope for the future.

"The real problem of humanity is the following: we have paleolithic emotions, medieval institutions, and godlike technology."

DR. E.O. WILSON,
Sociobiologist

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Key drivers of the "meta-crisis" – excerpts

A. The Sensemaking Crisis – living in a fast-media economy. We process up to 74 GB in information a day, the equivalent to 16 movies. 500 years ago, 74 GB of information would be what a well-educated person consumed in a lifetime. A recent study by Microsoft showed increased digital consumption makes it harder to cultivate a good work life balance and live in the present. Our digital “lifestyles” are lowering our EQ which leads to higher rates of social anxiety, addiction, and loneliness.

B. Social health – Breakdown in community life. Our connections with each other have plummeted, with a 58% decline in club participation, 43% decline in shared family meals, and a 35% drop in hosting friends at home. Those most likely to feel alone or left out were between the ages of 18 and 22. Loneliness creates heart health problems and increased risk of early death compared with patients with strong family and community relationships.

C. Environmental health – Climate crisis. Rising temperatures are causing irreversible “widespread and rapid changes” in every inhabited part of the world. One million plant and animal species are on the verge of extinction, with alarming implications for human survival. Report. Soil depletion: A third of the world’s topsoil has been degraded. Science estimates we only have 65 harvests left.

D. Mental health – Diseases of Despair. Rise of suicides. Rise in mental health diagnoses. For examples, white, middle-class Americans without a college degree are dying younger than their parents, grandparents, and great-grandparents. The top three killers for this category are drug overdoses, liver disease, and suicide.

E. Physical health – A pill for everything. Nearly 7 in 10 Americans take prescription drugs. Chronic disease is in the new normal: 60% of adult Americans have at least one chronic disease. Our modern lifestyles are killing us: 70% of the world’s annual deaths (42 million) are related to modifiable behavioral risk factors such as smoking, physical inactivity, and diet.

Our hypothesis

The standard modern human signature can be best summarized as:

Hyperstimulated	Disembodied	Disconnected
We suffer from time and mind poverty. We are in a never-ending struggle to reclaim our attention from the continuous streams of media stimulation.	Our sedentary lifestyles have left many of us feeling disembodied. We have lost our connection to the joy of movement, the ease of nutrition, and thus, we no longer know what feeling good feels like.	We are struggling to make sense of our exponentially complex lives. This crisis of disconnection is being driven by the desire for convenience, scale and profit.

This leaves many of us feeling disconnected from ourselves, our communities, and the natural world.

At the heart of these shared problems is the simple truth, that whether you suffer from a mental health or chronic lifestyle disease most share the same origin; the relationship we have with ourselves.

This modern human signature goes a long way in explaining why so many of us find it hard to overcome our challenges, change our circumstances, and improve our lifestyles. Without proper command of our attention, the ability to self-regulate our overtaxed nervous systems, or a sense of embodied connection to ourselves and the world around us, we simply do not have the mental, emotional, or physical capacity to make better choices. In order to choose more wisely for ourselves and future generations, we need to reinvigorate our support systems, re-member ourselves in the present, and reconnect with wisdom.

Crisis & Opportunity: Humanity finds itself at a critical juncture in history

Thanks to an abundance of intelligence, information, and technological innovation, we find ourselves especially equipped to truly transform our collective and personal health. Paradoxically, it’s these very same technologies that have had the effect of so deeply alienating us from ourselves, our planet, and one another. This means that our collective challenge is to put to use the very systems that have put us to sleep.

We have the opportunity to upgrade industrial organizing systems so that they move us from the age of extraction and separation into our next “golden age of creativity and freedom.” In this golden age, the wisdom gap closes once again and we can use the ingenuity of our technologies to better humanity, not destroy it. This juncture from consumptive to creative comprises a kairos moment; that is, the confluence of conditions wherein a crucial action may be taken to produce phenomenal results. In order to truly take advantage of this kairos moment, we need to reimagine what conscious leadership looks like.

The changing of the paradigm guard

Worldwide we are seeing evidence of a more optimistic view of human beings’ capacity to heal, transform, and grow. We are heartened by the fundamental scientific breakthroughs which have shifted the cultural zeitgeist in the past decades and believe we are standing on the precipice of a profound opportunity to truly use these innovations in service of global transformation, shifts that include:

- A deeper cultural understanding of the role that trauma can play in our lives, including the work of Gabor Mate and Thomas Huebl.
- A breakthrough in the western medical paradigm that the mind and body are not separate operating systems including understanding how nutrition and lifestyles impact us
- Wisdom traditions and science have again uncovered fertile ground between the interrelationship between flow states (altered states of consciousness) and human wellbeing.
- The return of ceremony and rites of passage in the cultural zeitgeist: a growing desire to experience plant medicine and learn about indigenous cultures.
- AI Technology enables us to personalise mental and physical healthcare in a way that we could never have dreamt 20 years ago.

We envision a world wherein the incredible research conducted at academic institutions is able to reach and positively impact the community at large. We want to bridge the gap between what we know and what we do.



by Jim McManus, Mobius Featured Artist

We are stubbornly optimistic that since so many of the problems we face are so intertwined, if we leverage change at the right level, rapid metamorphosis will occur.

A POLLINATOR APPROACH –

An Excerpt From How We Will Do This

We are initially focused on serving a limited number of highly aligned individuals. These are the leaders, thinkers, and innovators with the inner and outer resources to participate in our programs and to take immediate, effective action in their lives as a result of what they learn. By initially offering our product to this select population, we are setting ourselves up for scalability and data-driven innovation so that we may quickly create lower cost iterations which serve greater populations of people.

We have a five step pollinator approach we are using to bring our vision to life:

1. Train and serve leaders of organizations so they can introduce these frameworks into their ecosystems.
2. Train the coaches of tomorrow in order that they can create wellness hubs in their local communities.
3. Encourage our community to create local micro-tribes that support local communities with daily and weekly wellness practices and skills training.
4. License our protocol, data and IP to other wellness businesses who have an aligned vision of this future.
5. Create an open-source framework for locally owned communal wellness centers that can offer affordable mental, physical, and emotional support to the communities most in need.

OUR CONTRIBUTION TO THE FUTURE WE CHOOSE

We wholeheartedly believe in humanity's capacity to regenerate, evolve, and reconnect. We are stubbornly optimistic about the idea that since so many of the aforementioned problems we face are so intertwined,

if we leverage change at the right level, rapid metamorphosis will occur.

Our Radical hope stems from a simple truth that turbulent times are sometimes the optimal window for meaningful change to occur.

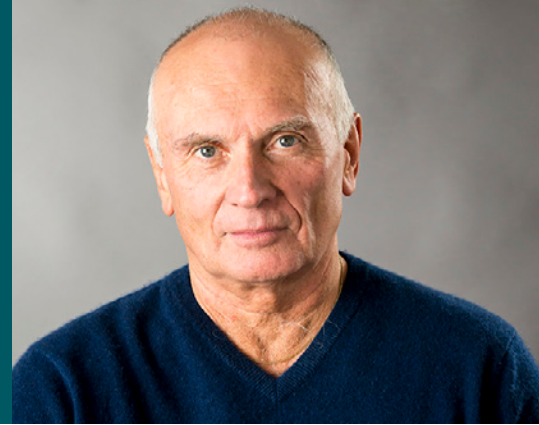
We are energized by our belief that we can build a tangible regenerative community led business that balances reciprocity and profitability. Furthermore, we are deeply inspired by the idea that if we can create this, other like minded individuals can take these frameworks and physical space designs into their own communities in some way, shape, or form. ■

JONO REMINGTON-HOBBS is the Co-Founder of Kaizn and a Transformational coach and meditation teacher. He works with his clients to deepen their understanding of themselves, identifying limiting beliefs and addressing prior life challenges that might be unconsciously holding them back, and supporting them in creating a deeply meaningful vision of their future. Jono leads the research and development arm of business and has spent 15 years researching the fertile intersection between optimal psychology, neuroscience, philosophy, spirituality, and ancient wisdom. He is a trained breathworker and meditation teacher.

ALEX POTTER the Co-Founder of Kaizn. He specializes in transformational coaching and facilitation, with deep expertise in self-leadership, relational dynamics, and rites of passage. Through an integrative approach combining contemplative practice, somatic breathwork, Internal Family Systems, and body-mind integration, he guides clients to better understand themselves, their relationships, their challenges, and their reason for being. Prior to Kaizn, Alex spent 10 years as an entrepreneur, founding and scaling multiple businesses in the hospitality and lifestyle sectors, achieving two successful exits.

The Power of Being & The Power of Becoming

by Dr. Paul Dunion, Mobius Senior Expert and Transformational Faculty Member



We can think of power in two distinctly separate categories: Power of Being and Power of Becoming. Our culture tends to initiate young people into the Power of Becoming. Religions, schools, other social organizations, and the norms of the typical American family teach and model the Power of Becoming. The problem is that life cannot be understood or deeply lived from this one power only. Especially noteworthy, is that complexity cannot be approached and investigated with any significant level of efficacy by employing only one power. Our nomenclature is limited to the Power of Becoming any time the word power is spoken or written. We think, talk, dream and act as if the Power of Becoming is the only way to relate to our lived experience.

