Emergent Power

Key Challenges and Capacities for Paradigmatic Change Agents

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Executive Summary

In response to global crises, a growing number of individuals and organisations are questioning dominant systems, worldviews, and practices – and developing alternative ways of living and working. We refer to this as an "emerging ecosystem": it still does not have a clear name or identity. Some of the terms with which this ecosystem might be associated include: "Metamodern", "Polycrisis", "Metacrisis", "Regenerative", "Great Turning", "Integral", "Holistic", and "Second Renaissance". In previous work, we have begun to identify some of its key characteristics. In particular, there seems to be a novel *approach* towards social change that is simultaneously "paradigmatic", "integrated", and "pragmatic".[1]

A key question for our research is: what is needed to support this emerging ecosystem to become a system with real power and influence? We take as a starting point that this ecosystem contains and is developing knowledge and practices that can support collective responses to current socio-ecological crises. Specifically, this report seeks to understand: **what inner capacities do change agents in the emerging ecosystem need to develop so that the ecosystem becomes more powerful and better able to contribute to life-serving socio-ecological transformation?**

We conducted semi-structured interviews with 12 individuals working within the ecosystem. In this report, we synthesise insights from across the interviews.

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[1] Theo Cox, Rufus Pollock, and Anna Schaffner, 'Mapping for Emergence', December 2021, *Life Itself*, https://lifeitself.org/blog/2021/12/09/mapping-for-emergence.

We begin by asking what are the most important challenges that the ecosystem faces in becoming a system with enough influence to create attractive and viable alternatives to mainstream ways of living and working – in order to identify the 'gaps' where it makes sense to focus time and energy at present. The **three key ecosystem-level challenges** we articulate are:

1. Developing healthy relational cultures
2. Cultivating emergent ways of working together
3. Reckoning with dominant cultural paradigms

With these challenges in mind, we then identify **six key "capacities for the future"** that individuals and groups within the ecosystem should focus on developing:

1. Ease with uncertainty and complexity
2. Critical inquiry into existing mental structures
3. Addressing reactivity, tension, and conflict
4. Agency and capacity to implement vision
5. Acting in service of the greater whole
6. Collective inner resourcing

Introduction

What is needed to support the ecosystem we see emerging to become a system with real power and influence? (For more on the 'emerging ecosystem', which does not have a clear single name or identity, please see our previous work).[2] Our approach to this question is grounded in an emergent theory of change.[3]

Emergent theory of change

"Emergence is the way complex systems and patterns arise out of a multiplicity of relatively simple interactions", writes Nick Obolensky.[4] Margaret Wheatley and Deborah Frieze of the Berkana Institute argue that **emergence is how radical, large-scale change happens**:

> Despite current ads and slogans, the world doesn't change one person at a time. It changes as networks of relationships form among people who discover they share a common cause and vision of what's possible. [...] As networks grow and transform into active, working communities of practice, **we discover how life truly changes, which is through emergence.** When separate, local efforts connect with each other as networks, then strengthen as communities of practice, **suddenly and surprisingly a new system emerges at a greater level of scale. [...] And the system that emerges always possesses greater power and influence than is possible through planned, incremental change. Emergence is how life creates radical change and takes things to scale.**[5]

[2] Cox, Pollock, and Schaffner, 'Mapping for Emergence'.

[3] For our previous collaborative work on outlining a theory of change for the emerging ecosystem, see: Tomas Björkman and Rufus Pollock, 'Cultivating an Emerging Paradigm', February 2022, *Life Itself*, https://lifeitself.org/blog/2022/02/01/cultivating-an-emerging-paradigm.

[4] Nick Obolensky, *Complex Adaptive Leadership: Embracing Paradox and Uncertainty* (Burlington: Gower, 2014).

[5] Margaret Wheatley and Deborah Frieze, *Using Emergence to Take Social Innovation to Scale* (Berkana Institute, 2006), p.1. Downloaded from: https://berkana.org/resources/pioneering-a-new-paradigm/. Bold emphasis added.

Wheatley and Frieze sketch out a "lifecycle of emergence" that comprises 3 stages:

- Stage 1: Networks (discovering shared meaning and purpose);

- Stage 2: Communities of Practice (developing new practices together);

- Stage 3: Systems of Influence (new practices become the norm).[6]

We are interested in what is needed to support the move from Stage 2 to Stage 3. Stage 3 is "the sudden appearance of a system that has real power and influence", where "pioneering efforts that hovered at the periphery suddenly become the norm" and "the practices developed by courageous communities become the accepted standard".[7]

An emergent model of change – or emergent strategy – emphasises **critical connections over critical mass**.[8] Thus, in this research study, we focus on people who are already active within the emerging system/paradigm, rather than on what would support more people to cross the bridge from "old paradigm" to "new paradigm" (see Figure 1[9] below), although the latter is undoubtedly important work too.

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[6] Wheatley and Frieze, *Using Emergence to Take Social Innovation to Scale*, pp.5-6.
[7] Wheatley and Frieze, *Using Emergence to Take Social Innovation to Scale*, p.6.
[8] Wheatley and Frieze, *Using Emergence to Take Social Innovation to Scale*; adrienne maree brown, *Emergent Strategy: Shaping Change, Changing Worlds* (Chico: AK Press, 2017).
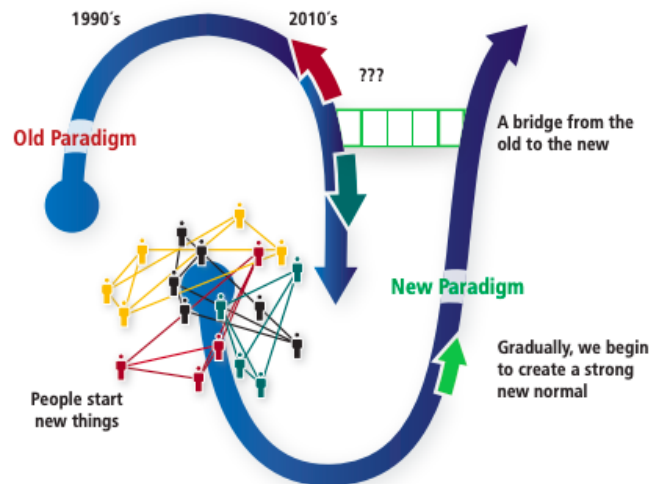[9] Bob Stilger, *AfterNow* (Washington: New Stories, 2017), p.156.

