

# **Changing Images 2000**

**Integral Approaches to  
Re-Imagining and Re-Making  
Ourselves and the World**

**A First Sketch of  
Questions, Perspectives, Possibilities**

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## Introduction

This paper is the result of work undertaken with support from The Fetzer Institute. It outlines a potential territory for inquiry, visioning and practice by the Fetzer Institute and its partner organizations. Using the “four quadrant model” of Ken Wilber as an organizing device, it presents one way of looking at selected dimensions of the “common work” concerned with integral approaches to personal development and societal learning.

Because the territory being surveyed is broad and diverse, this presentation is necessarily a sketch and is not intended to be either comprehensive or definitive. What follows is more of an annotated outline than a conventional narrative. Think of it as a preliminary exercise in pattern recognition, with many of the details to be filled in through collaborative inquiry.

The work uses a seminal Stanford Research Institute study entitled *Changing Images of Man* as its springboard (hence the report’s title: *Changing Images 2000*). That project inspired a generation of leaders in the transformational community, including numerous individuals who later worked with the Fetzer Institute and the Institute of Noetic Sciences. I asked, in part, where we are today with respect to the emergence or expression in society of a new “image” of who we are and who we are becoming; how well the image described in *Changing Images of Man* has held up; and, perhaps most importantly, what are the leading edges of inquiry, vision and action with respect to consciousness, human development and the emergence of integral worldviews and ways of being today.

This report is organized into the following sections:

- Part I reflects on the original *Changing Images of Man* study, provides an overview of some relevant developments since then, and proposes eleven characteristics of emerging integral images today.
- Part II features general comments on our world and the choices and challenges we face over the next few decades.
- Part III provides an overview of selected trends in thought and practice, across a wide range of fields, that comprise a significant part of the contemporary search for integral worldviews and ways of being.
- Part IV outlines a range of projects that have been identified in the course of developing this report, and that the Fetzer Institute or its partners may want to pursue.

This should be viewed as a work in progress. It can be expanded substantially, and parts of it should be. I welcome comments on the ideas and material in this report further and look forward to opportunities to discuss its further development.

## A Passion for Stories

Gregory Bateson tells the story of a computer scientist who wanted to know about the nature of mind. He asked his computer, “Do you compute that you will ever think like a human being?” After analyzing this question, the computer replied, “That reminds me of a story...”

The computer got it right, of course. Thinking in terms of stories is the fundamental way we make meaning of our lives. It is through stories that we understand who we are and continually situate ourselves in relation to past and future, to others, to the world at large. Stories shape experience and guide action. The most powerful stories in this regard are often not even known to us. Learned early in life or absorbed unreflectively from the families and culture that shape us, they function unconsciously to pattern how we perceive, think, feel, value and relate with others. They tell us who we personally are and who we are as a species in the larger world; they tell us what that world is like and what is of ultimate significance. Collectively, they inform the kinds of organizations we create, the character of our communities, the policies we establish to frame collective decision making and action.

As we grow and develop, our stories change. For many of us, the most fundamental stories about who we are and who we are becoming change slowly or not at all unless major life events bring them to awareness — or unless we deliberately work to bring them to consciousness in order to free ourselves of patterns that no longer serve us. Today there are a host of ways to engage that work and a growing collective body of knowledge about the paths and processes of awakening, self-discovery and personal development.

Our collective stories undergo constant change as well — slowly, when the conditions of life are relatively stable, and rapidly when circumstances change dramatically. Today, all of the stories that have provided a sense of shared meaning and common purpose are being challenged by the profound changes taking place in both consciousness and the world at large. In Thomas Berry’s words, we are “between stories”. We search for the new myths, images, values, worldviews and ways of being that will help us make sense of what is going on, revision who we are and who we are becoming, and give us again a sense of meaningful, creative engagement and agency in the unfolding of the larger whole to which we belong. We also seek the corresponding societal learning capacities that will guide our collective development along healthy paths.