An ancient definition of the word power is “to be able”. When restricted to the Power of Becoming, we run the risk of not being able to be guided by our inner landscape. This form of self-alienation is captured in Arthur Miller’s *Death of a Salesman*: “I stopped in the middle of that building and I saw – sky. I saw the things that I love in this world: the work and the food and time to sit and smoke. And I looked at the pen and said to myself, what the hell am I grabbing for? Why am I trying to become what I don’t want to be? What am I doing in this office, making a contemptuous, begging fool of myself, when all I want is out there, waiting for me the minute I say I know who I am! Why can’t I say that, Willy?”

The mythologist Michael Meade writes about two arcs of life. “While following the first arc we ‘make a life’ and learn to make our way in the day-to-day world.” We can say that the Power of Becoming energizes the first arc of life. Meade goes on to say, “The second arc of life involves an involution or turning within to seek self-knowledge and develop greater self-awareness. This inward arc depends upon reflection, remembering, and becoming aware of the core pattern of one’s soul and the inherent purpose of one’s life. The inner arc bends toward things eternal; it involves the dream of one’s life as well as the life of one’s dreams. This is the arc of growing consciousness, genuine calling, and potentiality of spiritual fulfillment.”

The Power of Being animates the second arc but is not limited to the second arc. The Power of Becoming is forward moving in alignment with cultural expectations. It helps us to “make a life.” The Power of Being moves downward in the direction of our own depths, which calls for some downsizing of the ego in order to employ.

Before examining what happens when we attempt to create a life by only employing the Power of Becoming, let’s look at the distinguishing features of these two expressions of power. Keep in mind that the distinctions between the powers are not mutually exclusive; they reflect a propensity of a particular characteristic.

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Power of Being	Power of Becoming
Interior Focus	Exterior Focus
Living a self-examined life	Living a life examining economic & political conditions
Tracking the pulse of one's emotional & spiritual life	Tracking social & economic opportunity
Valuing feeling vulnerable, leading to living with more heart & more courage	Valuing ego strength leading to greater efficacy & executive functioning
Prioritizing collaboration & co-creativity	Prioritizing competition
Welcoming personal wounds & innate gifts	Welcoming personal strengths & talents
Valuing living authentically	Valuing adaption to external norms & expectations
Valuing the development of a deep sense of belonging	Valuing an ability to network
Able to employ surrender as an expression of power	Able to employ willfulness as an expression of power
Valuing the development of friendships & emotional intimacy	Valuing casual membership in professional associations
Desiring mindfulness & equanimity as outcomes	Desiring a fulfilling occupation & solvent finances as desired outcomes
Prioritizing emotional intelligence	Prioritizing abstract & practical intelligence
Prioritizing integrity	Prioritizing a positive reputation
Prioritizing seminars, trainings, & workshops supporting emotional intelligence & spiritual development	Prioritizing formal education
Prioritizing process	Prioritizing outcome
Power is often expressed through surrender	Power is often expressed by acts of will
Able to assist others in their ability to author themselves	Able to hold authority without abuse or abdication
Identity is a reflection of social roles	Identity is a reflection of personal ethos
Comfortable with an ascent	Comfortable with a descent
Comfortable with the light	Comfortable with darkness

Compensations

It is simply natural to compensate when attempting to live with only one form of power. However this invites some unfortunate consequences. Let's explore some of these unfavorable outcomes when attempting to live only from the Power of Becoming.

Compensation for little or no interior vision – When our interior worlds are defined as off-limits, there is a propensity to exaggerate our external focus, getting lost in conventional beliefs and values. We no longer can guide our lives from intuition, imagination, and heart. Integrity is seriously compromised.

Compensation for low emotional intelligence – When this occurs, cognitive or intellectual activity is aggrandized. The results include low self-awareness, limited capacity to collaborate and communicate effectively, diminished ability to exercise empathy, confusion about emotions leading to an impaired ability to generate emotional intimacy accompanied by unconscious biased thinking.

Compensation for feeling vulnerable – The compensation is expressed as an exaggerated persona of bravado often accompanied by rampant ambition.

Compensation for genuine belonging – There is a tendency to obsessively attach to making varied acquisitions in an attempt to fill the emptiness created by the absence of real connections to others.

Compensation for feeling helpless – When the exercise of will is the only expression of power, we are not able to effectively navigate what is out of our control. We are not able to live life on life's terms, creating delusions of control, distortions about one's limits and perfectionistic demands of oneself and others.

Initiatory Trainings

There is an emerging awareness regarding the desperate need to access the Power of Being. If we refuse to learn and integrate this power, we likely will destroy the planet and compensate ourselves into oblivion. The integration of this power calls for some form of Initiation. The word initiation means, "to begin." Nothing begins without something ending. Living from both the Power of Becoming and the Power of Being is a large paradigm

shift. Certain biases will need to gradually come to an end, giving rise to a new vision.

Three Stages of Initiation

We can be Initiated into the Power of Being at a training or a workshop or by life when we face a significant loss. The traditional stages of Initiation involve: The Separation, Trials and Ordeals, and The Return.

Separation includes leaving familiar work and living environments. Of course, this entails disconnecting from customary rituals, protocols and procedures of normal daily life. It includes detaching from communication devices, which aid participants in the separation process. During the *Separation*, participants are greeted and received by four or five faculty who have been formally educated and initiated into the *Power of Being*. During this time, participants are encouraged to describe what they are leaving behind and identify what they hope to gain by participating in the Initiation. The week's schedule and logistics are covered. Participants will engage in activities aimed at clarifying: Who am I here? Who are you here? Who are we here? These three questions support the participants' inclusion into the initiatory container.

Trials and Ordeals constitute the second stage of the Initiation. During this stage, participants begin moving away from relying upon the Power of Becoming. There are a series of tasks, exercises and reflections aimed at focusing participants within themselves, temporarily suspending a strong external focus. Simply this shift in focus can be experienced as an ordeal, as well a trial when participants feel the challenge of deciding how to give meaning to what they discover within. It is common to create a scaffolding of values in support of any cherished belief, such as a belief in the prominence of the Power of Becoming. Not only do certain values offer credence to the belief but also contrary values are held disparagingly.

An Initiation into the Power of Being needs to include a gradual resolution to the downgrading of its essential characteristics. In the framework of an Initiation, each of these marginalized characteristics takes on new meaning and importance. For example, vulnerability is no longer simply a weak and unfortunate state of being, but rather a necessary condition for all acts of courage. There are several key questions that can help the participant face the Trials

and Ordeals: What is this experience asking of me? How can I best employ the faculty and my peers as valuable external resources? What risks am I willing to take as I face these trials?

The Return includes a return to the self in a new way, encompassing the integration of the Power of Being. This Return encompasses new awareness about the self, deeper understanding of patterns that obstruct maximization of competency and newly acquired skills for interrupting those patterns. Participants return with more access to the Power of Being, which allows them to bring a new dimension of power to their relationships. They have more of themselves as they return to work, family and friends. Their relational adeptness takes on new levels of clarity, empathy, depth and a greater capacity to co-create. Questions supporting the Return include: What have I learned and how will I continue to integrate the learning? What external resources can I access in order to support the integration of the learning? In what ways can I employ the Power of Being at work and in my family life?

Contextualizing the Powers

The concepts of Being and Becoming originated in Western Civilization around 500 BC in Greece. There were two schools of thought about Cosmology, or the study of what is real. One school of thought suggested that reality was ever-unfolding or becoming, transitory, and advancing. Becoming referred to the nonstatic nature of reality. Thinkers representing the Becoming cosmology include Thales, Xenophanes, Democritus, Anaximenes and later Aristotle. One of the famous Pre-Socratic Philosophers was Heraclitus who claimed: “No man steps in the same river twice, for it is not the same river, and he’s not the same man.”

The Being perspective of reality was represented by Parmenides, Anaximander, Anaxagoras and Plato. This view accounted for reality as possessing a certain constant, not susceptible to change and existing beyond the senses. The Being and Becoming cosmologies constitute a polarity or opposites. The Power of Being and the Power of Becoming are not necessarily opposed nor mutually exclusive. They are psychological contraries sharing some commonalities. For example, as we shall see, both belonging and networking are social phenomena. However, belonging calls upon emotional energies that have more depth

and sustainability, therefore reflective of the Power of Being. Where networking has some particular goal to advance and the networking may be extremely transitory, it is recorded under the Power of Becoming.

The early Greek influence seen in the items listed under the Power of Being seems to have more durability and is less susceptible to the influences of the times. We can also think of the Power of Becoming as reflecting the archetype of the Masculine and the Power of Being displaying characteristics indicative of the archetype of the Feminine.

Today, Western culture appears to be enamored with the Power of Becoming; a privilege bestowed upon white-straight men. This myopic view of Power left women and minorities marginalized regarding socio-economic and political potential. They were coincidentally relegated to the Power of Being as if it were something for which they might have some innate propensity.

At the advent of the Feminism movement, many women welcomed the possibility of being recipients of the Power of Becoming. As the Mytho-Poetic Men’s movement unfolded with its ethos strongly embedded in the Power of Being.

