

AN INTEGRAL THEMATIC ANALYSIS OF EMERGING LEADERSHIP IN THE 21ST  
CENTURY

A Thesis

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In partial fulfillment for the degree of  
MASTERS OF ARTS

by

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CENTURY

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## ABSTRACT

### AN INTEGRAL THEMATIC ANALYSIS OF EMERGING LEADERSHIP IN THE 21ST CENTURY

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The aim of this study was to explore and understand qualities of emerging leadership paradigms and identify salient and emerging themes that might aid in the development of further education around these paradigms of leadership. This qualitative study utilized thematic analysis and a triangulation of qualitative research (self, participatory, and recent publications) to identify and organize emerging leadership themes through an integral framework. Four themes were identified with three sub-themes each, including: “Integrated Leader Identity and Consciousness” with sub-themes “Inner Growth & Reflection,” “Spiritual Intelligence,” and “Unified Mind;” “Love in Relations” with sub-themes “Culture of Compassion & Collective Emotional Intelligence,” “Story of Interbeing,” and “Generative Communication;” “Interconnected Living Systems” with sub-themes of “Regenerative Environment,” “Conscious Design,” and “Integral Commons;” “Synergistic Behaviour and Outputs” with sub-themes of “Lead with Creativity & Curiosity,” “Solutions from Integrated Polarities,” and “Facilitated Co-Inspiration and Cross-pollination.” Future research should seek to include participatory approaches that test validity and explore applicability of the themes identified. The themes provide a unique vantage point of understanding leadership in the context of evolution and identifying emerging patterns among leadership in the present day. Identification of these facets of leadership illuminated ways that both current and aspiring leaders could learn and develop their leadership capability. The research indicates how leaders grow in several domains of experience and provides examples of recent developments of leadership through evolutionary paradigms.

This dissertation is available in open access at AURA (<https://aura.antioch.edu>) and OhioLINK ETD Center (<https://etd.ohiolink.edu>).

*Keywords:* emerging leadership paradigms, thematic analysis, leadership evolution, integral framework

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## Table of Contents

ABSTRACT.....	v
Acknowledgements.....	vii
List of Figures.....	xi
CHAPTER I: INTRODUCTION.....	1
Chapter Outlines.....	1
Evolving Leadership.....	1
Importance of Studying Emerging Leadership in the 21st Century.....	3
An Integral Approach.....	4
Purpose and Aim.....	5
Research Question.....	5
Methodology.....	5
Significance of the Study.....	5
Scope.....	6
Limitations.....	6
Delimitations.....	7
CHAPTER II: REVIEW OF THEORY AND RESEARCH.....	8
Evolution of Leadership.....	8
Instinctive Paradigm.....	10
Animistic Paradigm.....	11
Power Paradigm.....	11
Purposeful Paradigm.....	12
Strategic Paradigm.....	13
Affiliative Paradigm.....	13
Momentous Leap.....	14

Integrative Paradigm .....	14
Holistic Paradigm .....	15
Transpersonal Paradigm.....	15
Leadership Paradigms in the 21st Century.....	16
Summary .....	18
<b>CHAPTER III: RESEARCH DESIGN AND METHODOLOGY.....</b>	<b>19</b>
Research Question .....	19
Modes of Inquiry .....	19
Participatory.....	21
Recent Publications.....	23
Thematic Analysis .....	23
Integral Theoretical Framework.....	27
Ethical Considerations.....	28
Summary .....	29
<b>CHAPTER IV: RESULTS &amp; DISCUSSION.....</b>	<b>31</b>
Thematic Map .....	31
Subjective Domain .....	31
Intersubjective Domain .....	31
Interobjective Domain.....	31
Objective Domain .....	32
Theme 1: Integrated Leader Identity & Consciousness.....	34
1.1: Inner Growth & Reflection.....	38
1.2: Spiritual Intelligence .....	40
1.3: Unified Mind.....	45
Theme 2: Love In Relations .....	49
2.1 Culture of Compassion and Collective Emotional Intelligence.....	51
2.2 Story of Interbeing .....	55

2.3 Generative Communication .....	57
Theme 3: Interconnected Living Systems.....	59
3.1 Regenerative Environments.....	63
3.2 Conscious Design.....	65
3.3 Integral Commons.....	67
Theme 4: Synergistic Behaviour and Outputs .....	71
4.1 Leading with Creativity & Curiosity.....	74
4.2 Solutions from Integrated Polarities.....	76
4.3 Facilitated Co-inspiration and Cross-pollination.....	78
Summary .....	80
CHAPTER V: CONCLUSION.....	82
Further Research.....	82
Researcher’s Remarks .....	82
References.....	84
Appendix A: Research Participation Consent Form.....	90
Appendix B: World Cafe Harvests .....	100

List of Figures

Figure 1.1 .....	4
<i>The Four Quadrants of Being-in-the-World</i> .....	4
Figure 2.1 .....	10
<i>Leadership Paradigms of Development</i> .....	10
Figure 2.2 .....	17
<i>Estimated Distribution of World Population Based on Developmental Paradigms</i> .....	17
Figure 3.1 .....	25
<i>Example of Pictographic Coding</i> .....	25

Figure 3.2 .....	30
<i>Research Design Overview</i> .....	30
Figure 4.1 .....	33
<i>Thematic Map of Emerging Leadership Paradigms</i> .....	33
Figure 4.2 .....	34
<i>Subjective Domain of Emerging Leadership Paradigms</i> .....	34
.....	34
Figure 4.3 .....	35
<i>Cognitive Artifact: Weaving the Threads Head, Hands &amp; Heart</i> .....	35
Figure 4.4 .....	36
<i>Cognitive Artifact: Integrating Heart &amp; Mind</i> .....	36
Figure 4.5 .....	37
<i>Cognitive Artifact: Self-Portrait</i> .....	37
Figure 4.6 .....	42
<i>Cognitive Artifact: Ursa on Earth</i> .....	42
Figure 4.7 .....	43
<i>Cognitive Artifact: On the Rocks of the Northwest</i> .....	43
Figure 4.8 .....	44
<i>Cognitive Artifact: The Breathing Forest</i> .....	44
Figure 4.9 .....	46
<i>Cognitive Artifact: The Divided View</i> .....	46
Figure 4.10 .....	48
<i>Learning Artifact: Colonizing Ourselves</i> .....	48

Figure 4.11 .....	49
<i>Intersubjective Domain of Emerging Leadership Paradigms</i> .....	49
Figure 4.12 .....	50
<i>Learning Artifact: Love</i> .....	50
Figure 4.13 .....	53
<i>Emotional Intelligence Mind Map</i> .....	53
Figure 4.14 .....	59
<i>Interobjective Domain of Emerging Leadership Paradigms</i> .....	59
Figure 4.15 .....	61
<i>Mind Map Artifact from Epistemological Foundations of Learning</i> .....	61
Figure 4.16 .....	70
<i>Learning Artifact: Mindmap TEC Presentation on Ostrom’s Future of the Commons</i> .....	70
Figure 4.17 .....	72
<i>Learning Artifact: Dysergy in Motion</i> .....	72
Figure 4.18 .....	73
<i>Objective Domain of Emerging Leadership Paradigms</i> .....	73
Figure 4.19 .....	74
<i>Learning Artifact: Topsy-Turvy Teaching</i> .....	74
Figure 4.20 .....	78
<i>Learning Artifact: The Elephant’s Truth</i> .....	79

## **CHAPTER I: INTRODUCTION**

### **Chapter Outlines**

Chapter I serves to familiarize the reader with main parts of this study including context, purpose and aim, research question, methodology, significance and scope. Chapter II presents the literature that informs this study. The review of theory begins by providing an anthropological overview of leadership through an evolutionary lens. This section provides a brief history of leadership paradigms evolving in tandem with human consciousness and leads up to the present day in which this study is examining leadership. Leadership is contextualized through the integral model, highlighting how this frame is useful in analyzing domains of leadership being-in-the-world. Chapter III details how the research study was conducted, and details the use of thematic analysis, including how data was collected and analyzed. Methodological fit, rationale, the study's limitations, and ethical considerations are also presented in this chapter. Chapter IV presents the findings of the study and outlines the themes and sub-themes that were determined after conducting data collection and thematic analysis. The thematic findings help support the study's aim of understanding key elements of emerging holistic leadership. Chapter V provides a summary of the thesis, overview of conclusions, implications of the study, and plans for further research.

### **Evolving Leadership**

For the purpose of this paper, leadership will be broadly defined as the human ability to influence or guide other individuals, teams or larger organizations. As the collective consciousness of humanity continues to evolve, so do the leadership paradigms, culture, and systems (Laloux, 2014; Tsao & Laszlo, 2019). Leadership is highly observed and an area of interest as its influences are seen in every type of group, ranging from the smaller family unit to the larger nation states (Hogan & Kaiser, 2005). Leadership theories are evolving, but there is

still a large amount of further study and understanding needed of how it continues to evolve, especially in our current digital and connected age (Northouse, 2019; Tsao & Laszlo, 2019). Evolutionary philosophers have explored the shifts in human consciousness within both individuals and the larger collective and the resulting development of leadership approaches and organizational structures (Beck & Cowan, 1996; McIntosh, 2007; Wade, 1996). There is a need for leaders to be able to operate not only with “best practices,” but also to navigate chaotic and complex situations that “render pseudo-rational prescriptive models redundant at best and poisonous at worst” (Snowden, 2001, p. 1). The demands on leaders to provide solutions in creative, new, and bold ways is growing, yet there is limited research and understanding of what specifically to study or how to approach preparing and supporting leaders in the transition from older or previous paradigms of leadership and into new or emerging ones.

Leadership models that are widely used tend to focus on development of the leader from a particular context (individual development versus systemic development). This thesis expands on Fisher and Robbins (2014) conjecture that the current context of the 21st century invites an embodied form of leadership that moves from leadership not as simply a checklist of competencies, but rather the practice of leadership in all domains.

This study looks particularly at what an integral analysis of emerging paradigms of leadership in the 21st century will provide. The resulting thematic map provides agency in further exploration and study of this emerging form of leadership. The goal of this thesis is to inform both educators who will continue to teach and support ongoing developments on this topic as well as leadership practitioners in the field. For the purposes of this study, an integral perspective of leadership is offered in hopes of enhancing the outcome of this research and

enabling its applicability and usage by those who both are influenced and influence the space of future leadership understanding and analysis.

### **Importance of Studying Emerging Leadership in the 21st Century**

Current and future leaders will need to acquire new skills and understandings of the world in order to not only survive but thrive in chaotic and emergent circumstances (Beck & Cowan, 1996; Snowden, 2001). The world being reshaped by COVID-19 is one example of many possible contexts in which leaders are forced to reconsider themselves and provides opportunity to evolve and prepare to adapt and face uncertainty and complexity (Allal-Chérif et al., 2021; Cooley et al., 2021; Resnick, 2020). Values and ways of living which serve an individual at one period in their development are no longer useful when life conditions change (Graves, 1974).

The topic is relevant on a broad scale.

All of us are leaders in some capacity. We may not have a formal leadership position in an organization, but each day we lead in some way... At some point in our lives we come to realize the power that we have through our thoughts, words and deeds. (Gilbert, 2010, p. 1)

Whether within a family unit, within social circles, or as a formal titled leader, we inherently influence and act in leadership capacities. Management scholar Peter Drucker said, “the greatest danger in times of turbulence is not the turbulence itself, but to act with yesterday’s logic” (1994). If that is the case, the evolution of leadership needs to take place in order to flexibly respond to the turbulence of changing life conditions, such as climate change, while systems are increasing in complexity with advances in technology and globalization. In the context of 2021 and this paper, “yesterday’s logic” is tantamount to leadership paradigms that existed prior to the



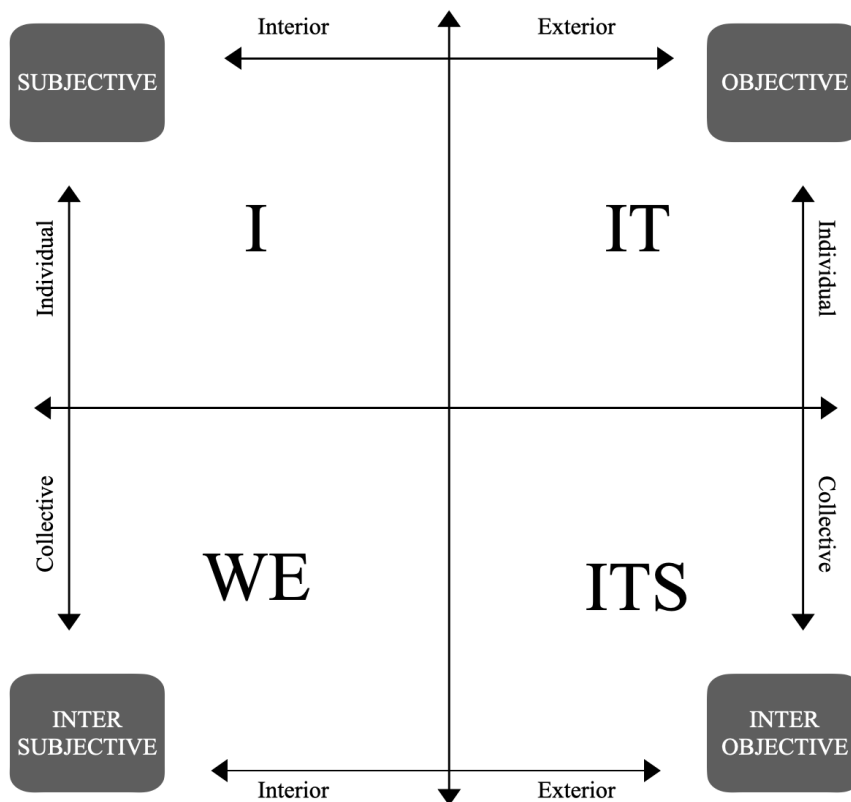
21st century; whereas developments to integral or holistic paradigms of leadership have only manifested within the last 100 years (Beck & Cowan, 1996; McIntosh, 2007).

### An Integral Approach

Ken Wilber’s integral model of being-in-the-world provides a way to examine the phenomenon of leadership on the axes of individual to collective and interior to exterior. The Integral Model is defined as “four dimensions of your being-in-the-world,” consisting of subjective (individual interior), intersubjective (collective interior), interobjective (collective exterior), and objective (individual exterior) (Wilber et al., 2008, p. 28). Justification for this frame will be provided in a later chapter.

**Figure 1.1**

*The Four Quadrants of Being-in-the-World*



*Note.* Adapted from *Integral Life Practice* by Wilber et al., 2008, p. 28.

## **Purpose and Aim**

This study is aimed at understanding qualities of emerging leadership paradigms through an integral theoretical thematic analysis via data collected through three modes of inquiry (self, participatory, and recent publications) and at identifying salient and emerging themes that might aid in the development of further education around these paradigms of leadership.

## **Research Question**

What are major elements of emerging leadership paradigms in the 21st century when viewed through an integral frame?

## **Methodology**

This study looked at the presently evolving phenomenon of leadership in the 21st century through an integral theoretical thematic analysis. A triangulation of qualitative research was used to increase validity. Three modes of inquiry were used for data collection: self, participatory, and literature. Further detail on data collection is shared in Chapter III. Braun and Clarke's (2006) six phases of thematic analysis were used: familiarizing, coding, combining, reviewing, defining, and reporting. Data was analyzed in relation to learning and understanding emerging leadership qualities or elements and identifying recurrent and salient themes within the data. Ken Wilber's integral model of the four quadrants of "being-in-the-world" was used to organize the themes into the quadrants of subjective, objective, intersubjective, and interobjective leadership being-in-the-world. Findings are reported through a thematic map.

## **Significance of the Study**

The findings may provide an integral perspective on key themes of emerging leadership that can be effective in the design and creation of shared resources, community learning, meaningful engagement and education opportunities on the topic of emerging leadership

paradigms in the 21st century. The results organized through an integral frame could strengthen and deepen the understanding of emerging leadership elements that encompass what is both visible (exterior) or invisible (interior) experience. Application of these themes to develop further educational approaches that will support the growth of developing leadership from both individual and collective levels. In understanding the key themes of emerging leadership integrally, they can be shared and analyzed to inspire and provide a foundation for further exploration on the subject. Specific recommendations for further development of growth for leadership educators and practitioners are provided. Recommendations for further research will also be shared.

### **Scope**

An integral view on leadership means the large data sets are easier to understand through broader themes. However, this approach also risks missing much of the details and nuance of the experience and data. The map is not the territory, just as this study is a simplified depiction of an extremely complex and detailed history of leadership. The methodological design might have affected the data available for analysis. However, like a map, this abridged approach allows interpretation from a macro-level while concurrently maintaining itself as a theory, as opposed to a precisely defined reality. Validating these themes through case studies or investigating more deeply into the qualities of each sub-theme and theme are possible opportunities for further quantitative and qualitative research in future.

### **Limitations**

There are natural conditions that restricted the scope of this study and may have affected its outcomes. The design of the World Cafe limited the study to a one-time event, and thus had limited participants due to people being unavailable or dropping out. The sample was not

accurately representative of the population, and only included anglophone speakers. Moreover, the study was completed during the global pandemic of COVID-19.

### **Delimitations**

The restrictions that the researcher imposed on this study correlate to the inquiry question: What are key elements of emerging leadership paradigms in the 21st century when viewed through an integral frame? In researching key elements of leadership, a delimitation of the study is the inclusion of only participants identified and recruited based on the researcher having observed qualities within these individuals that reflect embodied or lived experience in leadership and have consequently inspired the researcher's own growth and development. The purposive sampling technique was a delimitation that produced a group of leaders over the age of 18 with lived experience in leadership and connected to the researcher through direct, purposive sampling or second-tier contact through snowball sampling.

## CHAPTER II: REVIEW OF THEORY AND RESEARCH

The literature review begins with a concise history of the continued development of leadership and human consciousness as outlined by evolutionary philosophers focusing on noetics and consciousness, such as Jenny Wade, Clare Graves, and Ken Wilber. The subsequent section leads into the 21st century attribute of interconnected global societies, systems, networks, and technologies that have brought the rise of newer forms of leadership paradigms.