Figure 1

Research question

The specific research question for this report is: **what inner capacities do change agents in the emerging ecosystem need to develop so that the ecosystem becomes more powerful and better able to contribute to life-serving socio-ecological transformation?**

By "inner" capacities, we refer to capacities that support "inner" development. That is, growth and learning within the "interior", left quadrants of Ken Wilber's Integral "Four Quadrant" framework (see Figure 2).[10] In other words: "individual and collective awareness, mindsets, beliefs, values, worldviews, and associated transformative cognitive, emotional and relational qualities and skills".[11] While we recognise the

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[10] Ken Wilber, 'What Are the Four Quadrants?', October 2014, *Integral Life*, https://integrallife.com/four-quadrants/.

[11] T. Legrand, A. Jervoise, C. Wamsler, C. Dufour, J. Bristow, J. Bockler, K. Cooper, T. Corção, N. Negowetti, T. Oliver, A. Schwartz, L. Søvold, G. Steidle, S. Taggart, and J. Wright, *Cultivating Inner Capacities for Regenerative Food Systems: Rationale for Action* (New York: United Nations Development Programme, June 2022), p.4.

importance of technical skills and knowledge – and particularly the need for their integration with inner capacities or "soft skills" – those are not the focus of this report.
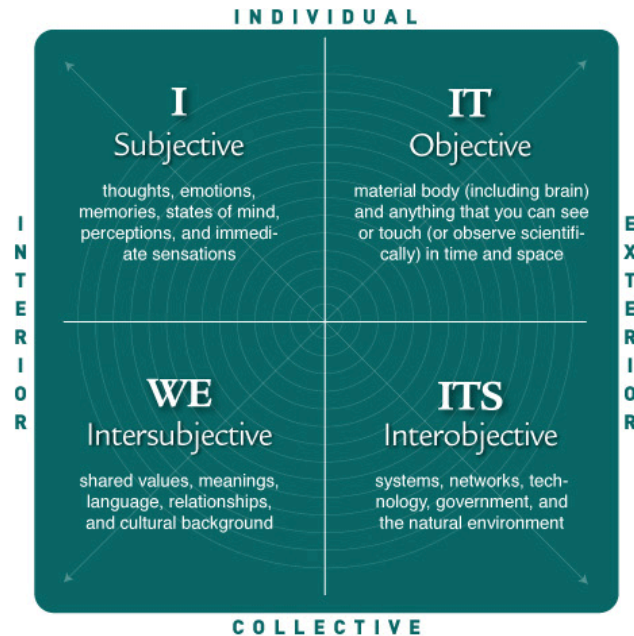

Figure 2

Why focus on inner capacities? Firstly, inner development has been, and continues to be, neglected in mainstream education systems. Secondly, there is increasing evidence that "inner transformation" is essential to transforming society at structural, institutional, and policy levels.[12] Finally, technical skills and knowledge are easier to replicate and transmit and thus inner development could benefit from further research and understanding.[13]

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[12] C. Wamsler, J. Bristow, K. Cooper, G. Steidle, S. Taggart, L. Søvold, J. Bockler, T.H. Oliver, and T. Legrand, (2022). *Theoretical foundations report: Research and evidence for the potential of consciousness approaches and practices to unlock sustainability and systems transformation* (New York: UNDP, 2022). [Report written for the UNDP Conscious Food Systems Alliance]; Claire Milne, *Supporting a Hidden Movement: Why Fund Inner-Led Change?* (Starter Culture, 2023) [Report].

[13] Björkman and Pollock, 'Cultivating an Emerging Paradigm'.

Methodology

We conducted semi-structured interviews with 12 people working within the emerging ecosystem. Given that the ecosystem is as yet vaguely defined, we used snowball sampling to find interviewees, starting within the networks of the Cohere+ project partner organisations. We recognise that this approach is subject to bias, and as such we do not take this sample to be representative of the entire ecosystem. However, we consider that the patterns and insights gained from this snapshot may have wider, albeit by no means universal, relevance.

We asked interviewees about:

- Their work and the contexts in which they were working;
- Challenges they experienced or observed in their work;
- What resources they drew on for support in their work;
- What skills and capacities they believed were most important for change agents in their communities to develop and why.

We note that this report does not objectively "recount" what interviewees said; rather, this report is an interpretation and synthesis of the findings as filtered through the perceptions of the report authors. Furthermore, the interviewees too are speaking to their subjective experiences and impressions of the ecosystem. The challenges and capacities outlined in this report were articulated by the authors based on our analysis and interpretation of what seemed to us to be the most important patterns and themes emerging across the interviews. All quotes in the main body of this report (unless otherwise specified) are from interviewees. Bold emphases have been added by the report authors.

Interviewees

The interviewees ranged in age from 30 to 60 and there was a roughly even split in gender. Interviewees were mainly based in North Western Europe and North America. As such, the recommendations in this report may be most relevant to those within or close to this demographic.

Many of the interviewees were actively involved with more than one organisation or collaboration. However, the main roles of the interviewees can be summarised as follows:

- Founder, Co-founder, and/or CEO: 7
- Other management or leadership position: 4
- Independent freelancer/consultant: 1

Many of the interviewees were working across multiple sectors and issues. Given the focus of this research project on understanding educational needs, and with limited resources available, many of those we chose to interview had experience and expertise in education and capacity-building – although this was not the main focus of all interviewees. Some examples of the work that interviewees were engaged with are:

- Consulting and training (for organisations and individuals) in dealing with conflict and cultivating interpersonal health in communities;
- Developing community food systems to help build practical and emotional resilience in the face of future food insecurity;
- Developing governance systems based on principles of caring together for people and the planet.

Ecosystem-level challenges

What are the most important challenges that the ecosystem faces in becoming, or creating, systems of influence, and why?

In this section, we seek to respond to the questions:

- What are the main barriers or risks that the ecosystem faces as a whole in evolving to become a system (or systems) with society-wide influence?
- What would be possible if these challenges were overcome? What would be the costs of not addressing these risks?

One interviewee theorised that "what enables societies to transform is a level or dimension that is in between [organisations and societies], and we could refer to that as a social ecosystem". In particular, they argue that a social ecosystem has real potential to impact society through the transformation of culture – if it emerges sufficiently and is sustainable for long enough – and that addressing culture is "as important as addressing the plastic in the oceans" because "so much of culture, including global culture, is toxic, like the ocean". The vision of what could then be possible is (quotation from the same interviewee):

> The social ecosystem has gathered enough developmental power through the interdependent nodes to actually create a certain kind of developmental pressure on societies. Otherwise, societies are driven more by the homeostatic imperative, that is to say the imperative that stabilises. And then electoral democracy elects those who will give at least an illusion of stability rather than the transformative imperative, which is very much also part of the nature of collective culture.

