

Transformation of the Work(place)

Enzo Essenza

Before we start ...

These slides are not self-explanatory. They do not contain explanations given during the lecture.

The lecturer

The lecturer in 10 points

3

Organisational developer with experience in entrepreneurship and organisational change.

Goal: Making organisations future-friendly.

7

For many years, I taught at universities across Europe and the US.

In 1999 I moved to the Czech Republic. What seemed like a visit became "permanent".

4

Co-founder of the international *nextRenaissance initiative*.

Developing new approaches to education that are responsive to the societal challenges of the 21st century.

8

I designed and managed projects in the spheres of leadership and personal development.

One of my favourite projects is called "University for the Future."

1

Profile: teacher – innovator with more than 20 years experience in academia and the private sector.

5

Interest in systemic solutions that address root causes.

Integrating inner, social and ecological transformation.

9

In all my activities, I seek to reorient "success" from a narrow preoccupation with money, status and power toward broader goals related to the development of self, team, organisation and society.

2

Formally a political scientist. Key interest in the future of individuals, organisation, communities, nations, the world.

6

Master's degree from Harvard, Doctoral degree from the University of Oxford, Habilitation from the University of Economics in Prague (VŠE).

10

I am blessed to be the father of 4 amazing daughters, age 2, 3, 6 and 20.

- *My passion is to explore the future, both as a subject for teaching as well as for improving organisations.*
- *I worked in areas such as Strategy, Learning and HR with a focus on transformation.*
- *I like future-oriented projects that make value-driven contributions to people, society and planet.*
- *I work with developmental leaps (leapfrogging), narrowing the distance between what is (the status quo) and what could be.*

KEY PROJECTS

2012 – present

- As Chair of the *nextRenaissance Initiative*, I help design and manifest agendas of systemic change in 4 areas:
 - ◆ **“Education for the Future”** | Development of a new type of university (University for the Future).
 - ◆ **“Communities for the Future”** | Learning villages, cities and regions that showcase 21st century sustainable living, working and learning.
 - ◆ **“Organisations for the Future”** | Future-friendly organisations.
 - ◆ **“Society for the Future”** | Systemic approaches to societal regeneration and peace in the context of the Great Transition in the 21st Century.

2018 – 2019

- **“The Future of Human Resources”** | As Project Coordinator at *Škoda Auto*, I developed innovations in Human Resources, including a new HR framework, strategy, operating model and transformation projects. Examples: Upskilling & Reskilling, Intrapreneurship, Humanising HR, Simplicity, Great Work Lives. Some of these projects are briefly explained in this course.

KEY PROJECTS

2015 – 2016

- **“Higher Education Innovation”** | As Senior Consultant to the *University of Central Lancashire*, I co-designed an international cross-college hub, which integrates transformative research and education with community outreach.

2013 – 2016

- **“Krumlovia Project”** | Lead designer of a future-friendly ecovillage with a multi-institutional campus in Český Krumlov. The integrated campus design includes a new type of kindergarten, school, university, cultural centre, library and other innovative organisations. The project is a prototype for the future of education, energy, architecture, health, etc. It involves the conversion of a 22-hectare brownfield into a model for resilient and sustainable communities.

2010 – 2013

- **“School for Transformative Leadership”** | I led a project in which more than 4,000 students and teachers were trained in personal, organisational and societal change at Palacký University Olomouc. The goal was to form a “university within a university” that can serve as a model and prototype for the future of higher education.

The presentation

In a nutshell...

If we try to summarise this presentation in one sentence, we could say that it is about **unlocking higher potential** in individuals, organisations, communities, etc.

Everyone lives more or less in illusions.

What differentiates people is the quantity and intensity of illusions, and to what extent these illusions negatively impact others and the world.

The Practice of Change

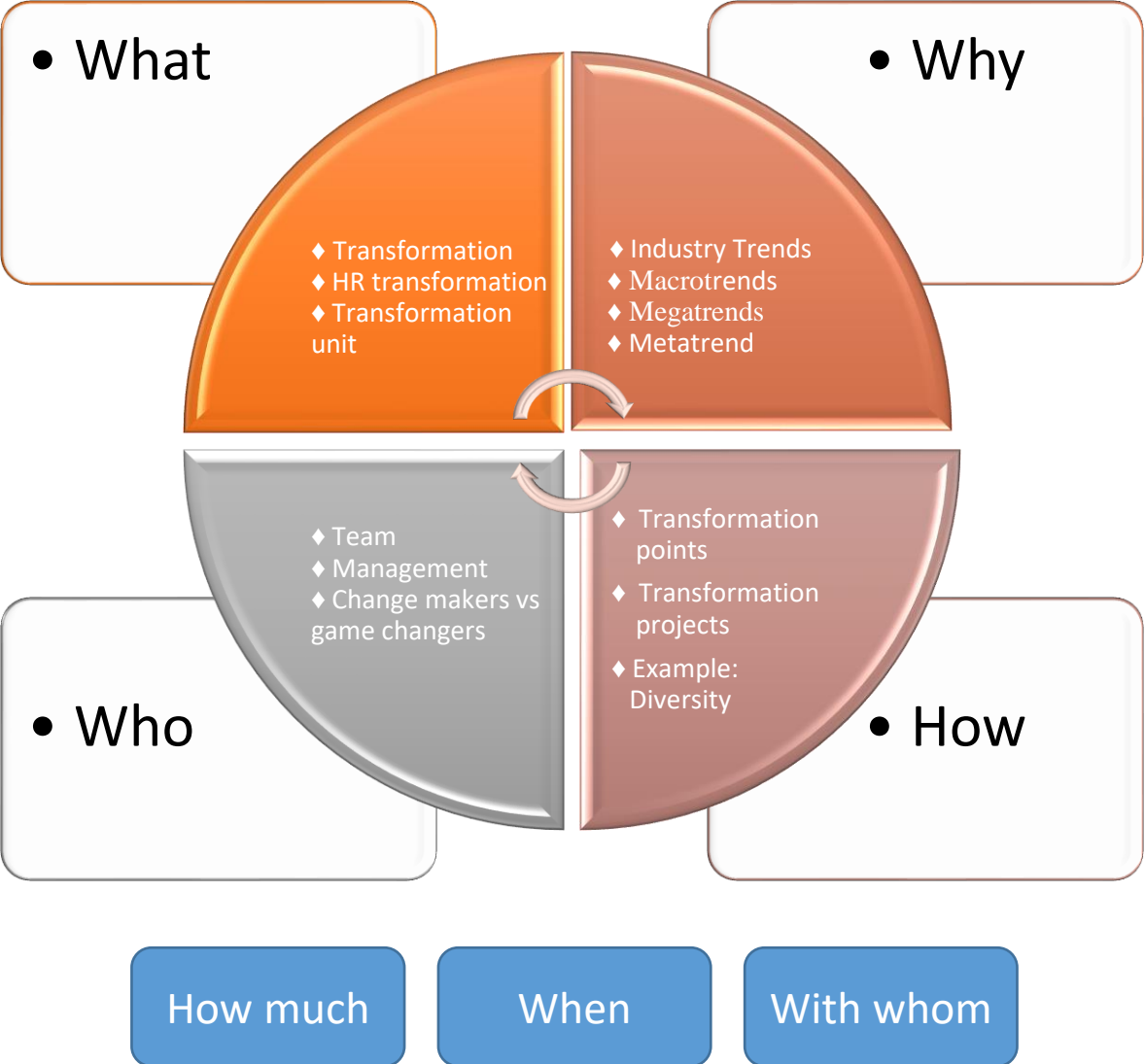
Case study

It's not important which company this case refers to.
But it is important to understand the corporate world
and how it generally tries to promote change.

Critical thinking, not condemnation.

The case study

Structure of the case study



INDUSTRY
TRENDS
+
MACROTRENDS

Wide
perspective

On white background:
MACROTRENDS

Democratic erosion:
Rise of oligo-democracies, manipulated elections, fake news, populism, Big Brother, demagogues, centralisation ...

Defective institutions
Welfare system, criminal justice, medical care, systemic risks in financial markets, bureaucracy...

Corruption, crime & violence
Local, national and global dimensions

Political instability
Unstable coalitions, short-termism, polarisation, separatism

National egoism
Fading international cooperation and joint problem-solving

Rise of extremism
Left wing, right wing, militant religious (Islamist, Christian, Jewish, even Buddhist...)

Mass migration

Global conflicts
Clash of civilisations, geopolitical tensions, wars⁶, terrorism, state-sponsored cyberwars, sabotaging power grids, ...

Ecological problems
Climate change, biodiversity, air, soil and water pollution, water stress, problems of (mega)cities, rainforests...

Spread of weapons of mass destruction
North Korea, Iran,...

Agriculture and food security
Land degradation, confinement meat factories, land grabs, low quality food, GMO, counterproductive subsidies, dependence on imports ...

Human rights abuse
Torture, political prisoners, restrictions on free speech and religious freedom, discrimination, child labour...

Health threats
Immunity to antibiotics, civilizational diseases, mental health⁵, **pandemics** ...

Economic trends
Rise of sovereign debt, unstable financial system, trade wars, tax evasion, transfer pricing, counterproductive subsidies

Inequality & poverty
Absolute poverty/hunger, deliberate famines, rising inequality, indebtedness, non-affordable housing, sweatshop...

Overpopulation vs. ageing
insecure pensions

Addictions
Drug, alcohol, digital devices, addiction to money and power, craving for status....

Media
Stress, stultification, mindless consumerism, virtual replaces real, absence of natural childhood...

Loss of privacy & security
Data protection violations, data crime (hacking, viruses, phishing...), persecution of whistleblowers, back doors in electronics.

Transhumanism & imprudent technologisation

Relationship/family breakdown
Troubled relationships, domestic violence, child abuse, separation, divorce, single parenthood,...

Cultural malaise⁴
Moral decay, erosion of values, bad mood, unfulfillable expectations, degeneration of art and culture, alienation, excessive individualism, bullshit jobs, etc.

INDUSTRY TRENDS		
1 TECHNOLOGICAL CHANGE ¹	2 NEW FACTORIES VS FACTORY DOWNSIZING	3 INEFFECTIVE TRAINING, EDUCATION AND PEOPLE DEVELOPMENT
4 NEW COMPETITORS ² NEW BUSINESS MODELS	5 ECONOMIC DOWNTURN VS GROWTH MARKETS	6 TIGHTER REGULATIONS (eco, data protection, liability)
7 STRUCTURAL MANAGERIAL OVERLOAD	8 ABSENCE OF A DELIBERATELY DEVELOPMENTAL CULTURE	9 OUTDATED ORGANISATIONAL STRUCTURES, SYSTEMS, MEASUREMENT APPROACHES
10 LACK OF DIVERSIFICATION	11 CHANGING EMPLOYEE AND CUSTOMER NEEDS ³	12 RESOURCE SCARCITY (oil, lithium, cobalt, ...)
13 LABOUR REGULATIONS, UNIONS	14 OVERSTOCKS (USED/NEW CARS)	15 PHYSICAL LIMITS (parking, roads,...)