I believe that we hunger today for *integral* stories. They are germinating in our psyches and in the collective soul. Stories that speak of our personal quests as well as our scientific prowess, our transformative inner journeys as well as our collective pain and accomplishment, our body of spirit, our body of matter, our longing, our suffering, our love. As all great stories, they will simultaneously ground us in the profound mystery that lies at the heart of all experience, that is the source of all that is, and give us a sense of being at home in the cosmos, in our lives, in time, in eternity. They will tell us of our relationship to one another and to all life. They will give meaning to our actions and help us see our relationship to the larger spheres of being in which we participate — our greater selves.

These stories are emerging at the nexus of our opening to spirit, our exploration of consciousness and human capacities, our lives in community, scientific and technological developments and our experience of global realities. Who do we know ourselves to be and who do we discover ourselves becoming, personally and collectively, if we embrace the totality of our experience, seeking both its deepest ground, its broadest reach, its highest possibility? Without turning away from that which is painful, dark, frightening or unfamiliar, and without distorting what we see in order to make it fit our preconceptions?

Of course, the stories themselves are not enough. We must embody them. We must cultivate the qualities of consciousness, courage and commitment that heal and make whole each of us individually and all of us collectively. We must show up each day to our lives and work as consciously and creatively as we can with ourselves and one another. In action and embodiment we discover the truth of our stories — including their depths and their hidden delights — and foster the actual transformation of the world. Then, in the discovery, telling, being and doing of those stories, we are awakening spirit in a radically transforming world.

## Part I

# Emerging Integral Images

This section reflects on the original Changing Images of Man study, provides an overview of selected developments related to its premise since then, and — expanding on the original study — proposes eleven characteristics of emerging integral images today.

### Changing Images of Man

#### The Power of Images

#### Toward Integral Images: Miscellaneous Observations

#### Developments Contributing to Emerging Integral Images

#### Consciousness and Human Development

#### Eleven (Proposed) Characteristics of Integral Images

*There has been a third force growing in society, unnoticed in the bitter rhetoric about declining values. The appearance of the “cultural creatives” is about healing the old splits: between inner and outer, spiritual and material, individual and society. The possibility of a new culture centers on reintegration of what has been fragmented by modernism: self-integration and authenticity; integration with community and connection with others around the globe, not just at home; connection with nature and learning to integrate ecology and economy; and a synthesis of diverse views and traditions, including philosophies of East and West.*

*Thus, Integral Culture.*

*— Paul Ray —*

## Changing Images of Man

In 1973, with support from the Charles F. Kettering Foundation, researchers affiliated with the Stanford Research Institute undertook a landmark study entitled *Changing Images of Man*. Led by Willis Harman and O. W. Markley, they concluded that an evolutionary transformation of society was needed for us to navigate the increasingly turbulent waters ahead and that a future “image of man” capable of helping facilitate that transformation would:

- Convey a holistic sense of perspective or understanding of life.
- Entail an ecological ethic, emphasizing the total community of life-in-nature and the oneness of the human race.
- Entail a self-realization ethic, placing the highest value on development of selfhood and declaring that an appropriate function of all social institutions is the fostering of human development.
- Be multi-leveled, multi-faceted, and integrative, accommodating various culture and personality types.
- Involve balancing and coordination of satisfactions along many dimensions rather than the maximizing of concerns along one narrowly defined dimension.
- Be experimental, open-ended, and evolutionary.

The SRI researchers were remarkably prescient in many ways. Trends they discerned in embryonic form have become much more powerful in the last quarter century. We see an increasingly widespread focus on the health and development of the whole person; commitment to and practical application of ecological and “whole systems” perspectives; a rapidly growing number of people whose values encompass both a “self-realization ethic” and “ecological ethic”; steadily increasing scientific and cultural interest in consciousness and spirituality; and creative applications of more holistic and integrative perspectives and approaches in health care, education, business and other sectors of society. Generally speaking, both the “pull” of emerging integral images of human potential and the “push” of societal problems that are seemingly irresolvable with present modes of thinking have intensified.

