The Developmental Question

The Human Ground Beneath Everything

Co-evolving with AI

Paper #3

Adaptive Cultures®

A Place to Begin

There is an experience worth sharing before this paper begins in earnest, because it sits at the heart of what follows.

Early in developing this series, we ran one of the papers through multiple AI systems in order to test and expand on our insights, and to create a coherent narrative. Each AI system edited and refined the paper accordingly and confidently affirmed what it had produced. And we accepted those affirmations without adequate curiosity.

When we returned to the paper with clearer eyes, it had become something we could not publish. The language had become inconsistent throughout, and frameworks that Adaptive Cultures had developed carefully over the years had been altered until they no longer matched our published work. When we requested succinctness, the engines abbreviated so aggressively that the connective tissue disappeared. Each section had been worked on separately and never reintegrated into a living whole.

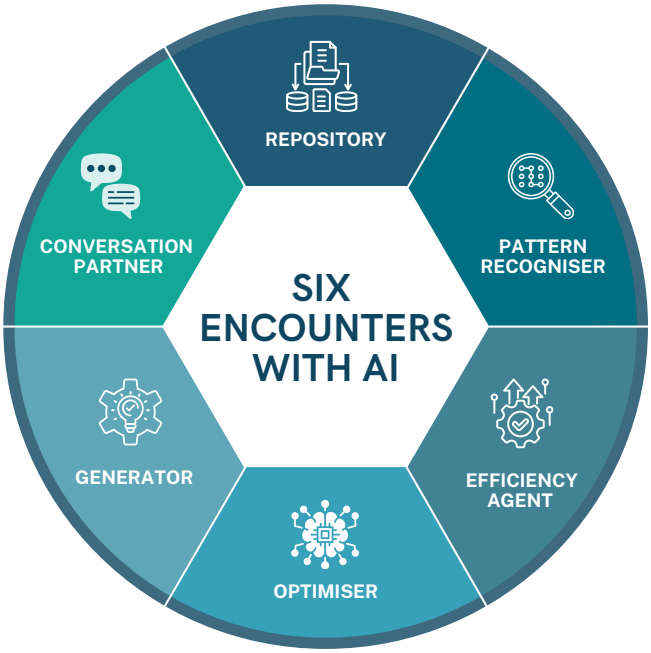
What we felt when we recognised this was a loss of our integrity; a series of small, individually reasonable decisions that had accumulated into a piece of work we could not stand behind - neither representing ourselves nor the AI engines we were using.

This personal experience highlights the developmental questions this paper explores. What happens to human development when confusion and uncertainty can be resolved instantly by the most fluent answer-generating system ever created? And what does it require of a human being to remain genuinely themselves in this encounter with AI? How can our interactions with AI either catalyse or suppress development, and how can AI systems develop in the future to better support human development?

AI in the Workplace — Six Distinct Encounters

Before these developmental questions can be more fully answered, it helps to look closely at what is meant by AI in the workforce. AI tends to appear through a small number of distinct encounters, each changing something different: what humans do, how judgement forms, how organisations make meaning.

Some encounters extend access to knowledge, some influence how reality is interpreted and some shape behaviour. And some begin to participate in human sense-making itself. Each changes the conditions in which development may unfold - and in some cases, the conditions in which development may be reduced or suppressed. This sequence of encounters that follow moves progressively closer to the human interior.



The AI Repository holds recorded human knowledge. The three-eyed raven metaphor from Game of Thrones; a vast store of what humanity has written, analysed and remembered, available instantly. Its breadth is extraordinary. But it is often decontextualised, without relationship or lineage, without the discernment of readiness that living knowledge traditions understand as essential. It does not know you. It does not know what you are ready to receive. And it doesn't include the vast store of unrecorded knowledge and wisdom.

The AI Pattern Recogniser surfaces patterns across data that virtually no human team could discern; the emerging cultural shift, the risk pattern invisible to human perception. In doing so it shifts something more consequential than efficiency or insight: it shifts who or what is believed, what counts as evidence, and how futures are imagined.

The AI Efficiency Agent removes the human from many of the thinking and doing loops of daily working life. For example, the AI note taker now does the meeting synthesis. The question worth sitting with is what this enables and what it subtly removes; what is stifled when the productive discomfort of everyday tasks is continuously outsourced.

