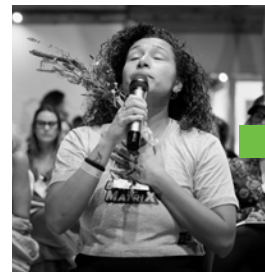


ECOSYSTEM LEADERSHIP PROGRAM LATIN AMERICA

u-school for Transformation Presencing Institute

 Report 2024





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INTRODUCTION

Latin America: United in Diversity. “There is no limit to what we can collectively create once we align our intention, attention, and agency on the scale of the whole,” stated Otto Scharmer as we embarked on the second cohort of the Ecosystem Leadership Program LATAM, a five-day gathering in San Esteban, Chile, on March 2024. During this transformative program, 245 participants from all places in Latin America engaged simultaneously in the Foundational Module 1 and the Collective Impact Module 2. Latin America is a region with a rich history, shaped by the confluence of indigenous civilizations, European colonization, African heritage through the transatlantic slave trade, and waves of immigration from around the globe. This historical tapestry has woven a diverse mosaic of cultures, languages, and traditions, creating a unique identity.

The Ecosystem Leadership Program is grounded in this identity and diversity, recognizing it as a vital principle for understanding and fostering collective impact. The program emphasizes the importance of preserving and celebrating Latin America’s unique legacies, identities, ancestry, and cultures, while integrating the teachings of Theory U.

Theory U, developed by Otto Scharmer, a researcher and senior lecturer at MIT, is a robust framework for personal and systemic transformation, collaboration, and co-creation of col-



lective action and impact. Derived from studying innovators across various fields, Theory U offers a path to breakthrough ideas by harnessing the power of presencing—both inner and outer—allowing leaders to navigate the challenges of our disruptive times with vision, clarity and purpose.



“ There is no limit to what we can collectively create once we align our intention, attention, and agency on the scale of the whole.”

The program's innovative approach combines a multicultural environment and multi-sectoral perspectives with teachings from awareness-based systems change and the Indigenous traditions of Latin America. This blend enhances our quality of attention and awareness, builds long-lasting relationships

and promotes socio-environmental development, significantly impacting change-making and movement-building toward a sustainable future.



The ELP Program is grounded in the latinamerica identity and ancestry, recognizing it as a vital principle for understanding and fostering collective impact.

This document presents a comprehensive overview of the Ecosystem Leadership Program (ELP) in Latin America, beginning with an introduction to the current moment and challenges facing the region. It explores the movement-building efforts within the ELP, detailing its purpose, objectives, and the program's structure and design. This includes a breakdown of the foundational modules, highlighting their objectives and design. The report delves into the identity and mission of ELP LATAM, emphasizing the social impact created through practice and prototypes developed by ecosystemic groups. It reflects on previous ELP prototypes and initiatives, evaluating the effectiveness of the modules offered.

A significant portion of the document discusses awareness-based action research, integrating new and ancient social technologies for transformational change, including indigenous ceremonies and social arts. This report examines social arts practices for systems transformation and explores the symbolic significance of the spiral in re-emerging ancestral wisdom. It concludes with reflections on the role of collective trauma, collective action, and the connectivity of the social field, highlighting, through this lens, what is emerging in the ELP.



Participants during a practice of harvesting learning in nature.



"You have to be the future that you want to see, and you have to be the system that you want to create, you want to transform."

Janine Saponara, ELP core team and Faculty Presencing Institute, Brazil

1.

CURRENT MOMENT AND CHALLENGES IN LATAM

In Latin America significant economic challenges and political instability mark the current moment in each country in LATAM.

Latin America stands at a critical juncture, facing multifaceted challenges that demand innovative approaches to leadership and social transformation. To fully grasp the complexity of the current situation, we must look beyond what is immediately visible and consider the deeper, often unseen forces at play. Otto Scharmer's concept of the three divides – ecological, social, and spiritual – provides a valuable framework for understanding these challenges. These divides manifest as disconnections from nature, from one another, and from ourselves, resulting in social fragmentation, ecological degradation, and a crisis of meaning and purpose.

The Ecosystem Leadership Program (ELP) is designed to address these challenges through collaborative, conscious, and inclusive leadership across the region. The continent grapples with persistent economic, social, and environmental issues that have long hindered its progress. Eco-

nomic instability, exemplified by Argentina's 130% inflation rate in 2023, coupled with stark income inequality, as seen in Brazil where the wealthiest 10% hold nearly half the nation's income, underscores the region's economic fragility. Political unrest, environmental degradation – particularly in the Amazon rainforest – and the COVID-19 pandemic have further exposed deep-rooted social inequities and weaknesses in healthcare and education systems. The digital divide, with internet penetration rates varying from over 80% to below 60% across countries, compounds these challenges by limiting access to information and opportunities.

To address these complex challenges and bridge the three divides, a paradigm shift in leadership is essential. As noted by Scharmer, "A future of leadership is one which is more collective, more conscious, and more feminine." This approach emphasizes inclusive governance, multistake-



Participants during a practice of social art: social poetry action.



Generative Scribing, from Geisa Paganini De Mio.

holder dialogue, and collaborative decision-making that addresses root causes rather than merely treating symptoms.

The Ecosystem Leadership Program (ELP) responds to this need by fostering systems thinking, promoting conscious leadership, and encouraging multistakeholder collaboration. By nurturing these qualities across various sectors, the ELP aims to catalyze transformative change, unlock Latin America's potential for more regenerative practices, and bridge the ecological, social, and spiritual divides. It creates a regional holding space for initiatives that intend to work towards a more harmonious relationship with nature, stronger social cohesion, and a deeper sense of purpose and connection, ultimately building a more equitable and regenerative future for all.





"A future of leadership is one in which the more the current crisis deepens, the more that kind of new leadership will be called for, and that is a more collective, more conscious, and more feminine leadership." Otto Scharmer, day one, opening.

"We are the ones who will disappear if we don't take care of it because this is our only home. So, for me, ..., everything is within our genes, and for us, the healing is here."

**Alejandrina Ayala Ninasivincha, Healer,
Nation Aruni-Quechua in Peru**



2. ELP MOVEMENT BUILDING

Our movement in ecosystem leadership in Latin America is founded on three core actions: collective impact, personal and social transformation, and relationship building.

Our movement in ecosystem leadership in Latin America began in 2023 in Colonia, Uruguay with the aim of enriching the ELP not only with Latam's cultural "flavor" but with its ancient wisdom, traditional knowledge, as well as regional and local experiences and trajectories.

According to the teachings of Kurt Lewin, who coined and developed the concept of Action Research, "a system cannot be understood unless it is transformed" (Lewin, 1946). One must first intervene to grasp the deeper dimensions of the current system. It is insufficient to observe from a distance, we know that; so, being actively engaged on the ground and making the system visible to everyone is essential.

From past experiences, we learned to emphasize the importance of embracing uncertainty and moving beyond comfort zones for meaningful leadership, instead of jumping into action without reflection, as it can perpetuate past patterns. Thus, we moved our attention to our land, LATAM, and to each other, and offered three seeds of intention: deepening spiritual

connections, healing societal fragmentation, and establishing true connections in Latin America. Inviting collective exploration and contemplation of these themes to achieve 3 main objectives: personal and social transformation for collective impact, capacity building and activating connections and relationships which, along with social innovation technology and Indige-





Group photo, 245 leaders during the practice with drums. Photo via drone.

nous cosmovision, makes the ELP Movement possible and relevant for the challenges we are facing.

Towards this and inspired by our achievements as social entrepreneurs, the ELP team has put together Theory U's methodologies and practices, social arts and Indigenous teachings. In this way, the movement started believing in contributing to social, environmental, and spiritual divisions by creating a regional platform for learning, exchange, and personal and collective development.

The ELP platform emphasizes the importance of co-creating sustainable futures through deep listening and collaboration, social technology, awareness-based practices, and Indigenous wisdom. The power of slowing down, staying together for days, years, and engaging with the world in pro-

foundly different ways to create visibility and impact through a movement that is also part of a larger planetary movement. This movement resonates within our hearts, nurturing relationships in an environment with a deep diversity of regions, countries, ages, sectors, and interests, that fosters self-awareness and amplifies our collective intentions. It involves creating and sustaining connections with oneself, the community, and the globe. As Margaret Wheatley suggests, effective leadership in today's interconnected world requires fostering meaningful relationships and creating spaces for genuine dialogue and collective action (Wheatley, 2009).

In pragmatic terms, ecosystem leadership movement refers to a leadership approach that involves being part of a more significant movement and collaborating with various stakeholders, organizations, and indi-

viduals in Latin America and around the globe to address complex challenges and opportunities within a broader ecosystem in Latin America through awareness based practices for collective change. A more holistic and experiential approach to tackle the multifaceted issues facing the region and the world, recognizing that problems are interconnected and require new leadership efforts to achieve meaningful solutions for humanity and Nature.

We are in the second year, we are building the future as the seeds of possibilities are revealed to us!

"... as I enter this space, I feel blessed, inspired, and called to something greater. My hopes for our time together are to deepen our connection to the spirit, to heal by growing together, and to stop and truly connect with the deeper essence of our journey. These are my three seeds of intention to our movement." **Otto Scharmer.**



Participants in mindfulness and awareness practice.



Participants in dialogic walking practice.



"ELP is a call to harmonization towards balance and the equilibrium of the human being. I am coming here to share a little bit of the Mayan worldview, while bringing that medicine from the ancestors. This time there are opportunities that want us to return to the roots, to human consciousness, to the respect for life, to the respect for everything we see around us."

Amalia Tumxinico, Healer and 'Time Counter', Maya Nation in Guatemala

3.

ELP PURPOSE & OBJECTIVES

The Ecosystem Leadership Program (ELP) is an innovative regional platform that fosters learning and exchange for our current time. It provides a space for personal and collective transformation, leading to experimentation and the concrete prototyping of initiatives enabling systems evolution.



Participants in collective practice.



"By promoting transparency, accountability, and ethical governance, leaders can restore public trust and drive systemic transformation,"

Julio Neme, CEO of Symnethics, Chile

By gathering Latin American leaders, change-makers, government, business representatives, and influencers from diverse sectors across Latin America and the Caribbean, the ELP creates a unique environment aimed at ecosystem activation and transformation.

The Program offers an enabling infrastructure to cultivate the leadership needed for a profound transformation based on expanding individual and collective consciousness. It aims to develop capacities in three areas of Ecosystem Leadership: systems thinking, collaborative and participatory leadership, and action confidence to learn and act from the emerging future. Building leadership capacities through the Ecosystem Leadership Program and international exchange programs cultivates visionary leaders equipped to navigate the region's complex socio-economic landscape.



"We are a platform for awareness based systems transformation, organized to build bridges between potential ecosystem leaders."