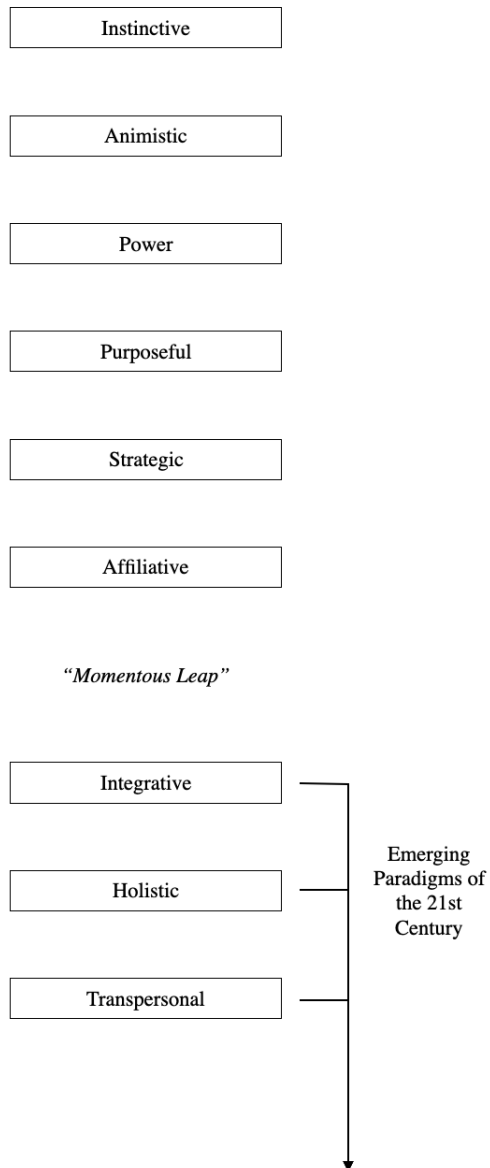
### **Evolution of Leadership**

Leadership has been, and continues to be, a fascination of humankind and the topic of literature and extensive research for centuries. With the evolution of humankind, leadership itself has evolved in tandem with evolving paradigms, cultures, and systems (Northouse, 2019; Tsao & Laszlo, 2019). The study of leadership has emerged in countless disciplines, yet the phenomenon of leadership has been a challenging and evolving topic for researchers. While scholars have attempted to define and explain leadership through the lens of their own paradigm, there is no universal definition of leadership. This paper uses a broad definition of leadership: the human ability to influence or guide other individuals, teams, or larger organizations.

This literature review takes an evolutionary perspective to outline the development of leadership paradigms through history. Prior to discussing the current leadership landscape, it is important to understand the foundation and history of leadership paradigms. From the historical aspects of leadership, this paper examines the timeline of leadership consciousness in relation to individual core beliefs, broader social and cultural norms, associated systems, and prevalent behaviors or values expressed.

The scope of this overview is to provide context when looking at leadership on macro-scale. These generalizations and broader categories are used to demonstrate the basic and dominant principles of each paradigm. Laloux (2014) noted the importance of understanding that “in a specific moment a person operates from one type of paradigm” (p. 38) and cited the metaphor initially shared by Don Beck: human beings are like strings on an instrument that have the capability to play a range of notes; however, the notes that each person can sound depends on the range of tensions to which they can adapt.

Building from the collective work of noetic and consciousness evolutionary scholars including Wade, Graves, Wilber, and McIntosh, the following paradigms will be outlined: Instinctive, Animistic, Power, Purposeful, Strategic, Affiliative, Integrative, Holistic, and Transpersonal. The Momentous Leap is also included in this overview of the development of leadership paradigms.

**Figure 2.1***Leadership Paradigms of Development***Instinctive Paradigm**

The instinctive paradigm emerged in humans around 100,000 years ago and is tantamount to a consciousness based on survival (Beck & Cowan, 1996). This loosely equates to

what Wade (1996) calls the reactive consciousness, and the core assumption for humans operating in this paradigm is “I am the world, so my needs are met as they arise” (p. 263). The correlating social bonds are loose bands that are held together by the survival process. Therefore, the intersubjective systems are also basic and archaic with little formality. An individual’s capacity to lead is restricted through providing for one’s own basic needs and using survival instinct to live (Beck & Cowan, 1996). As the distinct self is barely awakened at this paradigm, no examples of leaders are provided.

### **Animistic Paradigm**

Around 50,000 years ago, the animistic consciousness appeared within humans (Beck & Cowan, 1996). In this paradigm, a core belief is “leader and I are one, therefore I am safe” (Wade, 1996, p. 263). Social relationships are based on kinship and connection that are strengthened through sacred places, rituals, customs, and stories (Wilber et al., 2008). The systems and structures are circular (Beck & Cowan, 1996). Contributions of humans embodying this paradigm include demonstrating loyalty, honoring through rituals and customs, and educating respect for the sacred. Named exemplary leaders like Chief Seattle and Chief Joseph demonstrate these qualities (McIntosh, 2007). It is estimated that about 5% of the world population operates in this animistic paradigm, and only yet only accounts for <1% of worldwide wealth and political power (McIntosh, 2007, location 666).

### **Power Paradigm**

The power paradigm materialized around 10,000 years ago (Beck & Cowan, 1996) and, for this paper, is analogous to an egocentric consciousness. The idea to live by in the power consciousness is: “if I can be tough enough, I will never die” (Wade, 1996, p. 263). Seeking power, recognizing influence, and respecting will-power and action are cultural norms in this



paradigm. These power-driven intersubjective understandings result in distinguishing between those who dominate and those who submit and accept their place within the dominant structure (Wilber et al., 2008). The social relationships described result in larger systems that are organized in empires (Beck & Cowan, 1996). Humans in the power paradigm operate through exercising self-empowerment, taking action, and gratifying impulses, with Atilla the Hun, Genghis Khan, and Shaka Zulu cited as exemplary leaders in this paradigm (McIntosh, 2007). McIntosh (2007) shared that an estimated 20% of the world population is rooted in the power paradigm of warrior consciousness, and an estimated percent of wealth and political power at 5% (location 705).

### **Purposeful Paradigm**

Around 5,000 years ago the purposeful, also termed authoritarian, paradigm became prominent in humans (Beck & Cowan, 1996). The core belief in this paradigm is “the universe is fair, so I can ensure my security by being good.” This belief on a collective level results in a conformist culture that is brought together through a purposeful process of faith and obedience (Beck & Cowan, 1996). This culture of respect for authority and tradition results in the systems being structured in stratified pyramidal forms or formalized hierarchies such as social classes or caste systems (Laloux, 2014). Attributes or behaviors demonstrated include a sense of respect for authority, strong moral regard, and preservation of structure and faith. Exemplar leaders for this paradigm include Winston Churchill and Pope John Paul (McIntosh, 2007). In terms of the purposeful paradigm, McIntosh (2007) estimates that 55% of the world population personifies this paradigm and also holds around 25% of the wealth and political power (location 749).

## **Strategic Paradigm**

Starting 300 years ago, the strategic paradigm developed within humans (Beck & Cowan, 1996). The core belief underlying this consciousness is, “I can be master of my fate through my own initiative” (Wade, 1996, p. 263). The collective culture of this achievement-oriented paradigm strives for success, strategy, and status, and values individual liberty and freedom (Wilber et al., 2008). The systems are structured in largely delegative forms such as corporations or strategic alliances (McIntosh, 2007). Leaders in this paradigm operate as an enterprising self that appears to contribute through meritocracy, excellence through competition, and confidence in progress. McIntosh names leaders such as John F. Kennedy, Bill Gates, and Margaret Sanger that personify the strategic paradigm. The strategic paradigm accounts for a smaller estimated 15% of the population, but controls a significant 60% of wealth and political power (McIntosh, 2007, location 834). It should be noted the calculations from McIntosh were published in *Integral Consciousness and the Future of Evolution* in 2007 and the numerical values have shifted since then with a trend towards strategic gaining even more power.

## **Affiliative Paradigm**

Beginning about 150 years ago, an affiliative paradigm appeared that is aligned with an egalitarian worldview (Beck & Cowan, 1996). This inclusive paradigm is founded on the belief of “enough love will conquer any difficulty” (Wade, 1996, p. 263). The culture of the affiliative paradigm is focused on sensitivity, harmony, attentiveness towards others, and consensus and the collective values relations over outcomes (Laloux, 2014). The individual and collective focus on inclusion, egalitarianism, and sharing correlates to relational networks and communitarian structures such as consensus committees or self-directed teams (McIntosh, 2007). Leaders such as John Lennon and Margaret Mead are examples of this stage, which is also termed postmodern

(McIntosh, 2007). Less than 5% of the world population is estimated to operate within the postmodern consciousness, yet that population holds an estimated 10% of wealth and political power (location 919).

### **Momentous Leap**

The transition to the next paradigm is what Graves (1974) called a “momentous leap” in consciousness and considered it “the most challenging, and simultaneously exciting, transition that homo sapiens as a species has faced to date”. According to Wilber et al. (2008), this leap happens in “clarity, creativity, efficiency and communicative skills” (ILP). Evolutionary scholars have identified three paradigms that have developed after the momentous leap: integrative, holistic, and transpersonal (Wade, 1996; Wilber et al., 2008). After the leap, the focus becomes large scale-thinking and connected views with adaptability (Beck & Cowan, 1996).

### **Integrative Paradigm**

About 75 years ago (as the source noted a timeline of 50 years ago and was published in 1996), the integrative paradigm emerged. Wade (1996) shares that the core belief of this paradigm is, “I need to be all that I can be to fulfill my purpose in life” (p. 263). A culture in this paradigm can comprehend both depth and breadth in interpreting worldviews as nested hierarchies or holarchies (Wilber et al., 2008). The social understanding encompasses an appreciation of a practical world-centric morality (McIntosh, 2007). The organization of systems at this level are integrated into interdependent, natural flows (Beck & Cowan, 1996). As a leader, authority in this paradigm is contextual. Power and influence are attained through competence, knowledge, skills, or acumen appropriate for the need at hand (Beck & Cowan, 1996). Exemplary leaders cited by McIntosh (2007) include Albert Einstein, Teilhard de Chardin, and Alfred North Whitehead. Less than 1% of the estimated world population embody the integrative

paradigm, and they also account for less than 1% of political power and wealth (McIntosh, 2007, location 1344).

### **Holistic Paradigm**

Around 55 years ago (adding 30 years to the cited estimate in the book published in 1996), the next paradigm emerged. The holistic paradigm's core belief is, "I seek to be one with the Ground of All Being" (Wade, 1996, p. 263). In the holistic paradigm, there is shared understanding that "compassionately appreciates the virtues of every level of consciousness, without being blind to their limitations" (Wilber et al., 2008, p. 96). Systems and structures in this paradigm are understood within the context of the world as a single, dynamic organism with its own collective mind (Beck & Cowan, 1996). A leader at this paradigm focuses on global dynamics and the macro-view perspective. Expanded use of the human brain, and holistic, intuitive thinking and cooperative actions are to be expected (McIntosh, 2007). This enables leadership in this paradigm to harmonize an already strong collective of individuals, where one can simultaneously embrace communitarian views without infringing on the individual as a legitimate being (Beck & Cowan, 1996). Statistical data on the percentage of the population and the percentage of wealth & political power is incomplete.

### **Transpersonal Paradigm**

The transpersonal paradigm, though mentioned, is not studied in as much depth as previous paradigms. A person's self-awareness extends beyond the individual and transcends the separation of subjective from objective and in "an interconnected unity" (Wilber et al., 2008, p. 96). Due to the recent emergence of this paradigm and the minute number of individuals estimated at this stage, literature or studies on this paradigm on specific aspects in regards to leadership is limited. However, scholars and quantum physicists have studied the paradigm of

interconnection of all living things. Brian Swimme and Thomas Berry (1994) expand on this in the Universe Story:

In the very first instant when the primitive particles rushed forth, every one of them was connected to every other one in the entire universe. At no time in the future existence of the universe would they ever arrive at a point of disconnection [...] Nothing is itself without everything else. (p. 77)

The idea of interconnection is also at the core of the African philosophy of Ubuntu. “In ubuntu ecosophy thus, the universe is conceived as a multiplex whole with manifold manifestations that are constantly interacting. The picture is a well interconnected and interdependent relationship of beings” (Okoliko & David, 2020, p. 4).

### **Leadership Paradigms in the 21st Century**

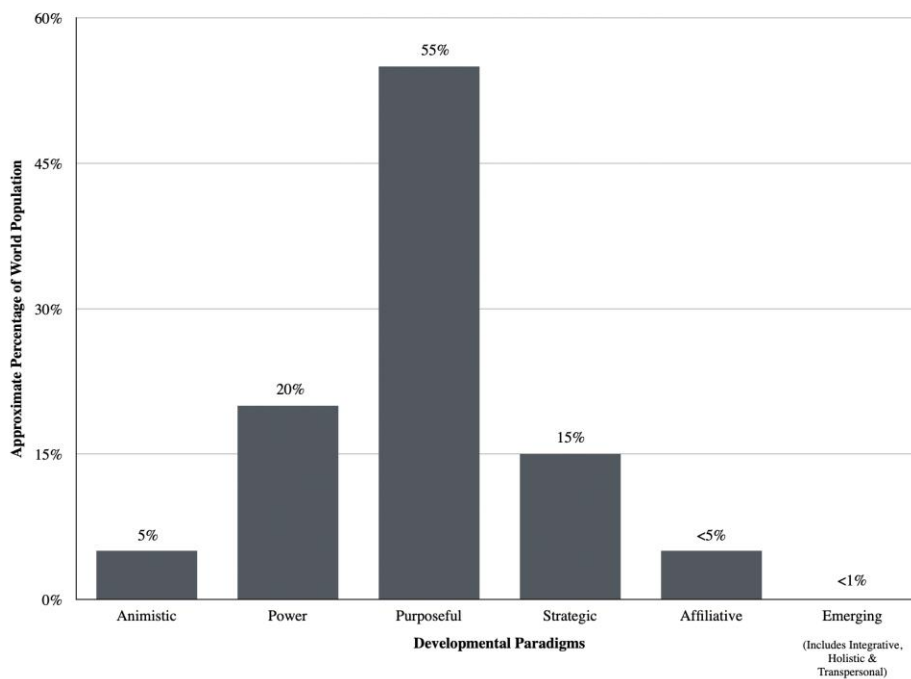
“Never before in human history have we had people operating from so many different paradigms all living alongside each other” (Laloux, 2014, p. 35). The whole world faced a major life disruption through the COVID-19 pandemic in 2020. Laloux shared that major life disruptions act as a catalyst for growth if the challenge cannot be overcome with the existing paradigm. In the essay, “The Coronation,” published at the global onset of the COVID-19 pandemic in March 2020, Charles Eisenstein writes that there appears to be a collective transition taking place at the current moment in human history and this transition “marks the emergence of the unconscious into consciousness, the crystallization of chaos into order, the transcendence of compulsion into choice.”

Both Wade (1996) and Wilber et al. (2008) critically reviewed the work of scholars who have written about later stages, due to the miniscule percentage of population and resulting insufficient data sets. The newer paradigms that have emerged in the last century are more

difficult to study. To summarize numbers provided in the previous section, McIntosh (2007) provided estimates of world population oriented around each paradigm: 5% tribal (animistic), 20% warrior (power), 55% traditional (purposeful), 15% modernist (strategic), and <5% postmodern (affiliative), which means the percent of the global population accessing paradigms after the leap to be less than <1%. These low numbers mean that data sets are more difficult to study.

## Figure 2.2

*Estimated Distribution of World Population Based on Developmental Paradigms*



*Note:* Adapted from the statistics provided by Steve McIntosh in *Integral Consciousness and the Future of Evolution* (2007).

This study aims to explore further research on elements of leadership paradigms that follow the “momentous leap,” which include the paradigms that materialized predominantly within the 21st century and will conjointly be referred to as *emerging paradigms* in this paper.

### **Summary**

Literature provided various paradigms of leadership and their examples, as well as insights into the themes of these stages in the development of leadership. This overview served as preliminary evidence on which to ground further exploration of leadership. The contextualization through evolution provided an understanding of the significance of understanding emerging leadership at this particular time in history. Extant literature is insufficient in addressing current (within last year) developments in regards to the research question. There is a need to further develop the elements of emerging leadership paradigms by gaining insight to its developments in both individuals and the collective realms.

## **CHAPTER III: RESEARCH DESIGN AND METHODOLOGY**

This chapter examines the methodology, research question, choice of method, and research design process as well as rationale for using thematic analysis. The chapter begins with outlining the three modes of inquiry that were used for data collection and the reasoning for these choices. The following section then outlines the methodology of thematic analysis, the phases included in the process, and the rationale for examining leadership paradigms using this method. This section overviews how the data was analyzed, including coding, theme discovery and organization. The third section shares more details on the integral theoretical framework that is used for organizing the themes and the pertinence of using this approach to share the findings. Finally, this chapter discusses ethical considerations pertaining to this study on emerging leadership.

### **Research Question**

Within the last century, collective human consciousness has evolved into new stages of development, such as integral and holistic (Beck & Cowan, 1996). These paradigms, and possible others, are paradigms in their infancy when contextualized through the span of human history. Exploring new developments on the leadership landscape in the 21st century and finding new ways to connect these developing concepts is of significant interest. Moreover, an aim is to examine these patterns in a way that accounts for the different ways of being-in-the-world: subjective, intersubjective, interobjective, and objective (Wilber et al., 2008). The research question asks: What are major elements of emerging leadership paradigms in the 21st century when viewed through an integral frame?

### **Modes of Inquiry**

Three modes of inquiry were used for data collection: self, participatory and recent publications.



## **Self**

Through Observing for Learning, the researcher personalized the experience to provide further insight into the embodiment of leadership. This Observing for Learning process encourages observation, reflection, awareness, and conversation about learning as a process (Cameron, 2010). As it pertains to the thesis, the researcher observed and reflected on learning, including describing learning activities and engagement or emotional response. This subjective approach personalizes the experience and also provides ways in which a researcher or learner can integrate knowledge across disciplines or from everyday experiences (Cameron, 2010). The researcher was able to nurture greater self-awareness and deepen the learning by contextualizing leadership as a process and incorporating this reflective and subjective form of data collection.

Defined in the context of educational psychology, an artifact is an object that is lasting, durable, public, and materially present created by learners in sharing knowledge in form visible and materially present (Kafai, 2006), whereas cognitive artifacts provide an illustrative function that aids or enhances human cognitive ability (Norman, 1991). Both learning artifacts (as in objects that are materially present) and cognitive artifacts (physical representations of conceptual ideas) are used as data in this study.

Data collected includes artifacts such as doodles, sketches, comics, mind maps, diagrams, and paintings that were created in a variety of learning contexts including discussions, seminars, workshops, and colloquia in which the researcher participated in over the course of the master's program (2019–2021). For the purpose of this paper, the term artifact will be used to refer to creations by the researcher to share knowledge in form that is visible and materially present to demonstrate understanding of concepts.

## **Participatory**

The World Cafe methodology was chosen for its design in hosting large group dialogue and holding space in bringing forward meaningful conversation for the purpose of positive social change (Brown et al., 2005). This method makes use of a cafe setting for participants to explore the inquiry by discussing it in small table groups. Discussion is held in multiple rounds of 20–30 minutes with the aim of creating a space that supports “good conversation,” where anybody is able to talk about things that matter to them. The method is based on the assumption that people already have within them the wisdom and creativity to confront even the most difficult challenges and rests on two key principles: humans want to talk together about things that matter to them, and if they do, they can create collective power (Involve Foundation, 2018).

