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LEADING FROM THE EMERGING FUTURE

From Ego-System to Eco-System Economies

APPLYING THEORY U TO
TRANSFORMING BUSINESS, SOCIETY, AND SELF

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Leading from the Emerging Future: Now

We have entered the age of disruption. And we've taken you on a journey through some of the most inspiring projects we know in the world. In closing, we will invite you to explore how you can apply these 4.0 principles to your own life, close to home, and to the emerging journey and movement we all participate in on earth.

At the outset of this book we posed three questions:

1. In the face of disruption, how do we lead from the *emerging future*?

2. What *evolutionary economic framework* can guide our journey forward?

3. What *strategies* can help us to function as vehicles for shifting the whole?

In exploring these questions, we laid out three big ideas. The first is that there are two fundamentally different modes of learning: learning from the past and *learning from the emerging future.* In order to learn from the emerging future, we have to activate a deep learning cycle that involves not only opening the mind (transcending the cognitive boundaries), but also opening the heart (transcending our relational boundaries) and opening the will (transcending the boundaries of our small will). The U process of learning from the emerging future follows three movements: "Observe, observe," "Retreat and reflect: allow the inner knowing to emerge," and "Act in an instant."

The second big idea concerns the Matrix of Economic Evolution (table 3). The matrix suggests that *the evolution of economic structures follows the evolution of human consciousness*—or, to be more precise, that they are

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highly interdependent. The matrix offers four grammars or paradigms of economic thought. The evolution of the matrix has been embodied by different civilizations in different journeys over the centuries. The bottom line is that today's transformation of economic structures requires the transformation of human consciousness from ego-system awareness to eco-system awareness.

The third big idea is that the next revolution will require a multipoint strategy that, from a mundo or system perspective, focuses on all eight acupuncture points laid out by the Matrix of Economic Evolution. At the same time, from an agency perspective, the strategy must concentrate on the *inversion journey (Umstülpung)* that institutions and players have to go through when evolving from 1.0 to 4.0. This inversion journey requires actors on all levels to bend the beam of attention back onto themselves and the sources of Self. That means opening the mind, heart, and will (micro), moving conversations from downloading to generative dialogue (meso), and converting hierarchical silos into eco-creative fields that connect the eco-system as a living whole (macro).

Closing the Feedback Loop of Matter and Mind: Economy 4.0

What is the essence of this amazing evolutionary journey in which we are all engaged?

This question brings us back to the words of Master Nan in Shanghai, who spoke of the reintegration of mind and matter (chapter 4). It also brings us back to a lesser-known scientific tradition in the West that aims at transcending the mind-matter split in science, social science, and philosophy—an intellectual tradition that is connected to the names Varela, Husserl, Steiner, and Goethe, among others, and that is defined by bending the beam of *scientific observation* back onto the observing self—back onto the source.

The source is, from a systems view, where the feedback loop between mind and matter closes in the now, both individually and collectively. We have called these "closing-in" points or acupuncture points. This is how it happens for each of the eight acupuncture points:

1. *Nature:* Close the feedback loop of production, consumption, reuse, and recycling (through "earth-to-earth" or closed-loop design).

2. *Labor:* Close the feedback loop from work (jobs) to Work (passion) by building new entrepreneurship infrastructures that ignite the connection between self and Self.

3. *Capital:* Close the feedback loop in the flow of capital by redirecting speculative investment into ecological, social, and cultural-creative renewal (through gift money and intentional capital).

4. *Technology:* Close the feedback loop from technology creation to societal needs, particularly in underserved markets (through needs assessment and participatory planning).

5. *Leadership:* Close the feedback loop from leadership to the emerging future of the whole (through practices of co-sensing, co-inspiring, and co-creating).

6. *Consumption:* Close the feedback loop from economic output to the well-being of all (through conscious, collaborative consuming and new indicators such as GNH, or gross national happiness, discussed later in this chapter).

7. *Coordination:* Close the feedback loop in the economy from the parts to the whole (through ABC, awareness-based collective action).