Laura Pastorini, Head of Development and Learning PI, Uruguay

3.1

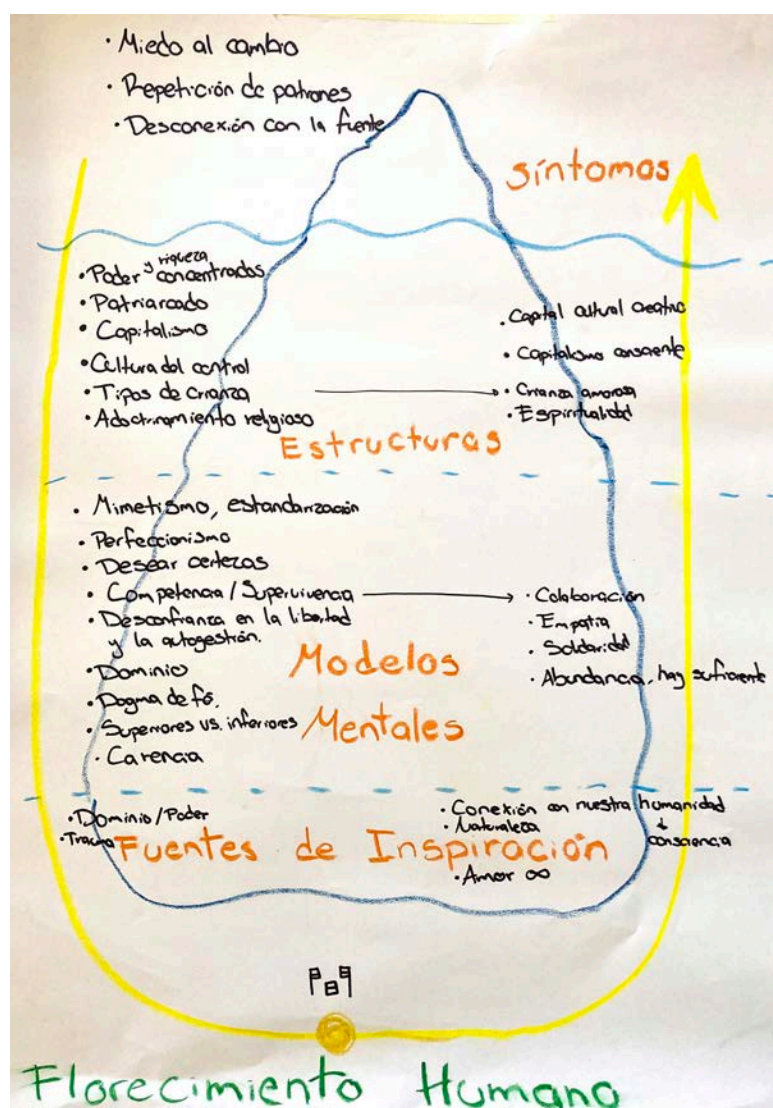
The Theory of Change of the ELP and its System Transformation Matrix

The Ecosystem Leadership Program (ELP) aims to foster regional transformation through ecosystem leadership. Its Theory of Change is rooted in developing leadership capabilities across four key dimensions:

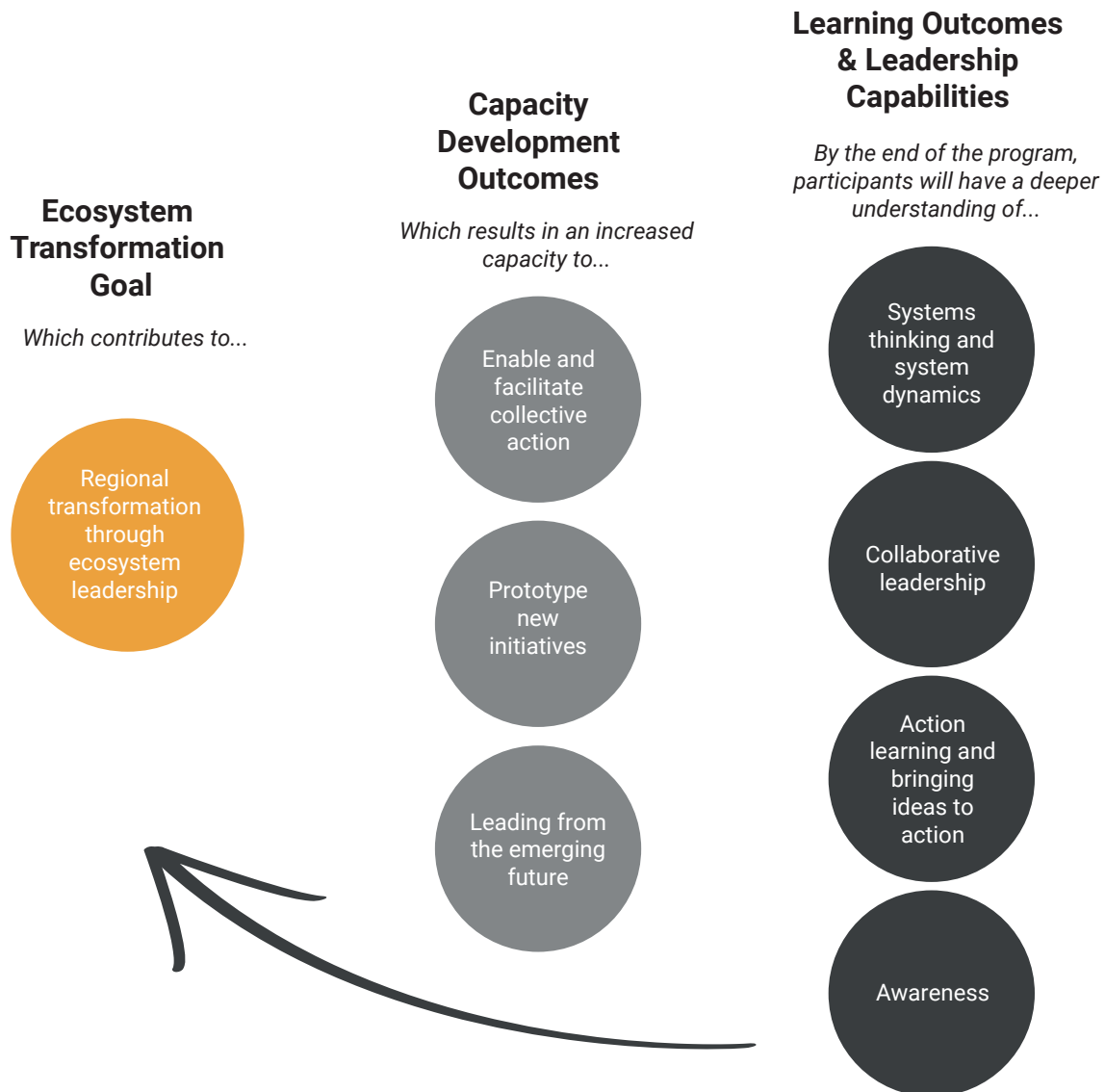
1. Systemic Thinking
2. Collaborative Leadership
3. Action Learning and Implementation
4. Self-Awareness

To measure progress and impact, the ELP employs the System Transformation Metric (STM), a comprehensive framework designed to assess systems change at multiple levels: individual, team, organization, and ecosystem. The STM serves dual purposes:

- As a diagnostic tool, it helps participants evaluate their current system leadership capabilities.
- As a learning tool, it enables individuals and organizations to track their progress over time.



ELP Program Evaluation Framework



Presencing Institute - www.presencing.org/resource/permission

Integral to the Presencing Institute's programs, like the ELP, the Theory of Change facilitates participants' ability to "see and sense themselves" as part of a larger system. This approach aligns with Otto Scharmer's emphasis on changing consciousness to transform systems. It is grounded in over two decades of research

and practical learning on systems transformation conducted by the Presencing Institute. By utilizing this metric, the ELP can effectively measure learning outcomes and leadership development, providing valuable insights into the program's impact on regional transformation efforts. ([The results can be seen in The Annex](#))

4. PROGRAM STRUCTURE AND DESIGN

This is a Program for leaders, change-makers, social agents, and multi-sectoral representatives from across the continent to activate ecosystems and promote personal, organizational, and social change based on awareness.

The program's structure and design both in 2023 and 2024 combined a multicultural environment and multi-sectoral perspectives with teachings from Theory U, awareness-based systems change and the Indigenous traditions of Latin America.

In 2023, in Uruguay, ELP held its Foundational Module 1, a five-day training program centered around the five movements of Theory U. Participants immersed themselves in the method's concepts, gaining knowledge and practices designed to foster leadership and personal transformation. This experience also connected them within a network aimed at activating the region's ecosystemic potential.

This year, in Chile, two successive cohorts came together for a five-day gathering, sharing knowledge, experiences, and insights. A total of 275 participants from across Latin America simultaneously engaged in the Foundational Module 1 and the Collective Impact Module 2.

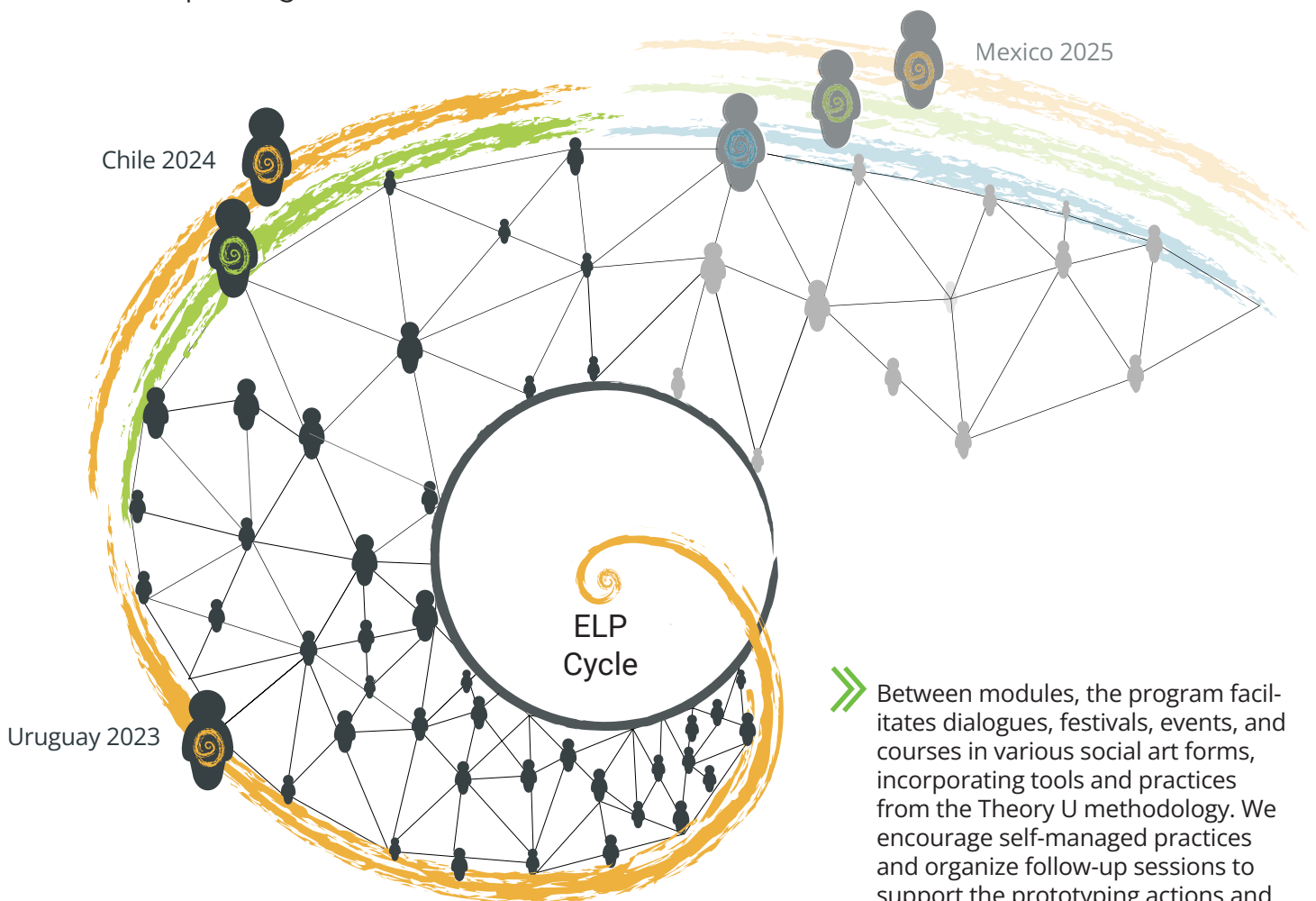


Module 1 welcomed new participants, while Module 2 brought back the 2023 cohort. As some experienced personal transformation, those in Module 2 delved deeper into advanced concepts of Theory U, embarking on collective transformation processes aimed at systemic impact. They applied methodologies and developed prototypes to address key regional challenges.

The two modules had distinct objectives but were interconnected through the flow and shared sessions. Some sessions were designed specifically for each module, while others brought the entire group together. All participants had the opportunity to engage in spaces dedicated to both individual and collective learning and practice.

As a prototype the Program has 3-module cycle:

- Foundational Module 1
- Collective Impact Module 2
- Deepening Module 3



» Between modules, the program facilitates dialogues, festivals, events, and courses in various social art forms, incorporating tools and practices from the Theory U methodology. We encourage self-managed practices and organize follow-up sessions to support the prototyping actions and initiatives developed by the ELP community. Additionally, MIT offers online courses (u-lab 1x and 2x) along with other certifications.

Groups from each generation came together (Modules 1 and 2).



Ceremonial spaces were guided by elders from various traditions across the continent.



The plenary sessions featured joint activities and content led by Otto, uniting all participants for shared learning.



Participants formed ecosystemic thematic groups based on their areas of interest.