Root causes include: 1) Materialism and misguided spirituality, 2) reductionism and 3) deformations (incl. mental illness) due to upbringing, the education system and organisational practice. ⁷

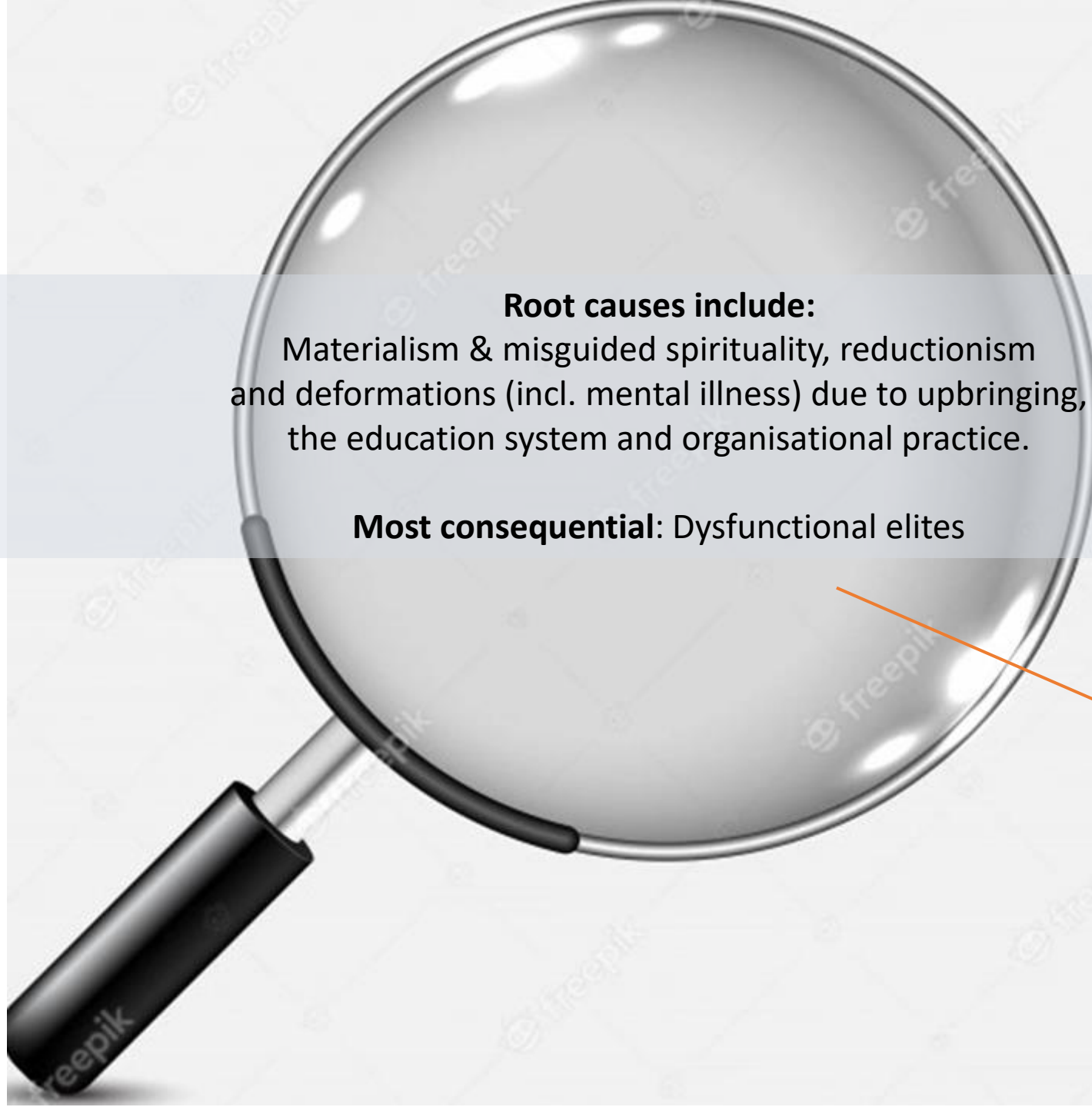
Most consequential: Dysfunctional elites **Least explored:** Spiritual background

Is the previous slide comprehensive?

No. There are hundreds, perhaps thousands of key macro trends.

Which trends are most critical?

Is it the war in Ukraine? The preparation of the invasion of Taiwan? Climate change? The erosion of democracy? The erosion of deep culture?
Or something else?



Root causes include:

Materialism & misguided spirituality, reductionism and deformations (incl. mental illness) due to upbringing, the education system and organisational practice.

Most consequential: Dysfunctional elites

The greatest destructive potential comes from charismatic psychopaths.

Non-linear futures

imagine what would have happened if...



How can we understand macrotrends and their impact on organisations?

Modelling hundreds or thousands of interlinked trends is impossible.
The key is integrative thinking.

>10 KEY SECTORAL TRENDS

>100 KEY MACROTRENDS

3 MEGATRENDS

1 METATREND

3 MEGATRENDS

DYSTOPIA, UTOPIA, PROTOPIA

These trends exist simultaneously and highly distributed within all levels (individuals, families, organisations, communities, societies, the world).

LIKELY AGGREGATE

METATREND

There is one dominant metatrend in the late 20th and especially the 21st century.

It can be called “The Great Transition”.

CHOOSE YOUR FAVOURITE TERM:

On the previous slide I called the metatrend “the Great Transition” but you can also call it the Great Transformation (Karl Polanyi), Great Disruption (Paul Gilding), Great Turning (David Korten), the Big Shift (Langdon Morris), Macroshift (Ervin László), Polycrisis (Edgar Morin), the Long Emergency (James Howard Kunstler), a Meta-system Transformation (Francis Heylighen), a Mutation of Consciousness (Jean Gebser), etc.

The terms refer to aspects of the same metatrend.

PREDICTION

- The Great Transition started around the turn of the Century, has continuously intensified, and is likely to intensify further after 2020.
- The most critical period when adjustments may still make some difference is 2020-2040.
- During the same period, stupidity and evil in all its forms and combinations could culminate. Stupidity is not low IQ, but misguided IQ. The most damaging actions are often done by smart people.
- Paul Kingsnorth predicts a “strange and unworldly combination of an ongoing collapse which will continue to fragment both nature and culture, and a new wave of techno-green ‘solutions’ being unveiled in a doomed attempt to prevent it. I don’t believe now that anything can break this cycle, bar some kind of reset: the kind that we have seen many times before in human history. Some kind of fall back down to a lower level of civilisational complexity. Something like the storm that is now visibly brewing all around us.”

PREDICTION

- About 100 years ago, R. Steiner spoke of the possibility that in the first part of the 21st century we will stand at the graveyard of European civilisation.
- The tipping point may be around 2030 in a positive and/or negative sense – this is not only in relation to the climate but also energy, financial sustainability, political polarisation, and hundreds of other megatrends.
- For some systems, we are already beyond the tipping point (e.g. certain coral reefs, parts of rainforests), for others we still have time.
- No one knows whether we have reached an aggregate “point of no return”, or whether we will ever reach it.

In light of the above trends, projects are needed to futureproof organisations. The next slide shows some examples which are explained during the lecture.

Transformation points

Every organisation has numerous “acupuncture points of change”. We can also call them transformation points. Let us look at some examples.

Transformation point 1: If an organisation relies almost exclusively on logic, facts and figures (e.g. evidence-based approaches, quantification, Big Data, ...), **complementary approaches like intuition and other ways of knowing** need to be strengthened so as to avoid one-sidedness.

Transformation point 2: If an organisation does not foster authenticity, we can introduce it step-by step. Key aspects of authenticity are truthfulness and the protection of freedom of speech (and all other freedoms). We live in an age of confusion and information warfare. In this context, we need to strengthen the search for truth, detecting political correctness, spin, and the whole arsenal of manipulation and disinformation.

Transformation point 3: If an organisation practices transformation (and change management) in a standard way, the process of change will likely lead to the opposite result: **it will support the status quo.**

Transformation point 4: if an organization proliferates processes, projects, and systems, we can introduce the idea of masterworks. Less but higher quality is more. The core of such an approach is: “**widen & deepen.**”

Transformation point 5: If an organization is fragmented, with specialization and professional myopia dominating, we can foster **integrative thinking**. You may also speak of holistic thinking, systemic thinking, transdisciplinarity, exploring context and causes (myšlení v souvislostech). This is why education needs to be part of change management efforts.

Transformation projects

Future-friendly projects



What is the difference between being “radical”
and being “extremist”?

Transformation management vs. status quo management

Goals of change management can be many.
Two critical ones are **efficiency and meaning**.
Which is more important overall?

Levels of change

“A human being is a part of the whole called by us universe, a part limited in time and space. He experiences himself, his thoughts and feeling as something separated from the rest, a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty.”

ALBERT EINSTEIN

Key levels

Level	Examples
Individual change	Finding your vocation
Relationship change <ul style="list-style-type: none">• Love relationship• Close & extended family• Friends• Colleagues, neighbours, ...	Getting married / divorced Making friends at work
Organisational change	Digital transformation
Community change	Transition towns
Societal change	Inflation
Global/planetary change	Climate change

Core question:

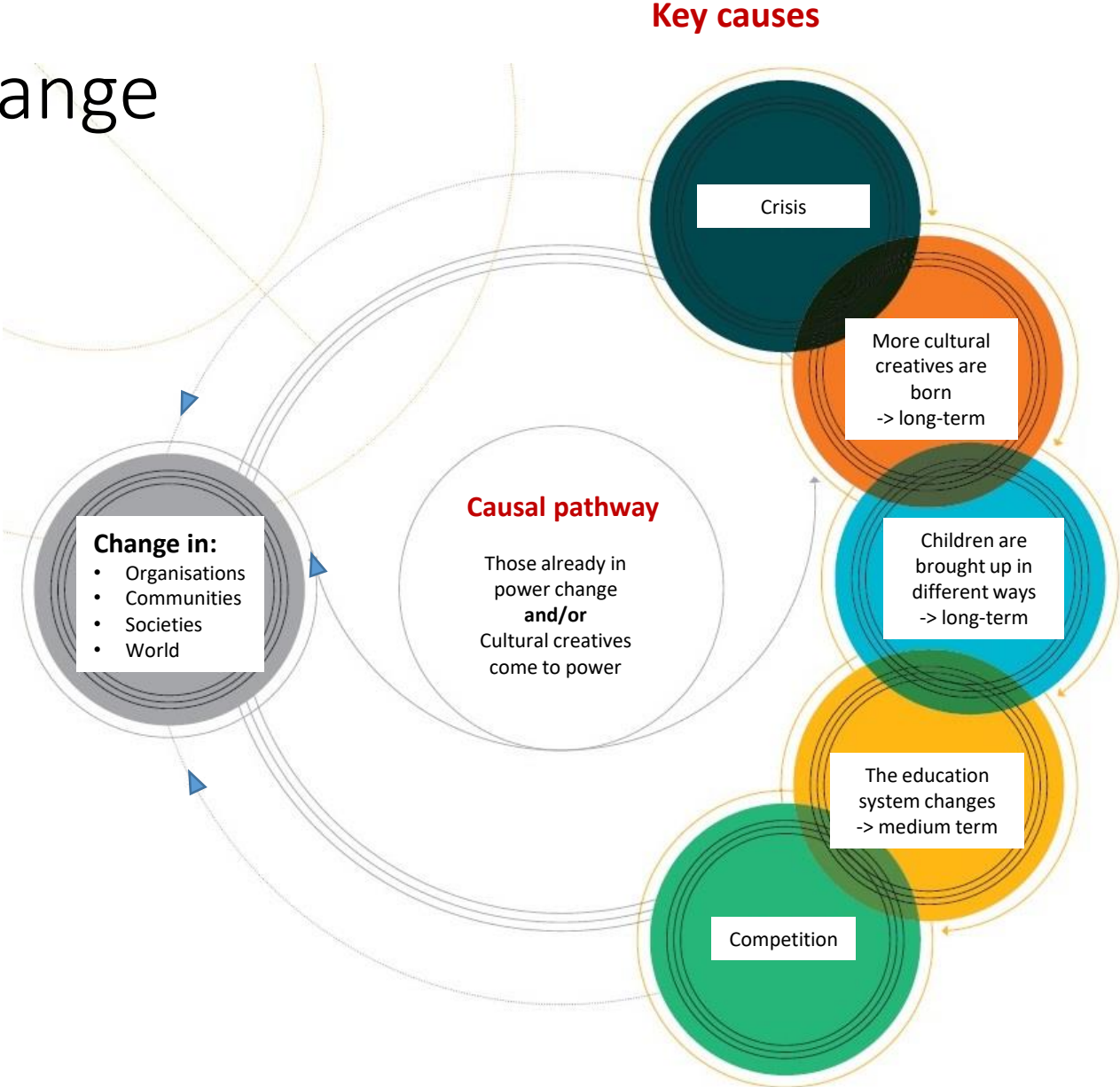
What is needed for the future of individuals, families, organisations, communities, societies, humanity and nature?