Below, we describe three key challenges:

1. Developing healthy relational cultures;

2. Cultivating emergent ways of working together;

3. Reckoning with dominant cultural paradigms.

1. Developing healthy relational cultures

One interviewee with expertise in supporting healthy workplace cultures in private organisations and public institutions up to the provincial level, put forth that the most significant factor determining a team's or organisation's long-term success is its relational culture. While we recognise that culture is inherently relational, by "developing healthy relational cultures" we intend here to emphasise **a deliberate awareness and development of the values, assumptions, and practices that underpin and shape how we relate with each other**. A healthy relational culture supports the development of trust, which is fundamental to resilience, creativity, and effective collaboration:

> This is another blind spot: that we don't understand relational dynamics in human systems enough to know that that's where the capacity needs to be built. If you have trust and trustworthiness, you have people that are far more likely to be adaptive, to listen, to be open to new ideas and new thinking.

A healthy relational culture is about the moment-to-moment "quality of engagement" within a team, which gives rise to a shared understanding and therefore deeper trust:

> checking in with each other – [asking] "what's the meaning you make about what I said?". We would deconstruct some of those things, so that we get on the same page. And teams that do that become highly, highly successful, because they build the relational culture and the trust and trustworthiness.

In particular, the majority of interviewees brought up that healthy ways of managing conflicts and tensions within collaborations are crucial for working together effectively. A failure to address conflicts and tensions productively was cited by a number of interviewees as the primary reason for collaborations slowing down or failing entirely. In part, this can be attributed to individuals lacking the attitudes and capacities that might support addressing conflict and tension. Reflecting on the challenges they had encountered, one interviewee highlighted the importance of these capacities:

> My initial impulse is to say that [the friction within the team was] strongly in the direction of trust and belonging. But I realise that there's also an element of practical expertise and personal competence, which impacts the trust and belonging: [...] how to be aware of tensions, and to surface and process them collaboratively with others, is a real competence question and acts in a certain area of expertise.

Although the capacity of individuals to manage conflict and tension is crucial and to some extent sets the limits of what is possible, the relational culture of a group is an emergent property of the collective. As such, it is greater than the sum of the individuals' capacities. Therefore, evolving a relational culture requires a conscious co-creative effort from the whole group. The culture must be made explicit, so that people can take responsibility for how their individual behaviours show up in the group and contribute to the culture – and so that they may intentionally and collectively practise new ways of relating:

> If you want to build a culture that's not just on autopilot all the time and having a bumper car experience, it would be useful to open this up [...] so that we can take ownership of the fact that we are the co-creators of it.

As the ecosystem begins to scale towards a system of influence, enhancing the capacities of change agents to develop healthy relational cultures becomes increasingly important. Firstly, as a system grows in complexity, so do the possibilities for conflict and tension to arise. Secondly, as more stakeholders are involved, the complexity of the conflict itself may increase and require more skillfulness and more support to be resolved. Thirdly, the impact of failing to promptly and appropriately address conflicts and tensions increases with the degree of influence that the system has on broader society. The cost may range from slowing down and reducing the effectiveness of the system, to complete breakdown.

On the flipside, **enhancing the ecosystem's capacity to co-create better relational cultures could unlock higher levels of growth, resilience, and coherence across the system.** As one interviewee put it, "when the tensions that naturally arise in any system [...] came up, they would be more and more gracefully and fluidly surfacing internally or interpersonally, in a way that they become fuel for further refinement and improvement of the systems they are part of, rather than causing complete breakdowns." The result could be more and more "life-enriching organisations, communities, and systems":

> There would be more flow, harmony, and joy, and all sorts of metrics of wellbeing and effectiveness [would increase]. We'd be able to get more done, because we'd be using more effective and efficient strategies for getting our needs met.

2. Cultivating emergent ways of working together

More and more people within the ecosystem are experimenting with, developing processes and language for, and practising alternative ways of working and collaborating that are based on principles such as: self-organising hierarchies, collective leadership, emergent facilitation, and different ways of knowing and sensemaking. In part, these processes of "emergent co-creation" are designed to allow the collective intelligence and wisdom that is latent in a group to emerge, and shape the outcome and process of a collaboration in novel and unforeseeable ways.

Given its relative novelty, **what we are referring to as emergent co-creation is still an unfamiliar way of working for most people**. There is no widespread understanding or agreement on what it is, or a shared language to talk about it. As such, it can be difficult for people to engage in this way, particularly if they have not previously been exposed to it. Many people may also lack the inner capacities and dispositions needed to engage in this way.

> We need to learn to trust that taking the time to connect to each other is important, and how that synchronistic emergence makes everything so much easier. [This emergent facilitation process] is something that's hard for everyone [to trust], especially if you haven't really experienced it. More people need to learn what that is. Everyone's busy and they don't want to spend time collaborating, because it feels like a lot of wasted energy – talking for hours, and nothing happens. And a lot of the time, [sitting] in the not-knowing and not having a plan – that's very uncomfortable.

While people have been able to work in emergent ways in smaller or more informal collaborations, the ecosystem is still learning how to do this at larger scales. One interviewee shared that as their collective began to scale from a network of individuals pursuing smaller projects to a more formal organisation with potential to have a bigger impact, they have encountered challenges around lack of commitment, and difficulties in following up ideas and vision with implementation and physical outputs:

> There's a diffuseness. [...] We don't necessarily have this kind of discipline and drive [...] [to] get things done, have outputs, and create something. We do connect, and create, and offer a lot. But people get confused, they can't follow. If you don't step right in and commit, you fall away really quickly. There's a barrier of commitment.

Interviewees identified a tension at the heart of these challenges between staying connected to and following their "source" energy or inspiration on the one hand, and having sufficient self-organising ability and initiative to remain focused on implementation on the other:

> We sort of show up when we want, we start things and then it fades off, because we're just following the energy in this flow. Because it's so invisible and intangible, it's a little harder to stay focused and connected. The philosophy is like, just do that thing that your soul needs to do from source, and that's just right. [...] The self-organising ability and initiative is the challenge.

If the ecosystem is to scale and evolve into a system of influence, change agents must become individually and collectively skilled in translating their visions into concrete actions, with ultimately physical outcomes and outputs. At the organisational level, there is a need for experimenting with processes and structures that can support emergent and co-creative ways of working at scale.

In this space [we're] talking so much about emergence and letting go of control. But that's hard. [...] I see many, many collectives growing into more outcome-oriented ways, and participating in that myself, but then, how do we walk our talk with integrity in that sense? And then there's also hard skills – as a collective, particularly around governance, what kind of decision-making principles and processes do we apply? How do we organise our systems, [...] how do we reach out, how do we communicate, how do we engage with people? How do we advocate together?