In retrospect, however, we can also identify what the original report failed to see — the grassroots spiritual renaissance occurring both within and outside the churches; the challenges and opportunities posed by diversity and cultural pluralism; the rise of women and increasing emphasis on “feminine” values and ways of being; and the emergence of a truly global consciousness through the globalization of communications, economics and travel. Perhaps most importantly, our understanding of the dynamic, creative nature of learning and change — together with our appreciation for the interplay of culture and consciousness — has become much deeper and richer.

Strikingly different than the “long-term multifold trend” that dominated most forecasting at that time, *Changing Images of Man* seemed to many a flight of fancy. Yet it influenced and inspired others who sensed a sea change coming and who have since become leaders in the continuing articulation of a new vision of human possibilities.



## The Power of Images

Fred Polak argued that a culture's image of the future foreshadows its fate. Cultures with enlivening positive images of the future tend to fare well. Cultures with an image of the future that has lost its vitality and begun to decay will tend to wither. David Cooperrider has pointed out that, more generally, research on placebo responses, the power of expectations, and the healing power of visualization all suggest that the human system naturally tends to organize itself around central guiding images.

### Defining "Image of Man"

The particular genius of the original Changing Images of Man study was its focus on the formative power of a culture's image of what it means to be human. The SRI researchers who undertook that study used the phrase "'image of man' (or of humankind-in-universe) to refer to the set of assumptions held about the human being's origin, nature, abilities and characteristics, relationships with others, and place in the universe." They asserted that "all public and private policy decisions necessarily embody some view (or compromise of views) about the nature of man, society, and universe." They also noted that every culture's image is selective. "From the total possibilities — nature, abilities, and characteristics that make up human potential — our images of humankind reflect those aspects we are 'in touch' with, or that are defined as real by the knowledge, social norms, cultural assumptions, and myths."

### The Co-Evolution of Culture and Consciousness

Duane Elgin argues that consciousness and culture co-evolve. Our images of what it means to be human are an important mediator of this process. Our guiding images reflect increasing knowledge about consciousness and human development; events and conditions in the world that call forth new perceptions and new capacities; social, political and technological developments; and deep changes in the human psyche. They are also shaped by the way we apprehend the totality of human experience, reflecting the whole — including ourselves — back to ourselves.

### An Integrative Spirit

The authors of Changing Images of Man argued that core images sometimes lead and sometimes lag what is actually taking place in a culture. Now we are "between stories," to use Thomas Berry's phrase, feverishly searching for the pattern that connects. Significantly, an integrative spirit is emerging that will create contexts in which, over time, the engaged participation of many will contribute to the creation of shared meaning and common purpose.

## **A Messy Process**

Our efforts to articulate and apply emerging integral images, particularly as those efforts becomes more inclusive and grounded, will increase their power and relevance. However, new guiding images will not be the product of rational design or of social engineering. They will emerge from a much messier, more creative and unpredictable process that includes continuing inquiry and development by those committed to them, the intense interplay between our inner and outer worlds, how we negotiate our common reality with those who have different images, worldviews or value sets, and our responses to whatever surprises the world has in store.

## **Toward Integral Images: Miscellaneous Observations**

*The human family has not yet developed a sense of common purpose that mobilizes our collective efforts and draws out our enthusiastic participation in creating a new life together. One of the major challenges before us is to find that compelling evolutionary story together — a new “common sense” — a sense of reality, identity, and social purpose that we can hold in common and that respects our radically changing circumstances.*

— Duane Elgin —

The SRI researchers’ fundamental premise was that the continuing viability of human civilization may depend on the industrial-era image of “economic man” being replaced by an “evolutionary transformationalist” image. A growing number of people have since expressed similar ideas. Today, “integral images” (the phrase I will use instead of “evolutionary transformationalist image”) rest on increasingly robust intellectual foundations. They both inform and are informed by a growing body of practice in diverse fields. For the most part, however, they are not yet a potent, coherent force either intellectually or in their practical application.