Participants were recruited through two methods. Firstly, purposive sampling technique was used to identify and recruit individuals based on the researcher having observed qualities within these individuals that reflect embodied or lived experience in leadership that have inspired the researcher’s own growth and development. Secondly, snowball sampling was also used; the initial participants were asked to invite additional participants, whom they personally know and who witnessed lived experience in leadership. A sample of 20–40 participants was considered practical, whilst also being appropriate to harvesting sufficiently rich and detailed information around leadership. Purposive sampling provided information-rich cases that allowed for an effective use of limited resources (Patton, 2005) and snowball sampling was used to find additional leaders with lived experience through the initial reliable sources in an efficient manner. Inclusion criteria was that participants were 18 years old or older and have lived experience of leadership. Exclusion criteria consisted of lack of capacity to consent and issues of risk self-identified by invitees. Given the timing of the research during the COVID-19 global

pandemic and the health and safety risks it poses, all participatory research was completed in a virtual setting. The adaptation of hosting a World Café in a virtual setting worked to provide broader inclusion as the virtual setting allowed participants from several continents to participate.

The choice of World Café as a methodology minimizes the power differential between researcher and participants due to the conversational nature. In many traditional research methods, there is a power differential between the individual asking the question having power to manipulate the thoughts and actions of others. The role of researcher in the World Café opens up for a dialectical approach in which the “researched” are in equal relationship to the researcher. Focusing on themes of appreciation and possibility, the research questions are designed to invite positive and collaborative conversation. Invites were sent January 2021 for a Leadership World Café that took place February 2021.

Questions for the World Café were adapted from Wilber’s “use AQAL to size up any situation” example (Wilber et al., 2008, p. 112).

- What do I think, feel or value about leaders who have had a transformative influence on me or my community?
- What creative action can I take to contribute to a future equitable, just and regenerative global society?
- How can we hear and value the voices of historically underrepresented populations on the topic of leadership?
- How do the larger systems in which we live influence the next evolution of leadership?  
How will our current choices affect these systems?

Participants were placed in small conversation groups (maximum of five participants per group) using the breakout room function in the video application. Conversations consisted of four progressive rounds of conversations, approximately 20 minutes each. The data collected from the participatory research was in the form of virtual whiteboards created and saved as image files.

### **Recent Publications**

The third source of data collection focused on recent academic literature and broader media from the years 2019 to 2021. Data was collected through notes taken from a diverse array of publications in the form of literature, articles, blogs, podcasts, and videos on emerging trends and developments in the different domains of human and leader experience. This section includes what the researcher has learned from distant colleagues about emerging ideas or developing concepts in relation to leadership developments in all quadrants of experience in the present day.

### **Thematic Analysis**

A thematic analysis was done on data collected from Observing for Learning artifacts, participatory World Café harvests, and recent publications within the last two years and organized through the integral frame. The method of theoretical thematic analysis was used as the research was driven by the researcher's analytical interest in approaching the study from a standpoint that included individual, collective, internal, and external leadership experiences.

Unlike methods such as grounded theory, thematic analysis can be used within different theoretical frameworks. It is the flexibility to combine thematic analysis through an integral lens that allowed a broader and more diverse approach. Thematic analysis was used as a methodology for its flexible approach to analyzing qualitative data.

Braun and Clarke's (2006) six phases of thematic analysis were followed:

1. Familiarizing
2. Coding
3. Combining
4. Reviewing
5. Defining
6. Reporting

Phase 1 began after the qualitative data from the three main sources (self, participatory, and literature) had been collected. The first phase of analysis was the process of familiarization. The Observing for Learning artifacts, World Café Harvest, and literature notes were re-read and reviewed.

During Phase 2, the aim was to organize data in a meaningful way. Pictographic coding was conducted to generate the initial codes that capture insights about the data. Open coding was used as the researcher developed and modified codes through the categorization process. Segments of data were coded if they captured relevant or interesting ideas pertaining to emerging leadership paradigms (such integrative and holistic), and through this, a preliminary set of codes was developed. These codes were generated by hand through hardcopies of the data with markers. Figure 3.1 is an example of pictographic coding that was used (insert photo of pictographic coding).

**Figure 3.1***Example of Pictographic Coding*

Phase 3 involved combining codes into overarching themes. Through the course of this phase, codes were revisited and the researcher modified them and new codes were generated or existing ones were modified. A theme encompasses a collection of insights organized by a central concept and were produced by the outcomes of coding. Both semantic and latent themes were included to incorporate concepts which participants explicitly contributed (semantic), as well as underlying ideas (latent). Themes were identified as latent if similar codes were used or resonant narratives and patterns emerged between the different sources of data. This approach required a more interpretative and conceptual orientation to the data. By the end of this phase, a list of candidate themes was created.

The refinement stage took place during Phase 4, where themes were reviewed, refined, and considered in different relationships to each other within the integral model. Initial data was gathered and re-arranged according to its relevance to each theme. Several creative approaches to understanding the themes included sketches, layered diagrams, mind maps, and cartoons and provided a way to channel inspiration. Decker (2004) argues that the trickster traits of flexibility, imagination, and courage are necessary to adapt to life and were used by the researcher to explore new ways of reconnecting and refining the interpretation of data. This approach aimed at using flexibility and imagination to examine the material from new perspectives using artistic and meditative approaches and the courage to experiment with the discomfort of being in the unfamiliar. At this point, some themes were renamed, or overlapping themes were merged. Some of the themes that were eliminated seemed to relate to separate topics such as the transition between leadership paradigms.

Refining the themes was the aim of Phase 5. During this step, the themes were reexamined through the context of the integral model and the four quadrants of leadership being-in-the-world (subjective, intersubjective, interobjective, and objective). Using the integral model to tell the story of leadership as experienced through each theme, the themes were defined more thoroughly and expanded upon through the resulting sub-themes. The researcher confirmed the names and final definitions that are shared in the report.

The final phase of analysis, Phase 6, involved writing the report and sharing specific examples and relating back to the research question. The completion of the analysis and reporting of results are reviewed in the next chapter.

## **Integral Theoretical Framework**

The territory of leadership is massive.

A search of the Expanded Academic Database in 2003 of published articles using the term 'leadership' returned over 26,000 articles. One might wonder if we (as researchers, scholars, consultants, and leaders) were not the cause of this problem in that we have examined the parts of leadership, but not the whole. (Winston & Patterson, 2006, p. 6)

Winston and Patterson (2006) argued that the trend of studying the essence of leadership on a micro scale, as opposed to looking at it from a macro scale, the understanding of the greater whole is lost. It is on this foundation that this study is designed to be broad in its examination of emerging leadership paradigms.

Many of the leadership models that the researcher has encountered first-hand focus on the development of the leader from a particular context, such as focusing solely on the subjective individual development versus education that focuses predominantly on intersubjective outputs and metrics. Researchers such as Fisher and Robbins acknowledge the limits of traditional and acontextual approaches that underpin much of mainstream leadership studies and explore situational, relational, and integral understandings of leadership. Research, such as that of Fisher and Robbins, is expanding the study of leadership from an objective checklist of competencies to approaching leadership from other perspectives such as viewing it from the lens of processual nature that happens in varying domains of experience. The complexity of leadership and its study is better understood through intrapersonal factors interacting with interpersonal processes that act in relation to the external environment (Chemers, 1997). There can be an "absolutist fallacy" in which humans encounter the pitfalls of privileging or relying heavily on one particular quadrant of experience, and a "partial truth tries to play itself off as the whole truth (Wilber et al., 2008, p.



177). Author, feminist, and Nigerian, Chimamanda Ngozi Adichie (2009), spoke about “the danger of a single story” and how it can “flatten the experience” and that they are incomplete.

For the reasons shared above, an integral theoretical framework was chosen for its ability to frame data in a manner that includes the experiences of leadership that encompass both interior and exterior as well as individual and collective. The Integral Model is defined as “four dimensions of your being-in-the-world,” consisting of individual interior, collective interior, individual exterior, and collective exterior. This model is illustrated in Figure 1.1, presented in the introductory chapter.

### **Ethical Considerations**

The main ethical consideration was around participatory data collection. World Café participants shared their views, stories, and experiences with the four quadrants of leadership. Exclusion of participants was determined by the self-selection of invitees. However, due to the interactive nature of World Café, use of both audio and video was required by participants for full engagement in the study. Invitees were provided both responsibility and right to opt out of the study if they, in any way or form, felt that this study would affect them negatively.

All participants agreed to act in accordance with World Café etiquette, which included maintaining confidentiality of all participants unless specific consent to sharing identifiable details with the data was provided. Consent Forms were stored in a secure and privately restricted folder on the Antioch University Google Drive.

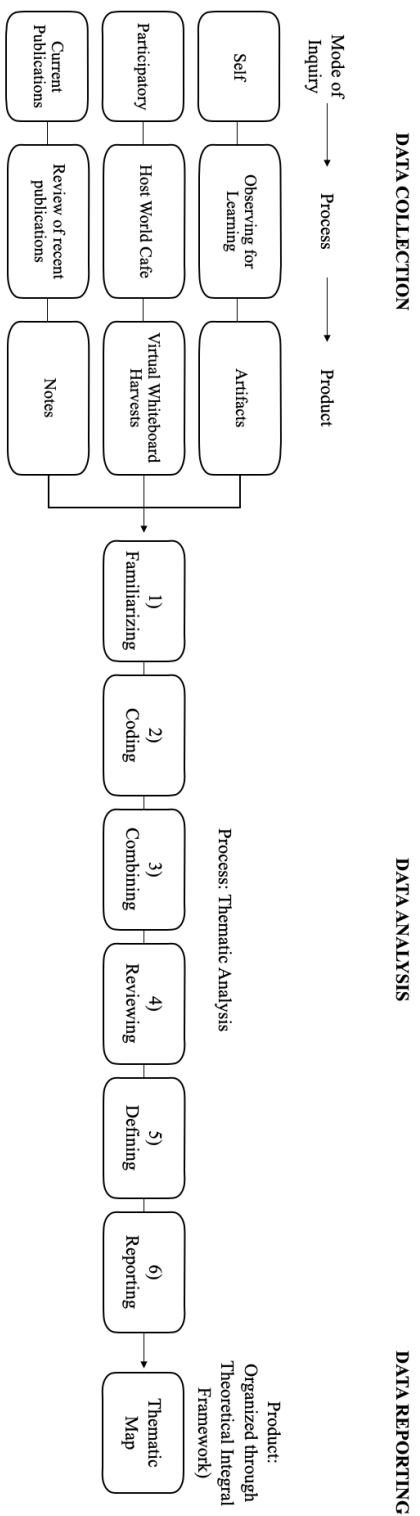
Virtual whiteboards were reported in the aggregate through the harvests and individual contributors were anonymous. Bias with any possible conflicts of interest due to the nature of the personal and professional relationships will be mitigated by the nature of the World Café methodology. The role of researcher in this study is not as an authority, but rather as host. The

researcher requested the proposal application be considered under the expedited category of IRB Review, as the parameters of this study fit under the criteria for “no more than minimal risk.” Approval to conduct this study was granted by the Antioch University IRB Board shortly thereafter.

### **Summary**

This thesis aims to study major elements of emerging leadership paradigms in the 21st century through an integral frame, and this chapter outlined the research design and methodology employed. Figure 3.2 shows the study details through data collection, analysis and reporting. Data from self was extracted through the researcher’s subjective analysis through Observing for Learning artifacts. Participatory data was collected through the virtual whiteboard harvests collected from the World Café research event. Notes on an interdisciplinary review of literature and media (podcasts, videos, blogs, articles) published during 2019–2021 serve as the data collected on recent publications. The combined data sets were analyzed using the six steps of Thematic Analysis (Braun & Clarke, 2006) and organized through the Integral Quadrants of being-in-the-world (Wilber et al., 2008). Chapter IV discusses the findings of this study.

**Figure 3.2**  
*Research Design Overview*



## **CHAPTER IV: RESULTS & DISCUSSION**

The study was designed to explore different modes of inquiry (self, participatory and recent publications) and synthesize key elements of emerging leadership paradigms understood in the context of the 21st century using thematic analysis. The research question is: What are major elements of emerging leadership paradigms in the 21st century when viewed through an integral frame? This chapter examines the analysis and findings of the research.

### **Thematic Map**

Using thematic analysis and integral theoretical frame, four main themes of emerging leadership being-in-the-world were identified from the data. Each main theme consists of three sub-themes each:

#### ***Subjective Domain***

- Integrated Leader Identity & Consciousness
  - Inner Growth & Reflection
  - Spiritual Intelligence
  - Unified Mind

#### ***Intersubjective Domain***

- Love in Relations
  - Culture of Compassion and Collective Emotional Intelligence
  - Story of Interbeing
  - Generative Communication

#### ***Interobjective Domain***

- Interconnected Living Systems
  - Regenerative Environments
  - Conscious Design

- Integral Commons

### ***Objective Domain***

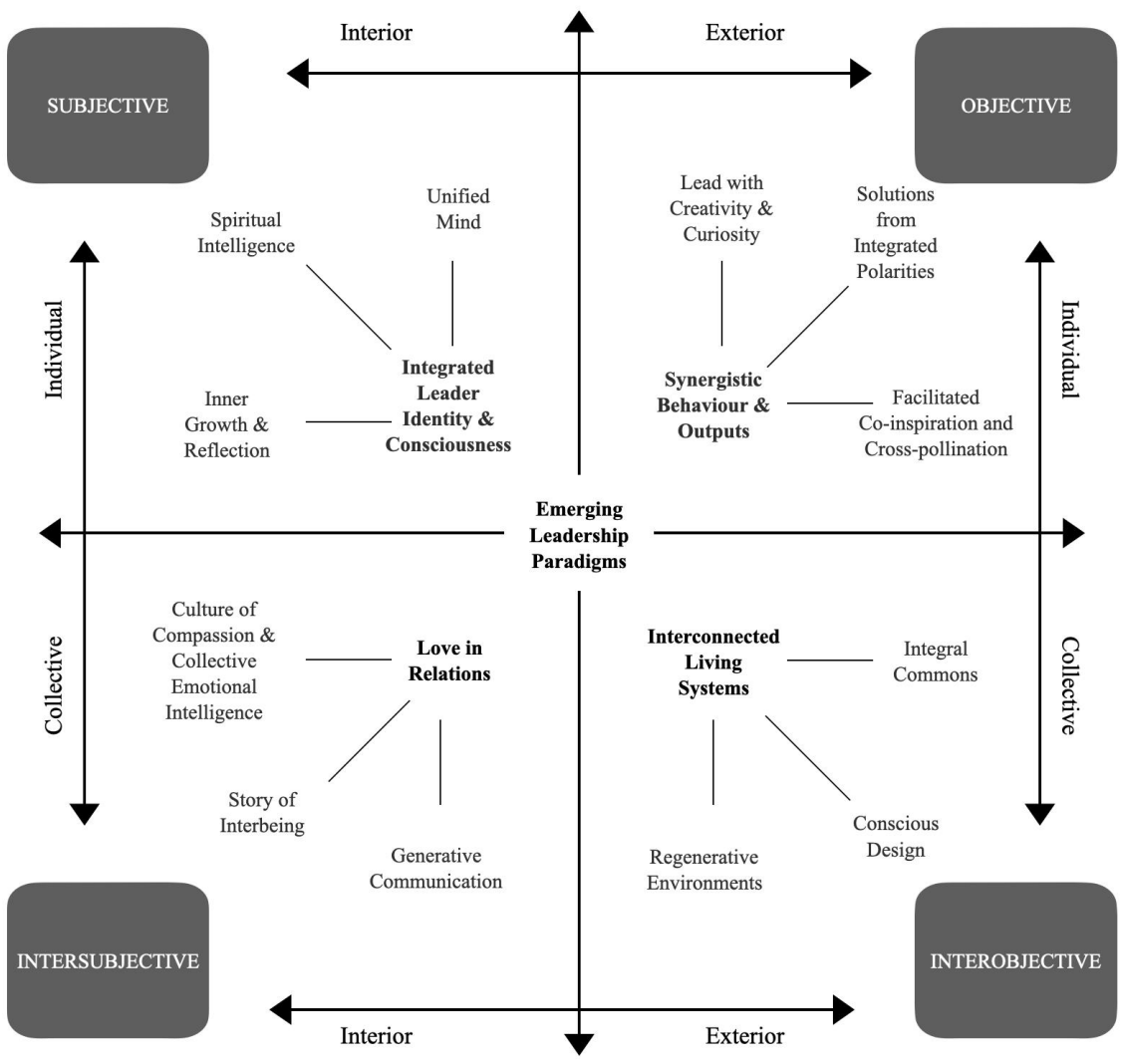
- Synergistic Behaviour and Outputs
  - Lead with Creativity & Curiosity
  - Solutions from Integrated Polarities
  - Facilitated Co-inspiration and Cross-pollination

The findings from the Results Chapter presented a theoretical analysis of emerging leadership paradigms organized through the integral model.

Figure 4.16 shows the themes and sub-themes organized using the four quadrants of being-in-the-world. Following Figure 4.16, each theme and sub-theme will be shared with illustrations of how these themes emerged and instances in how the coding patterns told the story of these themes.

Figure 4.1

*Thematic Map of Emerging Leadership Paradigms*



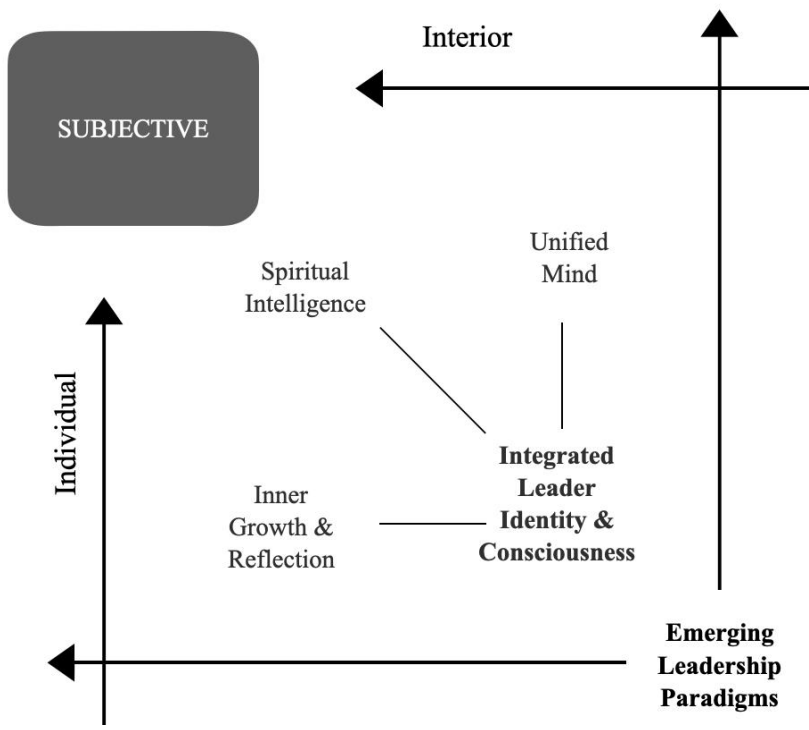
Themes were developed through combining codes with similar categories. Codes were initially created by identifying patterns within the Observing for Learning artifacts, World Café virtual whiteboard harvests, and notes from recent publications. Pictographic coding was used to generate conceptual patterns. Themes were developed by placing codes into overarching

categories. Both semantic and latent themes were incorporated in the thematic map. The themes were then organized within the integral framework and further refined.