Another challenge is that the inner capacities and dispositions needed to participate in emergent co-creation are not yet clearly understood or widespread. While this way of working has been successful in teams that are already open to it and have the required capacities, knowing how to involve those who might not share this understanding or be sufficiently skilled is something that the ecosystem needs to explore and develop further as it grows. As one interviewee put it:

you have to be at a certain capacity to be able to [be a co-creator]. Because even people who talk a lot about co-creation, they show up and say, "Oh, if we're not doing it my way I quit." [...] Each individual has that journey and you need a little test somehow [...] [We need to say:] you can't be in the core decision-making team right now, because you're not [ready]; but what [project] can you lead that gets you there? So that it's a development process [...], and not just exclusive.

3. Reckoning with dominant cultural paradigms

The ecosystem does not exist as an isolated entity, detached from the modern paradigms that it seeks to move away from. This means that the work of developing alternatives is happening simultaneously alongside the work of "hospicing modernity":

unlearning deep sociocultural conditioning so that we might honour and appreciate what is valuable and supportive of modernity, while letting go of what is not.[14]

Dominant paradigms are alive in us, individually and collectively – in our language, customs, norms, habits, aesthetics, and more – and shape our very experience of reality. Yet we are often blind to it: it is hard to see clearly what you take for granted as "normal". As one interviewee comments, "just being socialised from where I am, there's a lot that I still don't see that actually requires unlearning". The situation is further complicated by the fact that there may be multiple paradigms with which the emerging ecosystem is contending.[15] **How might we do our best to ensure that the ecosystem is not blindly perpetuating the same systemic harms from which it seeks to disentangle (and covering up those harms with new language)?**

If the ecosystem is to evolve into a system with global influence, it is imperative that we consider what are its (or our) collective blind spots. **As the ecosystem gathers power, its potential benefits and potential harms will both be amplified.**

For one interviewee, this was the most pressing challenge for the ecosystem to work on, especially where participation is mostly from the Global North:

> I think particularly for change agents in the Global North, looking into these dominant cultural patterns, like: How are they showing up in me? How are they showing up in my collaborations? And really committing to this kind of lifelong journey of unlearning what we've been socialised into, which is life-destroying.

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[14] Vanessa Machado de Oliveira, *Hospicing Modernity: Facing Humanity's Wrongs and the Implications for Social Activism* (Berkeley: North Atlantic Books, 2021).
[15] See this diagram: https://twitter.com/rufuspollock/status/1753010662563782692.

The fact that the ecosystem may be more concentrated in the Global North is not in itself an issue: as the Gesturing Towards Decolonial Futures Collective argue, both high-intensity struggles and low-intensity struggles are indispensable.[16] However, it is important that this positionality is acknowledged and engaged with consciously – and this does not appear to be happening sufficiently. The same interviewee observed that

> coloniality and all of these different lines of inequalities, they're also showing up in these movements. And sometimes they are less, sometimes more addressed. So I think sometimes there is this narrative around collaboration and 'Let's do it together', 'Let's create an impact'. But then there are still resistances to go into spaces that actually go into reconciliation and healing and looking into how the global north still perpetuates so many crimes.

Another interviewee also identified the lack of coherence between espoused commitment to societal transformation and actual action as a challenge so ubiquitous it seems like a "sign of our times". They gave the following example of how this lack of coherence shows up in relation to food:

> [People say] 'Okay food is important, *of course* food is important'. Then – 'Ah, okay, let's buy Nutella, let's buy sausages, let's go to [a major supermarket chain] and they don't join up the dots. But if you talk about ecospirituality, you can't go to [a major supermarket chain]; it doesn't work! You're making slave people on the other side of the planet and you're talking about connecting with nature, it doesn't work. Yeah, that's the biggest challenge: the coherence. [...] In the crowd that we are, you know, it's the minimum we have to expect from ourselves. You know, if you're like, 'Okay, yeah, I go there because the nuts are cheaper'. Did you ask yourself why it was cheaper?

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[16] S. Stein, V. Andreotti, C. Ahenakew, R. Suša, W. Valley, S. Amsler, C. Cardoso, D. Siwek, T. Cajkova, D. D'Emilia, N. Huni Kui, M. Tremembe, R. Pitaguary, B. Pitaguary, N. Pitaguary, U. Pataxo, L.M. de Souza, and B. Calhoun, 'Methodologies for Gesturing Towards Decolonial Futures', in A. Tachine and Z. Nicolazzo (Eds.), *Weaving an Otherwise: Reframing Qualitative Research Through Relational Lenses* (Stylus Publishing, 2022).

Capacities for the future

In light of the challenges identified above, **what are the key capacities that individuals and groups within the ecosystem need to develop, in order to support its emergence and evolution towards a life-serving system of influence?**

We focus particularly on "inner" capacities, based on these capacities being, and having been, systematically neglected in mainstream education systems.

In this section, we articulate six key capacities (in no particular order):

1. Ease with uncertainty and complexity
2. Critical inquiry into existing mental structures
3. Addressing reactivity, tension, and conflict
4. Agency and capacity to implement vision
5. Acting in service of the greater whole
6. Collective inner resourcing

1. Ease with uncertainty and complexity

> *...Being able to sit at the heart of complexity, at ease, like it's a home. Like our home is complexity. To develop the being with complexity as a home.*
> (Quotation from interviewee)

Multiple (at least three) interviewees emphasised the importance of the capacity to open up to, tolerate, and take appropriate action in, uncertainty and complexity.

This involves:

- Being at ease with not knowing and the discomfort that may bring

- Moving beyond static concepts of 'right' and 'wrong', or 'good' and 'bad'

- An attitude of humility

Developing this capacity could support both individuals and groups to:

- Respond more creatively to situations of increasing complexity

- Participate in emergence

- (Un)learn and develop

More detail

Learning to be with uncertainty matters because **the more we are able to be present with uncertainty, the more we are able to be comfortable in situations of increasing complexity, and therefore to respond creatively to complex crises:** "when we are compromised in how we relate to the unknown, we are then very much compromised in terms of adapting creatively or responding creatively to uncertainty," argued one interviewee. In this sense, this capacity supports "Agency and capacity to implement vision". The same interviewee proposed that "the ability to [be] present with the unknown, at the edge of the unknown, is essential" because "an active, creative, generative, and even collaborative relationship to uncertainty enables us to, shall we say, ride the waves of emergence, [to] participat[e] in emergence."

Learning to be with uncertainty is a foundational capacity insofar as it is effectively learning how to (un)learn. In this sense, it enables development, both individual and collective. The interviewee quoted in the previous paragraph describes an arc of

"structuring, destructuring, [and] restructuring" as "the basic movement of human development", where development is understood as "increasing levels of complexity at ease". They propose that

> the art then is learning how to go in and out of structure. To structure, de-structure. Be able to hang out in a de-structured space, which we could also call a liminal space, to be able to have the competency to be able to hang out in between so that a restructuring can happen.