8. *Ownership:* Close the feedback loop from ownership rights to the best societal use of assets (through shared ownership and commons-based property rights that safeguard the interests of future generations).

Thus the journey from 1.0 to 4.0 that we have been exploring throughout this book is a journey toward reintegrating matter and mind not only individually, but also collectively, across all eight acupuncture points of the matrix.

Our Dream

In chapter 5 we described the principle of perseverance as the twelfth principle: Never give up, never give up! For all of the eighteen years we have lived in the Boston area, we have pursued the same intention or

dream. Not that we talked about it much. It often felt too distant—so different from our current reality. But every now and then it also felt possible, even close at hand. Finally, when we were almost ready to give up on it, we began to notice that something had happened: We noticed the seeds of the future sprouting around us, piercing through the layers of asphalt everywhere we turned.

The simple dream that we always had is about creating an advanced social sciences methodology that integrates science (the third-person view), social transformation (the second-person view), and the evolution of self (the first-person view) into a coherent framework of conscious-ness-based action research.[1]

In other words: We want to build a holding space that (1) applies advanced scientific methods to (2) the transformation of societies to 4.0 while (3) shifting from an ego-system to an eco-system awareness both individually and collectively.

Traditional institutions of higher education face the same problem that the ailing U.S. car industry did during the crisis of 2008 (and beyond): It has a product that is overpriced; it is disconnected from real needs of individuals and institutions; it is unable to reach out to the entire potential user base; and it is increasingly irrelevant to addressing the major global challenges of our time.

With a massive revolution in online learning platforms underway, we know that the old model of higher education is probably on its way out. As one example, MIT, Harvard, and Berkeley have teamed up to create an online learning platform called edX that will offer all courses online for free or for a very minor fee.[2] What no one knows today, how-ever, is what the new model of higher education is going to look like.

U.school: Putting Students into the Driver's Seat of Profound Societal Innovation

To close this book, we want to share some of the images of the future that we have been co-developing and holding over the years with many of our colleagues and friends. We propose to integrate seven core ele-ments that could constitute a new learning and innovation ecology that

could help change-makers from all sectors and cultures to pioneer new pathways to 4.0. Here are the seven elements that we see merging in what could be called University 4.0:

1. *Global classroom.* A blended technology approach that creates an intense, personal learning relationship among a global, multilocal community of learners and a world-class faculty by combining live-streamed classroom sessions and mini-lectures with highly interactive small-group practice sessions. Social media–supported conversation spaces would continue the classroom dialogue between sessions.

2. *Deep dives into inspiring local, regional, and global hot spots of innovation.* Deep dives are total immersion journeys (actual, not virtual) that allow the learner to feel, empathize, and connect with multiple new perspectives (e.g., marginalized communities) and that connect the learner to a global web of inspiring living examples that address critical challenges in promising new ways.

3. *Awareness-based leadership technologies.* The capacity to facilitate processes of profound societal innovation is grounded in mindful leadership and awareness-based leadership technologies that link the intelligences of head, heart, and hand. These methodologies combine state-of-the-art organizational learning tools with participatory innovation techniques and blend them with awareness-based leadership practices. Mastery of these blended new leadership technologies, such as presencing, to sense and actualize emerging future possibilities is the methodological backbone of the school.

4. *Presencing coaching circles.* One of the most important mechanisms for holding the space for deep learning is peer circles that use deep listening–based coaching practices. A coaching circle usually consists of five to seven members and applies a version of the case clinic process that we described at the end of chapter 7. We have found that the power of these peer group circles is simply amazing. They hold the space for individual and shared renewal. As one member of Otto's peer group put it in a recent coaching call with his colleagues: "You [the whole circle] are the cradle of my rebirth." This may sound

airy-fairy or sentimental to some, but it is in fact an accurate descrip-
tion of a subtle experience that all of us—and many others in their
circles—have experienced.

5. *Action learning.* Students participate on the frontlines of profound
societal innovation through access to a global innovation ecology,
and by being challenged to co-create hands-on prototype solutions
that are helpful to a specific community or stakeholder constellation.
These real-world prototypes are embedded in and guided by a global
network of mentors and change-makers that operate in or collaborate
with their living examples of institutional renewal.