I continue to hold gratitude for the men and women who could hold that the Men’s Movement was making an offering to men that would inevitably greatly benefit both genders. Although not identified as such, the Mytho-Poetic Men’s Movement was about the Power of Being. The hope is that men will continue to find their ways to embrace the Power of Being. Without it, our socio-economic and political institutions will likely succumb to their inevitable collapse. ■

PAUL DUNION is a Mobius Senior Expert and a holistic psychological healer. He brings an existential and somatic approach to treating trauma. He supervises psychotherapists and is a leader in the mytho-poetic men’s movement. Paul founded Boys to Men, Connecticut Gathering of Men, and the Croton Mystery School. He earned his Doctoral degree in Counseling and Consulting Psychology from the University of Massachusetts at Amherst and his M.A. in Philosophy from the University of Connecticut. He taught Philosophy for thirteen years at the University of Connecticut and Three Rivers Community College. Paul has been in private practice for the past thirty-seven years. He has published six books including *Wisdom – Apprenticing to the Unknown and Befriending Fate* (2021).

The Fundamentals of Energy Mastery

By Mobius Master Transformational Faculty member
Lynda Caesara



This article is based on a conversation Lynda Caesara had with Joel Monk of our alliance partner Coaches Rising. You can listen to their entire dialogue here: [Somatic Work and the Electromagnetic Human](#). They discussed several of the somatic practices and energetic models that Lynda teaches coaches, facilitators and others ready to tap into the wisdom of the body and to direct their energy and attention with greater intention and mastery. Lynda continues to be a profound, deeply authentic and practical teacher to many of us within the Mobius community. We are honored to host her 10-day Energy Mastery immersive learning experience which delves deeply into and builds on the frameworks discussed here. For graduates of the 10-day, we offer follow-on programs that include The Light Side of the Patterns and Energetic Problem Solving. For more information about upcoming programs, contact npi@mobiusleadership.com, see also the professional development section of this magazine.

INTRODUCTION

As a teacher and trainer, my work focuses on energy—what we might call Qi, the substance underlying everything in the physical world. Science is beginning to measure and pay attention to what civilizations have observed since the dawn of time: each of us is an electromagnetic field. We function on an energetic level that usually goes unnoticed.

The scientist and author Bruce Lipton says the cognitive mind can process 40 neuro-impulses per second, while the unconscious body-mind can process 40 million. That's astounding. It means that if we rely on cognitive thought alone, we miss the tremendous capacity of this instrument we live in—the body. Teaching people to sense Qi helps them become aware of the vast range of information we receive all day long but have never been trained to notice. As infants and children, we learned with our whole instrument, our whole bodies. I guide people to reestablish their connection to the phenomenal intelligence available to us all.

MY BACKGROUND

I found my way into this work when I was quite young. In school, I noticed I am primarily kinesthetic rather than visual in how I learn. Where I grew up, in Florida, nobody touched anybody. That wasn't what was done. I started massaging people because it gave me an avenue for kinesthetic engagement. In college I discovered Rolfing – which is a fascia technique that helps to “de-armor” the body. Then I went to Mexico where I met a huesero (bone man) who heals injuries including setting broken bones. He was a weaver by trade, but had a little office where people came for treatment. Doctors tended to amputate then. Instead, he used healing techniques like cupping, massage and herbs. I studied with him for six months. I didn't speak Spanish. He didn't speak English. He gave me a book that took me a couple of months with my little dictionary to translate. Then I learned he was illiterate and nothing he did was in the book! I did my thesis on him. And that was it. I was hooked, hook, line and sinker.

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After I graduated, I felt compelled to move to California, where I met another body worker named Lauren Berry, RPT, who again, did amazing things, but did not want to talk about it. He didn't want his work mixed up with any of the psychic phenomena emerging at that time. Studying with Lauren, what I noticed was the energy movement from his hands to other people's bodies, and how that energy permeated the space and was part of the treatment. Eventually I found my way to psychic school in Berkeley and then Heartsong School of Expanded Perception. I ended up teaching there for about six years.

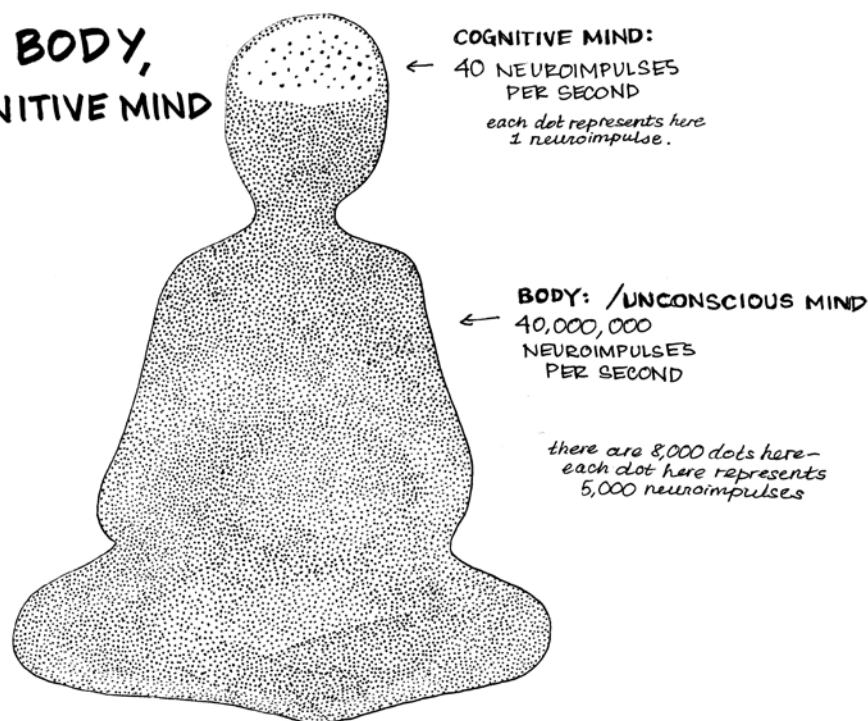
To give you a sense of how energy works – if you take your hands and imagine that you are playing with a ball. First, warm up your hands and get them activated. Then move your hands back and forth as if you are gently bouncing a ball in front of you. The energy in front of you will start feeling thicker, or warmer, or sometimes a little fuzzy. If you study Qi

Gong or Tai chi, you are doing something similar, you are using energy and moving it which creates these different experiences.

THE BASICS

In working with your energy, the first thing you must learn is to hold your field. It is critical that we have the skill set to notice, attend to and manage our electromagnetic field. In the class I teach, we learn five attentions, because energy follows attention, and every energetic practice trains your attention. Your attention is what moves energy. So, training your attention is essential. To hold one's own energy, we learn five attentions that I call "the basics" – explained in detail on page 81. These five practices help you to manage and navigate your instrument – your body – within the world. I believe that noticing how your instrument functions energetically is fundamental for everyone to learn.

**LEARN with the BODY,
NOT ONLY THE COGNITIVE MIND**



*Listen with your body –
Learn with your body –
Trust your body.*

THANK YOU, BODY

Reference:
Honeymoon Effect,
Bruce Lipton PhD

When you are “in your basics” you have a much clearer capacity to receive information and to transmit it. You don’t send mixed messages. When one is centered and grounded – and those terms are becoming more common in our culture, one handles oneself better, you become less triggered. You more easily stay within your own framework and stay calm. Another way to explain this is to say when we are in our basics, we remain in ventral vagal connection.

POLYVAGAL THEORY

Developed by Dr. Stephen Porges in the 1990s, polyvagal theory expands on the traditional understanding of the human nervous system which distinguishes between the parasympathetic (“rest and digest” mode) and sympathetic (flight or fight). However, according to Porges’ model, the parasympathetic system has, in fact, *two* branches linked to the vagus nerve. He calls these Ventral and Dorsal.

The first pathway originates from the ventral vagus nerve. It keeps us calm and connected to others. It promotes safety and social bonding.

The dorsal pathway (linked to our gut brain) stems from an older evolutionary branch. When under threat we stop digesting our food and go into fight or flight. In extreme situations, where mobilization is not possible, we shut down and the dorsal vagus nerve goes offline. Our system goes numb.

Polyvagal theory highlights safety and social connection as essential for health and resilience. Within this context, the Basics offer practical exercises that reconnect us to the ventral vagal state.

THE CHAKRAS

Your chakras are the seven energy centers along the spine. This is another energetic paradigm that I teach. While there is some disagreement in the literature, most people agree where they are. They have a physiological representation with nerve centers along the spine that correspond to the energetic centers. Each of the chakras handles a different perceptual capacity and interface. Most people use one or two as their primary and leave out the others, instead of using their full range or capacity.

For example, feeling safe and rooted relates to

your first chakra which is at the base of your spine. It corresponds to the ganglion impar in your body, the lowest single ganglion of the sympathetic nervous chain, on the coccyx at the pelvic floor. When you have attention there and feel connected to the earth, you feel safe in a body and rooted.

Some of our propensities to over attend or have a bias for some chakras over others stem from our families. We learn from our parents because of what they do. My mother was very strong with felt sense, and so I developed a strong second chakra function. If you have somebody who is very visual and communicates to you through pictures as a child, you are probably going to start attending to that type of stimuli. Different chakras get activated by experience, not necessarily because of trauma – but that too is a factor.