Participants formed small groups for specific activities.

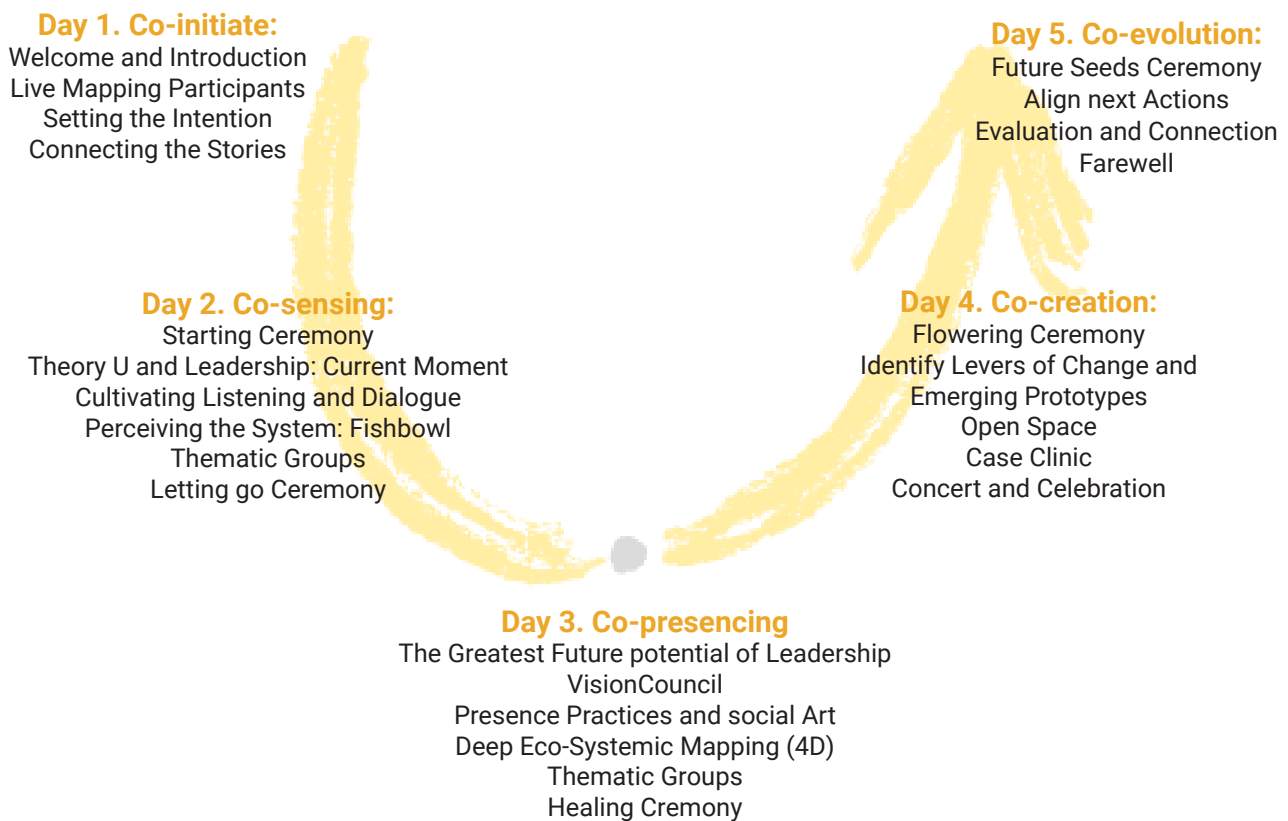


Participants, highlighted by Igor Souza from Brazil, during a collective practice in nature.



Participants engaged in individual practices during nature retreats.

Five-day training program centered around the five movements of Theory U



Theory U proposes a conceptual and methodological framework that develops Leadership skills for personal, organizational, and social transformation based on consciousness.

It combines applied systemic thinking, social innovation, presence, and social art to address the root causes of problems and

overcome the social, environmental, and spiritual gaps of our time.

In Latin America and other regions, it dialogues and provides feedback on original knowledge, experiences, and local initiatives, there is integration of knowledge and transformative action.

4.1

FOUNDATIONAL MODULE 1: Objectives and Design 2024

In the Foundational Module of the ELP program, participants embarked on an inspiring journey of personal growth. As they enhance their leadership skills, they are invited into practices and reflections to 'first transform themselves to transform their reality.' The Module cultivated the inner condition and confidence in action, both necessary for changing systems based on consciousness, sparking a profound sense of personal transformation.

The module provides participants with innovative concepts, tools, practices, exercises, and diverse perspectives to support a transversal approach to their realities and social contexts.

This year, the Foundational Module created a diverse, horizontal, and participatory space for self-knowledge and the flourishing of new leadership.



Program participant in a moment of exchange and deep connection.



"I am learning that more approaches, connections, affection, and dialogues are still needed to improve human coherence within and across cultures. It takes time, but we are on a good path."

**Joel Maripil, Ûlkantufe (singer and storyteller),
Mapuche Nation in Chile**

» Objectives Module 1: Its objectives are to develop capacities for systems change, cultivate awareness, offer new perspectives for leaders, and strengthen ecosystem integration and activation among participants to lead transformation across our continent.



Fish bowl moment and storytelling with leaders from various origins in Latin America.

"Latin America is an ecosystem seeking healing and space for everyone to make enormous changes at a local and global level as well."

Viviana Galdames, Faculty Presencing Institute and Founder of Emerge Chile and Creek, Chile



4.2

COLLECTIVE IMPACT MODULE 2: Objectives and Design 2024

Module 2 of the ELP Program allows participants to deepen their understanding of Theory U, integrate the tools into their professional practice, and create an ecosystem for profound transformational shifts.

This Module aims to achieve a collective impact in the participants' work areas, projects, and specific contexts. By applying their ideas to emerging actions and working in a network with leaders, change agents, and key actors from multiple sectors, levels, and contexts, we are actively shaping Latin America's present and future as a community of practice. This collective mission embraces the ownership of each participant, and strengthens the individual feeling of being part of a larger, impactful movement.



Module 2 practitioners experiencing the exercise and practice of social presence theater.



Module 2 of the ELP Program is all about “Learning by doing.” and integrating with nature and the social field. Participants apply the concepts and tools of ecosystemic leadership to their professional practice and the environments they impact through their work. They delve deeper into constructing an ecosystem of leaders who operate from a deep awareness of the emerging future and the role their



leadership plays in shaping that future. By fostering connections and opportunities for collaboration, they generate a vibrant community of practice that can significantly impact both the present and future of Latin America and the world.



"In 2023, when I completed the first module in Uruguay, I took a significant step towards a more multisectoral approach. After 30 years as CEO of a company, I developed the NeoLiderança approach. Theory U plays a fundamental role in my work as a leader who is shaping a new industry. In Brazil, the transition to this new industry requires new skills and presents a window of opportunity to establish a cleaner, more relevant energy matrix."

Alex Marson, creator of Neoliderança®, Brazil

» Objectives Module 2: It seeks transformation and systemic impact in the practice and contexts of participants, translating their ideas into actions that impact key issues for the region (prototypes).

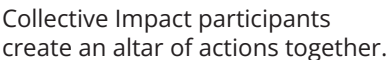


Participants during a practice of guided reflective journaling.



"Forge partnerships to consolidate Sinal do Vale's role as a hub catalyst for a regenerative economy in our territory/bioregion."

Thais Corral, Founder and Director of Sinal do Vale Institute, Brazil



**Victor Pacha, Aymara Healer,
Aymara Nation in Chile**



5. ELP LATAM: WHO WE ARE

The LATAM ecosystem represents the rich diversity of Latin America and the complexity of learning and co-creating in multi-environmental spaces. This diversity in region, age, and sector participation creates pathways for interconnected entities—businesses, organizations, communities, Indigenous leaders, government agencies, and individuals—to work from their unique positions of power, agency, and purpose toward a shared goal.

Participants came from Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Ecuador, El Salvador, Guatemala, Mexico, Paraguay, Peru, Puerto Rico, Uruguay, and Venezuela in Latin America, as well as from Spain, the USA, Kenya, and the Netherlands.

245 leaders

In March 2024, 245 leaders from 19 countries gathered for a five-day event in San Esteban, Chile. Of these, 159 participated in the Foundational Module, while 86 attended the Collective Impact Module.



A diverse group, including representatives from all sectors of society and contexts, along with indigenous leaders and elders from various wisdom traditions, came together, aligned by over 100 shared intentions.



Our ecosystem embraces a **holistic approach** to leadership that emphasizes system awareness, collaboration, and co-creation. It harnesses the collective capacity of multiple actors to address complex challenges, advancing transformative change across sectors.





Scholarships

Thanks to the support of Twenty-nine (29) partner organizations, seven (7) ecosystem partners, and a group of supportive participants, individuals from diverse contexts, conditions, and regions across Latin America were able to attend the ELP through scholarships. A total of 65 participants (26.7%) received full scholarships, with 29.2% of these covering both tuition and logistics. Additionally, 63% of participants paid a discounted rate, and 90% benefitted from some form of financial assistance.

PLE Participants' Age:

The age range of participants (168 to over 65) ensured diversity in perspectives across generations. The largest group, 36 to 45 years old, accounted for 33.8% (83 participants), followed by those aged 46 to 55 at 23.1% (64 participants). There was also considerable representation among participants aged 26 to 35 (47 participants) and a notable presence of those aged 56 to 65 (23 participants) and over 65 (12 participants). Among the younger participants, there were 9 individuals aged 19 to 25, with one participant being under 18.





Abiyala or Abya Yala is the name that some of the original peoples of Latin America used to refer to the American continent before the European conquest.

Module 1:

Included 159 participants from 16 countries. Chile had the highest representation with 55 participants, followed by Brazil with 26 and Mexico with 20. Other countries with significant participation included Colombia (17), Argentina (14), and Uruguay (12). There were also participants from Costa Rica, El Salvador, Spain, Guatemala, Puerto Rico, and the United States.

Module 2:

Had 86 participants from 15 countries, all returning from the first cohort in Uruguay. The majority came from Chile, Brazil, Colombia, and Uruguay.

Participants' Sectors (Module 1 + Module 2)

Participants represented various sectors. The majority were from NGOs (65 participants—26.7%), followed by the private sector (45 participants—18.3%) and independents (41 participants—16.7%). Civil society or community organizations had 33 representatives (13.5%), and the public sector was represented by 23 participants (9.4%). There were also representatives from foundations (2), universities (2), and social enterprises (2).

PLE Participants' Gender (Module 1 + Module 2)

Most participants used female pronouns (Ella/Ela), comprising 169 people (69%), while 73 participants (30%) used male pronouns (Él/Ele). Only one participant used a neutral pronoun (Elle/Ile or Elo), and one participant preferred not to use pronouns. This reflects an inclusive environment for women, but highlights opportunities to increase visibility and inclusion of individuals who use neutral pronouns or opt not to use pronouns. The ELP program continues to promote gender diversity, creating a more welcoming space for all gender identities across cohorts.

"I found it to be a highly enriching event that invites reflection on urgent issues of today, such as the marginalization of underprivileged groups, global warming, and our disconnection from our own spirit. It offers a methodology that encourages us to collectively build new possibilities. For example, the seminar provides access to a unique diversity of biographies and life experiences. It brings together people from different territories, cultures, and genders, which I find deeply significant in the context of current global challenges."

M. José Ossandón, Psychologist, Chile



5.1

WHAT WE CREATE FOR SOCIAL IMPACT:

Practice and Prototypes form Ecosystemic Groups



Well-Being



The group consisted of 53 participants from 10 different countries, mainly from Brazil (26%), Chile (26%), and Argentina (15%). Regarding sectors, 36% of the participants were independents, 23% came from the private sector, and 17% represented NGOs.

9 PROTOTYPES:

- 1.Participatory Management Model for Social Innovation and Wellness
- 2.NAJ Vision Council (Childhood, Adolescence, Youth)
- 3.Conscious Care Network
- 4.I Will Communicate
- 5.We Are Not Alone
- 6.Notebook for Flourishing
- 7.Collective Soul Healing Network
- 8.I Take Care of Myself and I Take Care of You
- 9.#Borboletaemnés (#ButterflyInUs)



Education



In the Education group, 50 participants from 9 countries took part, mainly from Chile (36%), Brazil (16%), Colombia, and Mexico (14% each). Sector-wise, 30% of participants were from NGOs, 24% from civil society, and 18% from the private sector.