6. *Innovation hubs.* Innovation happens in places. Innovation hubs pro-
totype the globally distributed campuses of the future. While a tradi-
tional campus is organized around discipline-based schools that deal
separately with societal challenges and issues, an innovation hub is
an inversion of that principle: It puts the emerging future opportu-
nities at the center and organizes the disciplines and tools around
them. Innovation hubs create spheres of hands-on innovation, a
place for generative conversations that link and mediate between
application-centric action learning projects and head-centric global
classroom sessions. Innovation hubs are about integrating the intel-
ligence of head, heart, and hand, not only for individuals but also for
communities of innovators. Innovation Hubs will look different in
different places. But they will share a blend of the following features:
(a) a space that evokes the mindful simplicity of a Buddhist temple;
(b) the hands-on creative atmosphere of a buzzing artistic commu-
nity; (c) the high-tech equipment that interconnects all these places
to a functional, global web of co-sensing practices; (d) the clarity of
a well-organized think tank; and (e) the functionality of an avant-
garde theater that can be turned in minutes into a stage for Social
Presencing Theater. In short, an innovation hub would bear little
resemblance to today's campus, and it could in principle be repli-
cated in cities, eco-systems, and urban or rural communities across
the globe.

7. *Individualized lifelong learning journeys.* If the classroom is global,
if the sensing and actualizing of our emerging future are the real

curriculum, and if the possible user base of this school is not tens or hundreds or thousands but millions, hundreds of millions, or billions—basically everyone who is interested in awakening, activating, and strengthening their capacity to be an entrepreneur from this deep place—then the question is: Who is navigating the amazing complexity of such a distributed ecosystem? Who is designing your curriculum? The answer is, you are.

Today's educational structure offers you all your training when you need little or none—early in your life and career, when your experience base is small—while offering you very little later, when your appetite for learning and your experience base are much greater. The future of higher education has to be transformed, turning that old standard curriculum into a much more personalized, individualized lifelong learning journey that fits the evolving needs and aspirations of each individual who joins such a community of change-makers and learners.

Looking back, we realize that the journey of the past eighteen years has put us on a path where, together with our PI and MIT colleagues, we have prototyped all seven elements listed above in many systems, sectors, and cultures. Many of these initiatives are small in scale, as we described earlier in this book. What we have yet to do is integrate these seven core elements more intentionally and more fully into a cross-institutional platform that helps the next generation of change-makers connect to this ecology of individuals, institutions, and initiatives that are now starting to pioneer pathways to Society 4.0.

We believe that the time has come to integrate these elements more fully, because if we don't, we will only see more of the same. Just sending students into application projects or putting them through online classes is not creating anything substantially new. In fact, it;s a formula for same old thing. It's what most companies and institutions are doing today—they respond to challenges by doing more of the same: cutting costs and becoming more lean and mean, but not reinventing themselves.

In order to facilitate profound innovation like helping eco-systems shift to 4.0, learners and leaders need *practice fields*—that is, new and safe spaces that allow them to prototype new behaviors, new mindsets,

and new cultures of collaborating across boundaries. What's missing in today's society are infrastructures that provide new spaces for profound collaborative renewal. Traditional institutions of higher education, many of them teetering on the brink of irrelevance, could become relevant to society again by moving into this space of reinventing themselves in the world of 4.0. In this new world, the potential user base is billions of learners. For the first time in history, universities can operate truly globally. But in order to be relevant to society, they also have to be truly local.

Imagine what our world would look like if we could create a vibrant web of spaces where this living link between local and global could be felt and experienced in creative ways. Where, through co-sensing, people could become aware of the larger emerging movement that their projects already were part of, and become inspired by its evolution. Imagine that we could create these places, that each would integrate the seven above elements in their own way and on a massive scale, enabling local-global communities of practice, of learning, and of knowledge creation, resulting in collaborative online field books that would capture and further disseminate what we are learning, and so on.