Theory of change

CAUSAL PATHWAY

What causes change?

Theory of change

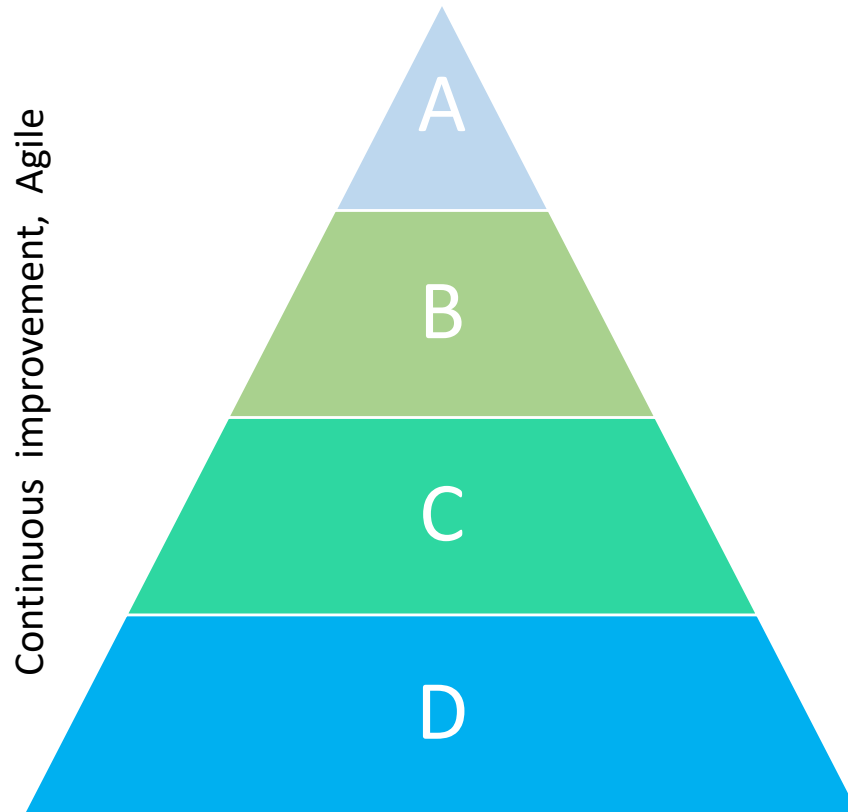


Types of change

Types of change

Every type of change has its qualities. Even the highest level of change (transformations) can be detrimental, whereas adequate long-term cosmetic changes can be beneficial.

Hierarchy and frequency



Types

A ■ Transformations

B ■ Innovations

C ■ Reforms

D ■ Cosmetic changes

**Virtually all institutions need profound change, i.e.
deep innovations and transformation.**

“What we take to be 'normality' is actually a form of collective developmental arrest.”

Roger Walsh

Understanding transformation

Cosmetic changes, reforms and innovations are relatively
easy to understand.
Transformation is different.

**Transformation requires a visionary approach,
integrative thinking and a masterworks perspective.**
It goes beyond the pillars of the old world: pragmatism,
fear, bureaucracy, organisational politics.

Transformation – an open definition

Transformation is...

- ... **the most profound type of change**, something that modifies the orientation of individuals, organisations, communities and societies in such a way that the future state bears little resemblance with the past;
- ... **a process that protects qualities of humanity** (by promoting what is human pace, human scale, human touch). Transformation goes with the pulse of life, not Moore's law (the doubling of processing power every 2 years);
- ... **a quality impulse** that works toward “the more beautiful world our hearts know is possible”;¹
- ... **a fundamental process of regeneration**. This can mean building pioneering endeavours to develop new institutions unburdened by the past; or it can mean a metamorphosis of an existing organisation or community;
- ... **an advance as well as return to the natural good essence of life**, guided by the question what is suitable for the human soul, for organisations, for communities, for society and for nature;
- ... **a vision-to-action cycle guided by wisdom**; a continuous adaptive journey of ideation, learning, experimentation and improvement, a living process carried by motivation of service;
- ... **a practice of separating the wheat from the chaff**, distinguishing what is of value and needs to be kept, what needs to be changed, and what needs to be released, always with the future of the whole human being, organisation, community, society and nature in mind;
- ... **an alignment of personal and collective vocation** – a process of bringing together what individuals and groups want and what is needed in the world;
- ... **an effort of intelligence intensification** integrating deep insights wherever it can be found – from perennial philosophy, the wisdom traditions and science to 21st century organisation practice;
- ... **a paradigmatic shift** that cannot work with old assumptions, worldviews and methods;
- ... **an original meaning that remains**, regardless of how much it is watered down, oversimplified, distorted, misused or misinterpreted.

Transformation – an open definition

Transformation is not...

- ... **a change merely on the rhetorical level** – transformative work (re)values the spoken and written word and brings it together with action;
- ... **a barrage of top-down change efforts** that overwhelms and demotivates even the most engaged employees;
- ... **a diplomatic effort** – the more one tries to please people, the less likely one’s impact will be transformative. Transformative work by its nature cannot conform to established thinking and practice;
- ... **a vehicle for groupthink**. Transformation is open and diverse; it does not homogenise views, nor does it prioritise ideas of power holders, influencers or “the people”;
- ... **a vehicle for reaching ego goals** regardless of their particular form (e.g. money, power, status, sex). Transformation is not a selfish pursuit. As soon as it is influenced by selfish motives, it loses transformative power;
- ... **an abstraction or speculation** detached from the real challenges of people and planet;
- ... **an ideological effort**, in which one particular vision and process is enforced. History teaches that ideologies ultimately fail, as they are incapable of appropriate contextualisation and further development;
- ... **a blueprint** that can be copied, because each person and organisation is a different organic whole and requires tailor-made solutions;
- ... **a discussion club**, a forum or an open network, in which anyone can spread their views, however ill-considered;
- ... **a technological fix or silver bullet**;
- ... **an endeavour** to achieve business goals in exclusion of higher order goals;
- ... **an alternative** for people who want to escape from the mainstream or from society altogether;
- ... **an experiment** without a justification, goal, vision and process;
- ... **an activity** that can be measured through the prevailing measurement paradigms such as KPIs, which are mostly counter-transformative.

Nowadays, the terms innovation and transformation are overused.
There are few real ones and many fake ones.
And there is little effort to distinguish useful from useless, beneficial from harmful.

Most changes in organisations, politics, etc., are cosmetic, reformatory or innovative.

The result:

“plus ça change, plus c'est la même chose”

(the more things change, the more they stay the same)

We can organise countless innovation events, tools, trainings, start-up days, etc. We can develop new apps, create new portals, work with artificial intelligence and Big Data and nothing fundamental will change, because nothing changes in the way we think, feel and act; nothing changes in the deep structures, in the operating system; nothing changes in financial flows. We need a transformative framework, based on culture and wisdom that would enable proper judgement.



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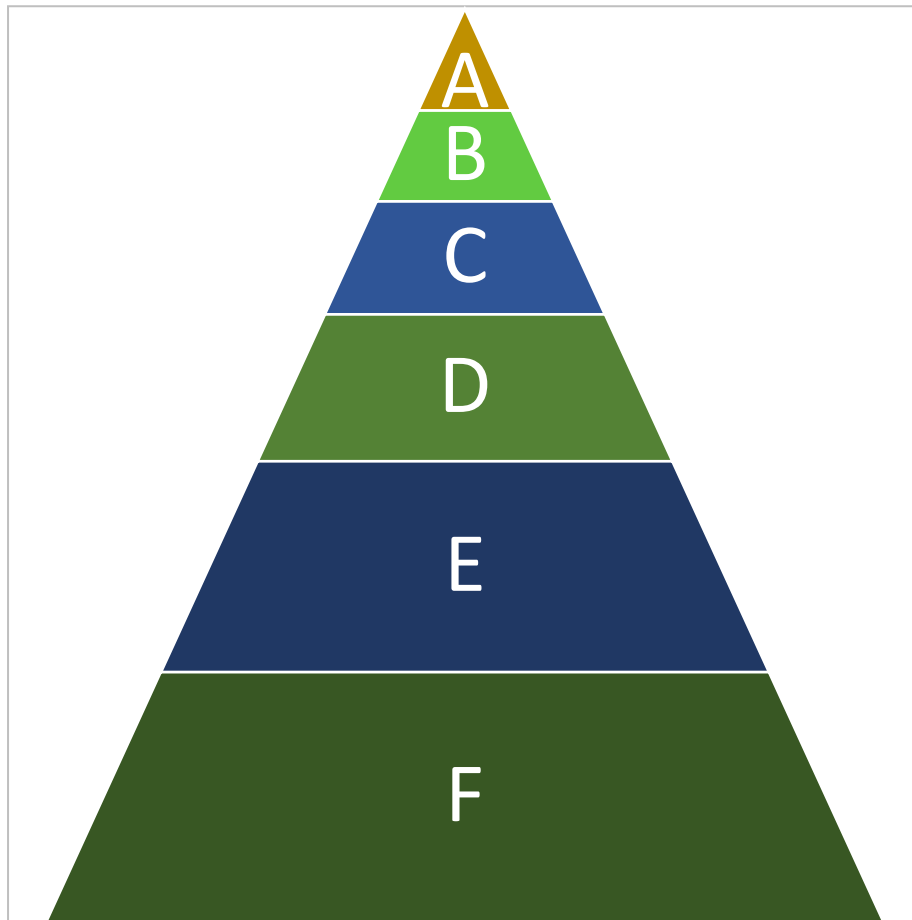


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Which group do you belong to?