8 PROTOTYPES:

- 1.Bee Project
- 2.Education for Love, Peace and Life
- 3.Education co-managed with love
- 4.Educational Governance
- 5.Intercultural Education
- 6.Educational Methodologies and Strategies
- 7.Systemic Education
- 8.Flourishing teaching



Conscious Business



The Conscious Business group was made up of 39 participants from 9 countries, with the largest representation from Chile (38%), Brazil (21%), and Mexico (10%). Sector representation included 44% from the private sector, 23% independents, and 10% from NGOs.

7 PROTOTYPES:

- 1.Feiley
- 2.Ritualized Decision-Making Connected to the Source in Companies
- 3.Inspiring the Awakening of Conscious Leadership
- 4.Organizations for Life
- 5.Rethinking Origin Agreements
- 6.Colab
- 7.Spiritual Literacy



To foster awareness-based collective action, participants worked in 6 areas of impact (Ecosystem Groups), prototyping concrete emerging initiatives in each: Well-Being, Education, Conscious Business Democracy & Peace, Regeneration and Equity



Democracy



The Governance group was composed of 22 participants from 9 countries, primarily from Argentina (23%), Uruguay, Colombia, Chile, and Brazil (14% each). Regarding sectors, 41% came from NGOs, 18% from the public sector, and 18% from civil society.

5 PROTOTYPES:

- 1.New Leadership
- 2.Strengthened Citizen Participation
- 3.Political Leaders Recovery Center
- 4.Alternative Models of Democracy_1.5
5. Alternative Models of Democracy_2



Regeneration



The Regeneration group included 47 participants from 13 countries, with the majority from Chile (32%), Brazil (15%), and Colombia (11%). Sector-wise, 53% were from NGOs, 21% from civil society, and 11% from the private sector.

5 PROTOTYPES:

- 1.Network of Guardians of Bioregional Inspiration
- 2.Learning Days for Financiers
- 3.Voices of Water
- 4.Colombia: Regenerative Cultures
- 5.Common Portfolio



Equity



The Equity group consisted of 20 participants from 7 countries, primarily from Brazil (31%), Uruguay (31%), and Colombia (19%). In terms of sectors, 25% came from NGOs, 19% from the public sector, and 19% from the private sector.

4 PROTOTYPES:

- 1.New Feminisms
- 2.Neurodiversity, People with Disabilities
- 3.Historical Repair Paths
- 4.Your Mirror is my Mirror

6. AWARENESS-BASED ACTION RESEARCH:

The use of awareness-based social technologies and indigenous ritual for transformational change



In times of disruption, traditional methods and gatherings often fall short in achieving transformative change. This calls for a shift in consciousness, leadership, and collective action. This action research piece explores the transformative impact of the ELP Latin America on participants' attention, intention, agency, and healing.

[The ELP LATAM offers a distinctive blend of Social Arts, Indigenous rituals, dialogue practices, and systems thinking, which fosters deep capacity-building and network development.](#) Applied research spaces like the ELP facilitate experiential transformative learning, diverse knowledge co-creation, and the identification of emerging patterns. This section delves into how ELP participants experience transformative shifts through awareness-based social technologies, including Social Arts and Indigenous Rituals.

The aim is to amplify authentic voices, bring depth, and illustrate the program's impact by connecting abstract concepts to concrete personal stories of transformation, providing a holistic view of lived experiences at the ELP in Chile. This section is structured as a vignette, offering brief yet evocative descriptions that vividly capture moments of transformation at the ELP. Eight qualitative semi-structured inter-

views are analyzed through the lens of Action Research, applying Awareness-Based Systems Change—an approach that views transformation as an evolution of consciousness.

By examining personal accounts of first-person knowing and second-person knowledge co-creation through dialogue, we illuminate the collective interior of social fields, what [Scharmer and Pomeroy \(2024\)](#) refer to as 'fourth-person knowing.' This approach sheds light on individual experiences of 'leading from the emerging future,' as described in Theory U, and collective processes of realizing emerging potentials.

Beginning with the Social Presencing Theater methodology of 4D Mapping, this section spirals outward to incorporate various perspectives and practices, such as Visual Scribing, Indigenous Ceremonies, intercultural dialogue, and the exploration of new epistemologies.

6.1

SOCIAL ARTS PRACTICES FOR SYSTEMS TRANSFORMATION

Advanced systems thinking goes beyond analyzing and understanding a system; it requires sensing the system as well. As humans, we possess a unique capacity for deep sensing—tuning into what is emerging and not yet visible (Scharmer & Pomeroy, 2024). Social Arts provide a training ground to hone these sensing abilities, enabling us to actualize emerging futures. These practices, drawn from various art forms and integrated with systems thinking frameworks, reveal subtle shifts in consciousness and make social patterns and dynamics visible ([Social Arts: Sourcing from the Whole](#)).

Social Presencing Theater: The Art of Making a “True Move”

Social Presencing Theater (SPT), created by Arawana Hayashi, is a set of practices that blend embodied presence, movement theater, stillness, and dialogue. As a form of Social Art, it taps into the creative potential of Theory U and the practice of presencing. The term “theater” originates from the Greek word *thea*, meaning “a place for viewing.” However, SPT is not conventional theater. Instead, it uses simple body postures, movements, and spatial design to dissolve limiting concepts, communicate intuitively, and reveal both current realities and deeper, often invisible, leverage points for profound change. It enables a group or community to collectively see and sense itself while enacting its emerging future. SPT stands as one of the most effective methods developed by the Presencing Institute (<https://www.u-school.org/spt>).



If you want to learn more about the use of Social Arts, read this medium article by Daniela Ferraz and team: <https://medium.com/@danielakferraz/social-presencing-theater-in-the-ecosystem-leadership-program-2024-e20372044a6d>

Generative Scribing: Focusing on the Essences and Energy of Emergence

Scribing, or graphic recording, is a visual practice that captures ideas in real-time as people speak, creating an unfolding picture of the conversation. Generative Scribing, pioneered by Kelvy Bird at the Presencing Institute, builds on traditional graphic recording by focusing on the essence and energy of what is emerging in a dialogue or gathering. This practice helps groups visualize their thoughts and ideas, making complex systems and patterns more ac-

cessible and understandable. Through the use of colors, shapes, and metaphors, generative scribes create visual maps that reflect the flow and dynamics of discussions, enhancing collective sense-making and fostering co-creative dialogue. The process underscores the importance of the scribe's presence and their attunement to the group's energy and intention (<https://www.u-school.org/visual-practice>).



6.2

THE 4D MAPPING: MAKING THE SYSTEM SEE AND SENSE ITSELF

One of the key methodologies for systems change applied in the ELP Chile is called 4D Mapping. This approach integrates contemplative practices, embodiment, Theory U, and organizational constellations, all aimed at facilitating social transformation. Developed by Otto Scharmer and Arawana Hayashi as part of Social Presencing Theater, this innovative methodology is designed to invite a system to see and sense itself. It makes visible the current reality in a social system, such as an organization, government, or health care system. We use 4D Mapping with groups seeking new insights about their own systems and with clients who want to explore cases beyond the classical formats of dialogue.

By fostering embodied awareness, participants step into the roles of key stakeholders, sensing both the present reality and the potential future of their system. This process engages the heart and the senses, allowing participants to move beyond intellectual analysis and into a more grounded, experiential understanding of systems thinking. The shift from the initial “sculpture” representing the current reality to a second “sculpture” depicting the emerging future helps uncover blind spots, identify areas of stuckness, and highlight new leverage points. These insights often lead to the discovery of prototype solutions that can drive meaningful change.



Sculpture 2 of the 4D Mapping

4D Mapping:

Witoto Institute and their challenges in the Brazilian Amazon

In addition to Vanda Witoto, the 4D Mapping case-giver team included Sandy Witoto and Mel Mura, all indigenous women from communities near Manaus in the Brazilian Amazon. Their primary focus was on the newly established Witoto Institute, a non-profit organization dedicated to empowering indigenous women and children while preserving their cultural heritage. Before the mapping process began, they outlined several challenges facing their community, including a lack of governmental support, insufficient funding, and

educational barriers for indigenous children. Their goal in using 4D Mapping was to better understand the role of the Witoto Institute within the larger ecosystem and to explore strategies for strengthening cultural education for future generations. During an interview, Vanda highlighted how the 4D Mapping provided a transformative shift in their understanding of the organization's role:

"For me, it was an incredibly profound and complex experience. The 4D Mapping offered



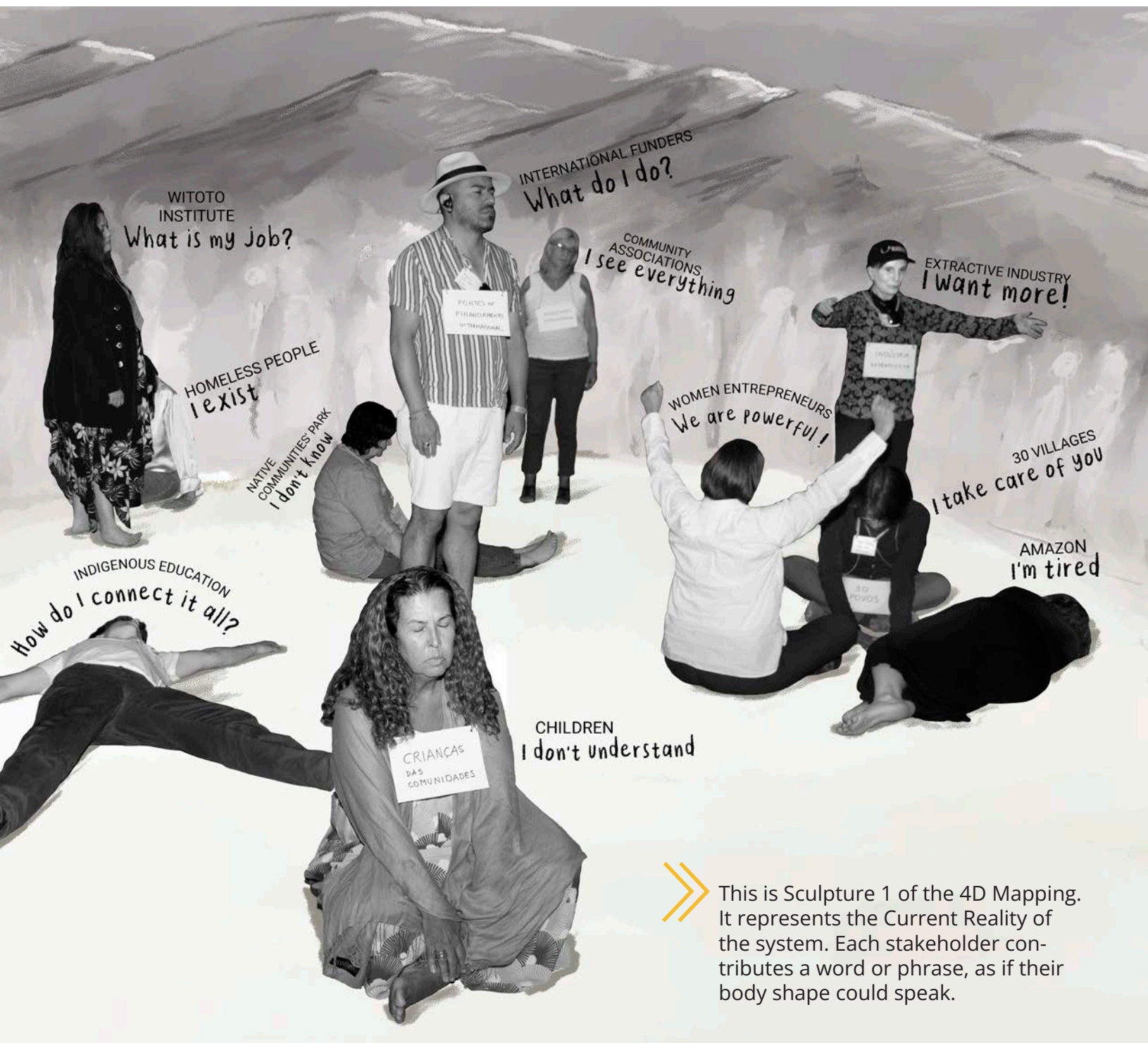
Vanda Witoto in the center with Sandy Witoto on the left and Mel Mura on the right.

a perspective we hadn't considered before, one that we now realize is essential. We're in the process of setting up the organization's bylaws, yet we lack a clear sense of where the Witoto Institute fits into the larger system. How are we to proceed, when there are so many fronts to tackle? The insights gained from the 4D map have not only helped us understand our performance but have also given our institution a clearer understanding of our role as indigenous women."