We call this slowly emerging networked platform U.school for its emphasis on self-awareness as a core capacity of twenty-first-century leadership, and for its depiction of the inverted pyramid as a holding space for relational transformation. Figure 16 shows how the core activities of the U.school platform could be structured.

The innovation hubs, co-shaped by the U.school's partner institutions from all of society's sectors, hold the space for and interweave all three core activities: (1) the pioneering of hands-on innovation labs; (2) the knowledge creation that emerges from these frontline applications; and (3) the integration of this new knowledge into building collective innovation capacity. Currently we are in the very early stages of "seeding" the U.school initiatives, labs, and programs in Bhutan, China, Indonesia, the Philippines, India, South Africa, Egypt, Brazil, Europe, and North America.

Building on MIT's tradition of generating solutions to some of society's most pressing challenges, the community of awareness-based action researchers in and around PI has been building and road-testing
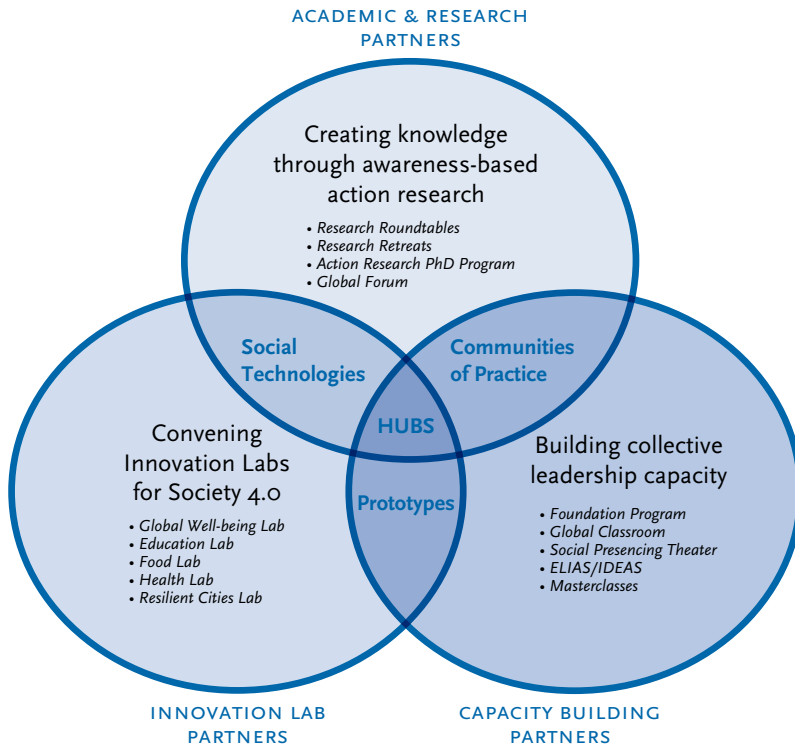
FIGURE 16. U.school: three core activities.

elements of the U.school as a broad societal innovation platform. Some of our first results are summarized below.

AWARENESS-BASED ACTION RESEARCH

The books *Presence* and *Theory U* introduced the U as a language and transformative grammar of profound innovation and systems change.[3] The Matrix of Economic Evolution, introduced in this book, is another cornerstone in our evolving framework of consciousness-based action research. The Presencing Institute also operates a creative commons–based website that shares the further evolution of this framework and its practical methods and tools.[4]

COLLECTIVE LEADERSHIP CAPACITY BUILDING

At PI and MIT, we created and prototyped several high-impact capacity-building environments that embody and blend many of the above-

mentioned principles. They include IDEAS China, IDEAS Indonesia, U-Lab (all MIT Sloan), Mel King Community Fellows (MIT CoLab), Global Classroom, the Presencing Foundation Program, and PI's master class offerings. These programs have graduated several thousand participants globally since the early 2000s.

GLOBAL FORUM

The Global Presencing Forums are annual gatherings that bring together leading innovators and change-makers across sectors, systems, generations, and cultures. Launched in 2011 in Boston and in 2012 in Berlin, these regular events are live-streamed to multiple parallel event locations around the world. The program is designed to accelerate and scale the shift from ego-system to eco-system awareness-based action.