**Theme 1: Integrated Leader Identity & Consciousness**

**Figure 4.2**

*Subjective Domain of Emerging Leadership Paradigms*



The overarching theme of Integrated Leader and Identity Consciousness was identified in relation to individual interior or subjective experience after the data was synthesized through thematic analysis and organized using an integral theoretical framework. An Integrated Leadership Identity and Consciousness means that the leader embraces the cohesive whole of themselves that includes multi-faceted aspects of determining one’s own ability to influence, what defines them as someone who leads, an awareness of themselves and an awareness of the world in which they live.

The theme of an Integrated Leader Identity & Consciousness was salient in virtual whiteboard World Café harvests that highlighted “awareness,” “focus on the entire person,” and that “it starts with self, personal well-being, then expanding,” and “showing up whole.”

There were many Observing for Learning cognitive artifacts that were created by the researcher to conceptualize the fundamental need to integrate parts of oneself into a larger, connected whole. Three samples are provided that were drawn during two courses completed in 2020: *Integral Leadership and Hermeneutics of Humour*.

**Figure 4.3**

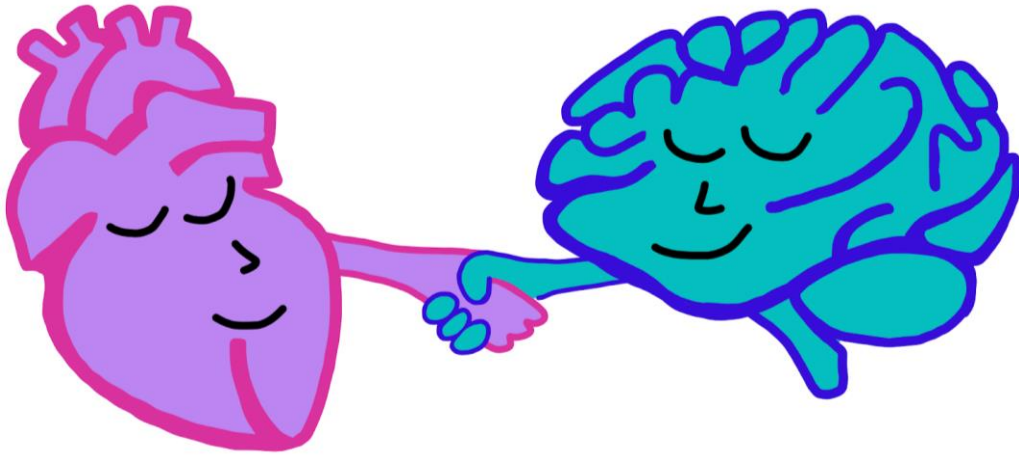
*Cognitive Artifact: Weaving the Threads Head, Hands & Heart*





**Figure 4.4**

*Cognitive Artifact: Integrating Heart & Mind*



**Figure 4.5**

*Cognitive Artifact: Self-Portrait*



*Note:* This self-portrait is a cognitive artifact that captures the concept of Integrated Leadership Identity & Consciousness.

Dr. Dionne Bates (2021) presented at the Antioch IMA Spring Colloquium and explained the significance of focusing on and nurturing “the Integrated Self”; the “inability to integrate one’s true self into various realms of their life results in emotional distress.” Moreover, this distress can adversely affect how we see ourselves and others, how we perceive how others see us, how we make choices for ourselves, and the ongoing process of healthy identity formation.

Integrating one’s true self facilitates authentic leadership, and the three sub-themes were identified as aspects of Integrated Leadership Identity & Consciousness, Inner Growth & Reflection, and Spiritual Intelligence & Unified Mind.

### ***1.1: Inner Growth & Reflection***

Inner Growth & Reflection was identified as a secondary theme to Integrated Leadership Identity & Consciousness. Inner Growth & Reflection pertains to the individual interior experience of learning and developing within coupled with intentional consideration and deliberation of self in service of learning.

The significance of the development of mindset and the interior individual space was observed when contemplating excerpts from the World Café harvests such as “moving from a scarcity/deficiency mindset to an abundance/sufficiency mindset” and “transcending the context of scarcity.” Upon further analysis, the sub-theme of Inner Growth & Reflection was identified through both the data collected from recent publications as well as Observing for Learning artifacts.

For instance, in a 2020 article titled “Towards a Planetary, Deliberately Developmental, Regenerative Culture: The Butterfly Civilization,” Eric Reynolds, PhD and Executive Editor at Integral Leadership Review, spoke to the process of inner growth and the changing circumstances on a global scale created by the pandemic:

The answers really are inside of us, and humanity has a path forward. We may not have direct solutions to every one of the existential threats facing our species, but we have enough to get started. And now, Covid 19 has caused us all to find a safe spot to shed our own skins.

In a 2021 systematic review on mindfulness and leadership, Urrila shares:

A key finding is the importance of mindfulness practice not only for the often-targeted essential benefits of personal wellbeing and work productivity but also for the desired development of transformative leadership capabilities such as self-awareness, social/contextual awareness, and ethical leadership behavior that can support leaders' relationships and their inner growth (p. 15).

Inner growth thematically arose in parallel with the notion of reflection. The harvests from the World Café included not only responses such as “thinking about the bias present in the resistance to change,” but also yielded powerful questions that invite a mirror on one’s own inner domain, such as “Why do we hold on to power and privilege?” or “How does consumerism change the dynamic of happiness?”

A learning artifact in the form of a proprioceptive journal entry illustrates the researcher’s own lived experience while embracing inner growth and reflection:

It’s the end of my first semester and I took two courses—Modes of Inquiry and Neurobiology and Learning. Argh... I’m really working my brain and heart in both of these. I’m working self-reflection muscles like never before. It’s certainly uncomfortable... and yet, challenging myself with proprioceptive journaling or presenting my final project in an artistic way were both things that put me out of my

comfort zone. Now looking at it, I've learned more about myself and the world in which I live by digging deeper and seeing myself and the world around me in new ways.

### ***1.2: Spiritual Intelligence***

The second sub-theme identified as an aspect of Integrated Leadership & Consciousness was the role of Spiritual Intelligence. One of the texts studied in the researcher's Integral Leadership course summer 2020 provided a definition for Spiritual Intelligence as synthesized by Anne Adams (2006): "Spiritual intelligence is an awareness of an animating energy or vitality that gives existence to all sentient beings and life forms" (p. 143).

The trend of humans integrating spirituality into leadership continues to grow, as in 2021 paper on the Spiritual Theory of Leadership Effectiveness, Jose Mathews shares:

The obsession with the programmed styles of leadership has also led researchers and practitioners to search for alternatives so as to be an effective, enabling and ennobling leader who blends material and spiritual pursuits in the life of a worker... Spiritual leadership models are derived not from any specific religious belief system but from the essence of all religious systems, that is, the spiritual processes which are universal, pan-cultural and transnational. (p. 52)

Daniel Schmachtenberger, founding member of The Consilience Project, who leads through improving public sensemaking and dialogue, spoke on the topics of Reality, Meaning and Self-Development:

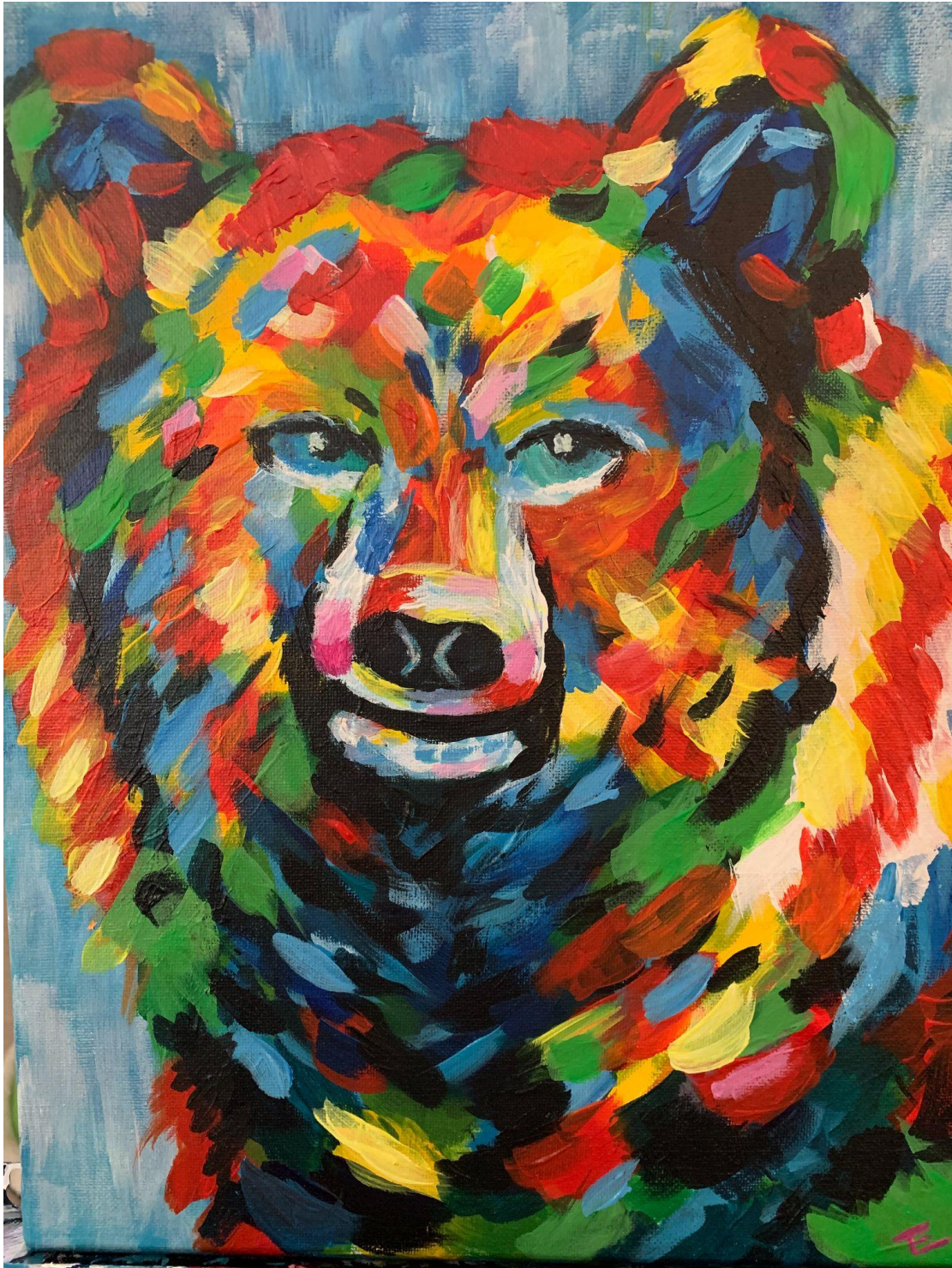
Inside of my body-brain package that I call "I" physically, that I think my consciousness associated with, doesn't include all of the coral reef, and doesn't include all of the plants and doesn't include the soil microbiome. I don't think of those as "I" but "I" wouldn't exist without all of them... I think in words that were developed by other people. I think

in images that were created by other people. “I”, all of the contents of my consciousness came from the world. (Williamson, 2020, 1:11:22)

Similar concepts to what Schmachtenberger shared were captured through cognitive artifacts created by the researcher over the course of the master’s program in the form of nature paintings. These artifacts resulted from the Observing for Learning as part of the researcher’s larger spiritual journey and were a channeling energy from the embodiment of being part of something larger than oneself and feeling into what is alive.

**Figure 4.6**

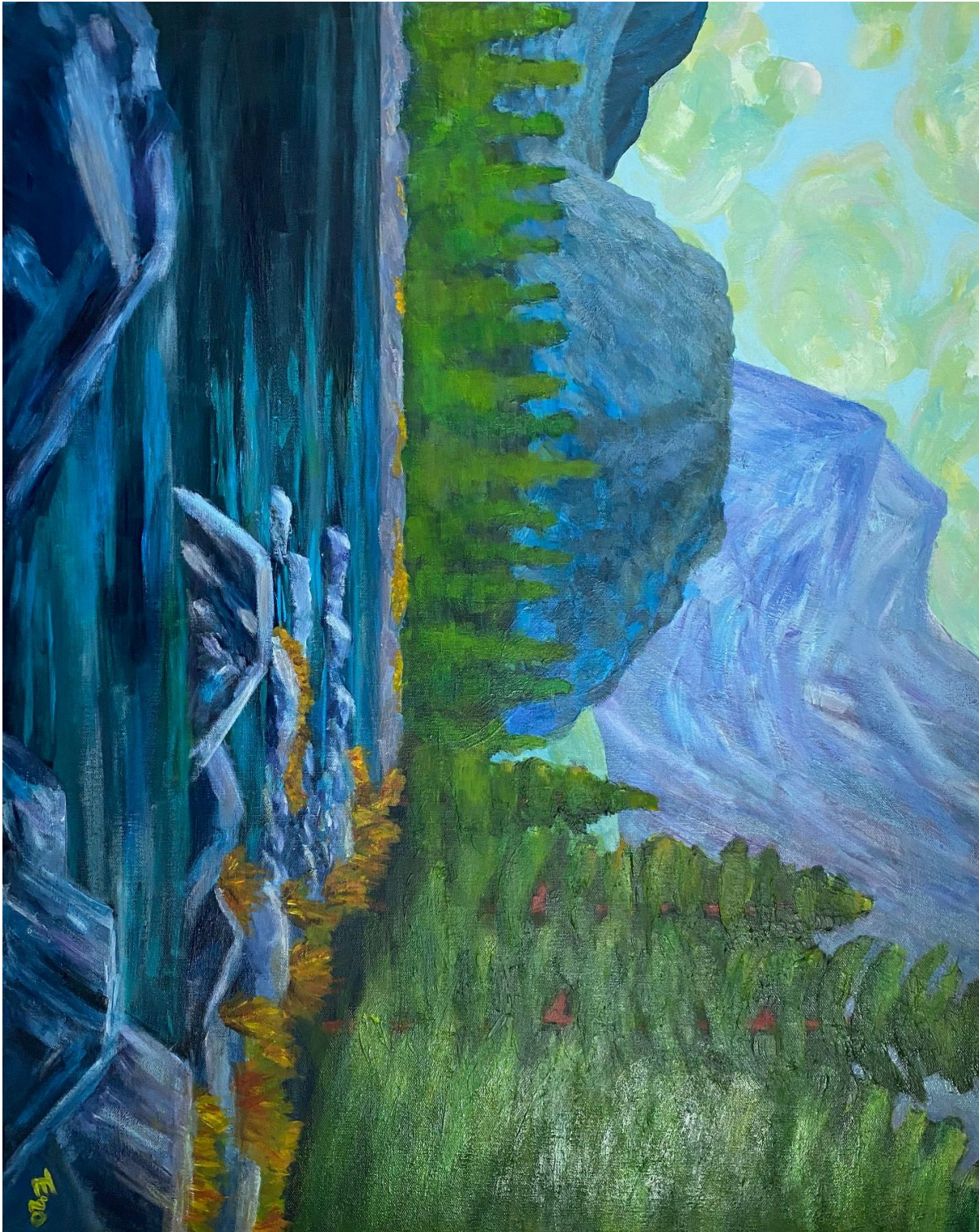
*Cognitive Artifact: Ursa on Earth*



*Note:* Example nature painting as learning artifacts.

**Figure 4.7**

*Cognitive Artifact: On the Rocks of the Northwest*



*Note:* Example nature painting as learning artifacts.



**Figure 4.8**

*Cognitive Artifact: The Breathing Forest*



Furthermore, the sub-theme of spirituality was salient within the data collected from recent publications. The following two examples, each excerpt from different conversations, express the importance of spiritual understanding in leadership.

For instance, Jillene Joseph (Gros Ventre), Executive Director of the Native Wellness Institute, was featured on a 2021 episode of *All My Loving Relations*, and spoke of the need to consider spirituality as integral to overall health: “Our mental health is also connected to our spiritual health, and our emotional health, and our physical health, so it's really that holistic view that we have to take a look at” (Wilber et al., 2021, 50:25).

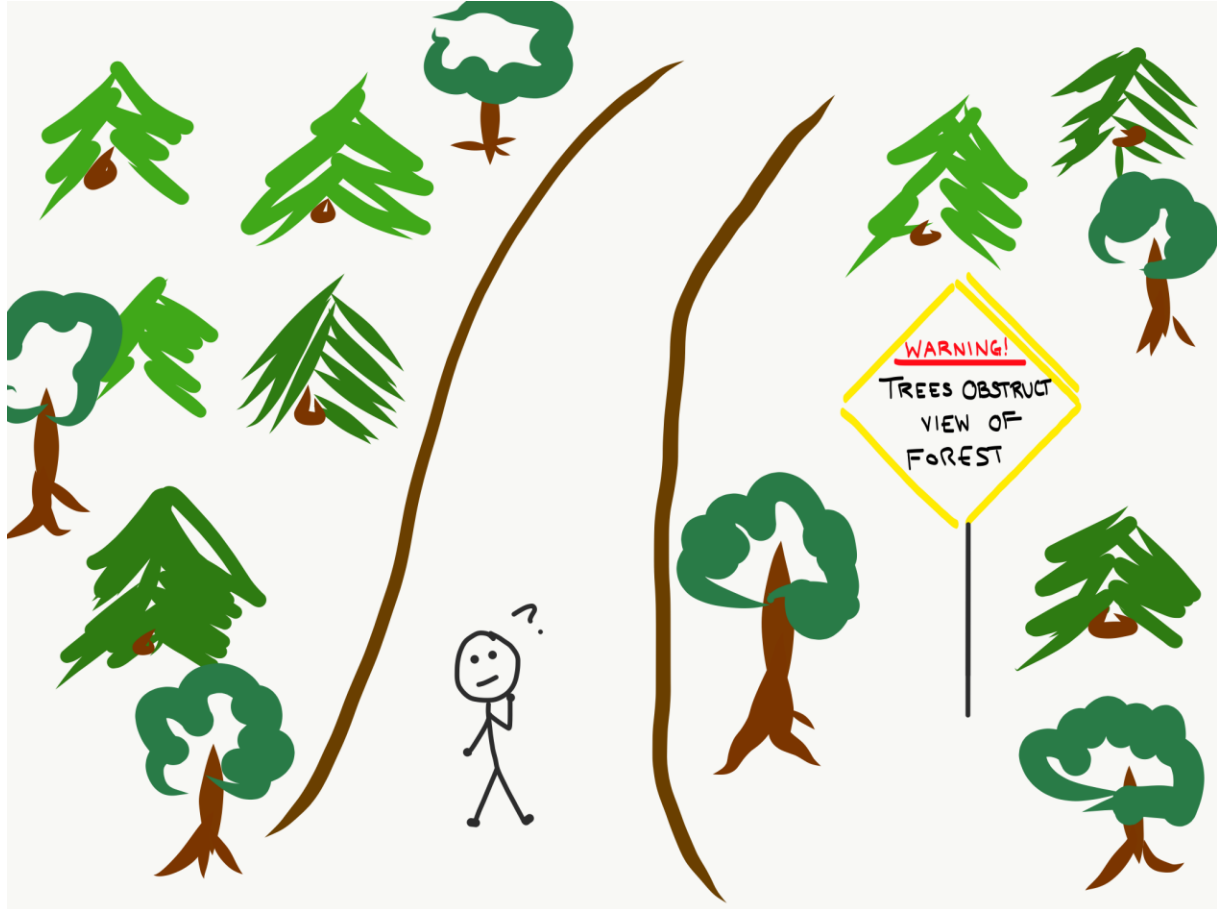
Similar sentiments were shared by Salzman as he introduced the guest Rand Stagen, leadership practitioner and educator that provides “leadership training focused on long term disciplined leadership practice, which integrates psychological and even spiritual dimensions into professional development” (2021a, 00:38). While on the *Daily Evolver* podcast, Stagen shared: “We believe that this work of human development is spiritual work. It’s emotional work, it’s psychological work, but it's sacred work. And if you were wondering, do we use that with our clients? Hell, yes, we use that with our clients” (2021a, 47:53).