Another interviewee takes this a step further by gesturing towards how "hang[ing] out" (or "rest[ing]" and "taking refuge") in a "liminal space" (a space in between known and unknown, in between good and bad) opens up possibility for collective development:

> To dig in really with spaciousness in our complexity really could allow humanity to change direction from moral – good, bad – to being with natural compassion. That's for me what could be [possible] in terms of collective wisdom, [and it's] impossible on a daily basis, but to kind of have an aspiration toward getting out of the good and bad, the morality, into the space of our complexity. And it's neither bad, it's neither good. But in this, rest – like taking refuge in complexity. And in this refuge, having another activation, another starter, to do the action, which is not because it's bad, or because it's good.

What might motivate us to act if it were not fixed ideas about what is good or bad or what is the right or wrong thing to do? Perhaps "natural compassion" as this interviewee suggests. What kinds of spaces, communities, and possibilities might open up as more and more people act more and more often from compassion, love, care, joy, or integrity?

Community and companionship can support people to stay with complexity, especially with challenging topics. Two interviewees expressed this in strikingly similar terms:

> [An important collective skill is the] capacity of present witnessing, even when it's hard, even the atrocious things that are happening. And I'm not saying it's easy at all. And it's probably best done together with some people, so you're not sitting there alone. You know, you just need to open the newspaper and go like, 'Oh, my God, I don't want to think about this'. I mean, it's what the Buddhists also say, you know: just sit with what is, don't add anything. No judgement, no interpretation, nothing. Just witness. [...] So that capacity of just sitting and allowing whatever is in the field to be there, I think it's vital.

> Sitting in our complexity requires safety and protection for vulnerability. So that's why I believe in community because only community can provide that, you know, you can't sit in complexity I try, you know, with the animals and by yourself, you you, you can't you, you might end up killing yourself, you know, and I'm sure it happens to some people with trauma in the World War. And you know, if you're facing your TV, and you sit in complexity, by yourself, you're just going down. … So to develop the proper container, which would allow people to stay in complexity within the community.

Finally, **learning to embrace uncertainty and complexity entails realising that complete understanding of all perspectives may not always be possible or appropriate.** One interviewee commented that "[being with complexity] is not 'Oh, I don't understand you. You don't understand me. Let's try to understand each other'. Of course, [it is], to a certain extent, but [what's important is] realising even that is impossible". In this sense, humility and relinquishing of control is called for.

2. Critical inquiry into existing mental structures

> *How deeply we know ourselves, and how deeply we reconnect with our essence, is what we bring out in the world as well.*
> (Quotation from interviewee)

Multiple (at least three) interviewees talked about the importance of critical inquiry into existing mental structures, especially collectively. By mental structures, we mean the models and patterns of thinking and feeling by which we make sense of the world and our actions in it.

Critical inquiry into existing mental structures involves:

- Developing awareness of existing mental structures and blind spots
- Open, curious, and humble inquiry into individual and collective patterns of how we are showing up in the world – including questioning our attachment to those patterns
- Discernment of which mental structures might be (un)healthy, (dys)functional, or (un)supportive (and when and for whom)
- Unlearning patterns that are not currently healthy, functional, or supportive
- Awareness of what dominant cultural or behavioural patterns look like and how they might subtly produce harm

Critical inquiry into existing mental structures could help individuals and groups to:

- Support individuals and collectives to recognise and transform sociocultural conditioning

- Disentangle from existing mental models and make space for new ones

It also supports "Ease with uncertainty and complexity", insofar as individuals and groups thus learn to flow more dynamically with uncertainty and complexity.

More detail

Given the third challenge identified in the previous section, "Reckoning with dominant cultural paradigms", it follows that **deconstructing and unlearning cultural patterns of systemic harm that we might be enacting or complicit in is a collective priority**. One element of this is increasing recognition of what some of the dominant cultural or behavioural patterns that condition us are. These may be subtle and hard to notice if they are the norms we are used to. One interviewee gives a few examples: "There is some work on white supremacy culture patterns, and [for instance], different things like perfectionism, and the sense of urgency and the worship of the written word. And they're these kind of subtle ways that perpetuate harm." A second element is then inquiring into how those patterns show up in oneself and in the collectives one is part of, for example: "looking into how does our network actually perpetuate racial inequalities, gender inequalities [and so on], and how can we really address that through deep unlearning processes".

Intentionally held collective spaces might facilitate deconstruction and unlearning of sociocultural conditioning through the generation of creative tension in a safe environment. In relation to the sociocultural conditioning of individualism, one interviewee discusses:

we are people conditioned with private desire, [for example] I want my room, I want my pillow, I want, you know, I don't want to sleep in a dorm with ten people. So it has to be respected. Yeah. So how can we integrate this fact that we have personal desires but also break them in order to cohere and reconnect to the intuition that we have when our personal desires don't take all the space, or worse, bump into each other.

By "breaking" personal desires, what this interviewee means is *not* eliminating personal desire – but interrupting attachment and identification with these personal desires: gently allowing there to be cracks and seeing what arises or is made possible in the spaces that open up:

we don't want to break people, you know, but to break, a little bit, the identity and the personal desire. [...] Freedom could be that what we desire cohere with what we need. And so in order to get there, we have to deconstruct the notion of personal desire with something which is not our personal desire, and that's why I believe community and collective frame are a good playground for that.

To be clear, by "deconstruction", we do not mean *destruction*. The idea is open-hearted and open-minded inquiry into patterns of thinking, feeling, and acting, especially those that we might be closely attached to or identified with, so that we might better discern which are life-serving and which we might wish to transform.

On the collective level, one interviewee articulates how the "mental objects of the collective mind" are effectively the "artefacts of culture". That is, we might say that culture consists of collective attachment to certain mental structures and concepts. Some of these might be complex – entire narratives or belief systems. **Thus, transforming our relationship with "mental objects of the collective mind" is essential to transforming culture.** This interviewee proposes that inquiry can help us to

undo what we could call the concept problem: the fact that mental things or mental objects, that is to say concepts, become so real for us (the way that chair and dog become discrete things) that then we come into a relationship with both our own mental objects and the mental objects of the collective mind, that is to say the artefacts of culture. And then once that relationship to mental things, to mental objects, becomes fraught with developmental trauma, then unfolds part of the crisis we're in.

The challenge here is to learn to relate dynamically to mental objects: in this way, this capacity facilitates the capacity for "Ease with uncertainty and complexity". The same interviewee argues that in order to see the new mental objects that are emerging,

we need to both individually and collectively shift our relationship to mental objects, mental thingness. That brings us right back to uncertainty. If "chair" isn't actually there for you to sit on, and the only way you can participate in the space is by dancing, meaning being able to be in creative action within the empty space of uncertainty, then new mental objects can emerge that themselves are dancing around, that themselves move around. So yes, new objects are emerging, but these objects are dynamic. They're more like a puppy that is playing, than a chair just sitting there.