I always teach the fundamentals where first we learn to train our attention onto each chakra. Later, we learn how to activate each of them. Finally, we can begin to take in energy to a chakra or send excess energy out.

REICHIAN PATTERNS

The pre-read for my 10-day course is a book called *The Five Personality Patterns* by Steven Kessler. In it, he takes us through the Reichian patterns. Reich was a psychotherapist. He studied with Freud, and got interested in the body, in what happens when people move life force energy in their body using breathing practices. He noticed that each of us have restrictions in the body fascia and that these form discernible patterns. We could call them body habits of attention.

If you link it to the more recent polyvagal theory, another way to understand this phenomenon is to notice that when we move out of parasympathetic rest and digest and into a fear response (sympathetic and potentially into dorsal vagus shutdown), these patterns can be observed in the body. In Kessler’s book, the names have been changed since these original labels were not complimentary. When energy comes at us, we tend to organize our bodies around that energy in certain ways.

- **Leaving** (originally schizoid) pattern tends to dissociate. I’m out of here, my energy fragments, I space out.

- **Merging** (originally oral) pattern stays in the body but can't hold itself in relationship to someone else's energy. So, I lose self, and I puddle and collapse. I over-extend to the other person's energy
- **Enduring** (masochist) pattern can orient to the self, but they can't maintain a boundary. I contract inward, just like a turtle until I can't stand it anymore, and then I explode and reclaim my space.
- **Aggressive** (psychopath) energy comes straight out, they escalate and throw energy. This pattern revs things up.
- **Rigid** pattern tries to organize energy, contain it.

We might summarize the five tendencies like this: Leaving wants to leave, Merging wants to connect, Enduring wants to hide, Aggressive wants to fight, and Rigid wants to perform correctly and do things in "the right way."

All these body habits are reactive, and they happen faster than we can think. There's lots of literature on the patterns – people like Barbara Brennan and Stephen M. Johnson have books on the patterns along with Kessler's.

I focus my work on helping people to notice they have gone into a pattern and helping them back into presence. What does the pattern feel like? What are the gifts and limitations of this pattern? Then we practice the five basics to come out of our patterns back into open presence.

The thing is you must establish a refuge. In the beginning, we do not work with healing the patterns. We work with establishing five basic attentions – such as core, grounding, edge, to establish a refuge in your body. We do this because the patterns serve a psychological function. They are protective. You don't want to start taking them apart until you have a place to go. That's really important. Only after you have a good sense of basics and a good sense of other therapeutic techniques, can you start dismantling the pattern.

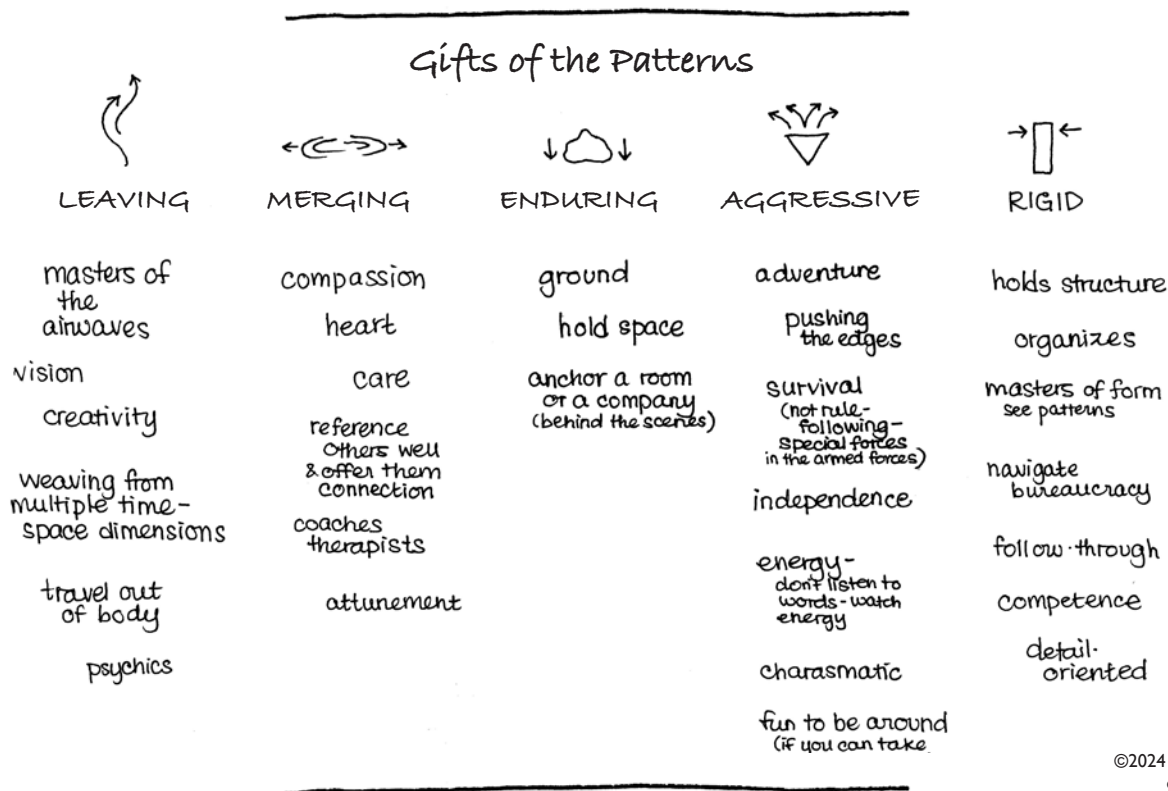
This work and other approaches taught me to clear my instrument from unmetabolized experience, or what we now call trauma. This instrument, our

body is so incredible, and having too much garbage stuffed in there – negative stored experience that's unmetabolized, makes the body less useful.

The other thing to notice about the patterns is that there are energetic fields attached to each. We are not our patterns. That is vital to understand – they are just places that we go to. In class, we practice getting a felt-sense of all the patterns, not just the two we know well (each of us tends to have a primary and secondary pattern). When you learn about other patterns, you realize things like if you have an earth-based masochist (or holding) pattern, and you are talking to a field of attention that is not earth-based but is schizoid (leaving), you can completely miss each other. You don't share the same wavelengths. Being exposed to that difference and starting to reference it, you begin to understand, *oh, I might need to shift my attention to talk to where this person lives* – that is incredibly helpful.

We can talk about it. We can read about it. But to learn energetics you must body-learn, not with words or theory, but with physical instruction and practice. We adopt our patterns through direct learning or sometimes through trauma that needs metabolizing. When you start exploring the patterns, you learn more of what you already know, and in some ways, get permission to do what you already do, which is very exciting. Then you learn, *oh my goodness, look what I don't know!* Look at this field of attention that I don't even have in my reference.

These relational skills – of noticing other people's patterns, are vital in coaching. We attend to what we know and do not tend to perceive information outside our usual frame of reference. When you are with a client you need to notice where their attention goes. Leaving pattern tends to be on the airwaves, they are often visionaries. Merging pattern is relational, and coaches are often of this relational capacity themselves. Enduring pattern is very underground, often they are in the background. They ground communities, they ground a business, they ground a school. They are usually not in the front or on the stage. Often when they leave an environment that place can fall apart because this pattern has been holding everything together. Aggressive pattern is usually high energy, always looking for the next adventure. They often



break barriers because rules are for other people, and just because you said I can't do it doesn't mean it's not possible. So, they are often in the forefront of new things and that which is declared impossible. Rigid pattern organizes, contains and collates. We wouldn't have our buildings without rigid pattern. Music is another arena where people who run rigid tend to thrive because they can keep time, and arrange tones and notes. The organizational capacity of rigid is critical to how we work.

When you are putting together a company, you do not want too many visionaries without your grounded, practical types. You want the folks with the capacity to organize and put ideas into practical form. You want the person that breaks barriers. And to do any of this, you need your relational people. You need all the patterns, and ideally, understanding the patterns makes us more self-aware and more able to recognize and honor the talents that others have.

In *The Secret Teachings of Plants* by Steven Buhner he talks about the nuanced facility of body-to-body communication. That is not something that AI can replicate. Whenever we spend time together, there's nuance between our bodies. Our attention shifts

depending on how our energy flows, and without attention to that nuance, we can overrun each other, we can plough through a conversation without attending to its structure and nuance. This attention to the energetic subtlety and interplay between people and how we work is something that is uniquely human.