### ***1.3: Unified Mind***

Lastly, Unified Mind was identified as the third sub-theme as a facet of the larger theme Integrated Leadership Identity & Consciousness. To understand the definition of Unified Mind, the path to determining this sub-theme will first be outlined.

**Figure 4.9**

*Cognitive Artifact: The Divided View*



*Note:* A cartoon drawn by the researcher in a humorous confusion in the divided mind seeing either trees or forest, and not holding both as true simultaneously.

The World Café harvests included coded pieces that were connected including: “decolonization process,” “subvert your own privilege,” “become aware of the extraction mentality,” and “unpack own story of assimilation and colonized mindset.” Furthermore, “are we being equitable, just and regenerative to ourselves?” was posed on a virtual whiteboard.

Four Arrows, faculty in the School of Leadership Studies at Fielding Graduate University and author of numerous publications on Indigenous world view, education, critical theory, and wellness, reflected on an antithesis to the divided or colonized self in a 2020 article:

“Decolonization” is the process of rethinking our acceptance of the colonial ways of being in the world that are based on the anthropocentric, materialistic, Western worldview that caused them to happen when civilizations emerged in Europe around 9,000 years ago. It is about deconstructing the hegemonic maintenance of hierarchical, anti-Nature, unequal, individualistic, greedy systems that have created much of the existential situation we now face in the world.

Geraldine King (Anishinaabe) poet, author, and scholar spoke to the process and referenced Melissa K. Nelson’s work in eco-erotics during a conversation about love on the *All My Relations* podcast:

If we're willing to be vulnerable and intimate with the land, or other than human relations that we have, then we can rebuild those cognitive pathways that you're talking about—in terms of the way that our body, the vulnerability, the seeping in of that intimacies of our environments, will help us to recreate, reconnect, or reconfigure those cognitive pathways that have that have been imperialized. (Wilber et al., 2021, 21:53)

Though the theme of decolonization was prominent among Indigenous leaders in the data collected, Nikki Sanchez shared on the TEDxSFU stage in 2019 that Decolonization Is For Everyone: “I really want to dispel this myth today that decolonization is the work of indigenous people. Whether you have ancestors that were colonizers or colonized, we are all colonized people” (5:02). The assertion from Sanchez relates to a learning artifact quoting Decker during

the thesis proposal presentation in December 2020 on the prevalence of the divided mind and the challenge facing the unified mind: “the first thing we colonize is ourselves.”

**Figure 4.10**

*Learning Artifact: Colonizing Ourselves*

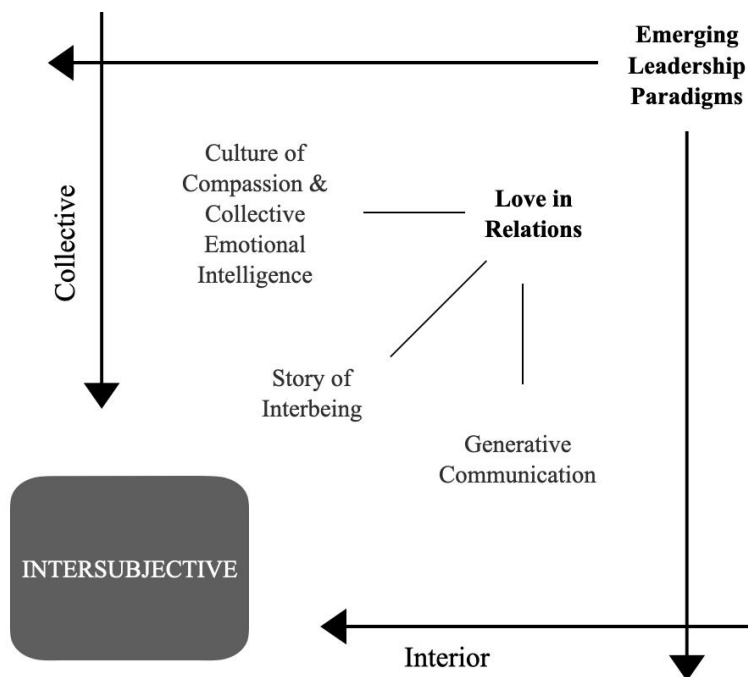


Educator, yoga teacher and philosopher Regis Chapman went into depth about the divided mind and the unified mind over the course of several presentations in 2020 and 2021. Chapman (2021) proposes that humans operating through a unified mind “contextualize themselves and everything else, with their psychology defined as ‘objects in relationship to a wholeness’ based on their understanding of their balanced approach to their own minds” and focus on “mind’s ‘lensing’ of Reality and their roles within themselves, the family unit, the social fabric and the world and the universe itself; forming a cohesive approach to both inner and outer life.”

## Theme 2: Love In Relations

Figure 4.11

*Intersubjective Domain of Emerging Leadership Paradigms*



Love is a broad theme that encompasses several sub-themes relating to the intersubjective domain of shared values, language, relationships, and culture in the integral theoretical framework. For the purpose of this paper, love is defined by Humberto Maturana Romesín's (2008) interpretation covered in the Epistemological Foundations of Learning course from The Origin of Humanness in the Biology of Love. Love is:

the manner in living with the other in the doing or behaviours through which the other arises as legitimate other in coexistence with oneself, and in which we human beings take total responsibility for our emotions and for our rational doings, [and] is not a coexistence in appropriation, control or demand. (p. 118)

The following learning artifact represents how the theme of love came in many forms and from many sources over the course of the master's program.

Figure 4.12

Learning Artifact: Love

Thus, as we said above, all the emotions that entail the negation of the other, such as ambition, competitiveness, envy, or aggression, reduce intelligence.

**The only emotion that expands intelligence is love,**

and this is so because intelligence has to do with the acceptance of the legitimacy of the other and the expansion of the possibility for consensuality that such acceptance entails. Love is visionary. We think that other lineages of the human kind may have become extinguished through the negation of love in mutual destruction or ecological blindness in their domain of existence.

**Simon May**

**L**ove's overriding concern is to find a home for our life and being

The maturation from self-indulgent down to wise fool is *seasoned by love*

When we love another - person, group, landscape, musical interlude - we release our focus on ourselves and consider the aspects of this relationship that are more than us. Then reciprocity seems natural, our world view is wider and more respectful of the longitude of life - our ancestors, our future, our fellow travellers, our environment.

*I wonder* if much that ails our society stems from the fact that *we have allowed ourselves to be cut off from that love of, and from, the land!*

It is medicine for broken land and empty hearts.  
*Rehan Wadd Kinnamer*

*You must love in order to why that the person you love feels free*

**Thich Nhất Hạnh**

Love is a combination of *Care* *commitment* **KNOWLEDGE** *responsibility* **RESPECT**

*bell hooks*

Because love is an act of courage, not of fear, **love is a commitment to others.**

No matter where the oppressed are found, the act of love is commitment to their cause-  
**-THE CAUSE OF LIBERATION.**

**Pauls Freire**

At any particular time, leaders are operating from either fear or love.

**Elaine Decker**

**Jim Detmer**

In a 2020 podcast episode, Daniel Schmachtenberger, co-founder of Neurohacker Collective and founder of Emergence Project, spoke about the necessity for power and influence to be accompanied with love and wisdom:

We can destroy nature itself. To not do that, we have to be safe vessels for that much power. Which means that if you have the power of gods, you have to have the love and the wisdom of gods to guide it and to hold it. And we have developed in our power through technology much, much better than we have developed in our love and wisdom to wield that power well. (Williamson, 2020, 33:02)

From the prelude episode August 2020 *Revolutionary Love Is How To Citizen*, activist, lawyer, and Sikh faith leader Valarie Kaur (2020) shares: “There's different forms of power, right? ... When I think about...who inspires me most, they are powerful in their resilience, they are powerful in their wisdom, they are powerful in their ability to love beyond limit” (Thurston, 2020b, 20:23). Though the word love was not explicitly stated in the harvests from the World Café, this theme was latent through discussions and virtual whiteboard contributions regarding respect and connection.

In the integral theoretical frame, the intersubjective domain is that of the collective internal experience. The main theme of Love in Relations was defined as “the biology of love, the manner of living with the other in the doings or behaviors through which the other arises as a legitimate other in coexistence with oneself. (Romesín & Verden-Zöllner, 2008, p. 118)

Three facets of the main theme Love in Relations were identified as the sub-themes Culture of Compassion & Collective Emotional Intelligence, Story of Interbeing and Generative Communication.

### ***2.1 Culture of Compassion and Collective Emotional Intelligence***

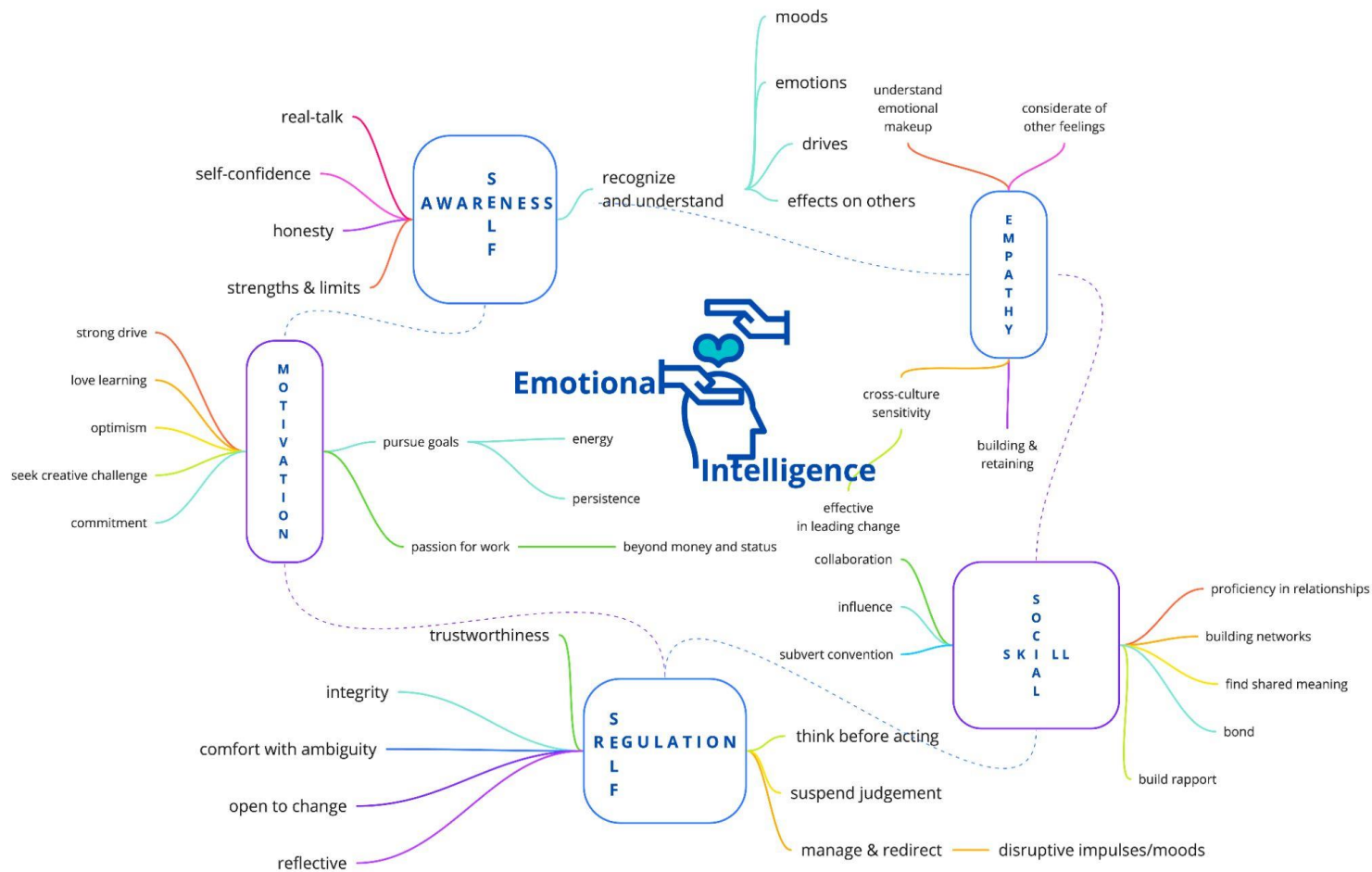


The first facet of Love in Relations outlined is Culture of Compassion & Collective Emotional Intelligence. The first half of the sub-theme of Culture of Compassion refers to the social behavior and norm of human groups (e.g., families, organizations, nations, institutions, etc.) with a disposition to do good and act in kindness. The other part of the sub-theme refers to the active use of emotional intelligence as characteristic to the group of individuals. The definition of Emotional Intelligence is drawn from Anne Adams' (2006) dissertation:

Emotional Intelligence is an understanding and appreciation of emotions and the role they play in the lives of humans. EI is apparent in the ability to experience and express ourselves in meaningful and appropriate ways. It implies a willingness to acknowledge emotions as rich, human informational feedback that creates a communication bridge between our multiple domains, i.e., our physical, mental, and spiritual aspects. (p. 126)

Figure 4.13

## Emotional Intelligence Mind Map



*Note:* Mind map created by the researcher as a learning artifact on synthesizing Daniel Goleman's (1995) work on Emotional Intelligence.

The significance of Culture of Compassion & Collective Emotional Intelligence is expressed in a paper titled, “Conceptualising Leadership and Emotions in Higher Education: Wellbeing as Wholeness”:

While there may be a propensity to privilege the mind and capacities of rationality and problem solving, amidst the tremendous transformations and tensions in this sector, we offer that attention to positivity, emotion and engaging with others in ways that enlivens a sense of belonging, appreciation, and meaningfulness at work is likely to account for our greatest prospects for nurturing and sustaining wellbeing and collective flourishing. This is especially pertinent in the times of crises and unprecedented changes, which can bring about the worst of emotional labour resulting in stress, burnout, despair, depression, and decreased mental health. (Cherkowski et al., 2021, p. 166)

A culture of compassion and listening was a theme that emerged strongly from the World Café. Images of human connection depicted in photos of hugging and hands coming together were included in the harvest in addition to contributions including: “Empathy, inclusiveness and leading by example,” “Connection to each other’s needs,” “Taking care of each other,” “Promoting pacific ways to manage conflict,” and “Could we create a more positive way to talk to ourselves?”

Philosopher Tim Freke recently spoke specifically about the current meta-crisis in the context of history during a conversation on the podcast State of Emergence in February 2021 and a possible development into a culture of compassion through universal of benevolence:

There’s been a massive growth of benevolence and an increasing circle of benevolence to human beings, great success as a species has been huge love benevolence within the group, massive competition outside the group. But the circle of that benevolence has been

getting bigger and bigger and bigger. And this is unividualism. The reason I've used that term is because I think what's happening is we're evolving from individuals into unividual, which is an individual conscious of that unity, and experiencing that universal benevolence. And that's the thing which is going to feel the change that we need. (Patten, 38:29)

## ***2.2 Story of Interbeing***

Story of Interbeing is the second facet of the larger theme of Love in Relations and also pertains to the intersubjective domain of leadership. As Charles Eisenstein (2019) shares:

The story of interbeing; that story really is a story of love. It's an expansion of the self to include the other. That's what love is: when you fall in love with somebody, their happiness is your happiness. You're no longer just a separate self. You are a lover, you are a couple, you are a family, you are a tribe, you are a community. And when we expand that to include natural beings, then we are part of the tribe of all life on earth. (5:22)

In a journal entry as a learning artifact from the course Modes of Inquiry taken in 2020, the researcher reflected:

Ultimately stories tell us who we are, where we came from and, in many senses, justifies our existence. Whether it is a religious story to teach a moral or a company's founding story to show history, it is this type of expression that often overrides any statistics or numerical data. I think of the number of stories even on LinkedIn and Instagram where people cheer for the underdog or applaud the "rising from the ashes." The simple numbers, metrics and figures are not what we connect with, rather it is the narrative of the human being that hooks us in.

Another relevant artifact made by the researcher is a decolonization map. The map was made during the spring 2021 cohort of Decolonize First, a seminar led by decolonial facilitator and strategist Ta7talíya Michelle Nahanee, Squamish, and includes her question around the myth of our time and the need for collective “restorying.”

Storyteller and scholar of mythology, anthropology and psychology Michael Meade (2020b) shared a podcast episode titled, “A Turning Point for Humanity,” and addressed the tragic killing of George Floyd and the crisis of racism:

If we open ourselves to the understanding that we are literally all in the same story, each suffering in our own way, we may find genuine ways to help heal and protect each other, while restoring a sense of genuine humanity in ways that bring more meaning, and more soul and more beauty to the world. (22:09)

Elements of this theme are demonstrated in harvests from the World Café including: “Foundation of trust,” “Restoring connection, cooperation, collaborative attitude and way of relating,” “Resilience relating to human connection,” and “Establishing relationship with first nation peoples on their terms, with respect and humility.”

Teacher and research designer for the study of complex living systems, Nora Bateson (2020), wrote that “independence and a narrative of ‘separation’ have been ingrained into every phase of life, negating the deeper, more vital forms of interdependence that the future depends upon.” Sahana Chattopadhyaya (2021), the founder of Proteeti (a Sanskrit word meaning “learning that transforms”), in an article titled, “Crisis of Leadership”:

The forces of separation and schism have been temporarily pushed to the background; the crisis is demonstrating the power of collective will and action directed towards the common good. While the pandemic is creating havoc because of the government’s

shortsightedness, arrogance, ineptitude, and megalomania, it has also become a portal to our humanity.