Pyramid



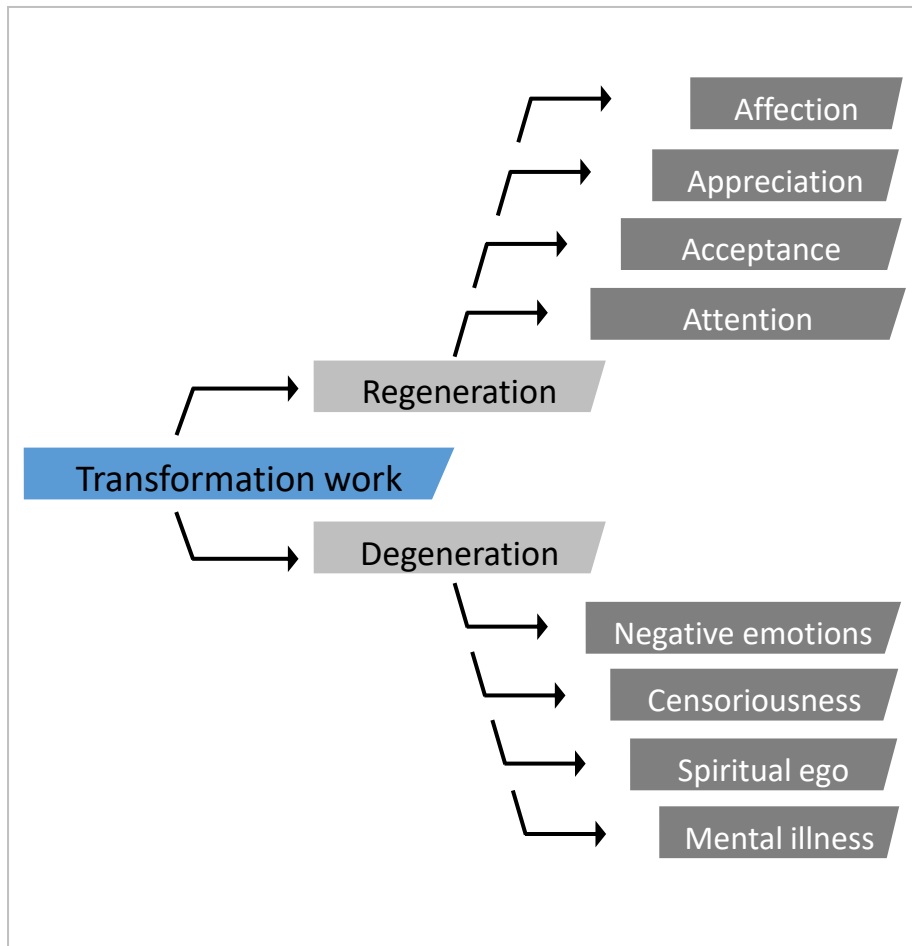
Personal estimate

- A
 - <1% understand transformation and oppose it ❌
- B
 - About 1% understand transformation and support it ✅
- C
 - About 10% understand transformation *intuitively* and get interested and engaged as they learn more (early followers and co-creators)
- D
 - About 20% do not understand transformation but can get interested through positive experiences. They are critical but open-minded (they are latecomers and possible future supporters)
- E
 - About 30% do not understand transformation, are indifferent or sceptical. They are mostly closed minded and they resist learning more. However, some of them are capable of changing their mind.
- F
 - If you cannot find your own position in A-E, you belong to the “diverse rest” who has different attitudes than those mentioned above. Write your attitude here:

Transformation work

Regenerative and degenerative paths

Pathways



Description

Transformation work can lead to regenerative states such as:

- **Attention** – focus, mindfulness, care, meaning, clarity on priorities (knowing what matters for oneself and others);
- **Acceptance** – accepting the conditions in which transformation work needs to be carried out; a positive attitude toward obstacles; equanimity when confronted with lack of understanding; no expectation of encouragement, reward or praise, learning to fail & stand up again, etc.;
- **Appreciation** – gratitude for good things that are almost always there – this can be for instance family, friendship, nice colleagues, health, an income, safety, learning, the blue sky, a functioning coffee machine...
- **Affection** - art of loving increasingly wider circles. Without false emotionalism, it can be said that transformation work is a work of love.

Transformation work does not immunise against degeneration, for instance:

- **Emotional problems:** fear of the task ahead; self-pity when difficulties are encountered; disappointment when there is not the expected response; feelings of being a failure; anger, cynicism, indifference, resignation; suppression of these states; pretence that everything is fine; etc.
- **Censoriousness** – a mental state overly focused on the problem rather than the solution. Once caught in this dynamic, we are fed with never-ending confirmations through bad news.
- **Spiritual ego** – moralistic “holier-than-thou” attitudes, self-righteousness, calm guru-like behaviours, etc.
- **Fanaticism** – extremism; loss of listening capacity; loss of respect for different point of views; infringements on freedom, etc.

If these symptoms endure and deepen, they can lead to mental illness such as anxiety, insomnia, grandiosity, persecutory delusion, depression, etc.

Inspirations from nature

If we switch our focus from organisations to the natural world, we find many examples of transformation. Consider, for instance, the formation of a human being from embryo to birth or the metamorphosis of caterpillars to butterflies. If we take inspiration from nature to guide our image of organisational transformation, we are less likely to use the term for mundane processes of change.

Two dimensions of transformation

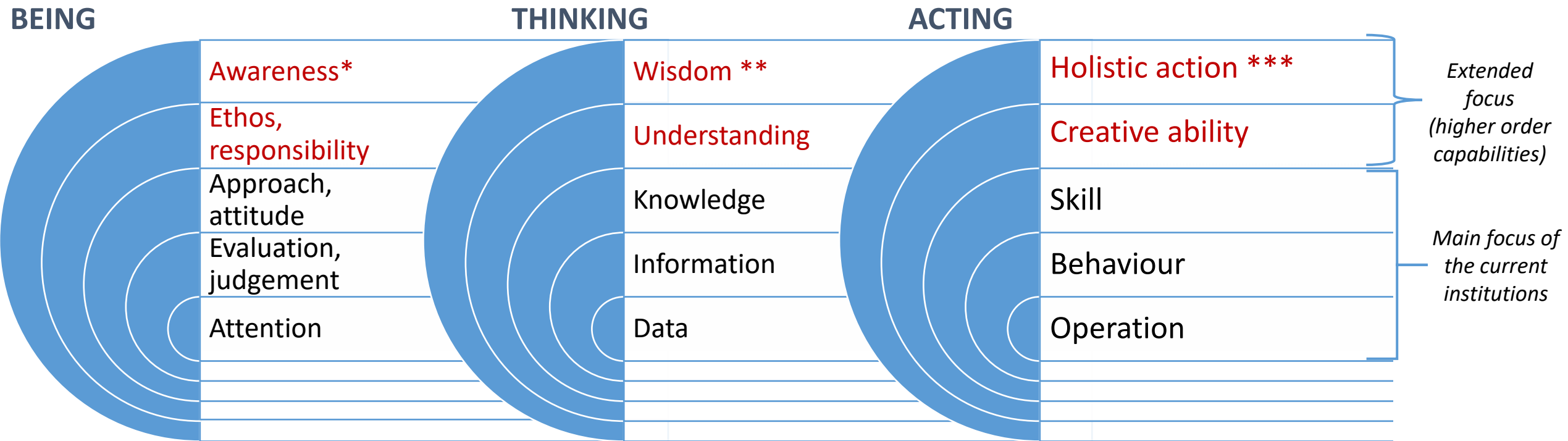
Many organisations are beginning to prepare for a turbulent future.

But only a few of them are themselves future-friendly.

Transformation is about preparing for the future and becoming future-friendly.

If organisations do not transform, it is possible that it will no longer exist in a few years.

What needs to change? 3 Dimensions



* Another possible word for **awareness** is consciousness. It embraces elements such as mindfulness, imagination, inspiration and intuition (all taken in their deepest meanings, not their common language definitions).

** **Wisdom** is the highest form of cognition, but at the same time it transcends this category and connects it with other higher order capabilities. Wisdom includes, for instance, includes knowing what is of value for yourself and others. Other close terms are “primary knowing” and “insight” (Vohler).

*** **Holistic action** is oriented at the highest level of change, that is transformation. This ranges from individual transformation up to system transformation. An example is hosting co-creation of transformative endeavours.

Together, awareness, wisdom and holistic action enable living and working according to high level ideals, values and the fulfillment of individual and collective vocation in service of others in ever widening circles of compassion.

Wisdom is the key

In vision-to-action cycles, **vision** comes first.

In vision-to-action cycles guided by wisdom, **wisdom** comes first.

Wisdom is a ground condition for transformation.

wisdom enables



transformation, which means



preparing for the future
and **becoming future friendly**

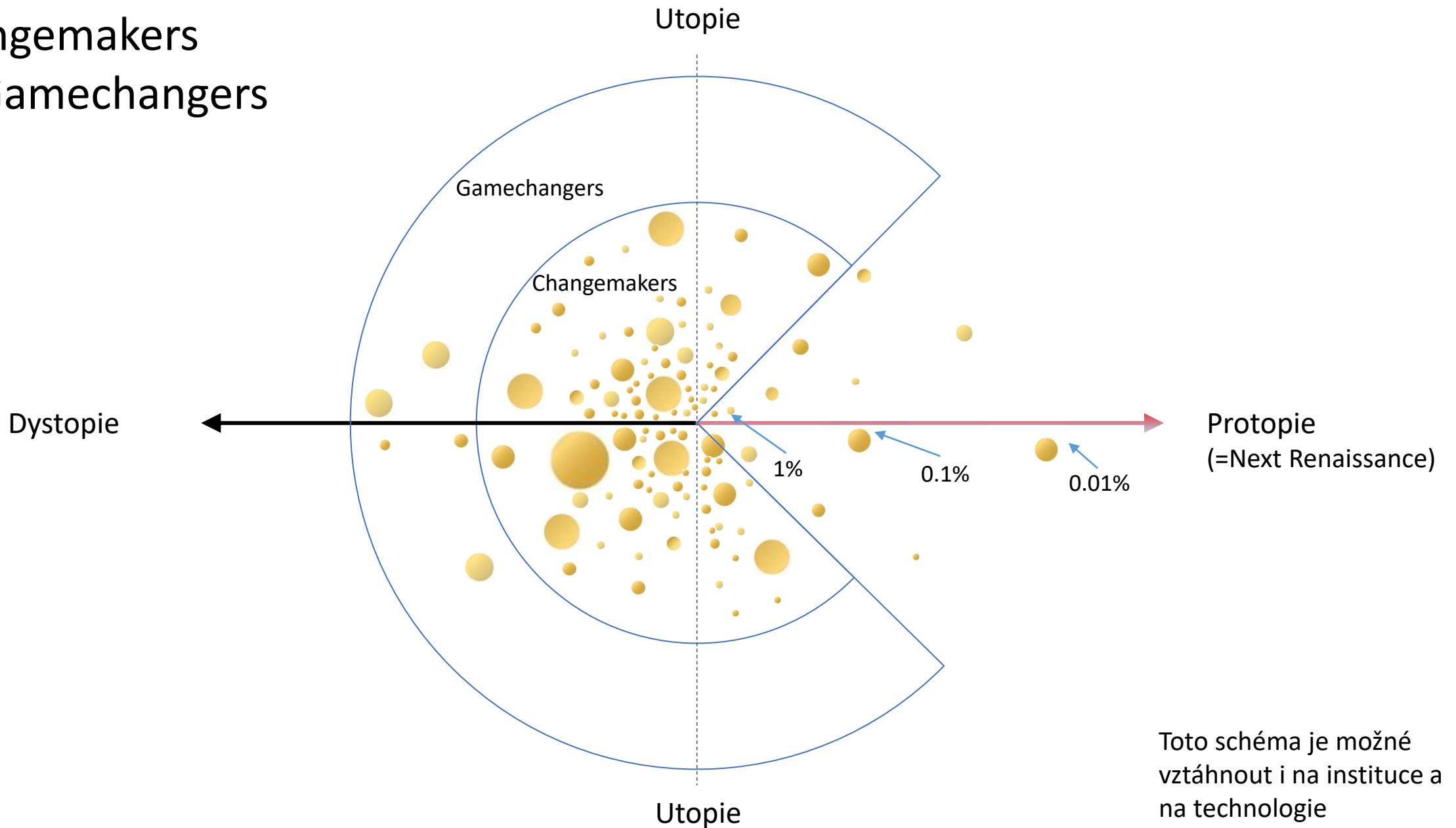
What does it mean to be future-friendly?