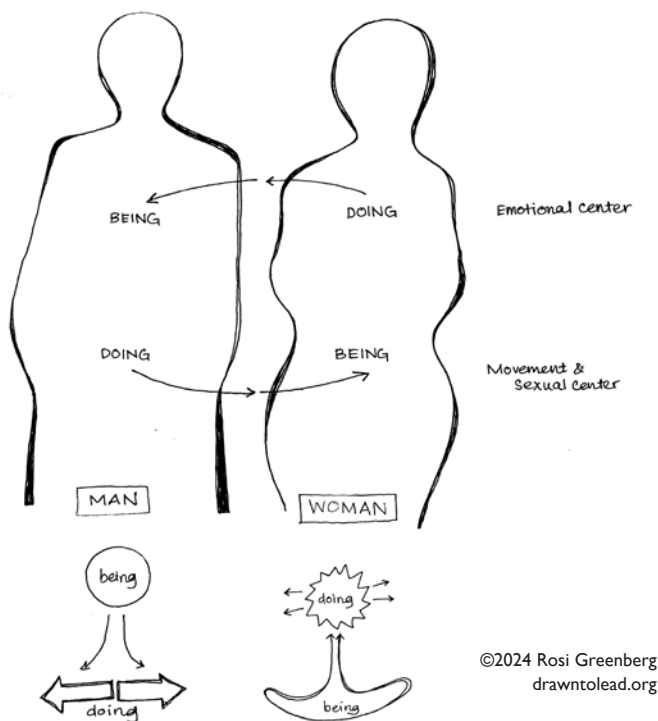
MASCULINE AND FEMININE

A further energy paradigm I teach in my class relates to masculine and feminine energies. As I said, we are an electromagnetic field. We are like a battery, we have poles to our system. We get the masculine and feminine principles caught up in stereotypes and societal concepts, but they are more like the principles of Yin and Yang. Our bodies have an active pole and a receptive pole.

Women's bodies tend to be receptive in the pelvis and outgoing, active in the chest or the heart space. Men's bodies are reversed. It's not about gender roles. We know from Carl Jung that everybody has both qualities of energy and access to both gives us a fully functional human being, a fully functional body.

Masculine energy makes things happen. It's generative. It moves. Feminine energy is receptive,

MASCULINE & feminine POLARITIES



HONOR the COMPETENCY in EACH PERSON
and the ENERGY WILL FLOW

being energy. In women's bodies, their *doing* or masculine energy lives in the chest area, in the emotional realm. As I said, we each have both, and we have natural centers of power – the seat of our feminine or masculine energy. The more we learn to work with that, to notice that, the better “we learn to drive the car.” This is simply another way of attending to our energetic capacities that we may never have been taught. So that’s a big component of my training as well. It is a beautiful piece of our education that our society doesn’t help us with.

THE LARGER FIELD

Beyond the five patterns and the masculine and feminine polarities, working with the larger field is another core energetic framework I teach people.

There are fields of awareness all around us. For example, the field may be a conference call or a retreat. These gatherings have been called together for a specific purpose, and we can call on help beyond ourselves – from the larger field, to support what we as facilitators are holding space for.

A very simple way to do this is to call on the four directions. Each place contains different energy. You might say I call in the spirits of the East which represents new beginnings where the sun rises. Then you wait, can you feel that enlivening of the structure you are creating? Then you would call in the spirits of the South, the spirits of heart, of warmth. Then you would call in the spirits of the West, the spirits of where the sun sets, death, transformation. In the North, we call on the spirits of the place of wisdom, perspective and understanding. Now you have four intelligences that are supporting you and what you have come here to do. Into the center you place your intention for the gathering – for the highest good of everyone gathered, or for deep learning, or for profound innovation. Then you thank life for this support and give the field – the container that has been built, over to these energies to hold for you. When finished with whatever you are doing, you thank the energies holding the container and release them from their job. To do this sort of work you have to surrender to the fact that we are part of the community of life, and can call on help from beyond ourselves.

CONCLUSION

In teaching all these paradigms and ways of knowing through and with the body, my aim is simply to help everyone become *more* of who they came here to be. We need everyone’s greatest gifts and talents to make the world a healthier place.

LYNDA CAESARA is a truly masterful teacher who brings decades of experience. She has been doing bodywork since 1975, and views energy through that highly practical lens. In 2001, she founded her own energy path to teach it to others. Since then, she has guided hundreds of people through her Energy Classes. In the 1970s, she attended Berkeley Psychic Institute and attended and taught at Heartsong Psychic Institute. In addition to these programs, she has studied Christian Mysticism and Shamanism.

The Five Basics: Practices for Presence and Energetic Clarity

In Lynda's teaching, the Five Basics are foundational practices for cultivating presence, maintaining energetic clarity, and accessing one's essential self. These are not abstract spiritual ideals but practical, somatic skills—skills that, with practice, help us live more grounded, embodied, and authentic lives. They also help us to co-regulate other people's energy – to help the people around us to become more centered and grounded in their bodies. Ideally, each of us would spend several minutes each morning practicing these basics. We would practice them before important encounters. We would turn to them when we are triggered. They can be done sitting, standing or lying down. The Basics are not mystical secrets but learnable, repeatable skills. They invite us to treat the body as an instrument for presence and help shift our relationship with the world: from being reactive or porous to being grounded, centered, and sovereign.

1. Centering in Your Bones and Essence

The first practice is centering, which begins with bringing attention to your bones—especially your spine and the core of your body. Most people tend to focus their attention outward or forward, often neglecting the physical and energetic core that anchors them in the present moment.

Lynda encourages developing a felt sense of your bones: feeling the heft of your vertebrae, the breadth of your sacrum, and the length of your spine. This awareness allows you to return attention to what is always present—your body—and to bring your essence (your unique energetic frequency or “you-ness”) into those bones. When you center into your bones and invite your essence there, you experience what Lynda calls *core*: a strong back, soft front, and an open, grounded presence. This is not about rigidity; it is about embodying who you are.

2. Grounding into the Earth

The second practice is grounding, the energetic connection between your body and the earth. According to Lynda, your very form is created by earth energy—your body is “your birthright” from the earth itself. In grounding, you consciously connect to that source of nourishment and support.

A common visualization involves roots growing from your sacrum and through your feet down to the earth's center, where they anchor securely, just like a tree drawing nutrients through its roots. Grounding stabilizes you in times of stress, creates calm in your nervous system, and helps others around you feel safe and regulated. Lynda notes that when you are grounded, others instinctively give you space, sensing your calm and coherent presence.

3. Edges and Energetic Space

The third basic is awareness of your edge—the boundary of your personal energetic space. Everyone has a natural auric field extending roughly an arm's length in all directions. Many people, however, are unaware of their edge or have difficulty maintaining it, which can lead to feeling invaded, overwhelmed, or unclear about where “I” end and “you” begin.

Lynda teaches how to sense, affirm, and update your edge so that it acts like a healthy membrane: allowing in what nourishes you and filtering out what doesn't. This awareness of edge is particularly important for people who are sensitive or empathic. Rather than collapsing their boundary to merge with others, they can maintain a clear edge while still engaging compassionately. Practicing edge-awareness fosters confidence, self-orientation, and clarity in interpersonal interactions. It is also a key to navigating public spaces and group dynamics with less energetic stress.

4. Me/Not-Me and Clearing Your Space

The fourth basic builds on edge awareness and is known as “Me/Not-Me.” This practice is about discerning what belongs to you—your essence, your attention—and what does not. Often, we unknowingly carry other people’s emotions, expectations, and thought forms within our space. These foreign energies can blur our sense of self, drain our vitality, or distort our perspective.

The Me/Not-Me practice uses your essence (the unique signature you centered into your bones earlier) as a reference point. Anything that doesn’t resonate with that essence—other people’s agendas, beliefs about who you “should” be, emotional residue from interactions—is gently released. Lynda suggests imagining pushing a “delete button,” composting the energy to the earth, or returning it to its rightful source. Once your space is cleared, you call yourself home. Saying your name invites all parts of your attention and energy back into your body in the present moment. This creates a stronger, cleaner sense of self and prevents emotional burnout, particularly for caregivers, empaths, and those in service professions.

5. Chakra Awareness and Regulation

The fifth basic is working with your chakras, the energy centers aligned along the spine. Lynda emphasizes learning to sense each chakra and to consciously open or close them as needed.

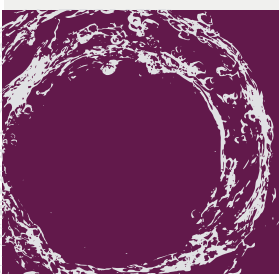
- **First chakra (base):** Governs physical safety, stability, and basic needs.
- **Second chakra (lower belly):** Relates to sensation, emotional awareness, and empathy.
- **Third chakra (solar plexus):** Governs personal power and agency.
- **Heart chakra:** Holds love, compassion, and connection.
- **Upper chakras (throat, third eye, crown):** Govern expression, vision, and spiritual connection.

By learning to modulate these centers—opening them when engagement is appropriate and closing or buffering them when necessary—you avoid becoming overwhelmed by external energies while staying energetically agile. For example, empaths often benefit from closing or buffering the second chakra in overstimulating environments.