Moreover, applied philosopher, social entrepreneur and author, Tomas Bjorkman, spoke about shared understandings during a larger discussion titled as American Post-Progressivism Meets Swedish Metamodernism:

It is important to become “aware of the importance of these collected imaginaries and understanding how they evolve, and how they are human creations. But they are so natural to us... like water is to the fish... We are just swimming in it, we can't see it, and we need to make a real effort to just become aware of it. But once we become aware of it, then of course, that increases our freedom to also be able to change. (Salzman & McIntosh, 2020, 42:55)

Eisenstein pondered: “The time of Reunion is here. Every act of compassion, kindness, courage, or generosity heals us from the story of separation, because it assures both actor and witness that we are in this together.” (2020) Bourgeault in *Seeing Through the World: An Invitation to Begin the Healing Work* invites us to move forward: “Now it’s time to roll up our collective sleeves and get on with the healing work!” (2020, p. 80).

### ***2.3 Generative Communication***

The final facet identified as a sub-theme of Love in Relations is Generative Communication. This sub-theme pertains to the process of exchange of information that has the power of generating, producing or reproducing. The following is an excerpt to further define this sub-theme from the article *Leadership for Sustainability: Generative Engagement for Change*. The author, Ferdig (2019), speaks of “generative engagement,” however, note the terms

“communication” and “human interaction” are used interchangeably with the term “engagement”:

Generative engagement doesn't resort to deception, manipulation or planned strategic advantages to achieve preconceived outcomes. Reciprocal engagement requires an awareness of our interactive and interdependent processes for generating life as it is occurring in the present moment. At the core of generative engagement are humility, a spirit of inquiry and an ethical responsibility to self and other. It means consciously bringing into existence with others what is mutually valued: for example, understanding, trust, good ideas, goodwill, forgiveness, hope, and synergistic energy for finding sustainable solutions. We choose to engage generatively because we know that our own well-being, and that of those we love, depend on the well-being of the interconnected, interdependent network of life of which we are an inseparable part (p. 3).

A reflective journal artifact from the researcher follows a similar sentiment:

Communication is at the crux of the shared space in leadership. Leading from a holistic worldview requires skill in developing meaning among groups and adeptly lead using these mutually understood signs and ways of making. How do we consistently lead from a place where the ways we relate to each other and how we do it is capable of producing or creating more than its inputs?

Examples of Generative Communication were plenty in the virtual whiteboards harvests from the World Café and collectively reveal the depth of this sub-theme: “Listening and responding to others needs,” “Dialogic media,” “Listen for local wisdom rather than arrive with answers,” “Deep listening,” “Draw out,” “Generative Listening,” “Develop new language that doesn't require us to use terms like privileged and marginalized,” “Improving communication in

communities,” “Communicating how we feel about the current society,” And “Empowering the small scale - where we are known, seen, heard.”

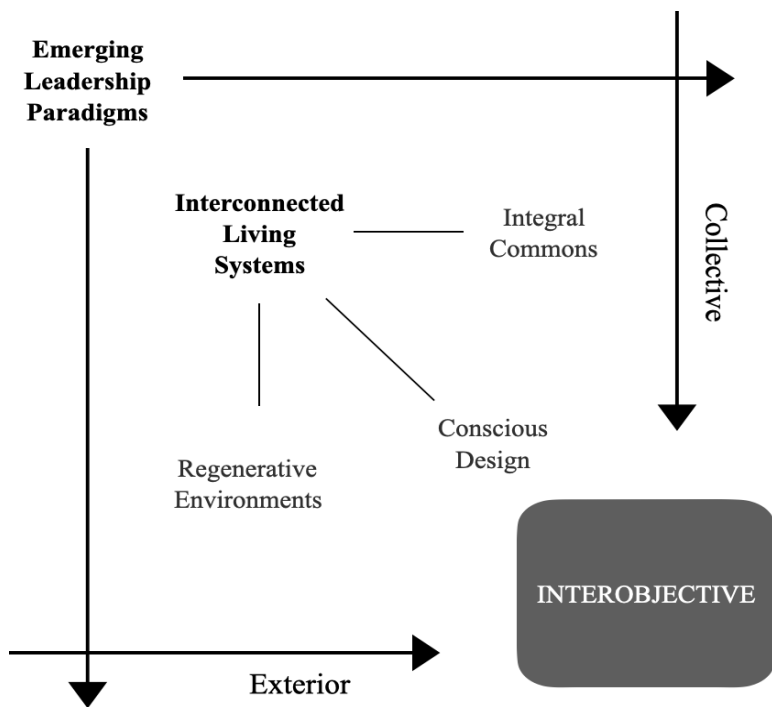
A recent paper titled Collaborative Agency in Civic and Community Engagement: Narratives of College Students Working Toward Generative Partnerships indicates what is taking place currently:

An alternative, more generative frame is emerging... Young people may have the opportunity to experience a developing interdependence and collaborative agency, which is marked by a sense of intersubjectivity, shared commitments that are not superimposed by others, and perceptions of collective efficacy and accountability (Thomas et al., 2021, p. 5).

**Theme 3: Interconnected Living Systems**

**Figure 4.14**

*Interobjective Domain of Emerging Leadership Paradigms*





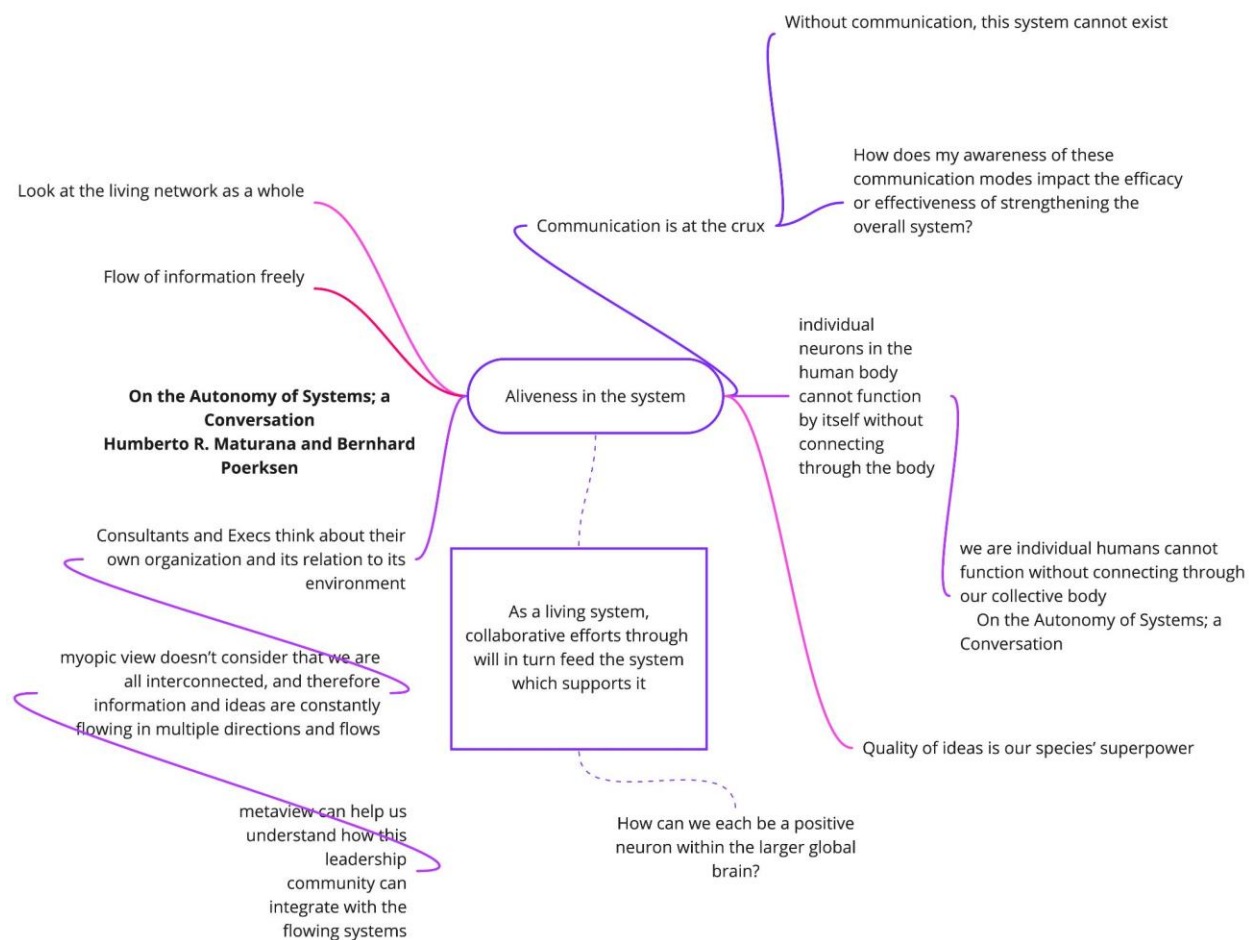
Interconnected Living Systems was the third main theme identified as an element of emerging leadership paradigms in the 21st century. When the data was thematically organized through the theoretical integral framework, this broader theme pertained to what is experienced in the collective exterior domain of leadership. In the framework, this domain relates to systems, networks, and the natural environment. This main theme relates to multi-connected and open self-organizing groups that interact with each other and their environments. Interconnected Living Systems are maintained by flows of information, energy and matter and provide the context in which leadership is currently developing.

The following learning artifact Observing for Learning artifact describes the researcher connecting the concept of living systems with an integrative paradigm of leadership:

As a living system, collaborative efforts through integral leadership will in turn feed the system which supports it. How can we be a positive neuron within the larger global brain? There are 7.8 billion people in the world as I write this. 7.8 individual minds that can work together as an integral whole using ourselves and technology to connect and complement us. Just like how individual neurons in the human body cannot function by itself without connecting through the body, we as individual humans cannot function without connecting through our collective body. This will mean integrating and connecting across organizations, communities, countries, etc. Our work with Integral Leadership is not the magic bullet, nor is a competition with other systems. Rather, as a system based on integrality, we collaborate and connect with other systems.

**Figure 4.15**

*Mind Map Artifact from Epistemological Foundations of Learning*



The data collected from the World Café harvests further illustrate this theme. Water as a visual theme was posted in images in the virtual whiteboard harvests, stirring understanding of ripple effects and fluidity. Data from the harvests also contributed to identifying this theme. “Different systems can host different types of leaderships,” “Everything is connected,” “Everyone has a ripple effect,” “Systems are institutions that set ground rules for interaction,” “We are part of the planet,” and “Gears not silos” relate to leadership now experiencing and developing in Interconnected Living Systems.

The theme was also salient in recent publications. Mary Ferdig (2019), President of the Sustainability Leadership Institute, as well as leadership practitioner and scholar explained:

Complexity-process thinking reminds us that corporations, institutions, organizations, and other so-called systems comprised of human beings are, in fact, not nouns. They are processes of movement and change among people who are in continuous interaction with one another and their circumstances in relatively close proximity (electronically or physically) within more or less permeable boundaries. (p. 5)

Daniel Schmachtenberger also discussed the health of systems and the significance of a multi-faceted approach for developing people during a 2020 conversation on Reality, Meaning & Self-Development:

The body isn't just 70 or 90 trillion healthy cells all doing their own thing. That would just be a pile of goo, right? ... The body is actually a coordination between those that involves not just how they function individually in a petri dish, but how they relate with each other to be able to make tissues and organs and organ systems and that whole thing... There is a need to be a healthy cell, there's also a need to coordinate with those around you for the things that need to happen. There's also a need to have an immune function, when there are things happening that damage the health of the whole system. And so if we're talking about how do we want to develop people? We want to develop people in all three of those ways. (Williamson, 2020, 45:17)

Three aspects of the main theme of Interconnected Living Systems were identified and are Regenerative Environments, Conscious Design, and Integral Commons.

### *3.1 Regenerative Environments*

Regenerative Environments pertains to the interobjective leadership experience and was determined through thematic analysis and organized through the integral framework.

Regenerative Environments refers to the collective exterior leadership experience of leadership in which the forces that shape the leader or the aggregate of surrounding conditions or influences are able to restore, renew, or revitalize their own sources of energy and materials. Regenerative Environments incorporate both societal needs with the integrity of nature and these environments are both resilient and equitable systems.

The notion of Regenerative Environment was sparked by the following excerpt from Frederick Laloux (2014) in *Reinventing Organizations*:

Life, in all its evolutionary wisdom, manages ecosystems of unfathomable beauty, ever evolving toward more wholeness, complexity, and consciousness. Change in nature happens everywhere, all the time, in a self-organizing urge that comes from every cell and every organism, with no need for central command and control to give orders or pull the levers. (p. 56)

The concept of looking at leadership in regards to environment was latent in the World Café virtual whiteboard harvests in contributions such as “elements of the living system are creating themselves”, “paying attention to the microcosm effect to macrocosm” and “live as a good ancestor.”

A 2020 paper titled “Leaders do not emerge from a vacuum: Toward an understanding of the development of responsible leadership describes the significance of environments in leadership” brings forward this understanding of environments:

Leaders do not emerge from a vacuum; rather, individuals develop into leaders. If we want to have the leaders required by society, we must promote optimum environments for their development, in particular in the most direct or “proximal” context. These environments should offer opportunities to undergo formative and significant experiences that contribute to building the motivational drivers of responsible leadership. (Castillo et al., 2020, p. 344)

Daniel Christian Wahl, a scholar in biology, holistic science, and natural design and author of *Designing Regenerative Cultures*, focuses on bioregional regeneration for planetary health. In a 2020 episode of *Future Thinkers* podcast, Wahl shared:

If we if we can revisit the ancient wisdom of indigenous cultures, and bring it and merge it with scientific insight, and then have a conversation about what technologies actually serve, and what technologies have made us their servants - then I think we have a chance of of creating a future then it will slow us down, that will pay attention to the qualities of relationships, the quality of information, the quality of interaction, and not just quantify, quantify and more, more, more and faster, faster, faster. That's part of the disconnect that we're running down that track of trying to do more and faster” (Gilliland & Ivanov, 2020, 38:51).

Developmental psychologist, author, and consultant Robert Kegan in a conversation on *The Evolution of Self* in 2019 also contributed to the concept of Regenerative Environments.

What does that fertile space look like? First of all, it’s psychologically safe enough that I can withstand some of the discomforts that will inevitably be a part of an invitation to leave my comfort zone, leave my familiar way of making sense. So I need sufficient forms of support, to kind of help me with what is actually going to be a very difficult

thing, which is to ultimately consider that the problem I'm running into, is not about the world, it's about me that some way I need to grow, I'm somehow running up against my own limitations. (Fuller, 2019, 46:35)

Nora Bateson, teacher and research designs for the study of complex living systems in a July 18, 2020 article “Finding A Way”:

A living response is one that builds relationships, and those relationships go on to build more relationships. Making no claims, like soil does not on the forests or meadows that it nourishes. Warm collaboration is not cloned, not a formula. It is built on values of what matters in life and the high value placed on life giving and life supporting values.

### ***3.2 Conscious Design***

Conscious Design was identified as another facet of the larger theme relating to the interobjective domain of Interconnected Living Systems. The sub-theme of Conscious Design emerged from the data through thematic analysis and was determined to relate to the collective exterior, or interobjective, domain of leadership experience when organized through the theoretical integral framework. Conscious Design pertains to Interconnected Living Systems that are planned or fashioned from an informed, responsible and sensible awareness of self, others and environment.

Tomas Bjorkman, social entrepreneur and author, shared in a conversation titled, “American Post-Progressivism Meets Swedish Metamodernism” on the podcast *Daily Evolver*:

I think there is a rising awareness, at least again, amongst intellectuals that we cannot any longer just rely on the existing societal systems, like the present implementation of the market, and the present implementation of democracy (Salzman & McIntosh, 2020, 8:44)

In the episode of Learning in the Storms of Life, Michael Meade (2020a), storyteller, author, and scholar of mythology, anthropology, and psychology, describes magnitude of intentional and conscious approaches:

There is a real danger in trying to solve the problem too quickly. And imagining that we know the course of where learning is trying to lead us. In other words, the issue of learning right now involves everyone, not just the students that should be in school. This is a time of education of an entire culture... There are times when life itself is the great teacher, and rushing ahead, without a genuine vision can lead to failing to find the right course. (1:13)

Conscious Design emerged as a latent theme in the World Café harvests pertaining to intentional with harvests that included: “Allow unbiased hiring process,” “Carefully choosing and improving,” “Barriers and accessibility of education, awareness,” “Time to have deep conversations,” “Human-centered business design,” “Living a more socially conscious and responsible lifestyle,” “Supporting local and minority groups,” “Anti-racism training and social justice forums,” “Plan for our impact on the next 7 generations,” “Integrating cultural practices/holidays/stewardship,” and “Changing the scale of decision making.”

From data collected from self, a thread of learning that transformed the researcher was shared by Dr. Sam Crowell speaking on *Listening to Unheard Voices, Environmental Justice and the Earth Charter*. The following is a learning artifact from the Observing for Learning process:

The theme of listening to unheard voices is resonant as I grapple with my own thesis, and explore how to represent or open up the conversation to voices of nature, marginalized groups and future generations that have been historically ignored or suppressed. In the presentation, the metaphor of three chairs helped create vivid imagery for me, as I

processed what he said visually. Each one of these three chairs represented a group of voices that don't have a seat at the table but are affected by the outcome of the conversations and decisions made without them. What is possible if we intentionally hold a chair for these voices and actively invite them to the table?

Similarly, Zoe Jenkins spoke during an interview titled Gen Z at Second Tier on the *Post-Progressive Inquiries* podcast about specifically designing and the governance in the community of their organization Civics Unplugged and how they instituted intentional processes:

future steering committees maintain the culture that we've been able to create... I know one thing that some builders were kind of shocked by when we introduced the policy was that we created our own impeachment policy.... Someone is gonna have to be able to impeach us one day. And we need to write that in... I think that we're setting a really important precedent, with some of our decisions in our leadership this year that will hopefully help to shape what future steering committees are able to do for the years to come after us. (Salzman & McIntosh, 2021b, 9:55)

### ***3.3 Integral Commons***

Integral Commons emerged as the third facet of Interconnected Living Systems in the intersubjective domain leadership. When analyzing the data collected through thematic analysis, the sub-theme of Integral Commons was determined and organized through the theoretical integral framework. Commons are referred to shared resources that are produced, maintained, and protected by a group and held in common by the stakeholders using their own norms and regulations. This is in contrast to privately held commons. The concept of Integral Commons depicts systems in which these commonly held resources are based on open source and peer to



peer principles around sharing these shared resources such as connections, ideas, or natural materials such as the habitable earth.

The significance of this theme is shared in the 2021 article chronicling conversations by Bauwens and Jandrić titled, “The Seeds of The Commons: Peer-to-Peer Alternatives for Planetary Survival and Justice”:

We now live in an emerging commons-centric civilisation, with the state and market adapted to the network as the new chaotic attractor. The only human institution that has successfully maintained resources over the long term are the commons! An appropriate governance model for the emerging commons-centric civilisation is what we call super-competent democracy. This is based on a successful mediation of territorial governance, with the emergence of ‘translocal’ networks of cooperation around open design depositories, which enable ‘cosmo-local’ problem solving (Bauwens & Jandrić, 2021, p. 585)

Ideas such as “Shifting away from needing to create security with money and material things,” “True security of community and sharing,” or “Value: Cash OR attention OR implementation OR guarantees OR reparations OR ALL OF THE ABOVE?” were part of the World Café virtual whiteboard harvests. Excerpts such as these laid the foundation for the emergence of the sub-theme of Integral Commons.