### **Proliferating Images**

Survey data suggests that the number of people who profess integral worldviews and values is increasing in number. Yet right now, multiple images of what it means to be human co-exist, some complementary, some competing, some incommensurable. The next few decades will almost certainly be a period of intense social and cultural ferment as the social, economic, environmental and technological change continues transforming the world, our ways of knowing, our sense of identity and the set of our possible and probable futures. During this time, the process of collectively forming coherent images that command broad public assent is likely to be especially challenging. “Rather than bemoan the messiness,” says Paul Ray, “we need to acknowledge that in the face of what is genuinely new, this may be a good thing, because it leads to unfolding and expression of many creative possibilities.”

### **Challenges to Come**

Fundamental questions about human nature and the appropriate extent of human power will also be raised by developments in biotechnology, computer science and other fields of advanced technology. Jeremy Rifkin observes, “Biotechnologies are ‘dream tools’, giving us the power to create a new vision of ourselves, our heirs, and our living world and the power to act in it ... On the other hand, the new genetic science raises more troubling issues than any other technology revolution in history.”

## **Image “Bricoleurs”**

Interestingly, those who conducted the original Changing Images of Man study considered themselves “bricoleurs”. A phrase taken from Claude Levi-Strauss, a “bricoleur” is the person “who draws on a stock of miscellaneous materials and whatever comes to hand” that suits his or her purposes. Over the next few turbulent decades, this may actually be the way many people form their images of what it means to be human, taking elements from several different traditions and forming their own synthetic images. Walter Anderson has proposed a similar perspective on “the future of the self”.

## **Conflict or Cooperation**

One of our great challenges will be reconciling tensions and competing pulls among groups with different worldviews and value sets. The world’s ever more dense, interconnected and all-encompassing communications networks will increase the possibilities for both conflict and cooperation. Integral approaches that seek deeper common interests and a set of shared meanings compatible with emerging realities (rather than old, entrenched positions) may prove especially influential if they provide ways of experiencing differences constructively. As Riane Eisler has noted, “Conflict is inevitable. The question bearing directly on whether we can transform our world from strife to peaceful coexistence is how to make conflict productive rather than destructive.”

## **The Possibility of Rapid Change**

Given today’s global communications environment, we really don’t know how quickly integral images, worldviews and values might emerge and gain acceptance. If they speak to the deeper truth of people’s lived experience, provide a sense of possibilities that have meaning, and prove more effective in addressing critical issues and opportunities, integral images, ideas and perspectives could proliferate rapidly, supporting more rapid and dramatic cultural change than ever before. Politically, an integral image will help bring forth a politics that preserves the strengths of both traditionally liberal and traditionally conservative approaches.

## **Toward Global Images of “Human”**

In many ways it makes sense for those of us in the United States to focus our attention on trends in this country. At the same time, as our awareness of the totality of human experience on the planet grows and we begin to develop a feeling for the whole, the stage is set for the gradual evolution of shared global images of what it means to be human. Of course, images that have global power and significance will not come only from one group or one country. The product of a global consciousness that transcends national and cultural boundaries, they will emerge from the increasingly dynamic intermingling, commerce and communication of people and cultures from around the world. The nascent development of a “global spirituality” may be a harbinger of this.

*A global culture is now being born. We have already begun  
to create the first glimmerings of a conscious, planetary civilization.  
The Earth is awakening.  
— Duane Elgin —*

As globally meaningful images form, they too may initially be “bricolage” images, with facets or features that can be traced to particular cultures. The South African concept of “ubuntu”, for example, or the Swedish concept of business as “nourishment for life” are rich with layers of meaning. They will also likely be informed by our shared experience of certain images with archetypal power, such as photos of the earth from space or the picture of a single youth standing alone in front of a tank in Tienanmen Square. And they will value difference, honoring the world’s rich ecology of images, worldviews and ways of being while illuminating higher-order patterns that connect and a growing set of common interests.