Future-friendliness is the next frontier.
It means many things, limited only by imagination.

On a very basic level, it means
becoming **systemically beneficial**
and co-creating **desirable futures**.

We need **changemakers and gamechangers.**
What does that mean, precisely?

Changemakers vs. Gamechangers



Lidé jako Changemakeři

Všichni lidé něco mění (jsou tzv. changemakeři) už v té nejzákladnější rovině – všichni konzumujeme, spotřebováváme energii, používáme dopravní prostředky, každodenně děláme množství více či méně vědomých voleb, tvoříme. V krátkodobém, střednědobém i dlouhodobém horizontu za sebou necháváme stopu, která je naším odkazem. Na dalším slidu tuto stopu znázorňují jednotlivé kruhy, jež mohou vyjadřovat momentální orientaci, životní období, ale také celkový vliv jednoho života. Jelikož v průběhu života děláme celé množství změn – pozitivních i negativních – tím nejdůležitějším měřítkem našeho působení je **celkový vliv našeho života**.

Klíčové otázky spojené s následujícím obrázkem:

- 1) Jaký je můj směr? (na obrázku směr vektoru)** Odkud přicházím, kde se nacházím a kam směřuji vzhledem k osam Dystopie-Utopie-Protocie? Přispívám svým životem spíš ke kolapsu (Dystopie), k vytváření Utopie, anebo podporuji tvořivý proud (Protocie = Next Renaissance)? Jak jasná je má vize, a jaké mé činy, ve vztahu ke změně (na obrázku blízkost k akupunkturní ose Next Renaissance)?
- 2) Jaké má mé směřování dosah? (na obrázku délka vektoru/vzdálenost od středu)** Když například působím jako drobný zloděj, přispívám ke kolapsu ale způsobím méně škod než válečný zločinec zodpovědný za genocidu. Když pečuji o svou permakulturní či biodynamickou zahradu, výsledek je pozitivní ale méně rozsáhlý, než kdybych takové zahrady učil vytvářet další lidi. Pokud realizuji změnu na úrovni aktuálního systému, je můj dosah systémem často více omezen oproti tomu, když tvořím pro impulzu, jenž svou kvalitou mění základní „pravidla hry“.
- 3) Jaká je moje schopnost “vytvářet vlny”? A to skrze prostředky, kterými disponuji, ať už jde o charisma, finance, mediální známosti či okruh známých ... (na obrázku velikost kruhu)**

Changemakeři vs. Gamechangeři

Existuje mnoho forem Dystopie, Utopie a také Renesance. Pole, jenž přímo přispívá ke kolapsu (Dystopie) a pole, jenž přímo přispívá k tvořivému proudu (Next Renaissance), jsou znázorněna horizontálními šipkami v obrázku. Pole přispívající k Utopii je znázorněn vertikální osou. Co je rozdíl mezi horní a dolní částí Utopii můžeme vysvětlit ústně. V tuto chvíli stačí poukázat na existence dvou typu Utopii, tj. dvou způsobů vzdálení se realitě.

Pro kulturně kreativní je důležité vyhýbat se podpoře dystopického a utopistického pole a usilovat o přiblížení k poli podporujícímu Next Renaissance. Vzdálenost od centra osy ukazuje míru, v jaké někdo podporuje dané směřování. Pokud se kruh nachází daleko od středu, člověk již není „jen“ changemakerem – je gamechangerem. Otázky pro tyto lidi jsou např: Čí hru měníte? Do jaké míry vaše změny „hry“ napomáhá Next Renaissance?

Tak jako neexistuje pouze jediný způsob, jak vést dobrý život či být morální, je i více cest vedoucích k Next Renaissance. Důležité je začít s tříbením vlastního smyslu pro kvalitu umožňujícího rozlišit hluboké od plytkého, autentické od pouhých imitací, veledílo od hoaxu, pravé lidství od mechanických klonů, holistické projekty od jednostranných pokusů, otevřené cesty od slepých uliček, skutečné alternativy existujícího paradigmatu od pseudo-alternativ, jež v konečném důsledku podporují status quo.

Zeptejme se sami sebe: Ve kterých směrech jsme v průběhu svého života působili? Jak daleko jsme se v každém z těchto směřování dostali? Které z nich se jeví jako nejhodnotnější? Kdybychom vzali v úvahu všechny naše myšlenky, emoce a skutky, jaký by byl náš celkový odkaz? Žijeme skutečně svůj potenciál?



J.R.R. Tolkien, Lord of the Rings

The portrayed characters are archetypes of virtues, waking the admiration and the desire for resemblance, needed by young human beings. One of the most fascinating aspects is the integrity of the main heroes and the connection of their fates with the fate of the world, for whose saving they fought – it was their world and they lived in it with the awareness that if they won't save it, no one will.



How to make all this personally real?

Kotter's 8 Step Model of Change



8 step change model by John Kotter

With Kotter's model you can build cathedrals or concentration camps.

What kind of change do we want?

The key dimension is paradigm change.

A good simplification
By Otto Scharmer

ECOLOGICAL DIVIDE
SELF ≠ NATURE

SOCIAL DIVIDE
SELF ≠ OTHER

SPIRITUAL DIVIDE
SELF ≠ SELF



What happened to progress

“Onto the root stock of Western Christianity, the Enlightenment at its most optimistic grafted a vision of an Earthly paradise, towards which human effort guided by calculative reason could take us. Following this guidance, each generation will live a better life than the life of those that went before it. History becomes an escalator, and the only way is up. On the top floor is human perfection.”

Paul Kingsnorth

Progress is the realization
of utopias

Oscar Wilde



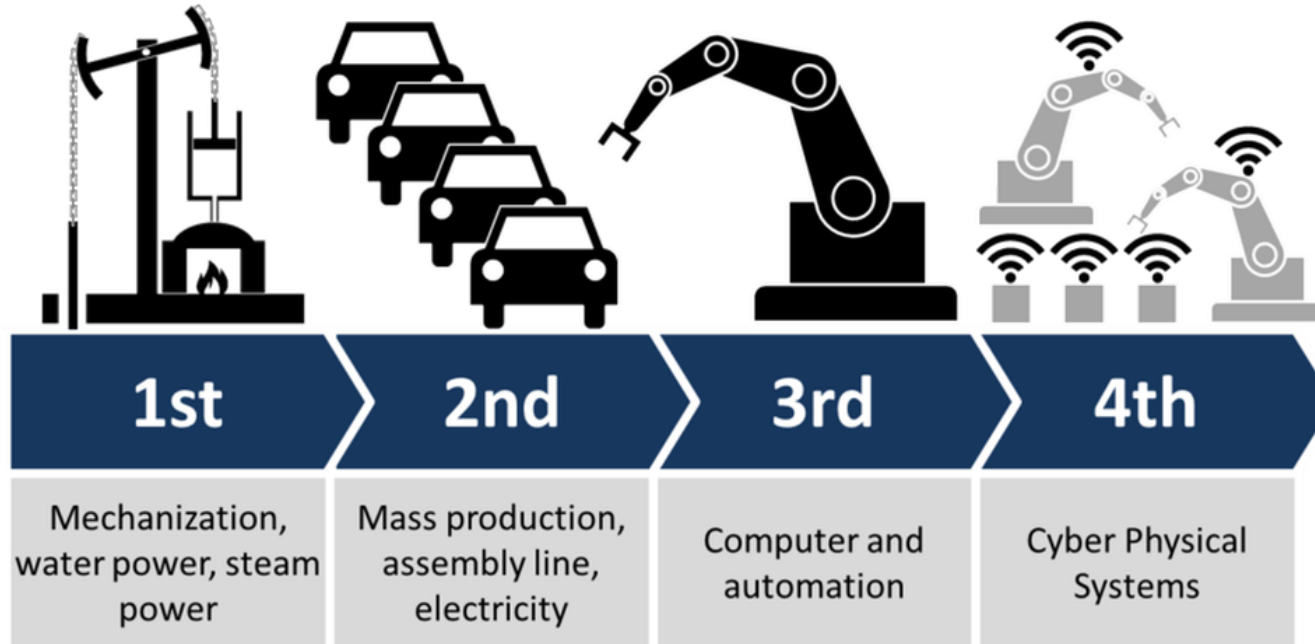
Progress is the realization
of utopias **protopias**



Paradigm change

4 industrial revolutions

INDUSTRY 4.0
SMART CITIES



QUESTION:

Can we already describe the next frontier, i.e. **Industry 5.0 / Cities 5.0**

- Internet of things
- Internet of systems
- Smart factory
- Integration of physical-digital-biological

Organisations and society are increasingly sophisticated technologically while remaining humanly underdeveloped.

Otto Scharmer proposes to upgrade the mental and social operating system from ego-system awareness to eco-system awareness. He describes the evolution of key societal system in terms of four operating systems:

OS	Learning	Health	Farm & Food	Finance	Governance
1.0: Input and authority- centric	Traditional teacher-centric	Traditional doctor-centric medicine	Traditional farmer- centric	Traditional Financial Capital	1.0 Visible hand: <i>Hierarchy</i>
2.0: Output and efficiency- centric	Testing: bulimia learning: <i>fast in, fast out</i>	Evidence based medicine	Industrial agriculture: monoculture	Extractive Capital: externality blind	2.0 Invisible hand: <i>Market</i>
3.0: Outcome- and user-centric	Learner- centric	Patient-centric medicine	Organic Ag: reduce negative footprint	Impact investing: winners take all	3.0 Organized interest groups: <i>Lobbying</i>
4.0: Co-creative and eco- system-centric	Activate deep sources of learning	Strengthening sources of well-being	Food as medium for healing planet and people	Generative capital: transforming the system	4.0 ABC: <i>Awareness- Based Collective action</i>