Furthermore, Vanda admits that the main insight from the mapping uncovered a painful truth: a significant disconnection between the "Indigenous youth and flourishing cultural education" as highest future potential and the rest of the system. She explained:

"Realizing that the organization wasn't prioritizing the children was profoundly impactful. It became clear that we need to dedicate more time to working with them as an organization. Our main focus is on children and women, so seeing the organization's neglect of the children was deeply upsetting. The fact that neither the state nor the community is prioritizing the children hit me hard. The youth are crucial for carrying forward our history, future, and culture, which are greatly affected by the city."





» This is Sculpture 1 of the 4D Mapping. It represents the Current Reality of the system. Each stakeholder contributes a word or phrase, as if their body shape could speak.

This is Sculpture 2 of the 4D Mapping. It represents the Emerging Future of the System. We look for visual information such as: changes in level, stakeholders closing down or opening up, and new clusters of relationships that have formed.





WOMEN
ENTREPRENEURS
Thank you

NATIVE
COMMUNITIES' PARK
Here I am

WITOTO INSTITUTE
You have to help
me see how many
we are

EXTRACTIVE INDUSTRY
Help me continue and I share

FEDERAL
GOVERNMENT
I still don't
see them

International funders
I don't see

30 VILLAGES
Welcome to our home

AMAZON
Come back!

SMALL SUPPORTERS
This has to change

CHILDREN
Explain everything
to me, I can understand



Reflecting on the integration of these two insights Vanda recalls their decision-making process for the focus areas of the Witoto Institute:

"These are decisions we need to make as a young institution. At this moment, I believe the two key projects—children's education and social entrepreneurship for women—are where we need to concentrate. These initiatives are crucial for ensuring the protection and care of children while strengthening their sense of belonging."

Two months after the event, we interviewed Vanda Witoto, to understand the impacts of the mapping. We focused on the shifts in relationships and new opportunities that had arisen since the mapping. When asked if she now views any stakeholders differently and what developments have taken place, Vanda highlighted a transformed relationship with the government, where collaboration had previously been challenging:

"Yes, reflecting on the government's role—which initially seemed distant but then became more engaged during the mapping—truly mirrors our experience. We previously struggled to work with the government as allies; they were a distant actor for us. But now we entered two significant dialogues, one on education and the other one on training for women."

This also reflects the second sculpture of the mapping, where the Witoto Institute was closely connected with the government.

Findings from the 4D Mapping case of the Witoto Institute

Beyond uncovering blind spots and providing deep insights into one's role within the system, a key impact of 4D Mapping is its ability to build and strengthen connections and relationships. It starts by shifting awareness and perspectives toward stakeholders. Often, powerful actors, such as government entities, are perceived as dominant, neglectful, or distant. However, as the mapping process unfolds, we witness these actors evolving to support the system's well-being. In the Witoto case, this was exemplified by new collaborations with the government in the areas of education and professional training.

What's fascinating about awareness-based methodologies like 4D Mapping is that their impact does not unfold in a linear fashion. Instead, they enhance perception and connectivity within a system, creating a kind of synchronicity that allows latent potentials to surface—something we may not yet have the methodological rigor to prove but that participant accounts vividly illustrate.

6.3 THE CONFLUENCE OF TWO SOCIAL ARTFORMS

In Chile, the 4D Mapping process was complemented by the Social Art practice of Generative Scribing, which makes the subtle dimensions of the field visible. In an interview with Geisa Paganini, one of the Scribes, she explains how Social Art forms help reveal emerging future potentials. Geisa describes her immediate connection with both Visual Scribing and Social Presencing Theater, noting that these practices are closely intertwined, with each helping to deepen the experience of the other.

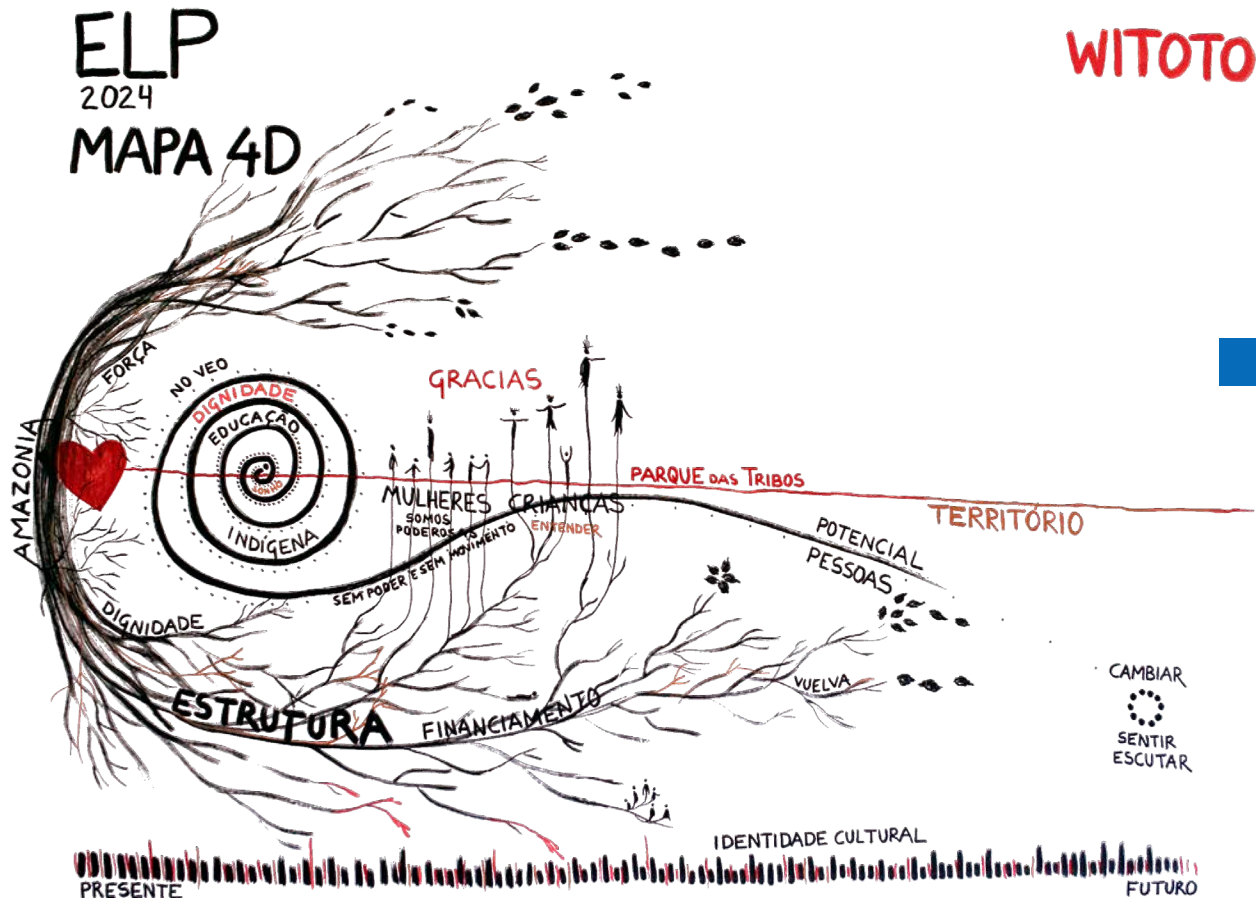
Before the start of the Witoto 4D Mapping, Geisa stood before a blank canvas—a moment Otto Scharmer often describes as a



Participants in a generative dialogue with Otto Scharmer, while José Matu-rana does the generative scribing of the conversation.

metaphor for facing the unknown and embracing the emerging future. After a long period of waiting, shapes suddenly began to emerge quickly on the paper. Geisa's hand instinctively drew a spiral, followed by branches of the Amazon. Her analytical mind struggled to make sense of what was unfolding, embodying the concept of "open will" in Theory U:

"What happened then was fascinating because it all unfolded very quickly. I remember starting with a spiral. My hand just began drawing it, and it finished very fast. I wasn't consciously deciding to draw a spiral here or there; I simply put the pen to paper, and it happened."



Generative
Scribing by
Geisa Paganini
De Mio of the
4D Mapping

After that, the shape of the branches started to emerge. Not all of them, just the starting points. But I knew I was drawing branches. Then my analytical mind was trying to figure out where the branches were connected to, but it wasn't clear to me."

We interviewed Paula Bares, an ELP participant who embodied the Amazon forest in the 4D Mapping. She approached Geisa directly after the mapping and mentioned her resonance with the Scribing image:

"When we were invited to form the first shape in Sculpture 1, I wanted to shape my body into a kind of C-shape form. When I saw that scribing image, I thought, "These are all the rivers that flow into the Amazon." That's why, when I saw it drawn, it blew my mind to see how, when



Amazon stakeholder in C-shape on the ground

the field resonates, it truly resonates and that we both arrived at the same shape, despite not being able to see one another, and she couldn't have seen me because I never completed the shape with my body. Perhaps there's something in that shape that's telling us more than we realize."

This resonance in the 4D Mapping field was asynchronistic, with Geisa receiving the image as her first impulse and Paula independently sensing the same visual representation while embodying the Amazon. It gave both form and expression to a deeper connection within the system.

Another significant moment of resonance within the ELP ecosystem involved the symbol of the spiral. After the 4D Mapping, Vanda, one of the case-givers, walked by the scribing image and took a photo of it. I happened to be nearby and asked her which elements of the scribing drew her attention. She pointed to the spiral, recognizing it as a meaningful symbol within the process.



Spiral of the sacred ant in the Amazon
(Photo by Vanda Witoto)



Traditional Witoto facepaintings with spiral
(Photo by Vanda Witoto)

"The Amazon where our community lives, is a sacred territory. This territory has a profound influence on our lives. I see the spiral in the drawing as the spiral of life. It represents our ancestry, strength, and the challenges we face, all interconnected and constantly in motion. Life isn't square; it's circular, reflecting life cycles. When I look at this drawing, the spiral stands out as the most precious part."

7. SEVEN INDIGENOUS CEREMONIES ALONG FIVE MOVEMENTS OF THE “U”



In Latin America, ceremonies and rituals are deeply woven into the fabric of Indigenous cultures, serving as essential practices for maintaining balance within the community and its relationship with the natural world. These sacred traditions reflect a profound connection to the land, ancestors, and cosmic forces, fostering

harmony throughout the entire ecosystem. Reconnecting to this more-than-human world is crucial for advancing towards more regenerative cultures and practices today. The ELP collaborates with Indigenous elders who share their ceremonies as part of the transformational journey.

Felipe Navarette, along with Coral Herencia, co-created the design of the ELP ceremonies with four indigenous elders representing four traditions: Mapuche, Aymara, Aruni-Quechua, and Maya. They highlight the role of ancestral ceremonies in transformation processes:

Ancestral ceremonies are more than a means of connecting with our roots and traditions; they are powerful vehicles for fostering empathy, sensitivity, and respect for our environment and the living beings around us. By immersing ourselves in sacred rituals that honor the earth and its natural cycles, we open ourselves to a deeper dimension of consciousness, where the ego dissolves, and compassion flourishes. These transformative experiences not only strengthen our relationship with nature and our communities but also nurture our spirits and cultivate the wisdom of the heart.

When talking about the **‘three movements’ in Theory U**, reference is made to 1) observing, 2) withdrawing and reflecting, and 3) acting in an instant (Scharmer, 2016). In the first prototype of the ELP in Uruguay it was interesting to observe how the three movements of ancient rituals -(1) asking for permission, 2) inviting healing, and 3) the blossoming of the flowers- worked in high synergy to activate and transform the social field of the ELP (1st report of the ELP 2024).

For the second iteration, a slight adjustment was made, inspired by the **‘five-movements’ of the U** 1) Co-Initiating, 2) Co-Sensing, 3) Presencing, 4) Co-Creating and 5)

Co-Evolving. These were mirrored in seven ceremonies: 1) Cleansing, 2) Permission 3) Letting go, 4) Vision Council 5) Healing, 6) Flourishing and 7) Seed Ceremony.