The same interviewee points out that even capacities themselves, such as those we are articulating in this report, are mental objects. They identify the risk of "idolatrous" attachment to mental objects as causing a kind of blindness that hinders the capacity to be in dynamic relationship with uncertainty and complexity:

we could say that developmental theory became idolatrous about cognition, and therefore couldn't see, couldn't approach the mystery of development with enough of the eyes that enable play within the uncertainty of empty fields and where things emerge and dissipate and have kind of a time-limited life and therefore, time-limited boundaries. When we conceptualise capabilities, we need to hold them loosely.

As such, **we might wish to be cautious even of our own attempt in this report to organise and recommend a list of capacities – and hold them with awareness of their time-limited and context-limited relevance.** We might keep in mind the approach taken in the educational institution where this interviewee works:

> there isn't a handbook as such: part of our caution in terms of our praxis [...] is that menus are susceptible to becoming formulaic in practice. We have about a dozen [key capabilities]. And we even keep that list dynamic, you know, so that some of the [key capabilities] ... have been there for years. Others will come and will be there for a few months.

Finally, it is important to remember that we are not transforming culture for transformation's sake, but that **what is at stake here is learning to face "very pragmatic realit[ies]"**, for instance the issue of food security. As one interviewee articulates:

> there will be a time where we will have to be capable to really distinguish our personal needs, our personal desires from what we think we need. Because otherwise, we might desire more, we will desire more than what will be available. So ... how to help people realise that they're not nourished [just] by the quantity [of food], but by much more: by the meaning of food, by the fact that they're eating in community, by a lot of things, by the minute of silence that they can take before... These are really nourishments which give you the capacity to feel fulfilled with one bowl of [food], when by yourself, afraid of not having what you will want, you will think that you need four. Which is not true. So that's why it's so important for me to go through the deconstruction of self, through the discomfort, the deconstruction of personal needs which have created the extractivism that we have in the food industry. ... And I think this could be huge [...] when a time of scarcity will come.

How, then, can we cultivate the dispositions necessary for practical, emotional, and spiritual resilience, such that:

Even if we have only one [bowl of food], we have all that we need. We have each other, we have the ancestors, we have the faith, we have resilience, we have the resources. That if we are in peace, we will find the solution, we will get the intuition [we need].

3. Addressing reactivity, tension, and conflict

How do we handle tension within collaborations? And how do we make use of restorative practices that would enable us, even if there's tension there, to go back into connection?
(Quotation from interviewee)

The capacity to productively address reactivity, tension, and conflict was a key theme arising from the interviews.

Addressing reactivity, tension and conflict involves:
- A capacity to tolerate tension and the discomfort that may arise
- Seeing conflict and tension as opportunities for transformation
- Approaching one's experience with curiosity and a willingness to deconstruct it
- A capacity for embodied awareness
- Communicating about one's experience in a non-judgemental way
- The courage to have difficult conversations

Addressing reactivity, tension, and conflict could help individuals and groups to:
- Build healthy relational cultures that are high in trust
- Resolve and integrate the interpersonal challenges that may arise when working co-creatively and in emergent ways

More detail

Tension and conflict naturally arise in any human system. Indeed, tension is an important condition for transformation – without it, there would be no impetus for change. **Transforming tension and conflict into opportunities for individual and collective growth requires an ability to hold the tension, so that new and creative possibilities may arise.** As one interviewee observed:

> A recurring challenge in collaborations that I've been noticing is our ability to sit in the fire, you know, how do we handle tension within collaborations? And how do we make use of restorative practices that would enable us, even if there's tension there, to go back into connection?

The capacity to address conflict and tension begins with an understanding of its transformative potential, which supports the capacity to sit with the discomfort that may arise. All too often, tension is viewed negatively, with avoidance and suppression being common responses. As one interviewee described it:

> In our culture, we do palliative things and avoid things to keep us from being uncomfortable with our discomfort. We learn to manage and control, and so most people's coping responses are to keep what they don't want from happening. You don't get better conflict resolution by avoiding conflict.

The capacity to be aware of and respond skillfully to one's reactivity was mentioned by most interviewees as fundamental for managing conflict and tension productively. In the words of one interviewee, it requires "mature, embodied skills in Nonviolent Communication" (although noting that Nonviolent Communication is just one approach and by no means universal):

[First of all to notice] when we're beginning to shut down – to close our hearts or our minds, to restrict our creative engagement with something. And second, to be able to name it, ideally in a non-judgmental or non-blaming way. Next is to be able to articulate more clearly what are the needs or the underlying concerns that are at stake in the situation, and to be able to surface those in a collaborative way, while also eliciting from other people the concerns, considerations or needs that they have. So that together, we can work more effectively – adapt and evolve, or respond to the circumstances we're in.

Another interviewee expressed what they view to be at the core of this capacity as "seeing the edginess of life as being an opportunity". When our reactivity gets triggered, instead of reacting in habitual ways or trying to avoid or palliate it, staying aware and curious about our experience, and being able to deconstruct it. And then, being able to name the tension and opening up the space for it to be collectively acknowledged and explored. One interviewee described how bringing acceptance to a conflict was key for its resolution:

The way we overcame [polarisation] was through bringing acceptance of what's here right now, not denying there is a conflict. We took time to open up for that and to welcome these tensions, because we all know that we have tensions, and it's okay. That was the moment where it could flow again.

Lastly, as one interviewee noted, developing and exercising this capacity requires a degree of courage:

Having that awareness that [courageous] conversations like this need to happen. So, that sensing into it, and also sensing into our own capabilities. We might not be able to be the ones to fully hold the space, yet still take it on. So **having the courage to know we might fail in our language, in the way that we hold things, yet be open to still stay in the conversations**. And **creating those brave spaces** is very important.

The capacity to address reactivity, tension, and conflict on an individual level is fundamental for developing healthy relational cultures on the collective level. As one interviewee put it, "if we're not building that [capacity to manage conflict] in the front end, we won't get the quality of relating that we need in order for transformative risks to be taken." This capacity could also support efforts to work together in more emergent, co-creative ways.

4. Agency and capacity to implement vision

> *[...] coming with innovative, positive solutions [...]; standing in this powerful place aligned with spirit, giving [one's] gifts for the whole.*
> (Quotation from interviewee)

An embodied sense of agency, and a corresponding capacity to implement one's vision, were cited by several interviewees as key for the work that they and their organisations are doing.