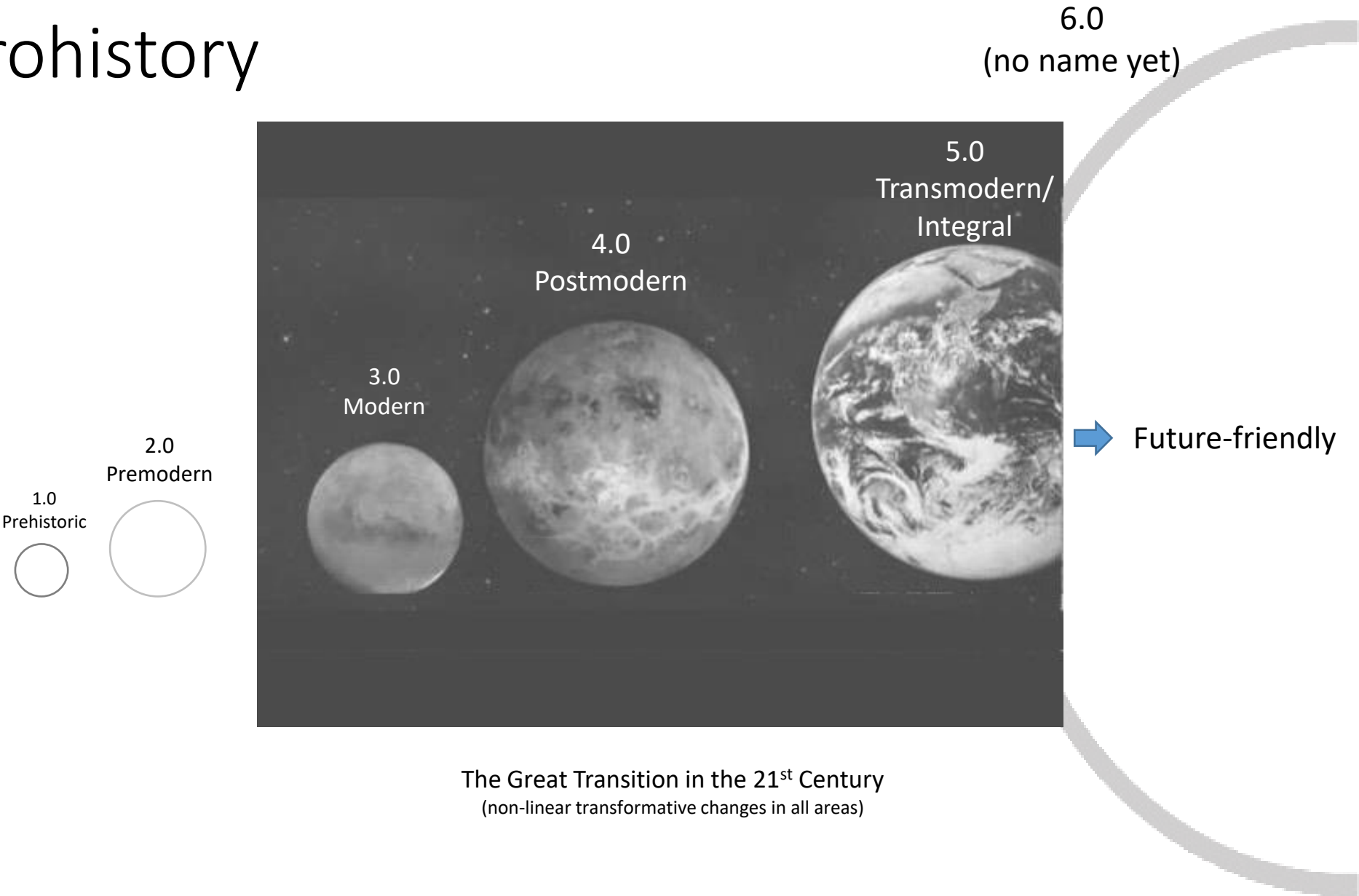
Scharmer argues:

“The main problems in our universities and schools today is the lack of *vertical literacy*. Vertical literacy is the capacity to lead transformative change, i.e., to shift the level of operating from 1.0 and 2.0 to 3.0 and 4.0 as needed by:

- seeing yourself — i.e. self-awareness — both individually and collectively
- accessing your curiosity, compassion, and courage [and many other things]
- deepening the space for listening and conversation
- reshaping the type of organizing from centralized to ecosystem
- cultivating governance mechanisms that operate from seeing the whole
- holding the space for profound transformation: letting go and letting come”

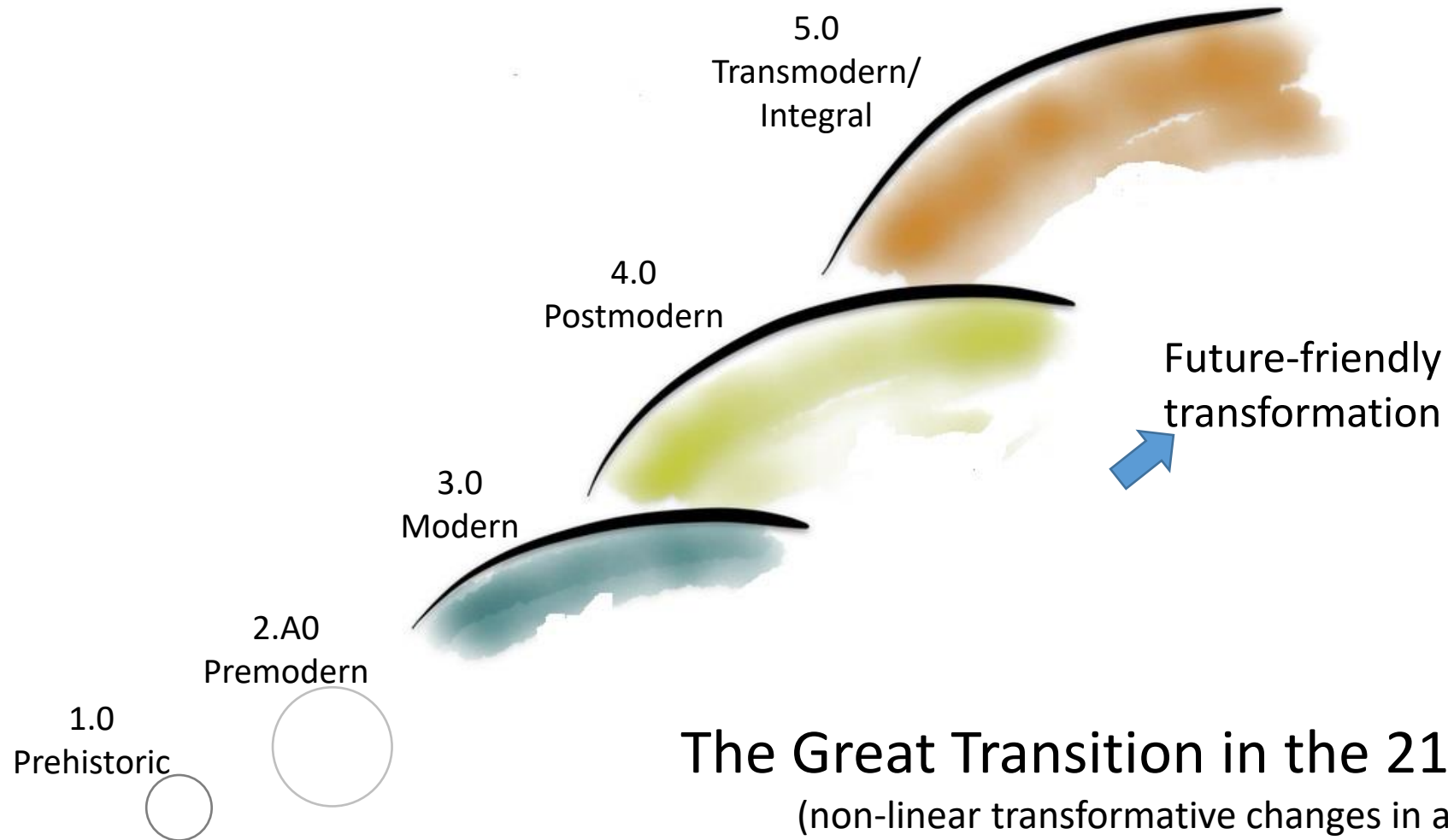
Scharmer focuses on the evolution of key societal systems in recent centuries, but we can take an even more long-term perspective:

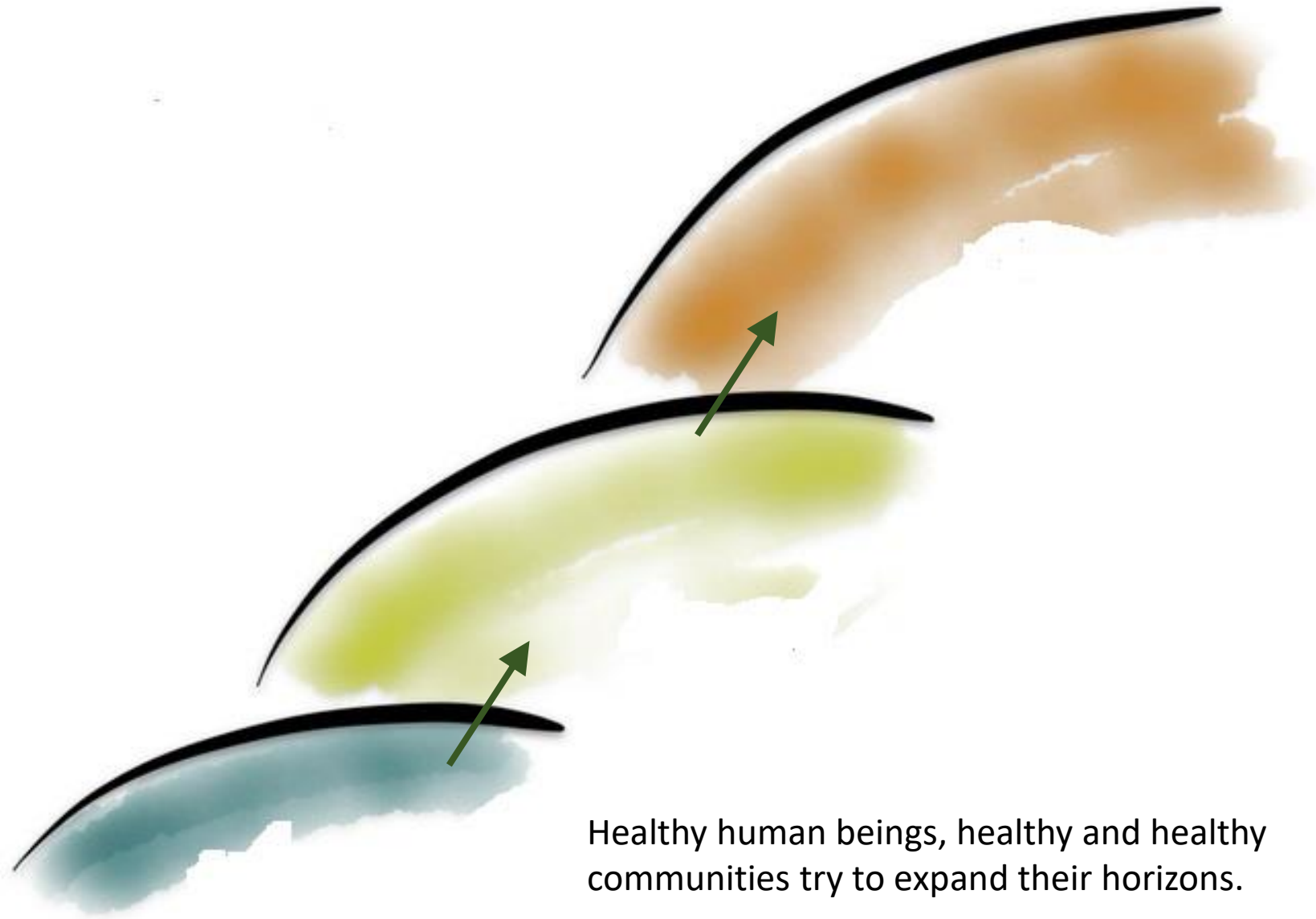
Makrohistory



The Great Transition in the 21st Century
(non-linear transformative changes in all areas)