Felipe and Coral describe the co-created **design and purpose of the ceremonies** as follows:

“Before the start of the program the ELP team held a Cleansing and Grounding Ceremony. Its purpose was to cleanse and balance the mind, body, emotions, and spirit, while collectively recognizing the essential purpose that brought us together.”



Letting go Ceremony
by Alabaos Singers.

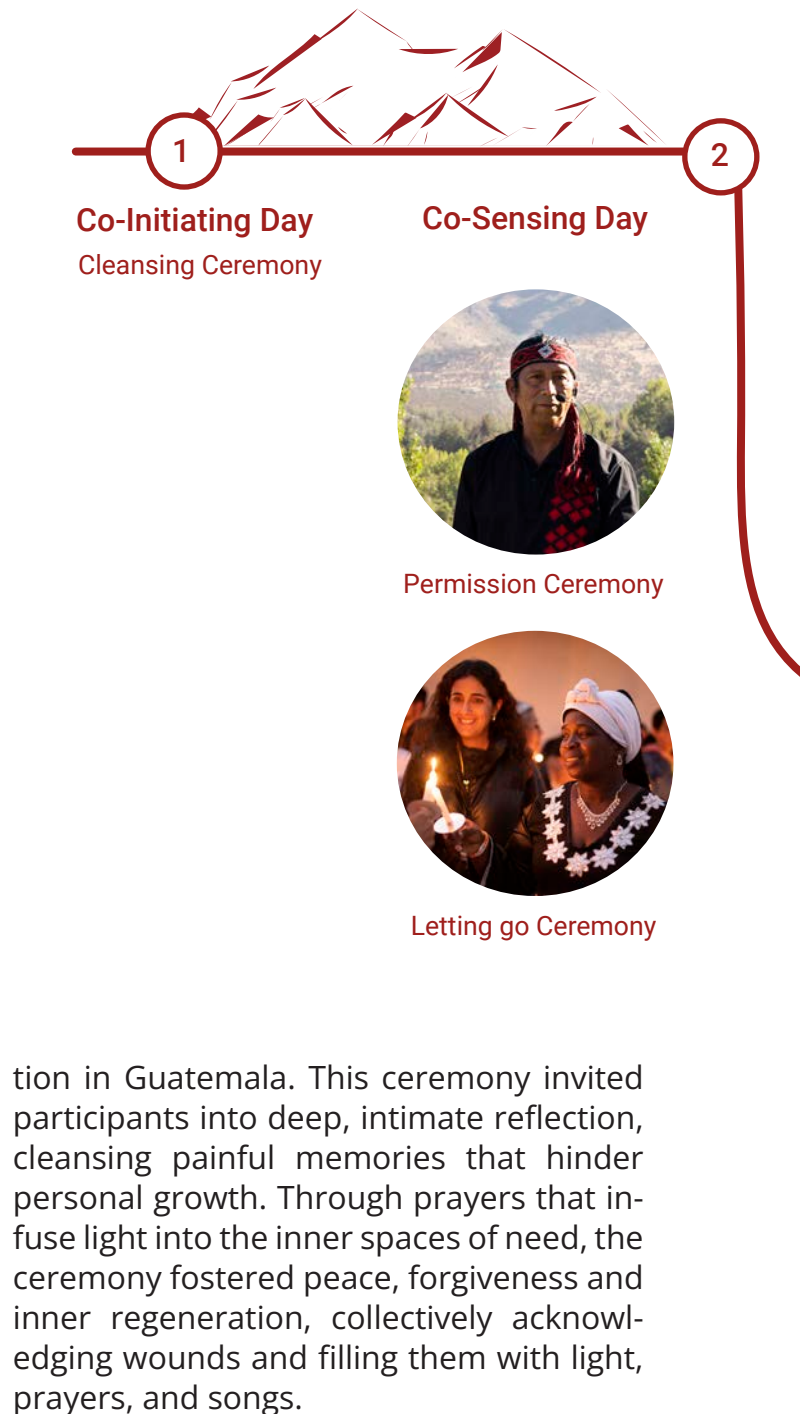


As part of the **Co-Sensing** Joel Maripil of the Mapuche Nation in Chile led an **Offering Ceremony and Request for Permissions**, a collective collective ceremony seeking permission from the invisible aspects of existence. The ceremony connected the participants to the mystery, sacred, and greater forces, asking for blessings on the forthcoming activities. Elders humbly requested guidance, offering seeds and flowers as symbolic payment for the blessings from the spirit.

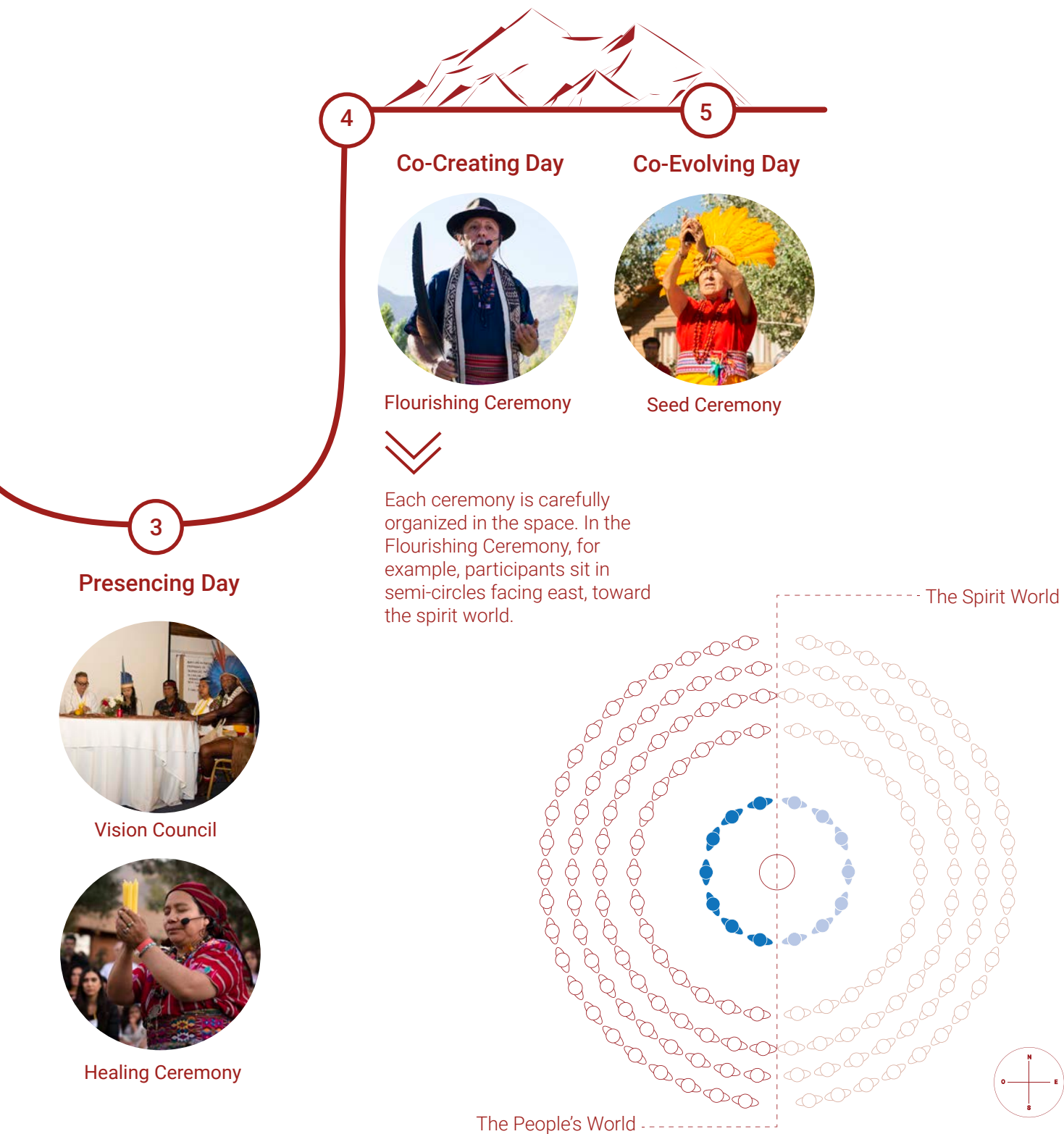
Co-Sensing ended with the **Letting-go Ceremony**, performed by the Alabaos Singers, a traditional form of vocal expression from the Afro-Colombian communities, particularly in Colombia’s Pacific region. These songs, traditionally sung at funerals to honor and remember the deceased, served as a communal way to process loss and letting go.

Presencing began with a **Vision Council** ([see description page 57](#)), a space for deep listening that surfaced seeds of ancestral wisdom that inspired significant transformation, guided by the voice of the Earth and cultural practices attuned to the cycles of natural change.

The day ended with a **Healing Ceremony** led by Amalia Tumxinico of the Maya Na-



SEVEN
INDIGENOUS CEREMONIES
ALONG FIVE MOVEMENTS OF THE “U”





The Flourishing Ceremony led by Victor Pacha



On **Co-creation day**, the **Flourishing Ceremony** was held in the morning, led by Victor Pacha from the Aymara Nation in Chile. This ceremony provided a space to express gratitude, bless, and envision the flourishing of what had been learned, experienced, and transformed. It strengthened the community, blessing each participant's path and nurturing their dreams, encouraging them to continue their life purpose with gratitude and joy, fostering a deep sense of belonging.

At the end of the program, on **Co-evolution**, Alejandrina Ayala of the Aruni-Quec-

hua Nation, Peru, led the **Seed Harvesting Ceremony**. This ceremony embraced and honored each individual's contribution, expressing gratitude for the community we had become. Seeds of protection are given to safeguard the unity of the organizing team and to support the continuity of the project.

To delve deeper into the transformative effects these ceremonies had on participants, we must consider the role of awareness-based research in uncovering how these profound experiences shifted perspectives and catalyzed personal and collective growth.



Participants immersed
in the Seed Harvesting
Ceremony



Joel Maripil at the Permission Ceremony playing the “Tru-truca”, a traditional Mapuche instrument.

7.1

THE VISION COUNCIL



The Vision Council, as part of the Ecosystem Leadership Program (ELP), stands out as a crucial moment of transformation. This indigenous methodology, rooted in deep listening and ancestral wisdom, helped participants transcend intellectual dialogue, accessing a collective, spiritual depth. As Victor Pacha from Chile explains, *"This way of reconnecting with the forces of the Original Natural Source is emerging. There are people with goodwill and good intentions who are engaging in dialogue and reconnection to rebuild knowledge that belongs to all of reality—not just to humans, but to the mineral, plant, animal, human, and spiritual worlds."* In this context, the Vision Council invited

participants into a space of resonance with what indigenous traditions call "Words of Origin", as Amalia Tumxinico from Guatemala describes:

"For many years, we have learned the importance of these spaces for dialogue, which allow us contact with a word of Origin; each community keeps a word-seed that can help us find and sustain the Good Living."

In Chile, the Vision Council brought together eight indigenous representatives from various Latin American regions, along with Otto Scharmer, to reflect on a profound question: *"What are the deep sources of inspi-*



Miguel, representative of the Arhuaco people in the Sierra Nevada of Colombia, participating in the vision council.

ration for achieving true Well-Being - the 'Sumak Kawsay' (Quechua) or the 'Küme Mogen' (Mapuche) - and how to activate them?"

The dialogue opened with Brazilian participants sharing painful histories of violence, slavery, and persecution faced by indigenous communities. These stories, shared in a sacred and safe environment, allowed participants to confront their own emotions—be it anger, sadness, or fear—creating a bridge between personal and collective healing. Amalia Tumxinico emphasized that the ELP represents “a call to harmonization towards balance and the Equilibrium of the Human Being.”

Throughout the council, participants highlighted the presence of the sacred across the Americas, symbolizing the spiritual and ancestral connections uniting indigenous

peoples. They shared ancient knowledge about nature balance and respect, stressing the urgency of preserving this wisdom for the benefit of all.