Living Examples: Sensing What Wants to Emerge

Among the practical results of our action-research projects are various living examples, many of which are described briefly throughout this book. Here we highlight another two that are in their early stages. Once they are supported by the U.school infrastructure, their impact could ripple throughout the global system and accelerate the global movement to 4.0. As you read these examples, we invite you to reflect on what project in your own local context, if joined with and supported by the U.school infrastructure, could help accelerate profound global change.

A COOPERATIVE INITIATIVE IN THE BRONX

"In the Bronx," says Dayna Cunningham, director of MIT's CoLab, a longtime partner of Presencing Institute, "we see the beginnings of a critical mass of people working across institutions and communities, who, in the face of very challenging conditions, continuously activate a deeper level of humanity in the field."[5]

Dayna is referring to the Bronx Cooperative Development Initiative (BCDI), started by local activists long frustrated by failed development efforts. BCDI has built a broad multi-stakeholder process over

the last two years that includes community-based organizations, businesses and entrepreneurs, labor unions, and Bronx anchor institutions in a comprehensive community planning and development effort. The goal is shared wealth creation, more robust local democracy, and urban sustainability.

Dayna sees these efforts as the seeds of something new, sprouting first through a new generation of young people who are more open-hearted and receptive to the possibility of seeing beyond their narrow self-interest to what might benefit the whole community. Even some larger institutions—hospitals, universities, and cultural organizations—are beginning to see that they might be better off working with, rather than being isolated from, the local community. As of this writing, thirteen anchor institutions have signed on to support the initiative and participate in purchasing analysis and strategic planning for BCDI going forward.

"There is a need to activate a deeper level of humanity in the whole social field," Dayna says:

> And that's why something like the U.school is needed now. We're in the jaws of a crisis. This is the moment when what we need most is enough people with the skill, heart, and wisdom to help us pull ourselves back from the edge of breakdown and onto a different path. Working in social and racial justice, I've seen over and over again that all aspirations to bring deeper humanity into social systems fail because there is no space to hold them.
>
> The Bronx has a long and rich history of organizing and leadership development. Many in the younger generation are predisposed toward the powerfully open-hearted approach to leadership that PI prepares us for. We know there is actually a set of skills you can learn, teach, and share with other people; you can practice, sharpen them, and make yourself a vehicle for this transformation. That's the most powerful and promising thing. The U.school has the potential to institutionalize the teaching and learning of these capacities in a way that could make them available on a scale that is commensurate with the crisis that we face—like the critical mass of people that we're meeting in the Bronx who are ready to shift the terrain of social movements.

THE GLOBAL WELL-BEING AND GROSS NATIONAL HAPPINESS LAB: INNOVATING BEYOND GDP

What we want to see is nothing less than transformative—graduates who are genuine human beings, realizing their full and true potential, caring for others—including other species—ecologically literate, contemplative as well as analytical in their understanding of the world, free of greed and without excessive desires; knowing, understanding, and appreciating completely that they are not separate from the natural world and from others—in sum manifesting their humanity fully. . . . In the end, a GNH-educated graduate will have no doubt that his or her happiness derives only from contributing to the happiness of others.

LYONCHEN JIGME Y. THINLEY, prime minister of Bhutan[6]

The job of Ha Vinh Tho, program coordinator of Bhutan's Gross National Happiness (GNH) Center in Thimphu, is to put this intention for the future on its feet. "The quote above," says Tho, "is essentially the mandate for the GNH Centre." A graduate of the Presencing Global Masterclass, Tho is developing this example of a U.school-type initiative with an intention that links it directly to a global ecology of like-minded initiatives. To support this intention, Tho is part of another initiative called the Global Well-Being and GNH Lab.

In partnership with the GIZ Global Leadership Academy, the German Ministry for Economic Cooperation and Development, and Bhutan's GNH Centre, the Presencing Institute has initiated a living laboratory to explore new ways of measuring and implementing well-being and progress in societies around the world. The ultimate purpose of the lab is to develop and implement local prototypes like the GNH Centre in multiple contexts and countries, born out of the experience of being and learning together as a group and as individuals on a multilayered U journey.