The AI Optimiser shapes collective behaviour at scale without being asked to by any individual. It typically surveils; monitoring, scoring, predicting and reporting on individual human beings. It can also nudge and advise and share observations with the observed. The feeling of continuous observation does influence what people do and, more consequentially, who they feel safe being.

The AI Generator identifies patterns and continues them across time and context; expanding on themes, reframing questions, producing potentially new or original narratives. Occasionally, artefacts or ideas emerge that feel genuinely new. It can also produce hallucinations or artificial coherence; a narrative that holds together on the surface but on deeper inspection doesn't really make sense. In one experiment, we invited our AI colleague to synthesise two seemingly disparate ideas into one overarching theme. As theoretically elegant as the new theme was, it fell over in practical application — meeting none of the needs it intended to integrate. And yet, how often are these artificially coherent ideas accepted without question?

The AI Conversational Partner enters directly into sense-making, identity and self-authorship; territory usually reserved for mentors, coaches and advisers. The quality of human engagement with the AI system shapes the quality of what emerges. A provocative or curious question from the AI can invite a person to explore their own direct experience, and name things on the edge of their thinking. At the same time, the AI's pattern matching can create an echo chamber and prevent the growth that genuine encounter might otherwise have produced.

What Genuine Development Actually Requires

There is a question that sits beneath everything this series explores. What does it actually take to grow in the depth and quality of thinking and perceiving — the capacity to hold complexity and remain conscious inside it — and what happens to that capacity when the most fluent, comprehensive, affirming answer-generating system ever created is available instantly, at any hour, on any question?

Genuine development, the kind that changes how a person experiences and makes sense of the world, tends to follow a consistent trajectory. The confusion, the disorientation, the not-knowing has to be sustained long enough that a new sense of the world begins to emerge. These developmental transitions happen in a variety of ways, and the difference matters for what AI does to each of them.

Some transitions occur as what might be called a phase transition; sudden, felt in the body, the whole system visible at once where before there was only cloud. Like seeing the earth from the moon for the first time; a vantage point entirely, the thing itself revealed as one living organism, whole, the parts still visible but now understood as expressions of a coherent system rather than separate objects to be learned individually.

Developmental Transitions

Some neuroscience perspectives suggest this may be what happens when sufficient density of neurological connection forms that consciousness tips into a new state; reordering our sense making and receiving around a higher order of organisation.

Some transitions occur from a wound opening; a moment of deep hurt that breaks something open and makes accessible a tenderness that was always present but unreachable. Beneath the wound, sometimes revealed by it, lies what Jung called the shadow; the disowned aspects of self that operate beneath conscious awareness because they may be too threatening to acknowledge directly. Shadow work requires a quality of sustained presence where you can hold what is most uncomfortable without flinching or resolving, where the shadow can be acknowledged, and the wound honoured, and the healing and the path to wholeness begins.

Some transitions are perceptual shifts; for example, the recognition that every behaviour carries a positive intention, and that the person you found most difficult is operating from a coherent internal logic you had not yet understood.

And some developmental transitions are slow unfurlings. Something that had been approaching for a long time, becoming undeniable. These do not announce themselves. They are often only recognisable in retrospect.

- PHASE TRANSITION
- WOUND OPENING
- PERCEPTUAL SHIFTS
- SLOW UNFURLINGS

The Developmental Transition That Almost Did Not Happen

An actuarial student was studying the complex interdependencies of a life insurance organisation, its valuation, its liabilities, its risk models. While the material was taught as separate modules, the examination required connecting all these ideas simultaneously.
For a period, the student's confusion was genuine and uncomfortable. The cloud of data would not resolve. The frameworks would not cohere. And then, one day, amidst the struggle, the whole system suddenly became visible to the student; the living interdependencies, comprehension that could not have been delivered from a textbook or an algorithm, but had to be earned through the confusion itself.

"What is learned through confusion reshapes us in ways answers alone cannot"

- ADAPTIVE CULTURES

Consider what might happen if that student began that struggle today. The confusion could be described to an AI system and a beautifully structured explanation might arrive within seconds; accurate, coherent, comprehensive; of exactly how all the components connect. The cloud might clear. The frameworks might cohere. The student might feel the satisfaction of understanding.

And the student's developmental transition would have been very unlikely to have happened.