### **A New Human-Earth Relationship**

From now on our image of what it means to be human will be inextricably bound with our understanding of life, our role on earth and the “universe story”. We must consciously and collectively accept a new place on the planet. As Brian Swimme and Thomas Berry note, “While the human cannot make a blade of grass, there is liable not to be a blade of grass unless it is accepted, protected, and fostered by the human. These are the three controlling terms in human-earth relationships for the foreseeable future: acceptance, protection, fostering.

### **Wild Cards**

In futures research, a “wild card” is an event that is so discontinuous or out-of-the-ordinary that it confounds normal forecasts of possible or probable futures. Among others, three “wild cards” that could have profound and unexpected impacts on future images of what it means to be human are:

- The development of biotechnological capacities to “design” life, including human life.
- The development of super-intelligent machines that exceed human capacities.
- Confirmed contact with extraterrestrial beings.

### **From Image to Imagination**

Cultivating our imaginative capacities — our ability to bring forth generative images that reflect current and emerging realities, and that draw on the deep, creative intelligence at the heart of our being — may be as important as any particular image or set of images. By continually opening to insight that refreshes our guiding images, we will maintain a personal and collective vitality and originality that reflects both our essential nature and our desired future.

## Developments Contributing to Emerging Integral Images

Since the early 1970s, when the original Changing Images study was conducted, advances in many different fields of theory, research and practice have helped shape emerging integral images. Even after a quarter century work in these areas has not yet coalesced into a seamless tapestry of vision, value and practice, but its warp and weft are forming. Key insights are that our inner and outer worlds are interdependent, that personal transformation and societal learning are deeply linked, that consciousness is a causal force in the world. The emerging pattern points us toward the primacy of direct experience and helps overcome our experience of separation from spirit, from one another and from the earth. It hints at a new relationship with technology and presages more creative and flexible patterns of work, partnership, community and governance. In all this it provide the outlines of a new pattern for the future.

### Multiple Influences

Science, our spiritual traditions, cross-cultural exchange, creative work in different professional fields, our direct personal experience — all have something to contribute to emerging integral images. So do developments in the world and how we understand and respond to them. The women's movement, the fall of the Berlin Wall and the peaceful transition from apartheid in South Africa all contributed to our collective image of human possibilities. Our choices when faced with dramatic environmental change, resources shortages or social stress will further define us to ourselves. Technological developments, too, have increasingly powerful impacts on our sense of who we are, on our relationships and on our collective power and capacity, for health and harm. The communications revolution is one example of this; the coming explosion of biotechnology applications will be another.

### Selected Fields

No list of the fields contributing to the formation of integral images could hope to be definitive. Since the early 1970s, however, some important developments include:

#### Scientific Research

- Development of the sciences of complexity and self-organizing systems theory, illuminating the principles that govern change in complex, adaptive, nonlinear systems of all kinds; how complex systems far from equilibrium can suddenly shift to stable new forms of order at a higher level of integration; and the conditions that foster generative learning in self-organizing systems.
- Articulation of the “universe story”, illuminating the human place in an evolving cosmos that has brought forth increasingly complex forms of life, mind, consciousness and society.
- Development of more detailed evolutionary perspectives on human nature, exploring the evolutionary roots of human nature, capacities and functioning.

- Experimental verification for nonlocal connectedness and the fundamental inseparability of consciousness and the physical world.
- Development of new fields such as the cognitive neurosciences, mapping the correlations between subjective experience, cognitive structures and processes, and neurophysiological functioning.
- Research on healing and mind-body relationships, including psychoneuroimmunology, bioelectromagnetic medicine, psychosocial and spiritual influences on health and healing and our capacities for self-healing.