Alejandrina Ayala from Peru captured a core concept of indigenous well-being: “We are the ones who will disappear if we don’t take care of us and our land, because this is our unique home. So, for me, this Vision Council is a return to our within, to our genes, and for us, the healing is here.” This perspective aligns with Theory U’s focus on presencing - the idea of going inward to listen to the emerging future- by connecting the personal healing of participants to the larger, ancestral wisdom of their communities. advocacy for a deep inner journey to discover and activate profound sources of inspiration and transformation.

For many participants, this process was transformative because it required more than intellectual engagement. It activated a deeper, embodied awareness, where feelings of shame, fear, or sadness became opportunities for healing. Otto Scharmer's reflection on the "shame for the violence and lack of respect in today's society" resonated with this notion of awareness-based transformation. His acknowledgment of these feelings opened a path for collective healing and reconnection with ancestral wisdom, a process that was initiated but not limited to the Vision Council itself. The council underscored the relevance of honoring and learning from traditions to build a more balanced and harmonious future.

Victor Pacha later reflected on the challenges of implementing such councils in diverse groups unfamiliar with these practices. He noted that while the overall design was promising, it required fine-tuning to bridge cultural differences and adequately prepare participants for the profound experiences these councils evoke. The intensity of the emotions that surfaced—fear, anger, and sadness—underscored the depth of the healing process. These emotions often pointed to unhealed wounds, both personal and collective,



which required spiritual and energetic interventions to help participants navigate and process their experiences.

The Vision Council exemplifies the ELP's commitment to integrating indigenous methodologies into leadership development. By weaving these traditions into the program, the ELP fosters a deeper understanding of well-being and interconnectedness, transcending cultural and generational boundaries.





Social poetry action

Social Poetry - result of applying the (Re)Generative Poetry Method to content generated by participants after the ELP Chile 2024 Vision Council:

The Poem

Download

I recognize that wound.
In the embrace of memory, the
World sees what we want to be:
vulnerability (shared), difference
(respected).
In the Territory, the passage of
time
eludes prejudice and inhabits the
moment.
If a river dries up, my blood goes
away,
and I release, exhausted, the ego.

Perceive

In the humility of the Earth
I advance
firm, small, connected.
Full coherence of being.
I love wonder and its freedom!
My goodness is yours, dressed in
light and shadow,
two souls: one innocence.
But...
Where am I going in such a hurry?
I calm down, without freezing.
I turn off my mind. I turn on my
feeling.
I listen...
... the source is inside.
I follow the inner fire.
I open my heart. I trust in life.
What remains
is Deep Transformation.

Witness

Cadence of childhoods and
ancestors,
latent and immense source of
future.
Its presence orders and matures.
And, in the silence of the lan-
guage of life,
there is courage to return:
to the place where we are happy
to the night of the womb of the
great mother
to uterine spirituality
to the origin of the limit.



And, in the experience of
emptiness,
the rhythm emerges:
of natural cycles,
of intuition,
of diversity,
of respect.

Crystallize

Hold the pain in compassion:
a gift-medicine that cures from
the past.
Heal the roots to nourish the
Earth
and sow the best seeds
of children who are teachers.
Cultivate something much bigger
than us.
Be a unique drop of rain
and equal to all the others.
Let us meet in the song!,
in laughter!
in vibration!
Let us be one! Let us be magic!
Let us be love!
And in the clear diamond,
the light of joy and beauty will
enter,
to build together the most
delicious life.
Let us wake up to the truth of
who we are:
ancestors of humanity.



Prototype

There is a sacred agreement
in being present for life.
There is a vital plenitude
in making a community.
The circle of loving and serving
distributes powers, activates
memories, screams feminine
strength,
and inspires the weaving of the
possible
with encounters and affections.
The sacredness of the cosmos
must be honored.

Represent

Love: ancient technology.
Embrace: art of reciprocity.
The cosmological clock in
chaordic flow dances and sings.
The spirit is joyful.

Sumak Kawsay.

Organizer of poetic content: Maria Dulce Subida

7.2 HEALING COLLECTIVE TRAUMA



Rodrigo González da Costa Subida
at the end of the Flourishing
Ceremony

The growing attention to collective trauma and its role in transformation processes highlights the importance of addressing deep-seated wounds in order to foster genuine social change. As Thomas Hübl emphasizes, the release of outdated structures—both individually and collectively—is crucial to embracing an emerging future ([Social Innovations Journal, 2019, 'Collective Trauma and Collective Healing: Insights from Thomas Hübl'](#)). Addressing and healing these deep-seated traumas, creates the foundation for more integrated, forward-moving consciousness. Like the symbol of the spiral, this process begins with personal healing and then expands outward to collective action.

Rodrigo, the youngest participant in the Ecosystem Leadership Program (ELP) at just 16 years old, offers powerful insights into the transformative potential of this healing process. His reflections, particularly on his experience with personal and collective trauma, provide a unique window into how these methodologies foster deep change. During the Vision Council, Rodrigo encountered a profound realization about a collective trauma he had unknowingly carried:



"During that day of Presencing, I experienced several turning points. One significant moment was at the Vision Council, where I uncovered a hidden guilt about colonization that I hadn't been aware of before. I had always joked with a friend here in Chile about whether I was a colonizer. But in the Vision Council, it hit me suddenly. I realized I had this guilt, and I began to cry."

The core transformation occurred during the Healing Ceremony, where through ceremonial prayers light is infused into the inner spaces in need. As mentioned before this ceremony intends to foster peace and forgiveness and serves as a space for inner regeneration. Rodrigo shares his personal turning point and healing process that occurred in the ceremony as follows:

"My real turning point came during the Healing Ceremony. At that moment, I realized that my reason for living wasn't to bear the burden of

a culture that had destroyed something beautiful and disconnected us from our creator and ourselves. Instead, I understood that I needed to transform that guilt into gratitude. It wasn't about apologizing for everything my Western and colonial culture had done. Instead, I needed to be thankful for the suffering endured by indigenous peoples, which allowed me to be here today, learning from this program, and realizing my love for nature and these people. To come to this conclusion at such a young age, with so much ahead of me, feels profound."

Rodrigo's journey, from unearthing unconscious guilt to transforming it into gratitude, reflects the power of collective healing processes within the ELP. His story illustrates how confronting and healing collective trauma can not only release emotional burdens but also foster a more profound connection to oneself, others, and the natural world. In line with Hübl's insights, this journey from guilt to gratitude symbolizes a shift toward a more integrated and harmonious way of being, where personal healing contributes to the broader process of collective transformation.



7.3

THE CONNECTIVITY OF THE SOCIAL FIELD



Another transformative experience that highlights the power of indigenous rituals within the social field in the ELP is Caro Muñoz's reflection during the Seed Harvest Ceremony. She vividly described a palpable sensation of a 'collective force' expanding within the social field, rooted in the myriad connections made over the five days of the program:

"And at the end of the event, in the final ceremony, the sensation of the collective force felt extremely strong. I remember saying to my friend, 'This is very powerful.' The feeling was incredibly energetic, being in nature, in the mountains.

We were a human group with enormous will-power, love, and affection. These are the things that come to mind—the number of connections we had already made. So, there's a leap from arriving at a place where you might know some people to knowing many more. And this starts to expand quickly."

It is very difficult to measure the level of consciousness in a collective - but one indicator is the depth of connections that is generated in the social field, said Otto Scharmer in the ELP. The interview with Enrique Guillermo San, a change maker in



the field of regeneration from Argentina, highlights how the Healing and Flourishing Ceremonies both contributed to key shifts and the quality of the social field at the ELP:

"For me, a specific moment that deepened the group's dynamic was the transition from last night to this morning, with the joyous Maya ceremony. It was very joyful and tender, in nature, with fire. It was a group where the leadership was very genuine, very feminine, very subtle, very loving, and very tender. Something awakened there that I believe was strengthened and reached its peak expression in today's Flourishing Ceremony with the hugs. The hugs today, for me, marked the culmination of a transformation in the social field. Both ceremonies were in a natural context, with a lot of skin contact, barefoot, one under the moon and the other under the sun. I think there's a potential there that we often don't see. That journey from last night to today achieved the maximum expression of the social field."

Otto Scharmer said in the ELP that while measuring consciousness is difficult, it is often reflected in the enhancement of connections. Enrique's observations illustrate how the ceremonies created a space for deeper connections, expressed through the simplicity and warmth of a hug—an action both physical and natural. This highlights the profound impact of indigenous rituals on fostering a sense of belonging and interconnectedness, enhancing the collective consciousness within the group.

Through these experiences, participants not only engaged in personal transformations but also contributed to a dynamic social field that thrived on genuine connection, shared vulnerability, and the collective energy of love and support. The power of these rituals lies not only in their cultural significance but in their ability to catalyze deep relational shifts that empower individuals and communities alike.

7.4 RE-EMERGENCE OF THE ANCESTRAL WISDOM AND ITS ROLE IN THE ELP

Shortly after the completion of the ELP, we had the opportunity, alongside Otto Scharmer, to interview two indigenous elders whose contributions were crucial in holding the ceremonial space throughout the program: Amalia Tumxinico of the Maya Nation of Guatemala and Alejandrina Ayala of the Aruni-Quechua Nation of Peru. In their interview, both discuss the cyclical understanding of life and the re-emergence of Indigenous wisdom and practices to reconnect with the self and nature, thereby reestablishing a more harmonious relationship. In the beginning Otto asks the two elders about the current moment we are collectively experiencing: What is ending, and what is beginning? And why are we meeting now at the ELP?

Alejandrina responds by explaining that the world operates in cycles and in this new era, the indigenous cosmovision is regenerating. She recites a poem that reflects this understanding:

“The world is made of cycles, and life spans centuries and eras, doesn’t it? When the grandparents experienced the arrival of Western influences, which were devastating, they used to

say that we would regenerate like quinoa. The quinoa seed, though small, is part of a large plant that produces thousands of seeds. It suggests that those of us in South America, from



Abiayala, will multiply like quinoa seeds and bring about a new Pachacuti—a new era.

The Incas have always believed in cycles: periods of light followed by darkness. They understood that life alternates between these cycles—female and male, female and male. This is why our traditions often reflect this alternating pattern. There are cycles, and the dark cycle, or Pacha, lasts for about 500 years. The period of darkness that we are familiar with ended in 1992. The new seed was planted that year, but it takes time for it to grow.”

Then Amalia shares her perspective from the Mayan Cosmovision, explaining that we are entering a new era, where the Earth is telling us she doesn’t need human beings; rather, we, as human beings, need the Earth. Now is the time for humans to reconnect with ourselves and nature:

“From my Mayan cosmovision, there was a global period called the 13 Baktun, marking the end of one cycle. As the grandmother Alejandrina explains, all worldviews are cyclical, just as humans are. In the current moment, the Mayan cosmovision speaks of a new dawn. While some might view it as the end of the world, those of us practicing Mayan spirituality see it

differently—it’s not the end but the beginning of a new era.”

For Amalia the complementariness of both ceremonies and academic learning in the ELP stood out: *“For me, coming from Mayan Cosmology, this systematized approach like Theory U and a program like the ELP is very significant because it has the potential to reach many people’s minds and foster the consciousness we need. It helps us return to the essence of who we are, to appreciate the capacity of human beings to receive and give love to the world around us. So, last year in the ELP was the first time I was involved in both ceremonies and academic learning simultaneously. I’ve always participated in spiritual events and helped people, but this was my first experience with this kind of structured event.”*



THE NEED FOR A “PENTUCUN” BETWEEN CULTURES FOR A “GOOD LIVING”

Joel Maripil is a “ülkantufe,” a singer and storyteller from Kechokawin, a Mapuche community in Araucanía, near Temuco, Chile. He led the opening ceremony and offered his songs to the ELP. His words provide a profound reflection on the divergent paths of knowledge and wisdom taken by indigenous and Western cultures:

“Well, our cultures have followed different paths, which is why our knowledge differs. Indigenous peoples focused on understanding biodiversity, listening to sounds, and observing the behaviors of all kinds of beings—both those that move and those that do not. This approach led the spirit world to trust these human beings, collaborating with them for learning and wisdom through dreams. The wisdom of Indigenous peoples is of a very high level. It remains out of reach if we try to understand it with the

mind alone, without listening to what the heart says. Otherwise, there remains a feeling inside that goes unheard. When the mind does not listen to the heart, it lacks sensitivity and becomes insensitive. As a result, a purely mental approach to teaching has led to abuse, tears, loneliness, and sadness, because the heart was not listened to.”