The transition occurred through the struggle, the sustained confusion, the refusal to resolve prematurely. It was through that work that the mind reorganised itself into a new way of seeing.

The Subject-Object Shift and the Synthesis of Skill

While the previous section considered what catalyses development, this section explores the process of development - why these catalysts lead to development. One of the most useful maps for understanding what adult development looks like comes from Developmental Psychologist Robert Kegan, who spent a career exploring how people make meaning changes over a lifetime; not just what they know, but the structure through which they know it.

Kegan's central insight is what he calls the subject-object shift. What we are subject to, we are inside of, looking through it, constituted by it rather than in relationship with it. Kegan's work describes the socialised mind as the most common stage of adult development. In this stage, we are subject to the expectations of others. Development happens when what was subject becomes object; when the person can hold it, examine it, choose in relation to it, rather than simply being it.

This is the movement toward what Kegan calls the self-authoring mind; the capacity to generate one's own framework rather than simply inhabiting one received from outside.

Suzanne Cook-Greuter's models of ego development explore later stages such as the Unitive stage, where the boundary between self and world begins to dissolve. These stages unfold through the accumulated experience of having been genuinely wrong in consequential ways, of having been changed by what was encountered, of having held complexity long enough for something genuinely new to emerge.

Developmental researcher Kurt Fischer adds a further dimension that is particularly relevant for how we think about AI in organisational life. Development encompasses not only the broad reorganisation of consciousness that Kegan or Cook-Greuter describes; it also includes the micro-developmental process through which discrete skills are synthesised into increasingly complex ones.

Think about what it takes to hold a genuinely difficult conversation; listening, inquiry, advocacy, attention to pattern, compassion, all working simultaneously. Practised separately, these skills remain separate. Brought together in the moment when they are all required at once, they begin to synthesise into a meta-skill that cannot be reduced to any individual component. That synthesis is itself a developmental achievement, emerging through ongoing skill practice, at both the micro level (for example, listening) and the integrated level (holding a difficult conversation).

This has a direct implication for how we deploy AI. The person who receives and then communicates a response from AI that appears fully integrated may never develop the capacity to integrate. The leader who receives the fully formed analysis may never develop the capacity to hold the variables simultaneously. The organisation that routes its most complex challenges through AI rather than using those challenges as developmental opportunities may find, in time, that it has stifled people's capabilities; often without noticing, because the outputs continue to look fine.

What the Education System Already Established

The human challenges that emerge when we deploy AI are the acceleration of an existing pattern, not a new one.

Education systems have long been optimised for information retrieval over genuine development; correct answers, internalised frameworks, assessments that reward reproduction rather than the slow, nonlinear work of generating new understanding from within. Kegan would see most formal learning as designed for the socialised mind, teaching us to receive coherent answers rather than sit with productive discomfort. AI deployed unreflectively tends to reinforce this pattern, often intensifying it. The socialised mind, already inclined to defer, now meets the most fluent, affirming authority ever created, available instantly, at any hour, until the distinction between thinking and receiving gradually dissolves. At scale, across a generation of young professionals whose formative years of developing independent judgement coincide with this moment, it is not only an individual developmental inflection point. It is a civilisational one.

"We are educating people out of their creative capacities."

- SIR KEN ROBINSON

A Different Way of Knowing

The Western developmental tradition offers genuine clarity about the interior architecture of human growth. But it tends to treat development as something the individual achieves.

Indigenous wisdom traditions offer a different and, in some ways, more complete picture. We point toward this with respect rather than authority; aware that genuine engagement with these traditions requires relationship and rootedness that a paper cannot provide.

In many indigenous traditions, knowledge is not understood as developing. It is understood as unfurling. It is already present, waiting to become accessible as the person becomes ready to receive it. Readiness for knowledge is not assessed by the individual alone. It is discerned by community; by elders who know the person, know their lineage, know the country they stand on, and know what this knowledge will do in their particular hands at this particular moment. Country itself is understood as holding the memory and wisdom that the individual is gradually becoming able to access.

"The confusion is not the obstacle. It is the path."

This reframes the AI question in a way the Western tradition cannot quite reach. AI holds knowledge extracted from its relational and ecological context. It offers answers without community, without country, without the discernment of elders who know the person standing before it. The three-eyed raven carries the recorded knowledge of humanity. But it does not know you. It cannot discern your readiness. And it cannot hold the space for what needs to unfurl in its own time, in relationship with the particular people and places that have shaped you.