leaps in paradigms

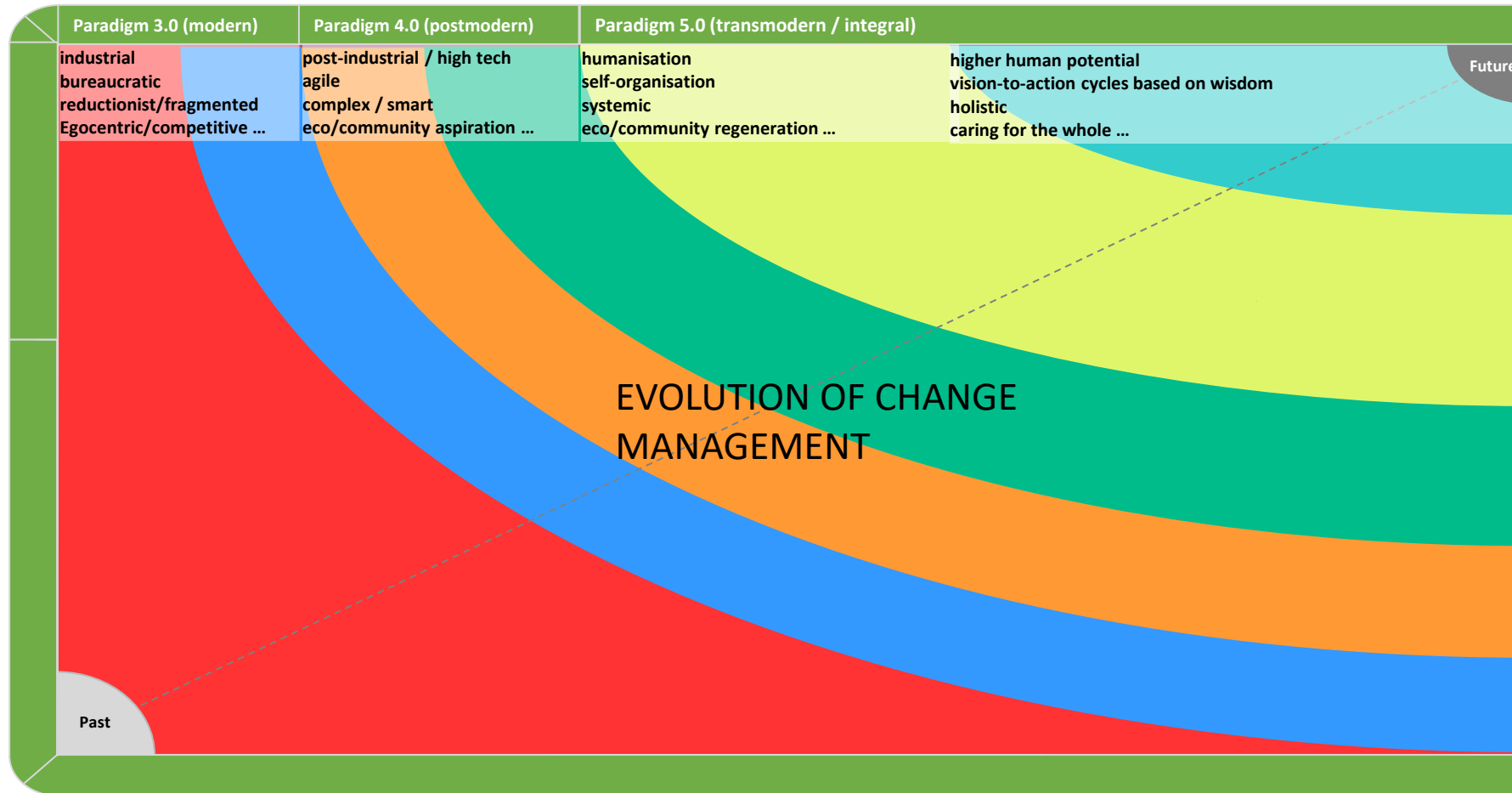




Healthy human beings, healthy and healthy communities try to expand their horizons.

DEVELOPMENTAL FRONTIERS

Klíčové paradigmaty naší doby (3.0, 4.0 and 5.0)

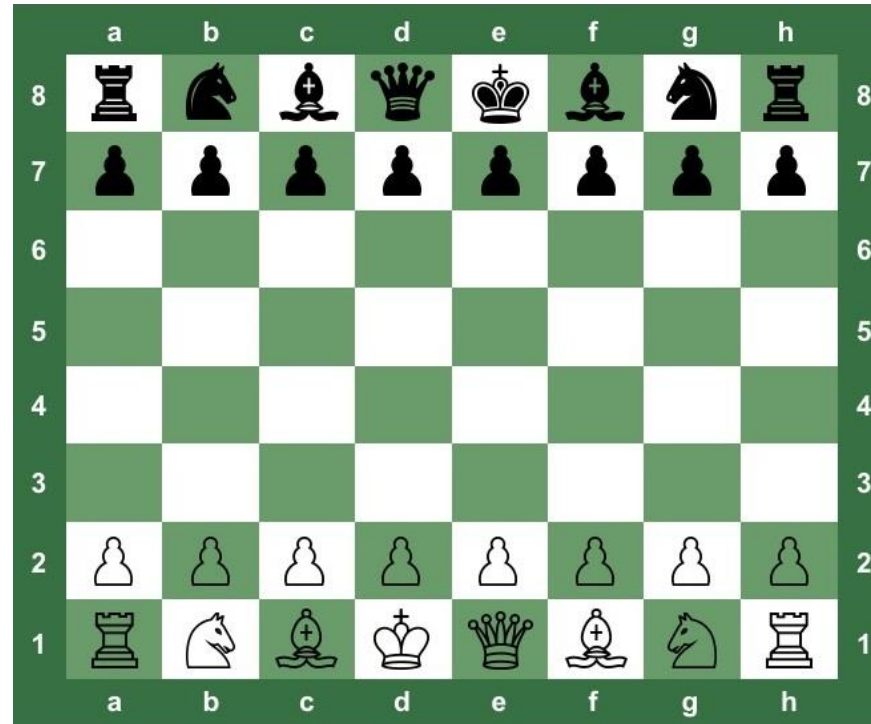


„Vracet se směrem k budoucnosti“

Tools for transformation management

What is the guiding map?

If you play chess, it looks like this:



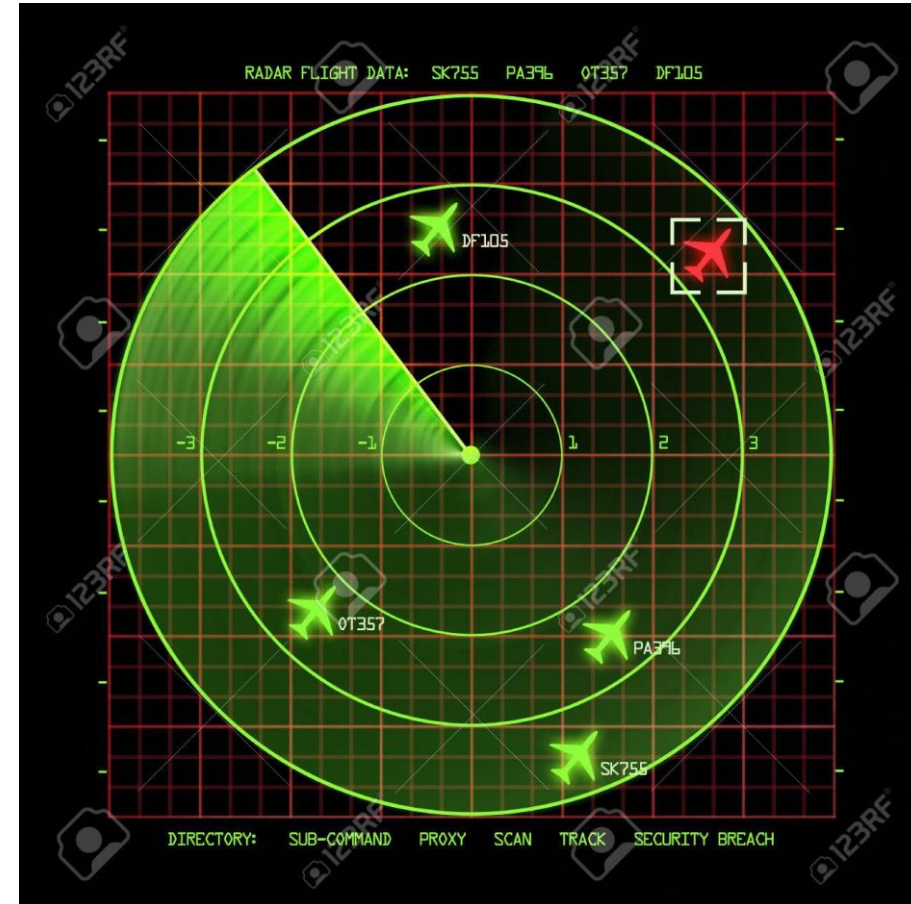
What is the guiding map?

If you play dart, it looks like this:



What is the guiding map?

If you are an air traffic controller, it looks like this:

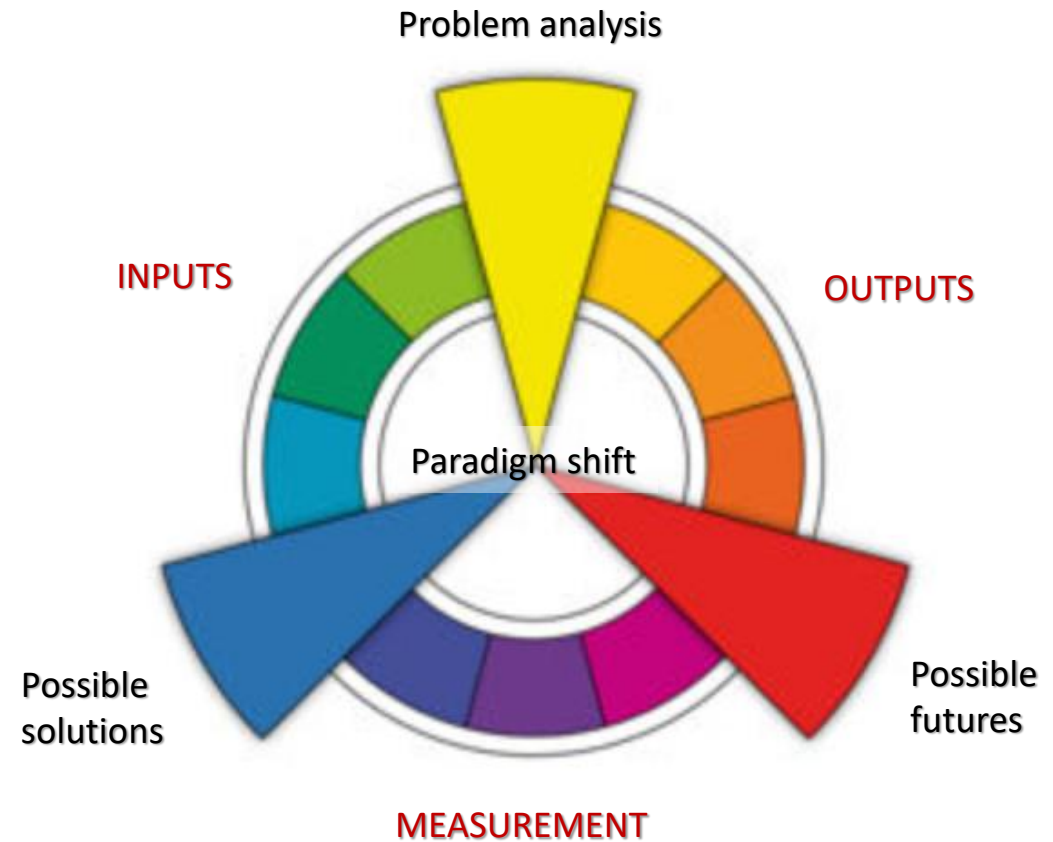


What is the guiding map?