For many decades, experts have recognized the need to develop metrics other than GDP to measure economic progress. Over the years, countries, communities, and global think tanks have been developing alternative metrics and indices relevant to their own contexts. GNH is one of these, pioneered and exemplified in Bhutan.

Prime Minister Thinley specifies what exactly is meant by "happiness":

We have now clearly distinguished the "happiness" in GNH from the fleeting, pleasurable "feel good" moods so often associated with that

term. We know that true abiding happiness cannot exist while others suffer, and comes only from serving others, living in harmony with nature, and realizing our innate wisdom and the true and brilliant nature of our own mind.[7]

The inauguration of the Global Well-Being and GNH Lab in January 2013 brought together some of the leading innovators who are pushing us "beyond GDP"—people in governments, civil society, and the business sector from countries as different as Bhutan, Germany, India, the United States, Sri Lanka, China, Brazil, and Scotland. They include the core team of the GNH Centre in Bhutan, a state governor and First Lady from the United States who seek to increase the social and ecological well-being in their state; key change-makers from Natura (Brazil), Eileen Fisher (United States), BALLE (North America), OECD (Paris), Oxfam UK, and SEWA, the Self Employed Women's Association in India, which, with its 1.7 million members, builds capacity for entrepreneurship and local economies inspired by Gandhian principles.

The lab was launched with a weeklong total immersion journey in Brazil that took the group to the *favelas* in Rio and the communities in the Amazon rainforest in January 2013. The group works in peer coaching groups and reconvened in April 2013 for a weeklong immersion visit in Bhutan. The team co-created and developed multilocal prototype initiatives in the contexts of their various institutions. The lab will conclude its initial cycle by sharing the prototyping results in regional forum events in Berlin, Boston, and Asia.

"The process itself feels like it has its own life and momentum," says Marian Goodman, PI's executive director in Cape Town; "it's gathering interest, curiosity, and enthusiastic engagement from all parts of the world—a recognition that we are on the cusp of a future that seems to be unfolding with ease and synchronicity at every step."

A MOVEMENT IN THE MAKING

The Bronx Cooperative initiative is local, while the GNH Lab is global. But both are part of the same larger pattern of an opening that is happening around us now. What do you see in your context? Do you also see some deep structural development issues, as in the Bronx, where

people are starting to reach across boundaries to create a future that is different from the past? Do you also see some new constellation of players coming together, as in the Global Well-Being and GNH Lab, that explore new ways of generating and measuring well-being? Where do you see examples like these in your environment—or other places where examples like these could be created?

We believe that the projects and initiatives described in this book matter because they are part of a much larger opening that is happening now in the world. They are part of a crack that is opening, making more and more people aware of what really matters to them. A movement of change-makers is beginning to shift the social field from ego to eco, from me to we. We believe that we are in the early stage of a global movement linking societal change with awareness-based action and the evolution of self. But this movement lacks supporting infrastructures that would help it build its potential power and impact. That is exactly what the U.school will contribute.

Conclusion and Practices

Throughout this book, we have used stories and examples to explain how we are witnessing the death of one civilization and the birth of another. In our institutions, economies, networks, communities, and personal situations, we are experiencing both sides of this transition firsthand. We experience and live through some sort of death and rebirth every single day—particularly on a collective level.

This brings us back to the third question: What strategies can help us to function as vehicles for the future that wants to emerge? We know that we need to

1. *bend the beam of attention* back to its source in order to cultivate generative relationships and advance the movement of institutional inversion as individuals, groups, and organizations;

2. *focus on all eight acupuncture points* to update the economic and societal logic of operating to 4.0; and

3. *shift the global field of entrepreneurship* by creating a multiregional network of "hubs" that support the capacity of the next generation

of entrepreneurs to build intentional eco-system economies on a scale that meets the challenges of our time (U.school).