The researcher was introduced to several groups that revolve around an integral approach to the commons. For example, Token Engineering Commons focused on establishing a culture of voluntary compliance and the norms and regulations of their shared resources. Token Engineering Commons (2020) is one specific example of many groups that are producing, maintaining, and protecting their own resources across the globe:

The TEC envisions a world with safe digital economies that protect and support public goods...

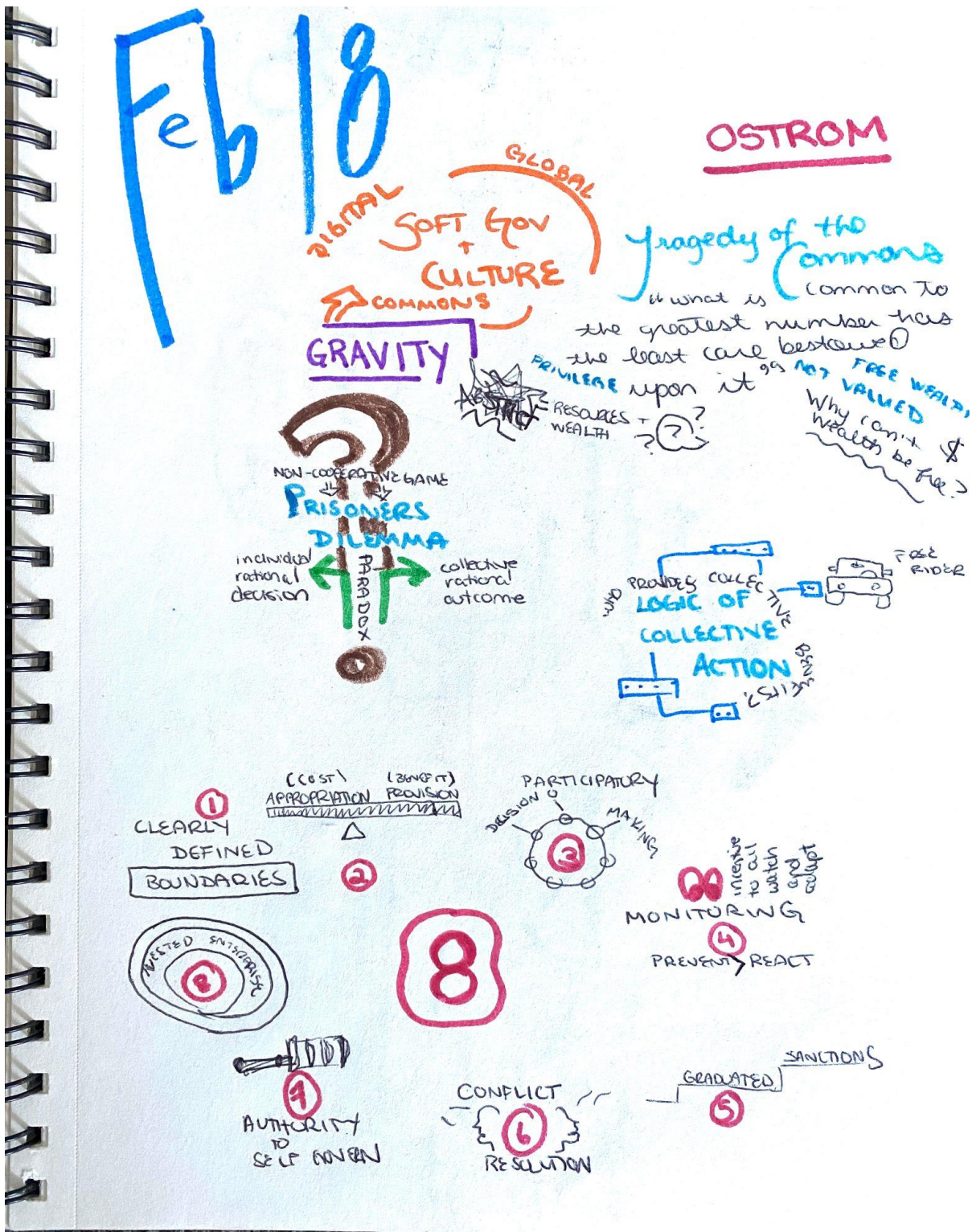
The TEC operates from a prosocial human centered perspective. We hold ourselves to high standards of safety, resilience, and integrity. We encourage our members to be radically open source, non-hierarchical, creative, transparent in their intentions and accountable for their actions. We are value driven, (not profit driven) and will strive to support token engineering projects that appreciate the value of public goods and ethical, inclusive economic systems.

A second example includes data from the Commons Transition Primer which serves to make “the ideas of the Commons and P2P accessible and attractive to commoners and communities worldwide” and goes on to overview “P2P” is a type of social relations, non-hierarchical and non-coercive, taking place in human networks “the Commons is neither the resource, the community that gathers around it, nor the protocols for its stewardship, but the dynamic interaction between all these elements” (P2P Foundation).

This sub-theme further developed as the researcher participated in numerous conversations and presentations inspired by the work of Elinor Ostrom, 2009 Nobel Laureate in economics, and her work on governing the commons without top-down regulation and the future of the commons. A final example in data collected that contributed to the determination of the sub-theme of Integral Commons includes a learning artifact that synthesizes the researcher’s learning on this aspect of a leader’s experience in the interobjective domain.

Figure 4.16

Learning Artifact: Mindmap TEC Presentation on Ostrom's Future of the Commons



#### **Theme 4: Synergistic Behaviour and Outputs**

When viewed through the theoretical integral framework, Synergistic Behaviour and Results was identified as the fourth main element of emerging leadership paradigms in the 21st century. This theme relates to the individual exterior of leadership. This individual exterior experience, or objective domain, includes anything you can see or touch in time and space, such as material things or behaviors. This theme represents the interaction of leadership behaviours that interact and cooperate to produce total results and effects greater than the sum of the individual factors, contributions or inputs.

“Authenticity and the permission to live authentically” was a particular excerpt from the World Café virtual whiteboards that led the researcher to further explore the observable leadership qualities or elements when a leader is true to one’s self and their actions are in alignment. Meanwhile, in contrast to Synergistic Behaviour and Outputs, the experience of dysergy is also observable in leadership. Figure 4.17 captures the researcher’s interpretation of the pitfalls of not operating through synergy.

**Figure 4.17**

*Learning Artifact: Dysergy in Motion*



*Note:* This learning artifact was inspired by Cooper's (2017) work in Synergy, Dysergy and the Alleviation of Preventable Suffering which outlines that dysergetic (conflicting) elements or desires produce suffering while exploring the positive opportunity of synergetic (harmonious) elements or desires.

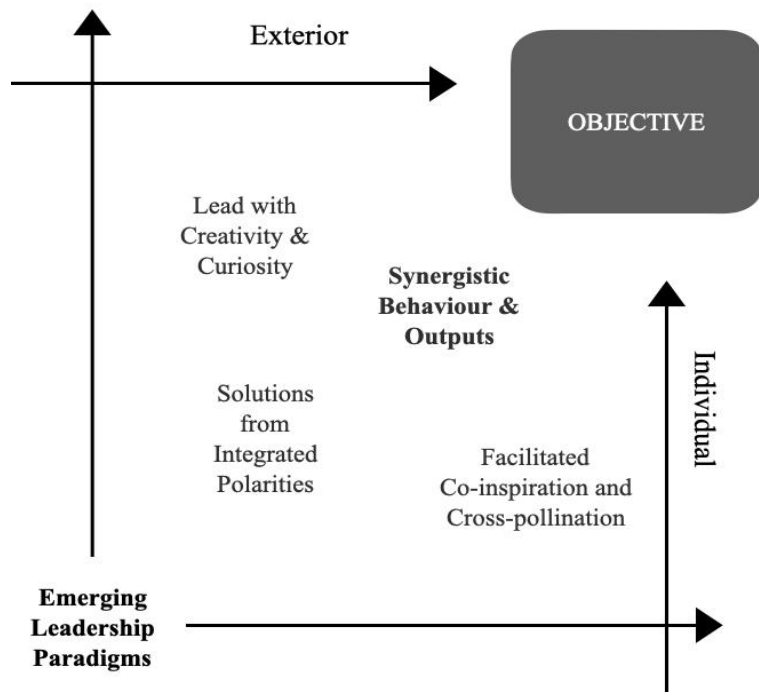
Leadership coach, strategist, former CEO, and racial equity advocate Karla L.

Monterroso (2021) in an article titled, “When We Have Power,” shared her personal experience of understanding the consequences of leaders in positions where internal and external behaviour and outputs were at odds:

In dozens of conversations with leaders of color, I hear their fear that people will “find out” that wars are being waged internally while they do excellent work externally. This struggle and our inability to resource it, develop new practices, create support systems and visibility around it is burning out some of our most astute, strategic, connected, and imaginative leaders at all levels. It is impacting movement leaders, business leaders, politicians, artists, and likely many more.

**Figure 4.18**

*Objective Domain of Emerging Leadership Paradigms*

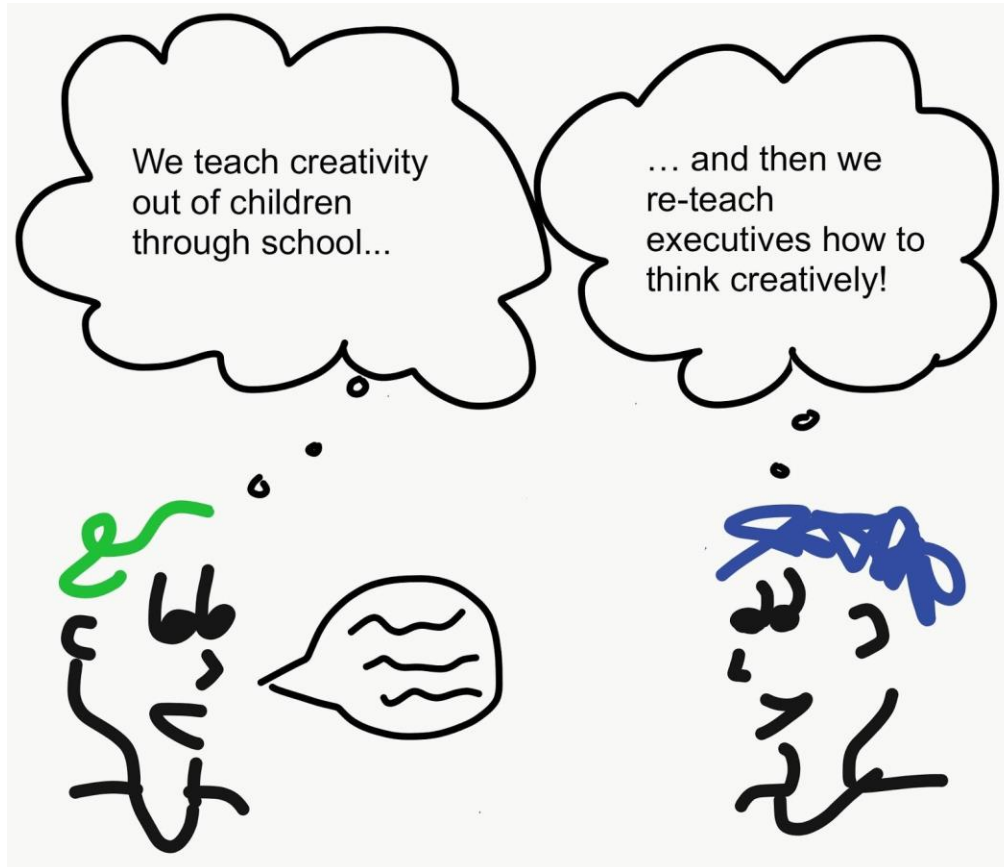


#### 4.1 Leading with Creativity & Curiosity

Leading with Creativity was identified as a facet of the main theme of Synergistic Behaviour and Results. The sub-theme of Leading with Creativity materialized through thematic analysis of the data collected and was further sorted into the domain of the individual exterior, or objective, leadership experience. Figure 4.19 is a cognitive artifact that represents the researcher's observation on leadership education.

**Figure 4.19**

*Learning Artifact: Topsy-Turvy Teaching*



Sahana Chattopadhyay (2021), who works at the intersection of human potential, regenerative leadership, organizational transformation, systems thinking and emergence in the article on the Crisis of Leadership:

Leaders need to have the courage, faith, and vision to slow down, step back, soften their gaze, and widen their perspectives. They have to develop their ability to see and listen beyond the obvious, beyond the immediate, and become pattern seekers.

In a recent paper on *The Birth of a New Paradigm: Rethinking Education and School*, authors Kılıçoğlu and Yılmaz (2019) wrote:

Due to the fact that it is especially necessary for learning and survival in the 21<sup>st</sup> century's inevitable rapid change, creative leadership is also believed to improve the life chances of both educators and students, and provide the conditions, environment, and opportunities for people to be creative. (p. 503)

The sub-theme of *Leading with Creativity & Curiosity* was determined both through semantic and latent contributions from the World Café virtual whiteboards harvests. Semantic contributions that supported the theme emerged include: "lead by example," "encouraged to be creative," and "provide wonder and curiosity." However, analysis showed latent contributions to this sub-theme that include some of the following excerpts from the virtual whiteboards:

"Choosing every day to live into the future we believe in," "Embodiment as a leader," "Creating a thought culture that allows transformation," "STEAM education (science, technology, engineering, the arts, and mathematics)," "Encouraged to be creative and make mistakes," "Arts and iteration," "Infusing playful, creative experiences into all learning," "Provoke wonder and curiosity," "Proactively prompt new thinking with "how might we" challenges," "Be curious and empathetic," and "Ask different questions."



In the article, “When We Have Power,” former CEO Karla Monterroso (2021) reflected on how she is currently embodying this sub-theme of creativity and curiosity:

I have spent my whole life being poached from one turn-around role to another and doing, doing, doing as a result. For the first time in my life I am spending time fleshing out a hypothesis. I’m running my own focus groups, doing a listening tour, and pattern spotting. I’m coaching leaders, advising organizations/companies, and writing. I’m searching for what gets our institutions from where we are to ready for the fight of our lives.

#### ***4.2 Solutions from Integrated Polarities***

Solutions from Integrated Polarities emerged as another aspect of the main theme of Synergistic Behaviour and Results. Thematic analysis of the data determined this sub-theme and was further organized into the domain of the individual exterior leadership experience, also referred to as the objective experience. Solutions from Integrated Polarities refers to the concept of leaders approaching problems or questions by bringing together and incorporating two opposite or contrasting principles or values.

This importance of integration was semantic in the World Café virtual whiteboard data in excerpts such as “integrating our understanding” or “integrating culture practice.” The idea of integrating was also part of many learning artifacts, such as the final presentation for the course Modes of Inquiry in 2020 that was titled Time to Integrate the Head and the Heart. The following is a passage from the artifact:

If we look at the Four Quadrants theory as a balance, then we assume that it is often an “Either / Or” approach to business. However, upon looking at the interior world versus

the exterior world, we can see how integration is simpler. It is not a choice between, but a lesson in applying “Yes, AND”.

In a 2020 episode of *How to Citizen* titled, To Be Less Polarized, We Must Humanize, relationship therapist and author Esther Perel spoke about the pitfalls of unchecked polarities:

In a polarized relationship, I never think I have the responsibility for anything. It's you, who made me do what I do, which I wouldn't do if you were different, and then make me and then you can see you can translate it into politics, I am the way I am because of you. If you hadn't done this, I wouldn't be. So it's what we call hostile dependence. (Thurston, 2020a, 15:47)

In opposition to this hostile dependence, leadership practitioner Rand Stagen spoke about the opportunity for leaders to leverage polarities:

We can see the polarities everywhere. And we can see the higher positives of both sides of a polarity as higher ground also in try to minimize the lower shadow we negatives the overused of each side of the polarity. (Salzman & McIntosh, 2021a, 44:57)

Philosopher Tim Freke shared his own insight on the topic in a 2021 podcast:

And then collectively, we're in the same thing where we're always on that knife edge... It's just that we have to live with this polarity, which we live as individuals. Between it could go completely wrong, or we could take it to something sublime. And by engaging with both, and with bringing the best of us, and the best of us arises, I think from this awakening to this sense of unity with things, and this benevolence or love, so that spirituality actually ceases to be an escape from the world, which it has been, and actually becomes the very thing which can allow us to make the next evolutionary jump and face the problems which we've which we've got. (Patten, 2021, 44:41)

### ***4.3 Facilitated Co-inspiration and Cross-pollination***

Facilitated Co-Creation and Cross-Pollination materialized as an aspect of Synergistic Behaviour and Results was organized into the domain of objective, or individual exterior, leadership experience. This sub-theme relates to leadership behaviours and actions that work to synergize through inviting and facilitating diversity of individuals or groups to share or interchange knowledge, ideas, perspectives and questions for mutual enrichment.

In a 2021 podcast conversation, Gary Sheng, Co-founder and COO of Civics Unplugged, said:

We have a huge responsibility to expose kids to not just different worldviews, but processes on how to understand different worldviews and you know, and actually create constructive change in the world. (Salzman & McIntosh, 2021b, 57:01)

This sub-theme was salient in the World Café virtual whiteboard harvests in contributions such as “design from the very beginning how these voices will be included or welcomed,” “intentional facilitation in group settings,” and “spaces to be exposed to broader perspective.”

Figure 4.20 is a cognitive learning artifact that speaks to the possibility of leveraging diversity of knowledge and understanding. The drawing was created and represented the Indian parable of the blind men and the elephant. The story shares a moral that truth is interpreted by individuals through their limited and subjective experience and biases, yet fall victim to not underestimating the truth in other perspectives (Goldstein, 2010). The cognitive artifact reflects the researcher’s learning of how each leader’s experience contributes nuance and deeper ways of making meaning, and the sharing of subjective experience enhances the collective understanding.

**Figure 4.20**

*Learning Artifact: The Elephant's Truth*



A 2020 paper in the *Journal of Leadership Studies* shared further thoughts on the importance of harnessing the power of new perspectives:

Emergence goes beyond improving on current practices and instead focuses on generative approaches where collectives cocreate new solutions together. Collective, generative, and adaptive leadership is required to tackle the new challenges of an uncertain and volatile future—society cannot rely on the traditional, leader-centric, and prototypical approaches that have contributed to the wicked problems of today (Wilson et al., 2020, p. 30).

### **Summary**

The synthesis of the three data groups produced substantially rich data regarding the quadrants of being-in-the-world in relation to emerging leadership paradigms. The three data groups of self, participatory, and recent publications were analyzed through thematic analysis and organized using an integral theoretical framework.