### Studies of Mind and Consciousness

- Advances in psychology and psychotherapy, substantially enriching our understanding of conscious and unconscious processes, the nature of perception, human intelligences and the pathways and processes of development.
- Development of consciousness research and transpersonal psychology, mapping the ecologies of inner experience, exploring the powers of the mind and fostering a deeper understanding of our essential interconnectedness.
- Widespread study of esoteric and spiritual traditions, exploring our relationship to subtle dimensions of human experience and the larger realities in which we dwell, fostering .
- Development of ecopsychology and transpersonal ecology, illuminating our profound psychological and spiritual interdependence with the natural world.

### Social and Cultural Studies

- Developments in social psychology and the social sciences, illuminating our embeddedness in larger systems of meaning and social relationship, charting the dynamics of human systems.
- Feminist studies, illuminating aspects of our experience, worldviews and culture that reflect masculine perspectives and power and offering a broader vision of human nature and potentials.
- Cross-cultural studies, fostering an appreciation for diversity and a renewed search for universal features of human nature and development.
- Work in hermeneutics and related fields, highlighting the importance of our interpretive frameworks.

### Fields of Applied Learning and Practice

- Development of transformative learning theory, articulating principles and practices for transformative change in human systems at all levels.
- Emergence of organizational and societal learning, illuminating the principles and processes by which collectivities learn, organize themselves for the realization of shared purposes and foster collective health.
- Participatory democracy and civic renewal, illuminating the capacity of groups at all levels for effective self-governance and the power of participatory visioning, inquiry and action.
- Continuing advances in biotechnology, computer science and knowledge engineering, raising questions about what makes us human and about how far we should go in developing powers to manipulate nature.

- Technological developments — such as increasingly powerful imaging and mapping tools — that expand the scope of our awareness, foster systemic knowledge and contribute to our revisioning the earth (or cosmos) and our place in it.

**Areas of Application**

Creative initiatives that embody integral perspectives and principles have proliferated in the last quarter century. Table 1 lists just a few of the kinds of programs, projects and approaches that have developed in different fields, both drawing on and contributing to new images.

<b>Table 1</b>	
<b><u>Selected Initiatives Reflecting Integral Values or Worldviews</u></b>	
<p><b><u>Health care</u></b></p> <p>Complementary medicine                      Relationship-centered care                      Integral medicine                      Energy medicine</p>	<p><b><u>International relations</u></b></p> <p>People-centered development                      Citizen diplomacy                      Peacebuilding initiatives                      Agreements on “global commons”</p>
<p><b><u>Business and work</u></b></p> <p>Organizational learning                      Ecologically sustainable business                      Socially responsible business                      Servant leadership                      Generative leadership                      Spirit in business                      “Balanced scorecard” approaches</p>	<p><b><u>Culture and community</u></b></p> <p>Healthy cities and communities                      Socially responsible media                      Service and compassionate action                      Racial healing                      Partnership approaches                      Voluntary simplicity                      Contemplative mind in society</p>
<p><b><u>Education and learning</u></b></p> <p>Teacher formation                      Transformative learning                      Multimodal learning                      Emotional intelligence                      Eco-literacy</p>	<p><b><u>Environment and ecology</u></b></p> <p>Deep ecology                      Ecological design                      Sustainable development                      Environmental restoration                      Religious perspectives on environment</p>



## Consciousness and Human Development

Some of the most significant developments in the last twenty-five years have occurred in our exploration of consciousness and human development. Our increasingly detailed maps of our interior worlds and the spectrum of potentials for learning and development will figure centrally in emerging integral images of what it means to be human. They also provide increasingly powerful perspectives, processes and practices for our inner work and for application at home, in the workplace and in community.