Joel emphasises the importance of ‘pentucún,’ a Mapuche concept of truly seeing and understanding one another, as a way for Western and indigenous cultures to engage in meaningful dialogue and collaboration moving forward. This deep mutual understanding is essential for building a shared path toward “buen vivir” or “good living:

“What we need to have between the cultures is what we call in Mapuche ‘pentucun.’ ‘Pentucun’ means looking into this glass. ‘Pen’ is to see, ‘tucún’ is “to put a gaze”. We humans are all glasses, but we haven’t cared to look. We Mapuche do it, through conversation, we look inside each other. Once we have seen each other, we can have a conversation or attend to a need I have, whether to ask or offer something to the other. There won’t be abuse; there will be support, brotherhood, happiness, and that is called “buen vivir”, the good living. This is what Western cultures and indigenous peoples need to do. They need to meet like this in a Pentucun, ask each other deeply, reaching the core of each one. Only then can they understand and see the path together, to build the path to good living.”



You can enjoy Joel's
music at the following
link: [Ko Ñi Ñi - Canto
del Agua \(Llallipun\)](#).



THE NEED FOR NEW EPISTEMOLOGIES

Qulliri Víctor Pacha Landaeta, from the Pueblo Aymara in the North of Chile, was the fourth indigenous elder that led the Flourishing Ceremony. In exploring the complex interplay between Indigenous wisdom and Western knowledge systems within the ELP program, the concept of 'epistemological rethinking' emerges as a critical necessity, fostering openness in dialogue between cultures and their practices:

A term that might help reflect on this is "epistemological rethinking," a new way of understanding knowledge. This rethinking is fundamental to addressing the question in a concrete way. It's not about erasing everything we know, but rather discerning what should be preserved and what should not. The key is to clear out certain contents that represent erratic movements—intellectual loops primarily rooted in rational thought.



Therefore, in working with indigenous peoples, there must be such openness that doesn't mean indigenous peoples will impose their views on Westerners to make them understand things. But there's no way to understand and experience the worldviews other than living them. They can't be transcribed or translated if one isn't a part of them. It reflects the dynamic flow of life that is always moving. So, the elders found that instead of producing a written language, they worked with symbols, semiotics, archetypes, and all that involves universal, direct, intuitive language, because it doesn't go good or bad, it's immediate. This example shows the difference in how to learn to think and feel these visions. Thus, the issue of epistemology is very important.



Participants reflecting and harvesting in small circles.

8.

CONCLUSIONS:

WHAT IS EMERGING IN THE ELP THROUGH THE LENS OF AWARENESS-BASED ACTION RESEARCH?

In the face of today's complex global challenges, often described as a Polycrisis, new paradigms are emerging, characterized by a profound interconnectedness between personal, collective, and environmental dimensions and their divides. These trans-contextual scenarios require co-creative strategies to enhance mutual learning at all levels. Bringing awareness of the habits of the past into the present moment allows us to collectively learn how to stay with and co-create with what is emerging, which demands a shift in consciousness.

Always beginning with an inquiry, we ask, *'How might we cultivate deeper awareness and presence to collectively see and sense the root causes of our current moment?'* To enable this collective seeing and sensing, awareness-based social technologies play a crucial role in facilitating these holding spaces and enabling shifts in consciousness—shifting attention from ego to eco-awareness—while supporting a more

interconnected and holistic approach to systems change. To create this unique holding space, the ELP LATAM combines social arts, Indigenous rituals, dialogue techniques, and systems thinking activities to encourage transformative shifts and strengthen the movement-building process.

Visual Scribing played a crucial role in making the quality of the social field more visible during the 4D Mapping practice. It uncovered images and symbols deeply intertwined with what was collectively emerging, as demonstrated by the 4D stakeholder embodiment of the Amazon. For the Witoto people, the spiral symbol made visible in the Scribing represents the interconnectedness of all life forms and reflects a cyclical understanding of life. At the same time, this spiral image points to the re-emergence of Indigenous wisdom and practices as a way to reconnect with the self, community, and nature.

Indigenous rituals have proven to be significant transformational spaces in the ELP LATAM. Led by Indigenous elders, these practices are more than just a means of connecting with traditions; they serve as powerful vehicles for fostering individual and collective healing, strengthening connections within the social field, and aligning with the terrestrial environment and more-than-human realms. The Vision Council highlighted the urgent need for change and reconnection with ancestral traditions and timeless wisdom in facing the Polycrisis. As the Indigenous elders emphasize, these intercultural practices also require ‘epistemological rethinking’ and mutual understanding, essential for intercultural dialogue and collaboration.

Patterns identified in the Awareness-Based Action Research of the ELP LATAM program suggest an emerging paradigm that seeks to address complex global challenges through holistic, inclusive, and nature-aligned approaches. This paradigm emphasizes the integration of diverse knowledge systems and the importance of inner transformation alongside outer collective action, enacting ecosystem leadership. The tangible changes we will observe in our social systems—toward a more regenerative quality and ecosystem-awareness—will depend on what we collectively cultivate below the surface: *our Social Soil, nurtured and cultivated by the quality of awareness and relationships we foster (Otto Scharmer at the ELP LATAM 2024).*”





Final closing moment
of the Seed Harvesting
Ceremony.

Anex

Evaluation of Leadership Capabilities Strengthened in The ELP

The System Transformation Metric (STM) is a comprehensive framework designed to measure systems change at various levels, including the individual, team, organization, and ecosystem. It allows individuals and organizations to assess their current capabilities for system leadership and

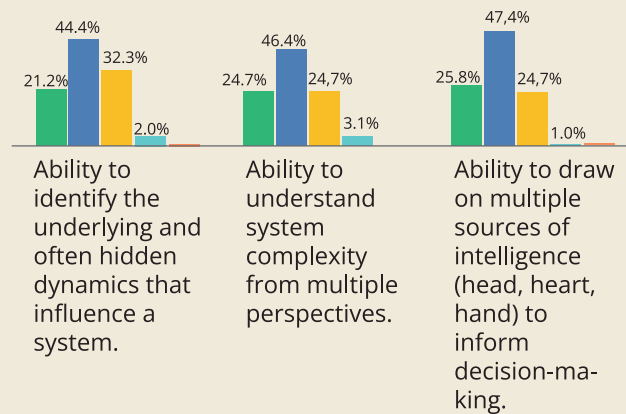
track their progress over time.

With the Theory of Change of the ELP, we measure the learning outcomes and leadership capabilities in four dimensions: Systemic Thinking, Collaborative Leadership, Action Learning and Bringing Ideas into Action, Awareness.

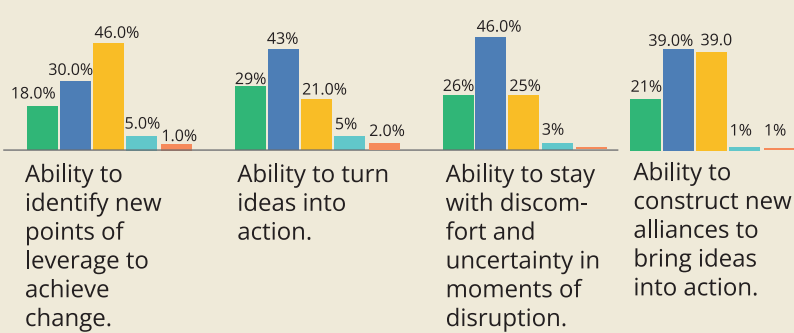


These are the results of the evaluation in which 99 participants took part:

1. Systems Thinking

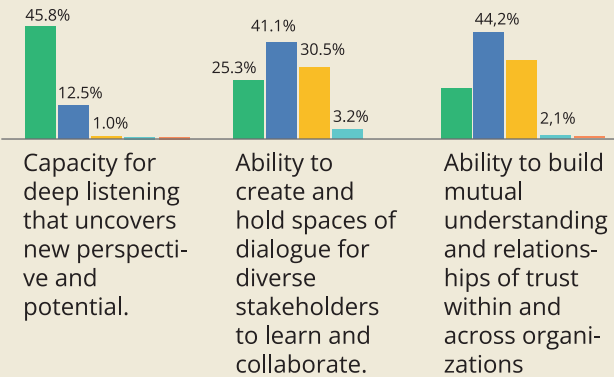


3. Action Learning

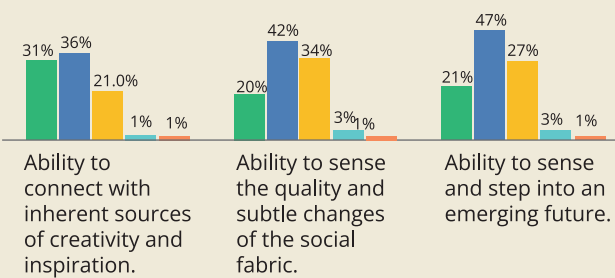


Very high High Moderate Low None

2. Collaborative Leadership



4. Awareness



Evaluation and Lessons Learnt

Qualitative Feedback from the Participants

Through the evaluation feedback loop with participants, we identified key achievements and areas for improvement in the program, reflected in the following patterns.

The greatest achievement of the ELP event was the creation of a deeply connected and diverse community that fostered meaningful interactions, personal transformation, and collective action. Participants emphasized the profound connections formed within the leadership groups and the broader network. The event successfully embraced diversity and inclusivity, bringing together a wide range of participants and incorporating Indigenous wisdom, which enriched the collective experience. Experiential learning played a crucial role, with many participants undergoing significant personal transformation and connecting with their inner purpose through embodied practices and ceremonies. The ELP program also emphasized the importance of nature and holistic balance, offering a space that nurtured mental, physical, spiritual, emotional, and ancestral connections. Finally, the activation of ecosystem groups and the collective commitment to conscious transformation highlighted the

power of working together towards common goals. The ELP event not only facilitated individual growth but also strengthened the sense of community and shared purpose among its diverse participants.

The following patterns reflect a summary of the feedback made on general lessons learnt by the participants:

DEEPENING AND CONTINUITY:

Conscious Action: Incorporate a deeper focus on conscious action, with greater emphasis on practical application.

Repetitive Modules: Avoid repeating content from the first module in the second; instead, deepen the exploration of cases and projects developed between both modules.

FOCUS AND METHODOLOGY:

Theory and Practice: Increase the theoretical and practical focus to apply Theory U, integrating more opportunities to reflect and apply the learnings into practice.

Learning Spaces: Create spaces for participants to share experiences and methodologies with each other.

RHYTHMS AND SPACES:

Intense Pace: Reduce the intensity of the event's pace and offer more breaks to absorb information and experiences.

Silent Spaces: Include moments for silence and personal reflection, as well as body-based practices like TPS (Social Presencing Theater).

CEREMONIES AND CULTURES:

Ceremonies: Review the length and preparation of ceremonies, ensuring cultural respect and appropriateness. Avoid overloading with rituals and consider allowing participants to choose which ceremonies they attend.

Indigenous Peoples: Improve the approach and preparation for working with Indigenous peoples, respecting sacred spaces and avoiding cultural appropriation.

FACILITATION AND DYNAMICS:

Diversity in Facilitation: Incorporate more facilitators and balance the presence of both masculine and feminine energies. Improve the presence and interaction of the facilitation team.

Ecosystem Groups: Work on the integration and continuity of ecosystem groups, allowing more time to develop and materialize objectives.

COMMUNICATION AND LOGISTICS:

Pre-Event Preparation: Improve communication prior to the event, including logistical details and necessary preparations.

Logistics and Organization: Optimize time management and event logistics, including waste management and reducing plastic materials.

INCLUSION AND ACCESSIBILITY:

Diversity and Inclusion: Ensure greater integration of diverse groups, such as the youth and participants from Central America. Consider the economic accessibility of the program.

INTERACTION AND NETWORKING:

Networking Spaces: Create more opportunities for networking, facilitating connections between participants.

HARVESTS AND REFLECTIONS:

Harvest Spaces: Improve the structure and quality of harvests, ensuring they are meaningful and contribute to collective reflection.

EVALUATION AND FOLLOW-UP:

Feedback and Improvements: Continue collecting feedback and adjusting the program based on observations to improve future events.

Network Partners:



Founding Partners:



Ecosystem Partners:



Partners for Inclusion:



Report 2024

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