Agency and the capacity to implement one's vision involves:

- An embodied knowing that one's actions matter
- A felt sense of power and confidence
- Having a vision for the future and being guided by it
- Coming up with positive, innovative solutions
- An ability to stay focused on practical next steps without losing connection to one's vision

Agency and the capacity to implement one's vision could support individuals and groups to:

- Take responsibility for developing the relational culture of their team(s) and organisation(s)
- Engage powerfully in emergent co-creation
- Overcome deeply conditioned patterns

More detail

One interviewee described agency as a kind of knowing; a knowing that "you can matter in a very chosen way". Three interviewees mentioned that this recognition of the impact that one can have on the world is also connected to a certain visionary capacity, and the ability to implement one's vision: to be able to "imagine, have vision, and have the tools to create that reality." A felt sense of power and confidence that one can overcome the challenges that stand in the way of realising one's vision was also identified as an important component of agency:

> Personal agency means really having the certainty, and the knowing, that you can move mountains if necessary. It involves not taking 'no' for an answer. Always asking, "[...] Where is the creative gap here?", if things don't go ahead.

According to another interviewee, a key marker of personal agency is the **ability to come up with positive solutions, rather than being trapped in reactivity and a victim mentality**:

> [...] the person's coming with **innovative, positive solutions**. They're not complaining, and whining, and [being] negative about the way things are. Their big shtick isn't to fight against climate change, or fight against those evil overlords. They're not stuck in that powerless dynamic; **they're standing in this powerful place aligned with spirit**, giving their gifts for the whole.

Alongside a positive vision, having agency implies the **ability to maintain an energetic connection to the driving force behind one's vision, whilst staying focused on the practical next steps and day-to-day tasks needed to realise it**. Interviewees spoke of a "constant tension between vision, purpose, and having lots of ideas – and then [...] that daily nitty gritty [of] making it all happen". If one's vision remains in their imagination, then one does not have true agency. Therefore, change agents must learn to integrate their capacity to generate a vision and stay connected to that energy and inspiration, with the practical and technical skills needed to implement it. It seems important to have smaller next steps to focus on, en route towards grand visions – or, not to mistake vision for action.

The development of personal agency can support change agents in the ecosystem with all three of the key challenges identified in the previous section. Firstly, an embodied sense of agency can support people to take a proactive approach to managing conflict and tension, and to take responsibility for co-creating better relational cultures within their teams and organisations. Secondly, agency is a key ingredient for emergent ways of working. Rather than relying on fixed rules, top-down hierarchies, and carrot-and-stick incentives to get people to take initiative and complete tasks, emergent co-creation requires people to be self-motivated, visionary, self-organising, and agentic in their collaborations. Thirdly, in reckoning with dominant paradigms, individuals must have agency to have the determination and resilience needed to overcome deeply conditioned patterns.

5. Acting in service of the greater whole

The ability to be connected most of the time to your purpose, and act from that.
And basically channel that information, make it available in service.
(Quotation from interviewee)

A number of interviewees highlighted the importance of the capacity to act in service

of the greater whole.

Acting in service of the greater whole involves:
- Being willing and able to put aside one's ego when working with others
- A connection to something greater than oneself – a "higher purpose", or "spiritual connection"
- Being attuned to the (social) whole, by sensing into what is most needed or what is resonating with others
- Cultivating and integrating intuitive and embodied ways of knowing

Acting in service of the greater whole could help individuals and groups to:
- Be attuned to tensions in collaborative relationships
- Transform conflicts and tensions into opportunities for developing healthy relational cultures
- Engage in emergent co-creation
- Improve the quality of their collective sense-making and decision-making
- Be more responsive to changing needs and circumstances

More detail

Acting in service of the greater whole involves being able to put one's ego aside when working with others, by letting go of rigid attachments to one's own ideas or ways of doing things. In describing the kinds of people that their organisation looks to support, one interviewee commented:

> some people are doing really great work, but [the work] is really their "baby". It's their thing, their philosophy, and they really can't let it go, or change it, or let it be in the mix. And so the higher-level tier is that you can actually really let go and come together, and let the thing emerge that's coming through us.

Some interviewees spoke about a spiritual connection to something greater than themselves as being the source of both their vision, and their capacity to sidestep their egoic needs in order to co-create with others. For some it was a connection to "God" or "spirit"; for others it was a connection to one's "higher purpose" or "higher self". By tuning into that connection and recognising that their vision ultimately stems from something beyond themselves – and therefore is not "theirs" – they are better able to relinquish control, and be open to what emerges:

> Through the spiritual accessing work, that's where I really develop and find my trust in God and spirit. Then I can put away my ego about doing it right or wrong, and my only task is to be open and serve. And then what comes through is not mine; it's beautiful and powerful. [...] Developing this trusting relationship with God and deeper guidance and wisdom – that's what gives me the power and audacity to say, "Yeah, all right, I'm going to have a huge vision." And I'm going to try [to realise it] because I feel like it's coming from the evolution of life.

> [We] look for people to literally co-create from that space [of connection to one's higher self and purpose], which is less ego and more purpose.

Other interviewees spoke of being a "channel" of inspiration, energy and purpose, and how this helps them to have a bigger impact and to serve:

> Becoming a channel of inspiration, of energy, of insights, is a different way of engaging with the world. And it's less prone to putting all your ego needs into it. [...] If you make yourself the channel of change, rather than making it a lot of hard work, [it usually has a much bigger impact].

Another element of the capacity to act in service of something greater is the ability to be attuned to the (social) whole. It involves being able to sense into what is most needed or what is resonating with others, which in turn relies on more intuitive and embodied ways of knowing and of navigating (social) reality. One interviewee described it as "noticing the energy, following the energy, and amplifying the energy", and noted that it is largely an intuitive process:

> Where there is energy in a system that invites me in, I try to find what it is I can contribute, that will enable that energy to flourish in life-giving ways. [...] In some ways, **[that recognition of the energy] is quite intuitive**.

This way of engaging with others and with the world more broadly involves an ability to listen deeply, to resonate, and connect, and was described by the same interviewee as a "leadership capacity" that tends to bring out a positive response in others.

> [I try to notice], are people connecting to what I have to say? Or how can I shift what I'm saying to connect with that person or that group of people? And since you're looking for the kinds of skills that are needed for transformation, that kind of **capacity to empathise, and to resonate with others**, I think is really powerful; it's a leadership capacity. And we have to be able to **meet people where they're at**. Then they will respond in some way, by being curious, by wanting to connect, by offering to bring their gifts and talents into the conversation.

Yet another interviewee described it as a kind of "openness", and stressed the importance of having the inner resources to be attuned to and "hear" what is emerging within the greater whole.

> My task is to be in a state where I'm resourced enough to hear the questions that are emerging. And these are questions that are not just coming from me, but also coming from the field; from people that I interact with, things that pop up in my field of awareness. So this ability to tune in, I would say, is coming from 1) **an openness to tune into things**, and 2) a place of resource that allows for that attunement to come in easily.