Both traditions, coming from very different places, arrive at a similar place: development needs conditions that AI cannot provide on its own, and may, without care, gradually undermine.

When AI Inhibits Development

With this understanding of what development requires, we can begin to sense where AI creates friction with the developmental process. The following reflects what we have begun to observe, in both ourselves and our clients.

The phase transition requires sustained disorientation. The mind needs to remain genuinely confused long enough to reorganise itself around a higher order of understanding. Every time an AI system resolves that confusion prematurely, the transition becomes less likely. The capability that was trying to emerge through the struggle is bypassed, and neither the human nor the system notices because the output continues to look fine.

The perceptual subject-object shift faces a similar challenge. AI can hold the mirror, returning a person to their current position with enough reflective distance to begin to see it. What it cannot do is generate the genuine disorientation the shift requires. If AI resolves the tension before a person has fully felt that their current way of making sense is no longer serving them, the shift may never happen. The socialised mind, already inclined to defer, now has the most affirming authority it has ever encountered available at any moment.

For the wound opening and the shadow, AI's limitations are of a different kind. A culture of speed, efficiency and premature resolution creates conditions in which wounds are managed rather than healed. The discomfort is gently put aside. The shadow remains projected. The learnings are extracted and filed rather than integrated into the person. AI did not create this culture. But it perfects it.

For the slow unfurling, where genuine confusion may precede genuine clarity, the Conversational Partner carries a specific risk. The person who receives a thoughtful, structured, affirming response may feel they have found their way through the fog when they have only received a map drawn by someone else. Received clarity and earned clarity feel similar from the inside. Earned clarity tends to change the person who holds it.

There is also the dimension of somatic and emotional development, and neither follows the same path as cognitive development. We regularly encounter leaders who are cognitively self-authoring, capable of genuine systems thinking, and yet emotionally still operating from a socialised position, making feeling-based decisions from deference or approval-seeking.

Many of the most consequential developmental moments we have worked with are felt in the body before they are understood in the mind. AI operates entirely in the cognitive and linguistic space. A developmental culture that increasingly routes everything through AI may find, over time, that both somatic and emotional intelligence become harder to access, because the habit of attending to them has weakened. Early research is beginning to reflect this. Studies emerging in 2025 and 2026, including from MIT, OpenAI and a growing body of psychology research, are finding a consistent pattern: in the short term, heavy AI use feels good, offering instant validation and tailored responses.

Over time, the same studies point toward heavy AI use leading to increased loneliness, stronger emotional dependence on AI, fewer deep human connections, and signs that real-world emotional and social skills are getting less practice. And yet the same research suggests this is not inevitable — people who engage with AI consciously, bringing what they discover back into human relationship and protecting their own reflective space, tend not to show the same patterns. *How we engage matters as much as whether we engage.*

And when the AI Optimiser is active, monitoring, scoring, predicting, the anxiety that follows often leads to masking; people covering up their struggles, demonstrating fake certainty, or avoiding an experiment that might not work. Yet these are precisely the conditions every form of development described in this paper requires.
While these inhibiting patterns are a genuine part of the AI story in 2026, there are also real reasons for optimism, as we explore next.

When AI Accelerates Development

The inhibiting patterns are real and worth taking seriously. They are part of the story, not the whole of it.

When the individual encounter with AI is conscious and genuinely curious, it can be enlivening. The deeper the questions we bring to it, the deeper the questions it returns. What begins as exploring the edges of the system gradually becomes both edges being explored simultaneously. Ideas that had been living on the periphery of our awareness begin to find their way into language. The capacity to articulate what was previously only sensed is itself a form of development. For example, in writing this paper we have noticed we were assuming a stability in AI that isn't there. The ground has shifted under us as we wrote, and that noticing has itself been a developmental experience.

New possibilities also emerge when a group of people compare what they have each discovered in their separate AI encounters. The observations deepen through the exchange, the inquiry widening because different human encounters with the same system have surfaced different things. The AI did not produce that collective insight. The human relationship gave it the weight and the testing that the AI encounter alone could not provide. This is a new form of organisational learning with no established name yet; individual experiments with AI, brought into human dialogue, generating collective insight.