The Core Message: “I Live Here”

Together, these five practices cultivate a powerful sense of embodied presence. The phrase “I live here” might summarize the whole teaching. To “live here” means to inhabit your own body and energy fully, rather than scattering attention outward or unconsciously merging with external influences. It is an integrated state where: Your body is aligned and inhabited (centering); You are supported by the earth (grounding); Your boundaries are clear (edge awareness); Your space is authentically yours (Me/Not-Me); Your energy centers are balanced and intentional (chakra regulation)

Practice is the way of the body. To learn more about the basics, you can listen to Lynda delve into each of these in depth in the podcast *5 Essential Skills for Embodied Mindfulness* with Sean Fargo (visit the mindfulnessexercises.com website). Skip to the end of the podcast, at 2:10:31 minutes for her guided meditation to all five. ■

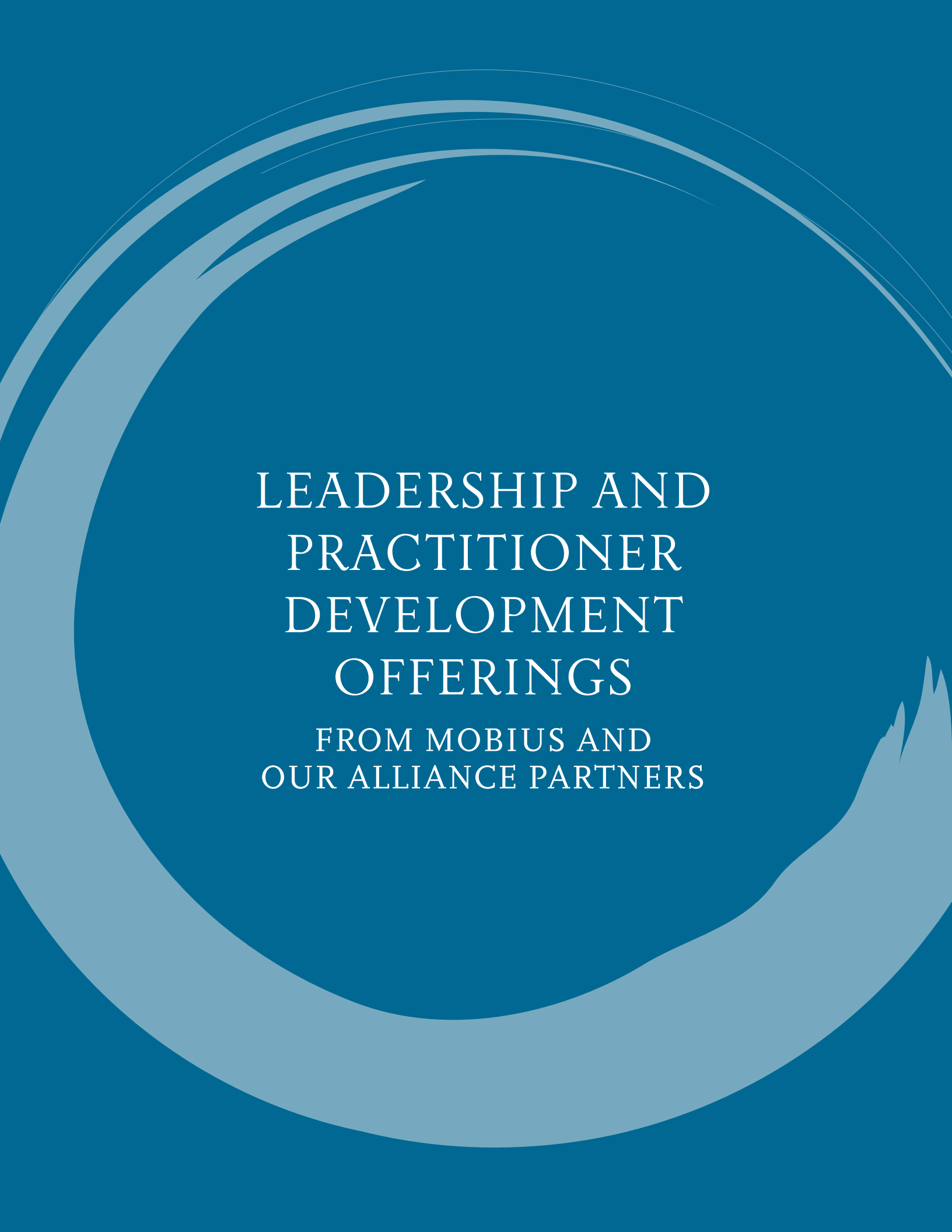


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OUR ALLIANCE PARTNERS



River Run by Jim McManus, Mobius Featured Artist

THE VOYAGER PROGRAM

Take Your Leaders on an Extraordinary Journey

Businesses need leaders who are purposeful and transformational. People who can impact their organizations and the world. Leaders who can face our uncertain world and disrupted industries with a steady hand, an inspiring vision, a clear strategy, an agility to adapt, and an authentic presence that holds diverse and virtual workplaces together.

Business schools don't prepare leaders to play this role. By and large, executive education programs don't either.

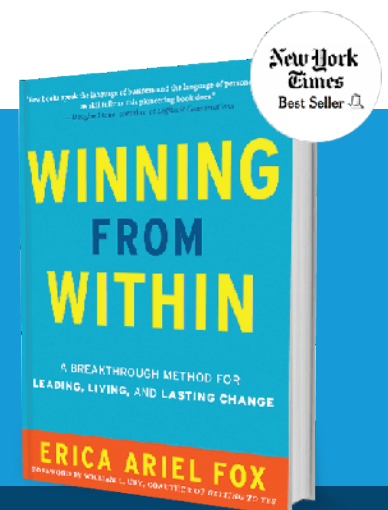
We know that knowledge and skills can only take you so far. For experienced leaders to grow, they need respectful challenges to their assumptions, their modes of operation, their blind spots. Sometimes they need help to embrace their greatness. We also know that hypothetical, general examples don't focus on the specific leadership characteristics that your organization needs to cultivate right now to achieve your business imperatives. The Voyager Program is co-designed with you to reinforce your company's values and distinctive ethos while fostering the deep shifts your executives need to make to lead your organization into the future.

Transformational Learning Led by World-Class Faculty

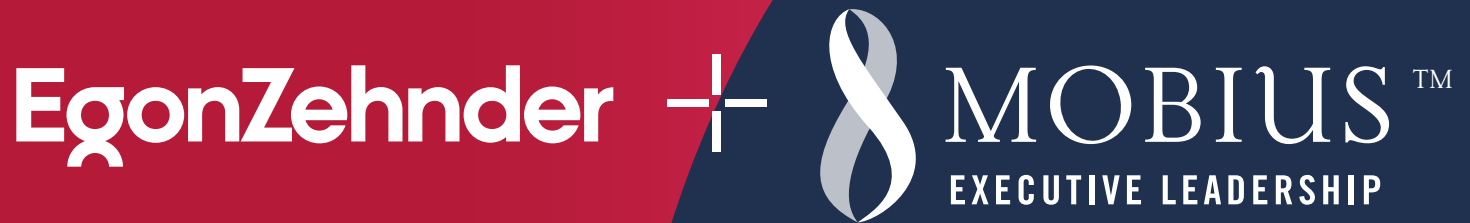
- A customized learning program co-designed with you for your top talent and closely linked to your organization's values, vision, and business imperatives
- The only leadership program available based on the New York Times best selling leadership book *Winning From Within*, created by Erica Ariel Fox, the global thought leader who wrote the book and developed the proprietary Winning From Within® methodology. Led by the only faculty in the world trained by Erica
- A strong focus on experiential learning, drawing on a wide set of "right-brain" modalities that bring insights to life and embed learning over time
- A 3-4 day immersive workshop format that can stand alone, or can be coupled with small group coaching, digital learning or individual development
- One-on-one expert coaching for each participant, as well as partner and group exercises, breakout groups, team dialogues, and very little lecture
- Cohorts of between 12-24 people, with a high faculty-to-participant ratio
- Typically delivered to your top 100-300 senior leaders

"The 'voyage' is a timeless motif for self-discovery and fulfilling your potential, both as a person and as a leader. As Voyagers we live in a state of paradox. We need audacity and humility. The hunger to grow and acceptance of where we are now. The urgency to act and the patience to let things ripen."

- ERICA ARIEL FOX, *WINNING FROM WITHIN*



For more information, visit: www.mobiusleadership.com/the-voyager-program



Egon Zehnder, the world's foremost leadership advisory firm and Mobius Executive Leadership, a pre-eminent leadership development firm are proud of the global business partnership launched in the fall of 2015.

The historic partnership combines the firms' proprietary methods for accelerating the personal and professional development of senior executives and for stimulating an organization's ability to transform. Together we deliver capstone programs to develop today's and tomorrow's CEOs, Chairpeople, Board members, and other senior executives.



www.egonzehnder-mobius.com



OCTOBER 19-24, 2025

ANNUAL GATHERING OCTOBER 2025

If you are unable to attend this year's week-long program, we welcome you and your teams to watch the free livestream of this year's keynote addresses by seminal thought leaders in their field.