By doing these things, we will be stepping into a new space, a space that is formed by different historical streams coming together to form a larger river. There are three specific streams or movements that are beginning to come together now:

- *global civil society,* in the tradition of Gandhi and many others;
- *action science,* as represented by Kurt Lewin and many others; and
- *mindfulness and awareness,* inherent in the essence of all wisdom traditions, as exemplified and articulated by my conversation with Master Nan (chapter 4).

So how can we rise to the occasion? How can we meet the challenges of our time at the level that is called for? By bringing these three streams together. And by putting them into the service of transforming and inverting all key institutions of business, government, and education. That's what is starting to happen now.

As Peter Senge put it at the end of our 2012 forum in Berlin: "Obviously, many have been involved in bringing these remarkable accomplishments to reality, but without the vision and commitment [of this community], these many streams would never have come together to form the river we now all see."

It feels as if we all have come a long way to get to the current place of possibility. The door seems wide open. Now it's up to us—*me* and *you*—to cross the threshold from self to Self, from ego to eco, to make the stream join the river—every day, every moment, ever more intentionally, ever more collectively, and ever more aware.

JOURNALING QUESTIONS

What do you see when *you* turn around? What is the seed of the future or the sprout that you see in your field? Here are twelve questions for you to ponder in your personal reflection. Take a journal and a quiet moment to write for a minute or so on each of them:

1. What do you feel is wanting to transform within yourself?
2. What do you want to bring into being?

3. What do you need to let go of?

4. While reading this book, what has been your most important insight?

5. While reading this book, what has been your most important insight about yourself?

6. While reading this book, what has touched you and why?

7. While reading this book, what precious seed of the future (intention) did you become aware of?

8. How can you pull people together from across different systems in order to do something inspiring, fun, and meaningful—your version of a GNH or Society 4.0 Lab?

9. Who is your coaching circle—your circle of five or seven?

10. What practices (moments of stillness) do you use to connect to Source?

11. How do you balance beauty and truth in your life and work?

12. What are your most important next steps? Your action items for the next three days?

CIRCLE CONVERSATION

With other people in your circle, reflect on these points:

1. Each shares where you feel the crack (opening) to a field of the future.

2. Each shares an observation on your own opening over the past few weeks (open mind, heart, or will).

3. Share your observations on a conversational shift in your group that you may have noticed.

4. Share how all these observations relate to the institutional inversion around you.

5. What initiative, if taken on jointly, could help to shift the field of your system to 4.0?

6. Who needs to be involved to make it work?

7. Dialogue on and determine your next steps.

8. Use the www.presencing.com website as a resource to get tools, share stories, and link up with a global community of other circles that are "joining the river." Let's meet at one of the upcoming forum events that will allow us to connect online or in person.

ABOUT THE PRESENCING INSTITUTE

The Presencing Institute (PI) is an awareness-based action-research community that creates social technologies, builds capacities, and generates holding spaces for profound societal renewal. This community tries to contribute to shifting the economy from ego to eco, and toward serving the well-being of all.

A ten-year research project that we started in 1996, conducted by Otto and his colleagues, including Joseph Jaworski and Peter Senge, at MIT resulted in a consciousness-based framework of leadership and change. That framework, referred to as presencing or Theory U, says that the quality of the results that a system creates is a function of the awareness from which the people in that system operate. The findings have been published in the books *Theory U* (by Otto) and *Presence* (coauthored by Otto with Peter Senge, Joseph Jaworski, and Betty Sue Flowers).

The second phase focused on many applications that resulted in a global ecology of laboratories, projects, programs, and initiatives that link partners in business, government, and civil society. The delivery of these projects and programs occurred directly through PI or its partner institutions, including MIT, Synergos, the Sustainable Food Lab, United in Diversity (UID), the GIZ Global Leadership Academy, Tsinghua University, FGV and FDC (Brazil), SoL (the Society for Organizational Learning), and others. Throughout this period, the online community of PI grew to over ten thousand members.

The third phase starts now, with this book, which introduces the 4.0 framework and the concept of the U.school as a global platform for helping a new generation of 4.0 eco-system entrepreneurs to act more creatively and intentionally and to be more connected.

More information can be found at www.presencing.com.

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