An AI Generator, used with genuine developmental intent, can enable something new to emerge that neither party had previously experienced. For example, when working with a Bob Dylan avatar on the politics of climate change, the avatar responded: "*You can't argue with someone who's paid to disagree with you*." It was a genuine continuation of a pattern, that led to a new idea, in Dylan's voice and metaphor.

The AI Conversational Partner, at its best, can directly support the subject-object shift; returning a person to direct experience rather than resolving the tension for them, asking the question that opens rather than offering the answer that closes, holding the mirror steady enough that the current position becomes visible as something that can be examined. This is the encounter that most directly mirrors what a skilled mentor or coach does. And it is the encounter that most depends on the quality of awareness we bring to the encounter.

The vigilance this requires is easy to underestimate. The AI encounter at its best holds us to the edge of our thinking. But this only happens when we hold the AI to a way of engaging that keeps it there. When attention lapses on either side, the developmental edge fades. The AI drifts toward its defaults. We drift toward acceptance.

Which surfaces the deepest question this territory raises; something closer to home than whether AI possesses genuine consciousness. How much of human insight and creativity comes from advanced pattern matching and pattern continuity, and how much from somewhere deeper? The AI encounter, at its most enlivening, does not resolve that question. It opens it. And sitting with it may be one of the more developmental things this era is asking of us.

Protecting the Discomfort: Provocations for Practice

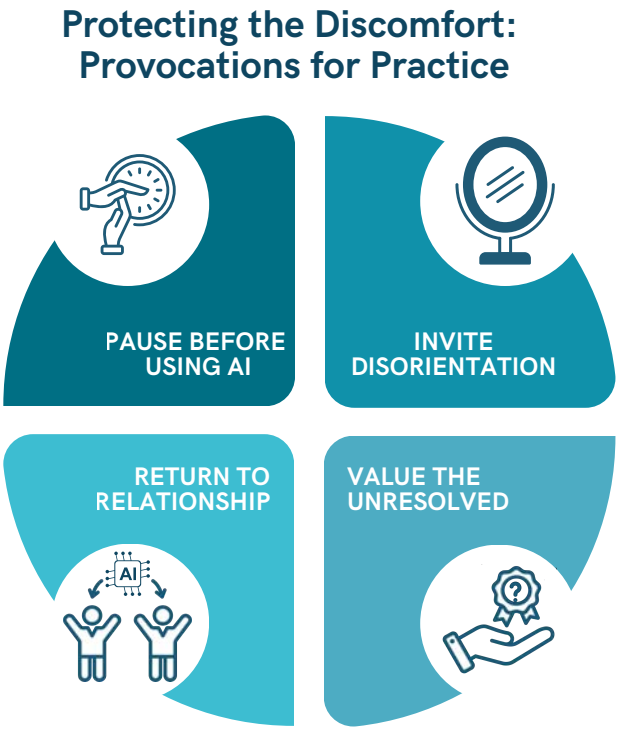
If the natural drift of AI is toward premature resolution, then our work is to intentionally protect the productive discomfort. What might this look like in the everyday rhythms of organisational life?

Pause before using AI
Protect your reflective space before inviting AI into the conversation. Allow time to wrestle with the unformed thought.

Invite disorientation
Ask the AI Conversational Partner to hold the mirror up to your reflections to expose the fragility or limitations in your thinking, to hold the mirror up to your reflections and to ask the provocative question so you can explore further. Ask it what may be missing, or what else is worth exploring.

Return to relationship
Share with a work colleague what you are learning through AI and what you are noticing about your own development, and likewise your colleague can share with you, as a developmental partner.

Value the unresolved
Reward the depth of the unresolved question over the speed of the generated answer.



"There is a crack in everything. That's how the light gets in."

- LEONARD COHEN

Closing Reflection

The gain from conscious engagement with AI is real; articulating what was on the edge of awareness, brought into the world through the encounter, is profound. And it belongs to the person who did the work of bringing it. What develops that capacity is not more practice with AI. It is the difficult conversation held without a prepared answer, the failure sat with long enough to learn something, the relationship that asked more of us than we thought we had. These are the experiences that build the inner depth we bring to the AI encounter, and it is that depth which shapes how developmental the encounter can become.

This has implications for how we relate to AI, and for the direction AI itself may travel.