In order to fully capture the scope of emerging leadership within each quadrant of experience, not only were the four main themes defined, but also several sub-themes in each broader theme. In the subjective domain, Integrated Leader Identity and Consciousness was identified as a main theme. This domain pertaining to interior and individual experiences included sub-themes of Inner Growth & Reflection, Spiritual Intelligence, and Unified Mind. In relation to the intersubjective domain, which encompasses the collective interior, Love in Relations was identified as a main theme. Sub-themes of this larger theme include Culture of Compassion & Collective Emotional Intelligence, Story of Interbeing, and Generative Communication. The intersubjective domain correlates to the collective exterior space with an overarching theme of Interconnected Living Systems with sub-themes of Regenerative Environment, Conscious Design, and Integral Commons. Lastly, the objective domain of individual exterior experience produced the larger theme of Synergistic Behaviour and Outputs

that includes sub-themes of Lead with Creativity & Curiosity, Solutions from Integrated Polarities and Facilitated Co-Inspiration and Cross-pollination.

The themes act as a metaview in order to see the whole of the aggregate of emerging leadership elements of being-in-the-world. Sub-themes provide examples or ways in which these themes have come alive through the course of the thesis.

## CHAPTER V: CONCLUSION

### Further Research

The current study sought to gain a better understanding of major elements of emerging leadership paradigms in the 21st century through an integral frame. A significant amount of coded data provided themes that did not fit into the integral frame and will be saved for future research. Moreover, further studies could be created in terms of measurements of emerging leadership, assessment factors and understanding of effective approaches to educating on these topics.

While not tested in this study, there is much potential to explore the themes of elements of the foundation of leadership development from which these paradigms have emerged. As mentioned, there is also continued opportunity to reassess as new literature and developments take place in leadership continuously from 2021 into the future.

A research study through the Participatory Action Research would be interesting with regard to applications of the holistic leadership model in education. There is still much left to be explored on the topic of these emerging leadership paradigms.

### Researcher's Remarks

During the writing of this thesis, metaphors such as “birthing” and similes like “flowing through me like a river” came up in my own given responses to the oft asked question, “How’re you doing with the thesis writing?” For me, this process was an embodied experience that has transformed me. I am the vessel through which this thesis has flowed and now is alive as an artifact of the experience.

This is not a conclusion, rather a reflection on this point of time in my own leadership evolution. Through this experience, my own leadership and way of leading in the world has also evolved in all four domains of my own leadership being-in-the-world. My greatest challenge was

breaking the shackles of what I had thought both leadership and learning to be and allowing myself to travel through the discomfort and putting myself in transformative spaces. In doing this research, I had a desire to embody and find a way of knowing this emerging leadership I was observing. To go fully into the unknown with deep curiosity was at times thrilling, but often a range of feelings on a wide spectrum from frustrated to perplexed.

The joy at reaching this denouement to the master's program is having made the goal and the process both infinitely worth more than the resulting piece of paper of perceived prestige and purportedly popular proof of prowess and privilege (trickster comes when you least expect...). Through this lived experience, I have grown and observed my own spiritual growth as an individual, the shifts taking place in my own loving relationships and connections, while interacting and contributing to intentional and interconnected systems and leading through integration of what I could not previously connect.

My hope is that these themes outlined, and the research shared, will contribute to what Charles Eisenstein calls "the more beautiful world our hearts know is possible."



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**Appendix A: Research Participation Consent Form**  
**Consent Form for World Café as Research**

**STUDY: Integral Leadership World Café**

This study is part of a larger thesis inquiry in partial fulfillment of Masters of Arts in Transformative Learning Communities at Antioch University.

**RESEARCHER DETAILS**

**Researcher:** Tiffany Elsener

**Email Address and Telephone Number:**

**Research Supervisor:** Elaine Decker

**Name of Organization:** Antioch University

**Program:** MA in Individualized Studies, Transformative Learning Communities

**INTRODUCTION**

You are invited to be part of a research study. The purpose of this document is to let you know how we would like to use the World Café methodology for this research and get your informed consent. The form describes what you will have to do during the study and the risks and benefits of the study.

If you have any questions about or do not understand something in this form, you should ask the researcher. Do not sign this form unless the researcher has answered your questions and you decide that you want to be part of this study.

**ABOUT THE RESEARCH**

**What is this study about?**

This study is focused on the research inquiry:

*What are essential qualities to integral leadership that both transcend and include the previous evolutions of leadership lived by humans?*

### **What type of research is this?**

The research will be conducted using the World Café method, as it is a flexible and simple format for hosting large group dialogue.

### **What is the World Café method?**

This method makes use of a (virtual) café setting for participants to explore the inquiry by discussing it in small groups. Discussion is held in multiple rounds of 20-30 minutes.

“The idea behind this is to create a space that supports 'good conversation', where anybody is able to talk about things that matter to them. The method is based on the assumption that people already have within them the wisdom and creativity to confront even the most difficult challenges and rests on two key principles: Humans want to talk together about things that matter to them and if they do, they can create collective power.” (Involve, 2018)

## **STUDY DETAILS**

### **How will the study be conducted?**

Given the current situation of COVID-19 and the health and safety risks it poses, the World Café will be facilitated virtually through Zoom.

### **What kinds of questions will be asked?**

The research questions will be designed to explore the following, based upon your experiences:

- What do I think, feel or value about leaders who have had transformative influence on me or my community?
- What creative action can I take to contribute to a future equitable, just and regenerative global society?



- How can we hear and value the voices of historically underrepresented populations on the topic of leadership?
- How do the larger systems in which we live influence the next evolution of leadership?  
How will our current choices affect these systems?

**What will happen during this study?**

If you decide to be in this study and if you sign this form, you will actively participate in a World Café centered around the research questions as outlined above. Due to the interactive nature of World Café, use of both audio and video is required by you to participate. Please plan on staying for the entire café (2 hours).

**While you are in the study, you will be expected to:**

Follow the instructions you are provided to be an active participant in the World Café and tell the researcher if you want to stop being in the study at any time.

**PARTICIPATION****Why am I being asked to be in the study?**

You are being invited to take part in this research based on the researcher having observed qualities within you that reflected aspects of integral leadership. You can speak first hand about your lived experience in leadership.

**How many people will be in this study?**

The total number of participants will range from between 20 to 40.

**Who else is in the study?**

The specific ages of participants will not be disclosed; however, to nurture the level of discourse based on lived experience, all participants invited will be above the age of 18. The invited participants represent a diverse set of demographics.

**Do I have to be in this study?**

Your participation in this study is voluntary. You can decide not to be in the study and you can change your mind about being in the study at any time. There will be no penalty to you. If you want to stop being in the study, tell the researcher.

**The researcher can remove you from the study at any time. This could happen if:**

- The researcher believes it is best for you to stop being in the study.
- You do not follow directions about the study.
- You no longer meet the inclusion criteria to participate

**DATA COLLECTION****Will I be recorded?**

Through Zoom, the researcher will be video recording the main room of the World Café session only. The agenda includes breakout room sessions, which will not be recorded; however, the virtual whiteboards created in the breakout sessions will be saved.

Due to this virtual format, we cannot guarantee that no photos, screenshots, or recordings will be taken of you during the event by other attendees. If this is a concern in any way, we recommend to not participate in this study.

**How will information be collected?**

The main room of the World Café will be recorded. The video recording will be transcribed. As well, virtual whiteboards created in the breakout sessions will be saved as picture files. The researcher will keep the video recording and virtual whiteboards data on a private Google Drive that only the researcher and research supervisor will be able to review.

**What will you do with the research data?**

The qualitative data will be used to analyze themes around essential qualities of integral leadership. The themes and conclusions of the study will be shared in the thesis, which will be presented in the format of narrative docuseries.

**Who will use and share information about my being in this study?**

The researcher will maintain confidentiality of all participants unless consent to sharing personal details is provided.

We ask that all participants act in accordance with World Café etiquette, which includes maintaining confidentiality of all participants unless specific consent to sharing identifiable details with the data is provided.

You may choose to display your name or an alias when joining the Zoom room. However, due to the interactive nature of World Café, use of both audio and video is required by participants for full engagement in the study. If use of video or audio in the course of the conversations is a concern to potential participants, we recommend they speak with the researcher for accommodations or opt to not participate in this study.

As the World Café is held virtually, we cannot guarantee that no photos, screenshots, or recordings will be taken of you during the event by other attendees. If this is a concern in any way, we recommend to not participate in this study.

**Are my responses anonymous?**

It is up to you as a participant to determine whether your identity will remain confidential and your responses are only used as anonymous or if you consent to sharing your contributions with acknowledgement. As default, all identifiers will be removed.

Reminder: we cannot guarantee that no photos, screenshots, or recordings will be taken of you during the event by other attendees.

Generally speaking, I can assure you that I will keep individual details pertaining to the World Café study confidential. Yet there are times where I, as the researcher cannot keep things private (confidential) . The researcher cannot keep things private (confidential) when:

- The researcher finds out that a child or vulnerable adult has been abused
- The researcher finds out that that a person plans to hurt him or herself, such as commit suicide,
- The researcher finds out that a person plans to hurt someone else

### **Can this be used in future publications?**

The primary researcher, Tiffany Elsener reserves the right to include any results of this study in future scholarly presentations and/or publications. All information will remain de-identified,

## **BENEFIT & RISK**

### **Who is paying for this study?**

The researcher is not receiving funds to conduct this study.

### **Will it cost anything to be in this study?**

There is no financial cost to be in the study.

### **Will I get paid?**

You will not receive anything for being in the study.

### **What are the benefits to participating in this study?**

Direct benefits to participants may range from none to moderate. Potential positive benefits to the participants of include:

- Opportunity for individuals from separate industries, experiences and disciplines to meet and deepen learning through cross-pollination of idea
- Experiencing trust and collaboration and enrichen personal reflection as well as connection with others in the leadership community
- Increasing own understanding of and appreciation for new modes of inquiry that differ from traditional research methodologies and learning them through the process of lived experience.
- Provides new perspectives or insights for leaders to make connections relevant to their existing life work.

Broader benefits to society-at-large may also include:

- Conclusions and themes from this research can be foundational to the design and creation of shared resources, community learning, meaningful engagement and education opportunities on the topic of integral leadership.
- Both strengthening and deepening the integration and application of experience, wisdom and knowledge from a diverse range of individuals
- Application of these co-inspired definitions as practice to support evolution of current leadership best practices to more inclusive and regenerative approaches
- Contributing to the validity and greater acceptance of holistic approaches to academic study

### **Are there risks to me if I am in this study?**

No study is completely risk-free. However, we don't anticipate that you will be harmed or distressed during this study. You may stop being in the study at any time if you become uncomfortable.

### **Right to refuse or withdraw**

You do not have to take part in this research if you do not wish to do so, and you may withdraw from the study at any time without consequence.

### **Who is available if I have further questions?**

If you have any questions, you may ask them now or later. If you have questions later, contact Tiffany Elsener 778-706-8433 and if you have any questions about your rights contact Dana Knott 937-769-1881.

This proposal has been reviewed and approved by the Antioch International Review Board (IRB), which is a committee whose task it is to make sure that research participants are protected.

### **PRIVACY**

Specific contributions may be highlighted in the thesis. If this is the case, I will use the original video to identify the participant and request additional authorization for identification. There is no requirement to share identifiable details, and as a participant, you will be provided the following options:

- Choose to have their own identity remain confidential and any of personal contributions to the Integral Leadership World Café to be attributed as Anonymous. If participants choose this option, then any contributions to World Café that are used in the final thesis will have all identifiers removed.
- Choose to the authorize use of contributions with full acknowledgement to the participant

I understand that my specific contributions to World Café may be selected as part of cited data in the final thesis. If any contributions contain identifiable data, I understand that I will be notified in advance and be asked for further authorization to include any contributions that contain identifiable data. **By default, specific contributions to World Café are deidentified unless otherwise authorized by the individual be selected as part of cited data in the final thesis.**

Print Name of Participant \_\_\_\_\_

Signature of Participant \_\_\_\_\_

Date \_\_\_\_\_ Day/month/year

### **VOLUNTARY CONSENT FOR PARTICIPATION**

I have read this form, and I have been able to ask questions about this study. The researcher has talked with me about this study. The researcher has answered all my questions. I voluntarily agree to be in this study. I agree to allow the use and sharing of my study-related records as described above.

By signing this form, I have not given up any of my legal rights as a research participant. I will get a signed copy of this consent form for my records.

Print Name of Participant \_\_\_\_\_

Signature of Participant \_\_\_\_\_

Date \_\_\_\_\_ Day/month/year

### **VOLUNTARY CONSENT FOR RECORDING**

I voluntarily agree to let the researcher record video of me for this study.

Print Name of Participant \_\_\_\_\_

Signature of Participant \_\_\_\_\_

Date \_\_\_\_\_ Day/month/year

*To be filled out by the researcher or the person taking consent:*

I confirm that the participant was given an opportunity to ask questions about the study, and all the questions asked by the participant have been answered correctly and to the best of my ability.

I confirm that the individual has not been coerced into giving consent, and the consent has been given freely and voluntarily.

A copy of this Informed Consent Form has been provided to the participant.

Print Name of Researcher: Tiffany Elsener

Signature of Participant \_\_\_\_\_

Date \_\_\_\_\_ Day/month/year



## Appendix B: World Cafe Harvests

People who place their ego and bias to the side & listen to the community

Empathy and Inclusiveness  
Leading by example

authenticity and the permission to live authentically



Foundational Learning opportunities

TABLE A
What do I think, feel or value about leaders who have had a transformative influence on me or my community?

Foundation of trust - leading by example



Also, awareness on leaders that are transformative - in a negative way

Inspire others

Empathy, inclusiveness and leading by example



Creating a thought culture that allows transformation



Listening and responding to others needs

People can use leadership roles as a way of controlling the community for the worse

This can influence people to rally for these leaders or protest against them

Restoring connection, cooperation, collaborative attitude and way of relating

Improving communication in communities

Truly creating a sense of community: resilience relating to human connection, connection o eachothers needs, taking care of eachother, tribal

Hiring: posting ads without address, photos, or anything that would create hiring bias. To allow unbias hiring process

even names- research shows bias against candidates with non-anglo names

Embodiment as a leader, choosing everyday to live into the future we believe in. Carefully choosing and improving, integrating our understanding

barriers and accessibility of education, awareness push for STEAM education where you are encouraged to be creative and make mistakes

Cultural fluency

Starts with self, personal wellbeing, then expanding to family and then neighbors and community

Shifting our priorities to wellbeing of ourselves, our families, our communities and our planet Earth

Shifting away from needing to create security/with money and material things, to true security of community and sharing

promoting pacific ways to manage our conflicts

enough time to have deep conversations

ARTS and Interaction

**TABLE B**  
 Specialization of education for each  
 subject: create a culture  
 that is not siloed and  
 integrated into general  
 education?

Human Centred Business Design - Deep look at a Human's Experience through their interaction with their environments: Physi

Dialogic Media

Paying attention to the microcosm to effect the macrocosm

Could we create a more positive way to talk to ourselves?

How we talk to ourselves: Are we being equitable, just and regenerative to ourselves?



gears not silos- everything is connected

Human Centred: Be curious & empathetic

Ask different questions

Living a more socially concious and responsible lifestyle

Choosing zero/minimal waste options, using playful, creative experiences into all learning- not thinking of art, music, dance as something separate from learning

Supporting local and minority groups

Making small actionable changes to support future generations

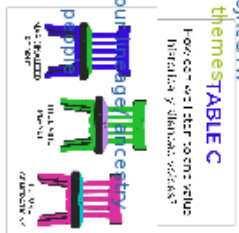


Design from the very beginning how these voices will be included or welcomed  
 practice deep listening, such as repeating back what you say, listening for understanding  
 intentional facilitation in group settings  
 NOTICING who is leading and inviting opportunities for diversity of leadership  
 Stepping back if you are used to stepping up, and encouraging others to do the same  
 Anti racism training and social justice forums, spaces to be exposed to broader perspective  
 Actually Listen  
 Value: Cash OR attention OR implementation OR guarantees OR reparations OR ALL OF THE ABOVE?

Actively celebrating culture.  
 Integrating culture practice: Making indigenous celebrations as public holidays.  
 How do we use these terms in society and judicially?  
 Why do we hold on to power and privilege?  
 How consumerism changes the dynamic of happiness?

Decolonization Process: <https://youtu.be/xi76vo-0hY>  
 Subvert your own privilege where it exists Moving from a scarcity/ deficiency mindset to an abundance/ sufficiency mindset  
<https://www.youtube.com/watch?v=O81L6RcGYw>  
 Deep Listening to identify common themes

For a more inclusive picture:  
 decolonize your mind  
 Be aware of your privilege  
 Use platform to highlight voices of marginalized people  
 live as a good ancestor



listen for local wisdom rather than arrive with answers  
 provoke wonder and curiosity  
 slow down enough to listen  
 our impact plan for our rimpact on the next 7 generations  
 Acknowledge that the planet has limits

use  
 Develop new language that doesn't require us to terms privilege and marginalized  
 we are a part of the planet

Provocatively prompt new thinking with "how might we" challenges  
 learning  
 three years of service learning for 18-21 year olds around the world the of service to communities different than their own  
 POC to unpack their own story of assimilation and colonized mindset  
 hear where other are coming from, what challenges they are facing, struggles and traumas  
 integrating and actively celebrating culture of first nation peoples/ indigenous people

ex. in australia, aboriginal ppl have been preventing fires for generations, and today with the fires leadership is not turning to the original peoples for guidance for wisdom (hi)  
 Be curious Be empathetic - See human  
 Integrating cultural practices/holidays/stewardship of first nations peoples  
 to have clear definitions of terms such as: two Spirit, or settler (anyone who isnt indigenous)  
 thinking about the bias present in the resistance to change.  
 transcending the context of scarcity, us vs them, if you get more, I have less  
 with indigenous wisdom, we see as archaic or outdated, but its part of the bias of the colonized mind.  
 establishing relationship with first nation peoples, on their terms, with respect and humility  
 become aware of the "extraction" mentality, taking parts of a culture without respecting the people or the culture

Created with WhiteboardFox.com

Read Neil Postman for ideas about how the medium changes the message  
 support or lack thereof from our elders



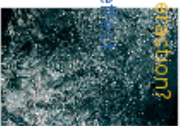
**TABLE D**  
 How do we as a society define equity?  
 How do we get feedback?  
 Finding the balance between society and business  
 How do we balance social media with in person interaction?

How to change a rigged system?  
 What is the essence of the education system?  
 How can the education system focus of the entire population?



Financial Systems The world has 7.8 billion leaders only about 1,000,000 have a voice

Centralisation - Decentralisation - Both, ~~and~~ showing up whole, making mindful choices, you influence from the bottom up  
 its  
 majority rules as a means of choosing leaders has had it's run. Time for more inclusive ways to develop and select leaders  
 Communicating how we feel about the current society.  
 How do we measure the value of social media in society?  
 changing the scale of decision making - empowering at the small scale, the scale where we are known, seen, heard



the thankfully "Formerly United States of America" perhaps breaking up the biggest bully in the world will lead to something better for the world

Systems are institutions that set ground rules for interaction. Different systems can host different type of leaderships.