How does the map look like for
transformation?

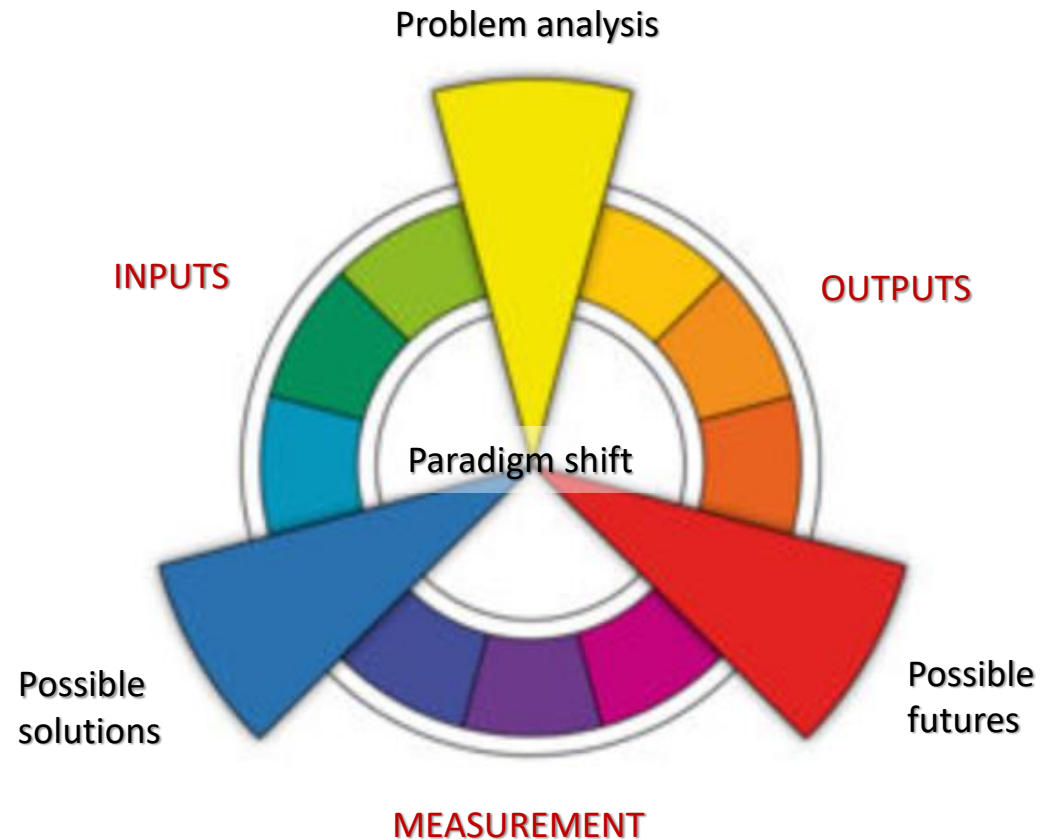
What is the guiding map?

If you need it quick and simple, here's an option:



What is the guiding map?

Key elements



Change of practice

Standard practice: Decisions are taken without properly considering key elements such as:

- problems, their causes and root causes;
- possible solutions that address root causes (comparative approach with multiple options as well as an open design space);
- possible future scenarios.

Future-friendly practice: Decisions are taken after completing the analysis indicated on the left side, guided by wisdom. The analysis helps answer basic questions such as: Is this project/process/service needed? Is it worth the money? What is the systemic impact? etc.

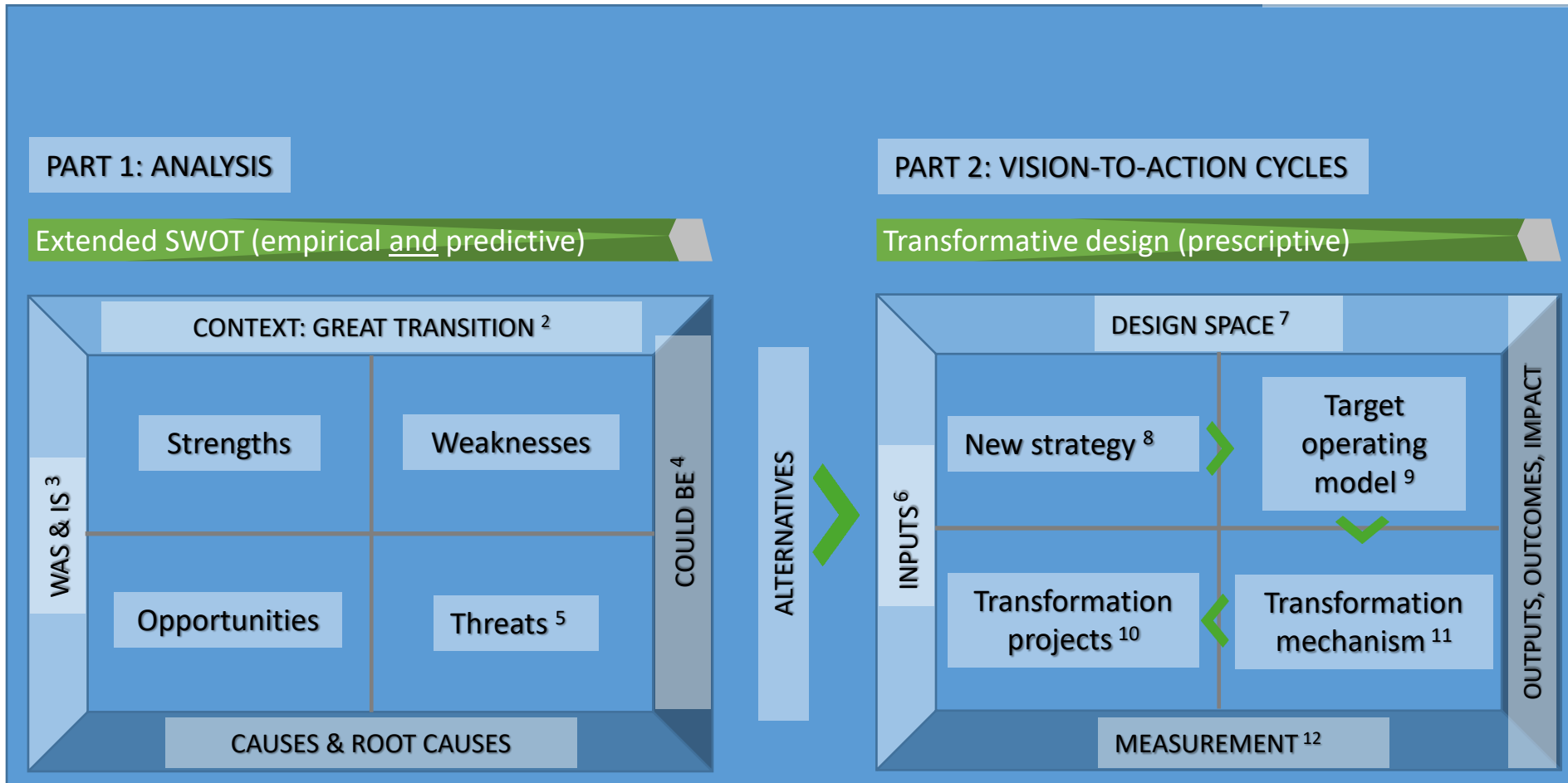
What is the guiding map?

If you are a **visionary business leader** interested in transformation, “quick and simple” is still insufficient.

This is why we present a more complex map on the next slide. It includes all elements of the “quick and simple” map, but it adds the missing elements.

Transformation - guiding map

PARADIGM SHIFT ¹



Několik slov na zavěr

Is there a spiritual dimension of managing transformation?

Reduktivní pohledy

Klíčovou úlohu celistvého vzdělávání a rozvoj organizaci a společnosti je kultivace respektu vůči celostně orientované vědě a autentickým formám spirituality prosté reduktivních deformací:

- **Reduktivní pojetí vědy** přinášené materialistickou ideologií vedlo ke ztrátě respektu k vnitřnímu, spirituálnímu rozměru bytí a k tajemství transcendentní dimenze života. Důsledkem tohoto pohledu je etika, která nepočítá s hlubší motivací jednotlivce a degraduje úctu k životu ve všech jeho formách.
- **Reduktivní pojetí náboženské spirituality** vedlo k limitaci sakrální zkušenosti na institucionálně ukotvená dogmata a praktiky. Některé z nich mohly v minulosti mít význam pro život jednotlivce i společnosti, ve vztahu k současnému stavu světa jsou však mnohdy neplodné, a pokud jde o oživení vyššího lidského potenciálu, brzdící.
- **Reduktivní pojetí nenáboženské spirituality** představuje rostoucí světový trh, který se dá nazvat duchovně-průmyslový komplex. Příkladem jsou semináře pro manažery, kteří medituji aby zvýšili svůj osobní úspěch a zisk. Spiritualita tohoto typu je převlečený materialismus.*

* Mimo škály reduktivních forem spirituality existuje další významná linie, jenž netrpí ani dogmatismem, ani komercializací. Je postavená na autentickém duchovním prožitku a v člověku kultivuje určité schopnosti, např. parapsychologická schopnost ovlivnit lidi na podvědomé úrovni. Cílem jejich probuzení a kultivace je ale ryze negativní a vzhledem na zdravý vývoj celku destruktivní působení prospívající pouze sobeckým zájmům.

Užitečné pojmy

Vzhledem ke komplexnosti této oblasti je užitečně rozlišit mezi 3 pojmy, které se do jisté míry prolínají.

- **Náboženství** jenž svou institucionalizací umožňuje rozvíjení a praktické prosazení aspektů jednotlivých duchovních učení v životě společnosti, ale také zneužití nabyté moci a zároveň k častému nahrazení autentické zkušenosti života zbavených dogmat.
- **Nenáboženská spiritualita** jenž usiluje o opětovnou integraci spirituální zkušenosti do individuálního i komunitního života, při čemž ale často dochází k jednostrannému vytěsnění kladných aspektů jednotlivých duchovních tradic a k míšení všeho se vším.
- Protože tyto pojmy nepokrývají celé spektrum spirituality, navrhujeme pojem **nadnáboženské spirituality**. Zatímco náboženství a nenáboženská spiritualita představuje mimořádně široké spektrum proudů, metod a technik, pojem nadnáboženské spirituality je relativně nezatížen, díky čemuž umožňuje vytvořit prostor pro ty, kteří jsou si vědomi limitů spojených s kategoriemi náboženství a nenáboženská spiritualita, a zároveň oceňují jejich pozitiva, i pozitiva ideologicky nezatížené vědy. Velkou výzvou je vypracovat nové pojetí spirituality, které není svázané s dogmaty a předsudky, a které zároveň vytváří podmínky pro syntézu spirituální zkušenosti a vědecké preciznosti.

Discussion

Contact

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THANK YOU