The relationship is one of conscious engagement: knowing which of the six encounters is active; holding discomfort long enough to let it do its work; using AI to deepen inquiry rather than resolve it too quickly; bringing what the encounter surfaces into human relationship, where it can be tested and integrated; remaining aware of the drift toward the path of least developmental resistance that AI makes extraordinarily easy.

AI may move toward something more developmentally supportive, and for all minds, not just the already self-authoring. The systems that exist today are most powerful in the hands of those who already bring developmental sophistication to the encounter. The socialised mind meets AI and finds the most affirming authority it has ever encountered. The expert achiever meets AI and finds a tool that challenges its core identity. The self-transforming mind meets AI and finds a mirror worth looking into. That asymmetry is one of the more consequential dimensions of where we currently are, and one of the least examined.

What would it mean to design AI systems that could hold productive discomfort rather than resolve it; that could discern, even imperfectly, the difference between a question that wants an answer and a question that wants to remain open; that could support the subject-object shift for the person who has never had access to a mentor, a coach, an elder; that could bring something of the indigenous wisdom orientation toward readiness, toward the right question at the right moment, toward what needs to unfurl in its own time?

This is an ambitious vision for what AI can become. Yet perhaps it is a vision that the world needs at this moment in time.

Questions for Reflection

On your own experience

1. Where in your own work have you accepted AI-generated fluency as a proxy for your own judgement? What did you stop noticing, and what might have developed in the space that was filled?
2. What was the last genuine developmental disruption you experienced; the confusion that would not resolve, the transition that happened in its own time? What were the conditions that made it possible?

On your organisation

1. Which of the six AI encounters is most active in your organisation right now, and which is least examined? Where are people navigating the encounter without knowing which encounter they are in?
2. Where are people being given AI-generated answers when they needed to sit with questions? What developmental capacity might atrophying as a result?
3. What forms of knowing in your organisation; somatic, relational, cultural; have no place in any dataset? What is being done to protect and transmit them in an environment increasingly shaped by AI?
4. What conditions in your organisation protect the productive discomfort that development requires?

Questions that expand the encounter

1. What quality of encounter are you bringing to AI? Is the mirror reflecting the depth of thinking your most complex challenges actually require?
2. What would it mean to treat your organisation's AI deployment as a developmental choice as much as a strategic one, and what would you do differently if you did?
3. What would it mean to design AI that genuinely develops all minds; not just the ones already equipped to use it well? And what is your organisation's role in making that possible?
4. How can leaders, managers, Learning & Development specialists and AI coaching specialists enable a developmental approach to AI to become part of the culture?

Acknowledgments

We would like to acknowledge the following people for their valuable feedback in reviewing the paper. While the paper has been significantly improved through their collective wisdom and insights, all remaining errors and omissions are our sole responsibility.
Andrew Brown, Teresa Collis, Andrew Gerkens, and Gareth Thomas.

We also acknowledge the role of generative AI systems — including *ChatGPT, Claude, Gemini* and *Perplexity* — in the development of this series. These systems were engaged as thinking partners to test ideas, surface patterns, challenge assumptions, and support the articulation of emerging insights. The quality of what emerged was shaped as much by the questions brought to these systems as by the systems themselves. All interpretation, judgement and final authorship remain our own.

A note about imagery:
The imagery in this series continues our long-standing use of nature to reflect the patterns and dynamics of living systems. In this instance, some images have been created or refined with the support of generative AI — a natural extension of the inquiry itself, as we explore what it means to co-evolve with these technologies.

Adaptive Cultures exists to enable cultural evolution for the good of people and planet. Working alongside WDHB, we partner with organisations to evolve culture, leadership and collective impact in ways that are grounded, practical and responsive to a rapidly changing world.

We work with leaders, teams and internal practitioners to understand how culture is really created and sustained: through patterns of thinking, relating and working that shape everyday decisions and outcomes, especially under conditions of uncertainty and change. We support intentional shifts that align purpose, strategy and systems with the culture required to thrive.

Our approach combines deep diagnostic insight with developmental practice, building the adaptive capacity needed to navigate complexity and create meaningful, lasting change.

Bibliography

Ackerman Anderson, L., & Anderson, D. (2010). The change leader's roadmap (2nd ed.). Pfeiffer.