To watch, subscribe to our [Mobius Executive Leadership YouTube Channel](#)



For more information:
npi@mobiusleadership.com

www.mobiusleadership.com/npi



MONDAY MORNING OCT 20
8:30AM EST

AMY ELIZABETH FOX
*Co-Founder and CEO of
Mobius Executive Leadership*
Belovedness as Alchemy



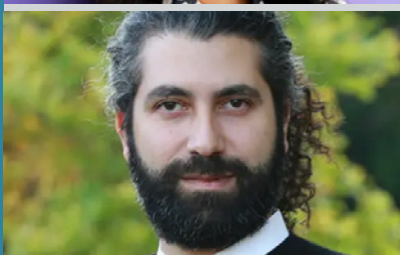
MONDAY AFTERNOON OCT 20
5:00PM EST

DR. DAVID ROCK
*Co-founder and CEO of the
NeuroLeadership Institute*
**Understanding the Brain
Creates Better Leaders**



TUESDAY MORNING OCT 21
8:30AM EST

DR. PARNEET PAL
*Founder of Systematically Well,
Mobius Senior Expert*
We Cannot Outrun Our Biology



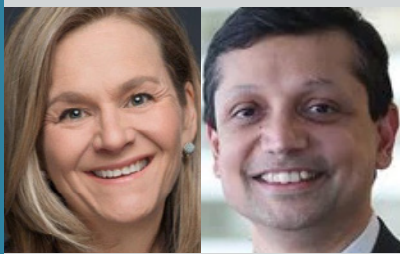
TUESDAY AFTERNOON OCT 21
5:00PM EST

DR. HOUMAN HAROUNI
*Lecturer at Harvard, Creator of the
Equity and Inclusion Fellowship*
Dignity, Empowerment, and Integrity



WEDNESDAY MORNING OCT 22
8:30AM EST

DR. ANGEL ACOSTA
*Founder of the Acosta Institute,
Mobius Senior Expert*
The Future of Healing-Centered Work



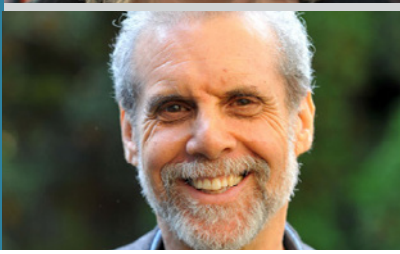
THURSDAY MORNING OCT 23
8:30AM EST

JOHANNE LAVOIE
McKinsey Partner and Master Expert
RAMESH SRINIVASAN
*McKinsey Senior Partner, Co-Author of
The Journey of Leadership*
How CEOs Learn to Lead



THURSDAY AFTERNOON OCT 23
5:00PM EST

ERICA ARIEL FOX
*Co-Founder and Chief Thought Leader of
Mobius Executive Leadership*
Walk Barefoot Through The Sacred Garden



FRIDAY MORNING OCT 24
8:30AM EST

DANIEL GOLEMAN, PH.D.,
*Psychologist and Author of
Emotional Intelligence*
Emotional Intelligence and Beyond



www.mobiusleadership.com

To receive our monthly newsletter, please fill out the form on the Mobius homepage footer.



www.forbes.com/sites/ericaarielfox

ERICA ARIEL FOX is the Mobius Chief Thought Leader and a Lecturer at Harvard Law School where she has taught for over 20 years. She is a Senior Contributor for Forbes where she regularly publishes new thought leadership.



www.linkedin.com/company/mobius-executive-leadership

Follow Mobius Executive Leadership on LinkedIn for our latest news, including the Reflections from Our CEO series.



www.mobiusleadership.com/npa

The Next Practice Institute ninth Annual Gathering location and date to be announced in Fall 2025.



www.amyelizabethfox.com

Visit Mobius Executive Leadership CEO and Co-Founder Amy Elizabeth Fox's website for her podcasts, articles and other thought leadership.



To be announced

Stay tuned for the website from Nicholas Janni and Amy Elizabeth Fox celebrating their forthcoming book to be published in 2026.



Connect and contribute to the dialogue by following Erica Ariel Fox, Amy Elizabeth Fox, and Mobius Executive Leadership

www.mobiusleadership.com | Info@mobiusleadership.com

Coaches Rising

Podcast



Guided by the belief that these times demand new ways of being, leading, and collaborating, the Coaches Rising podcast explores the very fabric of coaching – diving deep into how we as coaches can contribute to the evolution of human consciousness.

Joel Monk

Joel Monk Co-founder Coaches Rising

CoachesRising.com/podcast

Named one of the Arete Coach Top 10 Executive Podcasts of the Year!



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WORLD BEAUTIFUL BUSINESS FORUM



The most human gathering for the more-than-human world

The World Beautiful Business Forum is a festival for those who dream bigger, aim higher, and seek for more. An invitation for the boldest, most original, most whimsical minds from business, technology, science, the public sector, the humanities, and the arts to think, feel, and do business beyond business.

In a polycrisis, post-Anthropocene era defined by accelerating AI, ecological crisis, and social division, the World Beautiful Business Forum will debut fresh ideas, language, and practices to navigate and influence the fractured new realities taking shape at breakneck speed.

Bringing together 500 participants from all around the world, the program will feature five Acts (five main-stage sessions over the course of four days, loosely inspired by the ancient Greek drama) and a number of Pavilions that are each devoted to a specific issue or question.

The World Beautiful Business Forum marks the 10th anniversary of the House of Beautiful Business, the global network for the life-centered economy.

House of Beautiful Business events are ideas festivals rather than conventional business conferences. They are not polite. There will be no self-promotion, no platitudes. Instead of PowerPoints, we host deep conversations, silent dinners, ideation walks, simulations, social experiments, public readings — even football matches. Instead of panels, we convene long-form debates in intimate and expansive formats, and we go into the field. Music, dance, and theater are not sideshows — they are central to the program.

We draw from a rich tapestry of intelligences, disciplines, and cultures. We eschew tidy frameworks and predefined outcomes in favor of complexity, paradox, and the most audacious ideas — including those that resist resolution.

Join us in Athens!

worldbeautifulbusinessforum.com



An open invitation for executives to explore how Inner Development Goals (IDG) can elevate leadership needed for sustainable development.

Join a global learning community dedicated to cultivating the inner and collective capacities needed to tackle the world's most urgent challenges. Inner Development Goals empower leaders and organisations to shift the narrative on human development and sustainable business.

Focusing on personal growth isn't a luxury - it's a strategic advantage. Together, we share pioneering practices and science-based tools that strengthen leadership, team dynamics and sustainable transition - from the inside out.



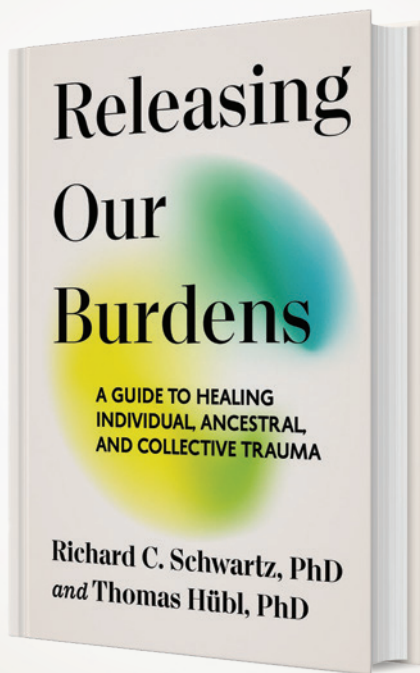
Already embraced by organisations such as **Google, IKEA, and Novartis**, the IDGs offer a map of the transformational skills essential for meaningful, systemic change.



Attend a free open session with **IDGs Executive Director Jan Artem Henriksson** designed for senior leaders seeking to bring human and organisational transformation into their context.



"Innovative, bold, and immensely helpful." — Martha Beck, PhD



In their new book, acclaimed authors Thomas Hübl and Dr. Richard Schwartz teach us how healing trauma can empower us to reclaim resilience and transform our world.



**Pre-order your copy today
and receive special gifts!**

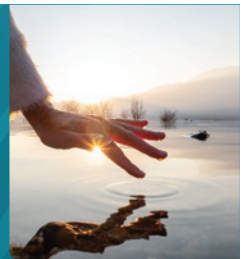
Learn more at ReleasingOurBurdens.com



— ACADEMY OF —
INNER SCIENCE

Develop your **trauma-informed leadership skills** to empower your clients and help **build resilient organizations**. Explore Thomas Hübl's transformational programs for practitioners, coaches, and consultants.

Learn more at AcademyofInnerScience.com



Midlife isn't the end of **your story.**

M|E|A



At MEA (Modern Elder Academy), we believe midlife is not a crisis to manage, but a threshold to cross – with purpose, curiosity, and courage.

Founded by Chip Conley, MEA helps people navigate personal and professional transitions and find purpose and fulfillment through transformational programs that blend wisdom, community, and real-world tools for reinvention.

Whether you're recalibrating your career, exploring new possibilities, or deepening your impact as a leader, our programs are designed to meet you in motion.



In **2026**, explore:



Destination Workshops in *Baja, Mexico* and *Santa Fe, New Mexico* (3-, 4-, and 5-day immersive experiences)



A vibrant **digital campus** with live and on-demand masterclasses on purpose, transitions, resilience, and more



Inspiring **guest faculty** that includes renowned thought leaders and midlife thriving experts such as: Daniel Pink, Eric Weiner, Rand Stagen, Meghan Riordan Jarvis, Rob Bell, and more.

*Midlife is a chrysalis,
not a crisis.*

Chip Conley, Founder

You're not running out of time. You're *waking up to it.*

Discover MEA's 2026 offerings and join a global community of seekers and sages rewriting what's possible in midlife and beyond.



meawisdom.com

Scan the QR code to
begin your journey.