The capacity to act in service of the greater whole is key for addressing the challenge of "developing healthy relational cultures". In order to transform tensions and conflicts into opportunities for developing a healthier relational culture, one must first of all be able to sense into the tensions that exist within the group. And then, be able to put aside their ego and their attachment to being "right", in order to understand others' points of view, and be attuned to what would be of most benefit to the whole. This capacity is also fundamental for the challenge of cultivating emergent ways of working. As emphasised by multiple interviewees, emergent co-creation only works when people – despite having a powerful vision and strong sense of direction – are able to let go of their egoic needs and attachments to fixed ideas, so that the collective intelligence of the group can come through. In addition, a disposition to serve the greater whole can support people in more accurately perceiving what is true, relevant and useful for the whole, thus contributing to better collective sense-making as well as decision-making. Lastly, this capacity may enable individuals and groups to be more responsive and more adaptable to changing circumstances, as they cultivate the capacity to be in connection with the whole and in tune with its changing needs.

6. Collective inner resourcing

Every day, I start off by asking myself, "How am I going to care for myself, so I can care for others, so together, we can care for our places, and all together for the planet?"
(Quotation from interviewee)

Multiple interviewees (at least four) spoke of a core desire to feel joyful, energised, and aligned with a sense of meaning and purpose in their life and work. This capacity refers to gathering the inner resources and energy needed to show up in the world in our full potential. How can we gather strength and courage, individually and collectively, to be the people we wish to be in the world?

Collective inner resourcing involves:

- Self-knowledge and self-awareness of what energises oneself
- Gauging one's own capacity
- Ability to self-regulate and co-regulate
- Community support

Developing the capacity to resource oneself effectively could support individuals to show up in the world and contribute meaningfully to those around them, and to remain grounded in the face of complexity and challenge. Developing the capacity for collective resourcing (giving and receiving support from others) has the potential to create resilient and nourishing communities. Inner resourcing could be seen as a foundational capacity that supports the others outlined in this report.

More detail

Often, inner resourcing was named by interviewees as one of their most important personal areas for growth as an individual – and seen as essential to their contribution to the world around them. One interviewee phrased it in terms of cultivating practices that support them to live like this: "I want to be going about life with real joy, both in my experience and in what I can bring to the experience of everyone I interact with". Another named their personal area for growth as "how to follow my joy of being alive", referring to a deep, spiritual joy in which there is also space for being sad, angry, and reactive. Another interviewee said that:

> One of the biggest growth areas is [...] to continue to develop my capacity for self-regulation, so that I can be as centred as possible, so that I can keep my capacity up to respond to the various dynamic situations that arise. [...] The costs of not having that capacity are my own health and wellbeing. When I'm doing that poorly, I feel stressed, overwhelmed. It also decreases my effectiveness and means that I am less able to be supportive to colleagues and collaborators, and I'm less able to contribute and give my best gifts to the work that I'm trying to do in the world.

Inner resourcing can be as simple as tending to the basic needs of the body, as one interviewee highlighted: "Exercise and sleep are crucial. And eating well and staying hydrated. If I'm feeling anxious, have I moved my body? Have I slept enough? Have I drunk enough water? Am I warm? Am I cold? Have I had enough social connection?" Two interviewees also spoke about the importance of learning how to regulate the body's nervous system. One articulated the impact of this as follows:

> Another capacity that I continuously try to improve on is my capacity to understand my own ways of showing up and my own dysregulated states, so that I can be more aware of how I show up and the energy that I bring in the

room. And a part of that is really understanding that hurt people hurt people. And that settled bodies settle bodies. And I'd want to be that settled body in a space that allows for things to flourish, and that allows for things to be more expansive.

Many interviewees named multiple personal practices for resourcing themselves on a daily basis and when they are feeling stuck in their work. These included various mindfulness practices, psychotherapeutic practices, and body-based practices. However, **learning how we can resource ourselves *together*, as well as individually, may be an area which requires more development**. One interviewee offers the concept of "flocking" and some examples from nature as a framing of what this could look like:

> We always talk about, you know, flight, fight, freeze, fawn responses [to threatening situations]. Flocking can be a way for us to put in more of a framing of: "how can we resource ourselves together?" [...] If we look at nature, how starlings murmurate in the murmurations, it's so fascinating how they do that and how they do that with so much care within the networks that they are part of: always tuning into six to seven birds that are near to them. And how that forms that bigger web. Or even just how the mycelium network allows for the feeding and transferring of nutrients from trees to trees, and especially allowing for more nutrients to transfer to those that are in need. I find it so important for us to go back to what our biology is telling us: that we are social beings, that even our nervous system responses cannot just be in isolation, rather that it can also be something that is collective.

The impacts articulated by this interviewee of such a way of being together would be manifold: firstly, in relation to the challenge of "Developing healthy relational cultures", it would support us to "see how we regulate each other and how we co-regulate and how we show up and promote restoration in places that need restoration, in relationships." Secondly, they argued that it would facilitate more effective and enjoyable collaborations, by supporting people to:

bring in our strengths, bring in the gifts that we carry, that are inherently there, knowing that we are all born self actualized. And that we are not lacking – rather, we have so much abundance that we can share with others. [...]
And [...] because of all of this, then we really foster a sense of community where collaboration is easy.

Finally, collective inner resourcing supports us to address also the challenge of "Reckoning with dominant cultural paradigms", through pluralistic engagement with multiple cultures and perspectives. The same interviewee, talking about their work to raise awareness of healing-centred practices and communities, comments:

many of these practices are practices that are there already. And somehow, because what has been indoctrinated to us or fed to us or taught to us are either mostly American European practices, and [because of] how much is lost when we fail to see other perspectives and other practices, for me, this is a way of articulating what's already there. [This is a way of synthesising], "Hey, this is what I've been noticing, you know, like, the collapse in societies and wars – and what if we put back care into it? How would that change the conversations that we're having?"

Conclusion

This report has sought to answer the question: **what inner capacities do change agents in the emerging ecosystem need to develop so that the ecosystem becomes more powerful and better able to contribute to life-serving socio-ecological transformation?**

In this report we have outlined three key challenges that the ecosystem faces in becoming a more influential system and six key capacities that change agents should focus on developing in order to support the ecosystem to contribute to large-scale socio-ecological transformation.

Directions for further research might include, firstly: *how* can these capacities be developed? What conditions, contexts, and content are conducive to developing these capacities? Secondly, further work might identify more specific sub-skills and specific existing methods or modalities for learning these. We would also be interested to see or conduct similar research with a bigger and more diverse research population.

This report will feed into the development of educational offerings as part of the Cohere+ project: specifically, a digital learning platform and learning journeys for change agents.

We acknowledge again that this was a research study with limited scope and resource and as such the findings here are not definitive. We welcome feedback and comments. Please get in touch at: hello@lifeitself.org.

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