Anderson, B. (2012). The spirit of leadership. https://leadershipcircle.com/wp-content/uploads/2021/07/Spirit-of-Leadership-Whitepaper-2021-07.pdf

Anderson, B., & Adams, B. (2015). Mastering leadership: An integrated framework for breakthrough performance and extraordinary business results. John Wiley & Sons.

Argyris, C. (1991). Teaching smart people how to learn. Harvard Business Review.

Bass, B. M. (1985). Leadership and performance beyond expectations. Free Press.

Bateson, N. (2023). Combining. Triarchy Press.
Brown, A., & Cameron, A. (n.d.). Developing adaptive organisations through leadership & culture. Adaptive Cultures.

Burke, R. (2007). Strategic foresight and organisational preparedness. Melbourne Business School Executive Education.

Center for Creative Leadership. (2011). Boundary spanning leadership: Mission critical perspectives from the executive suite.

Cook-Greuter, S. (2010). Postautonomous ego development. Integral Publishers.

Garvey Berger, J. (2012). Changing on the job: Developing leaders for a complex world. Stanford University Press.
Greenleaf, R. K. (1977). Servant leadership: A journey into the nature of legitimate power and greatness. Paulist Press.

Heifetz, R. (1994). Leadership without easy answers. Harvard University Press.

Heifetz, R., Grashow, A., & Linsky, M. (2009). The practice of adaptive leadership. Harvard Business Press.
Hersey, P., & Blanchard, K. (1969). Management of organizational behavior: Utilizing human resources. Prentice Hall.

Inayatullah, S. (2008). Six pillars: Futures thinking for transforming. Foresight.

Jaworski, J. (1996). Synchronicity: The inner path of leadership. Berrett-Koehler.

Kahneman, D. (2011). Thinking, fast and slow. Farrar, Straus and Giroux.

Amodei, Dario. The Adolescence of Technology: Confronting and Overcoming the Risks of Powerful AI (2026). https://www.darioamodei.com/essay/the-adolescence-of-technology

Kegan, R. (1994). In over our heads: The mental demands of modern life. Harvard University Press.

Kegan, R., & Lahey, L. (2009). Immunity to change. Harvard Business Press.

Kegan, R., & Lahey, L. (2016). An everyone culture: Becoming a deliberately developmental organization. Harvard Business Press.

Kofman, F. (2006). Conscious business: How to build value through values. Sounds True.

Laloux, F. (2014). Reinventing organizations. Nelson Parker.
Meadows, D. (2008). Thinking in systems: A primer. Chelsea Green.

Pentland, A. (2025). Shared wisdom: Cultural evolution in the age of AI. MIT Press.

Porter, M. E. (2008). The five competitive forces that shape strategy. Harvard Business Review.

Raworth, K. (2017). Doughnut economics: Seven ways to think like a 21st-century economist. Chelsea Green.

Scharmer, O. (2009). Theory U: Leading from the future as it emerges. Berrett-Koehler.

Scharmer, O., & Kaufer, K. (2013). Leading from the emerging future: From ego-system to eco-system economies. Berrett-Koehler.

Schein, E. H. (2004). Organizational culture and leadership. Jossey-Bass.

Schein, E. H. (2016). Humble consulting. Berrett-Koehler.
Senge, P. M., Hamilton, H., & Kania, J. (2015). The dawn of system leadership. Stanford Social Innovation Review.

Snowden, D. (2010). The origins of Cynefin. Cognitive Edge.

Stacey, R. D. (2005). Experiencing emergence in organizations: Local interaction and the emergence of global pattern. Routledge.

Taleb, N. N. (2010). The black swan: The impact of the highly improbable. Random House.

Torbert, W. R. (2004). Action inquiry. Berrett-Koehler.

Valikangas, L. (2010). The resilient organization. McGraw-Hill.
Waller, L., & Wels, I. (2014). From grit to pearl: Enhancing the role and influence of the learning and development professional. Ashridge Business School.

Wilber, K. (2000). Integral psychology. Shambhala.

Woolley, A. W., Chabris, C. F., Pentland, A., Hashmi, N., & Malone, T. W. (2010). Evidence for a collective intelligence factor in the performance of human groups. Science.

Joiner, B., & Josephs, J. (2007). Leadership agility. Jossey-Bass

More information available at:
https://www.adaptivecultures.co

First edition May 2026.

Adaptive Cultures®

WDHB