The Next Practice Institute Invites you to

A PRIVATE TEN-DAY IMMERSIVE EXPERIENCE OF ENERGY MASTERY

With Lynda Caesara

U.S.: MARCH 20TH – 29TH 2026

EUROPE: APRIL 17TH – 26TH 2026

Balancing of the Masculine and Feminine Polarities *An Energetic/Electromagnetic Perspective | 10-Day Retreat*

This ten-day immersive program helps practitioners in many dimensions including personal healing and increasing self-awareness, the cultivation of intuition, learning embodiment and somatic grounding practices and balancing their inner worlds between the evolved feminine and evolved masculine facets.

The program is highly experiential group process work that introduces practitioners to daily practices and skills for managing your energy field, discharging any negative emotional or energetic absorption from others, gathering aspects of your own energy system that may have been drained and bringing your energy field into new levels of vibrancy, aliveness and energetic transmission.

This masterclass starts with the study of Lynda's unique method of "energetic basics:" skills that help you be present with yourself and others and "hold your own space." You will then be diving into the nuance of feminine and masculine energy, first for yourself internally, and then extending those skills to the world around you, enhancing your relationships and interactions with clients, organizations, fellow practitioners, and partners, friends and family.

In the session, practitioners are introduced to Reichian somatic defense patterns and how they will appear and disrupt group processes and workshops. This sensitizes facilitators and coaches to tracking somatic information on the stage of group development and levels of psychological safety while, at the same time, helping ourselves to better track and intervene on our own triggers.

You will gain more of a strong sense of being at home within yourself and a greater access to tapping into the presence of and support of higher realms and ancestors as you facilitate coaching sessions or workshops.

Finally, you will have a chance to read the subtler dimensions of the group field and track more precisely individual inner work which, in turn, meaningfully amplifies your capacities as a transformational practitioner.

No matter how familiar you are with energy work, you will enlarge your skill set in this course.

Many people confuse masculine and feminine polarities with being male or female. People often lack an understanding of how to be with, and engage the energetics of these potent polarities, both within themselves and in relationships. In this deeply experiential retreat, we will be practicing and learning skills that you can immediately use in your daily lives and work.

This program is designed for those who have already done extensive psycho-spiritual work and are now prepared to enter a sincere and intent study of the Unmanifest and Invisible realms and subtle energetic principles of the Universe and to cultivate a mature holding of their own Divine Masculine and Feminine aspects.

WORKSHOP DATES

U.S. Dates:

6:00pm Friday, March 20th, 2026 to
2:00pm Sunday, March 29th, 2026

EUR Dates:

6:00pm Friday, April 17th, 2026 to
2:00pm Sunday, April 26th, 2026

LOCATION

U.S. Location:

Warren Conference Center and Inn
529 Chestnut St, Ashland, MA
01721

EUR Location: TBD

QUESTIONS

Please contact:

NPI@mobiusleadership.com

REGISTRATION



SCAN FOR U.S.
PROGRAM

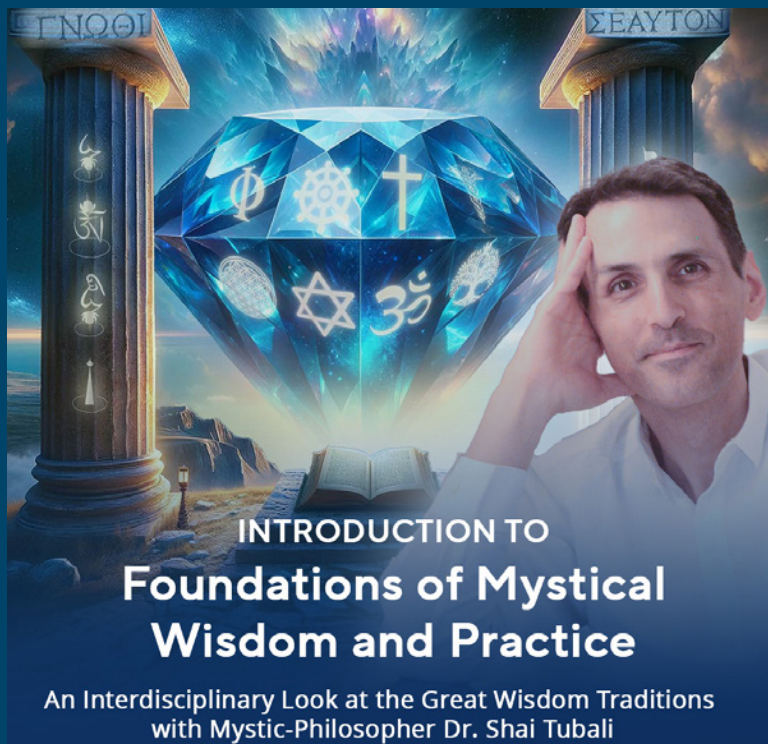


LYNDA CAESARA, Master Transformational Faculty

Lynda brings decades of experience teaching and guiding students in energy mastery through rituals, courses and workshops. She is passionate about energy work & electromagnetic principles, the dance of Masculine and Feminine, and energetic mastery. In the 1970s, she attended Berkeley Psychic Institute and attended and taught at HeartSong Psychic Institute. In addition to these programs, she has studied Christian Mysticism and Shamanic Healing. She has been doing bodywork since 1975, and views energy through that highly practical lens. Since 2001 she has been teaching her own unique perspective in the Energy Class format, founding and leading an energy path for hundreds of students.



Scan to listen to
Lynda's podcast



INTRODUCTION TO Foundations of Mystical Wisdom and Practice

An Interdisciplinary Look at the Great Wisdom Traditions
with Mystic-Philosopher Dr. Shai Tubali

An Interdisciplinary Online Course

This comprehensive program invites you on a transformative spiritual journey, guiding you through the timeless mystical teachings of great wisdom traditions: Buddhism, Hinduism, Christianity, Ancient Greece, and Judaism.

Embark on a unique spiritual journey with Shai's Trans-Traditional Transmission, a pioneering approach that fuses the enduring wisdom of ancient traditions with the insights of contemporary understanding. This program is not merely educational; it is an immersive experience that transcends the confines of conventional learning.

Katha Upanishad: Death and Rebirth: Explore the timeless wisdom of the Katha Upanishad into the nature of death, rebirth, and the meaning of life through a poignant narrative of a boy's encounter with Death.

Pali Canon: The Awakening of the Buddha Walk hand in hand with the Buddha through his story of awakening into the reality of spiritual liberation.

Discover the Heart of Jesus as a Gateway: Discover the principle of the divine child as a gateway into the realization of the Kingdom of Heaven.

Initiation into Lurianic Kabbalah: Special online retreat "The Light of Infinity" will be streamed live in 2024. If you purchase the 'Foundations of Mystical Wisdom' package, you will have the opportunity to attend live sessions and also gain access to all video recordings, meditations, and materials afterward.

Dive into Hidden Mystical Aspects of these Ancient Texts: Deepen your experience and realizations through practices like the Inner Fire Meditation, Kriya Yoga, the direct experience of "the forms", Prayer of the Heart and the Kabalistic Inner Fire Meditation.

DR. SHAI TUBALI is an academic philosopher, speaker, and author specializing in mysticism, self-transformation, and Eastern thought. In his writings and teachings, he skillfully combines Western philosophy and psychology with Eastern philosophy and practice to create powerful processes of inner transformation. He is also the developer of several meditation-based coaching and therapeutic methods.

Tubali's numerous books have appeared internationally for the past three decades in 12 languages. His most prominent writings have been published by major publishers, and two have won awards in the United States and Israel. Several of his books have become bestsellers, inspiring tens of thousands on their inner journeys of mental, emotional, and spiritual evolution.

For more information, including a video introduction, visit this website here:
www.activespirits.net/foundations-of-mystical-wisdom



At the Acosta Institute, we hold space for educators, leaders, and organizers who are ready to slow down, reflect, and rebuild systems rooted in healing. We know the work is heavy. That's why we create spaces where people can breathe, be seen, and learn in community.

PROGRAMMING INCLUDES:

- Healing-Centered Education Certificate Program
- AI in Education Certificate Program
- Retreats & Summits
- Masterclass
- Healing-Centered Business Workshops
- A.I. for the Rest of Us Workshops
- Free Webinars

Learn more and join the movement:

www.acostainstitute.com
info@acostainstitute.co
[@acostainstitute](https://www.instagram.com/acostainstitute)

FOSTERING LEARNING AND INNOVATION AT THE INTERSECTION
OF HEALING-CENTERED EDUCATION, CONTEMPLATIVE SOCIAL
SCIENCE AND SLOW WORK.



ROSA EMERGA
by Heather Rhodes, Mobius Featured Artist



NORTH AMERICA 35 Highland Circle, 2nd Floor, Needham, MA 02494 USA | tel: +1 (781) 237-1362

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For more about the offerings of Mobius Executive Leadership please go to www.mobiusleadership.com.

To discuss bringing Mobius leadership programs, trainings or executive coaching to your organization please write sales@mobiusleadership.com.

Artwork by Mobius Featured Artists, Heather Rhodes, www.studiopetronella.com and Jim McManus, www.jim-mcmanus.com.

Magazine design by Mobius Art Director, Mary Allen.

This magazine has been edited by Mobius Chief Knowledge Officer, Nathalie Hourihan.