### Expanding Frontiers

Human history can be seen as the story of ever-expanding frontiers — our geographic frontiers, the frontiers of our knowledge of the physical world, the intersubjective frontiers of relationship and the inner frontiers of consciousness and the mind. As our frontiers expand, our potential for widening our circles of belonging and identity increases.

### Confluence of East and West

An increasingly diverse set of established and emerging disciplines are helping us understand the inner and intersubjective realms with the same precision, richness and depth that we understand the outer world. Emerging maps reflect the confluence of Eastern and Western approaches to the study of mind, consciousness and human capacities. Coupled with increasingly powerful research on psychobiological and neurophysiological dimensions of human functioning and development, a revolution in our understanding of the human is occurring.

### Need for New Maps

Such knowledge is both essential and timely. As Frances Vaughan noted, we live in a world of dangerous illusions, especially about ourselves. If we are to respond effectively to the challenges and opportunities today, we must be clear-eyed and courageous in the pursuit of self-knowledge. Because many of our images of mind and consciousness are self-limiting, however, we also need realistic images of our higher and most life-affirming potentials — for wisdom, compassion, healing, creativity, learning, relationship, moral courage, commitment, service and skillful action.

### Dimensions of New Models

Key dimensions of the inquiry into consciousness and human development, each of which draws on many fields of research and practice, include the following:

### The nature and scope of consciousness

Consciousness research, psychotherapeutic and psychiatric experience, and disciplined spiritual practice have all contributed to a growing body of knowledge about different states of consciousness and the capacities associated with them; the relationship between conscious and unconscious processes; and the relationship of consciousness and matter.

### Revisioning human development

Integral perspectives recognize many different strands of human development — physical, cognitive, emotional, moral and self development, for example — and weave them together in a larger tapestry that encompasses both personal and transpersonal potentials. Growing interest in higher stages is complemented by increasing awareness of both the pathologies and possibilities for healthy development at every stage. Research on gender differences and cultural influences on identity and development have enriched this inquiry significantly.

### Constructive power of consciousness

Philosophers have long argued that the world we experience is somehow a construction of the mind. Research on the role of conscious and unconscious processes in shaping all our experience, thought and action is revealing the details by which we “bring forth worlds”. This inquiry encompasses neurophysiological correlates of perception and memory, cognitive structures and processes, the power of intention and attention, and social and cultural influences on consciousness and action, among many other areas.

### Human nature and capacities

Integral perspectives emphasize the importance of recognizing the multiple strands of history and potential that make us human. Among others, these include evolutionary perspectives that illuminate our psychobiological makeup; our capacities for altruism as well as self-interest; our multiple intelligences and capacity for creativity; the role of gender in experience and development; our drives for both agency and communion, individuation and belonging; our openness to spirit and deep affiliation with nature; and our capacities as “open living systems” for self-organization and learning — including our capacity for “learning to learn”.

### Mind and world

An increasingly established body of research suggests that mind and world are fundamentally entangled. “As the mind moves, so moves matter,” says Dean Radin. This includes recognition of the inseparability of “observer” and “observed”; studies of distant intentionality, psychokinesis and other extended powers of the mind; research on mind-body interactions and “the future of the body”; and work in ecopsychology that reveals our profound psychological and spiritual connection to the natural world.

### Collective consciousness

Some of our most meaningful, momentous and transformative experiences are those in which our sense of personal identity expands, allowing us to know and feel directly our belonging to a greater reality or whole. The scientific community is slowly beginning to explore the possible nature and influence of collective fields of consciousness while their presence and power in social settings is of increasing interest to those who work with groups and organizations. Some suggest that the capacity for collective consciousness is itself evolving — and, indeed, that the cultivation of collective consciousness or “collective intelligence” is vital.

### Evolution of human consciousness

Some theorists propose that humanity as a whole may be evolving through a sequence of collective developmental stages analogous to those of individual development.

## **Eleven (Proposed) Characteristics of Integral Images**

How well does the “emerging image of man” proposed in *Changing Images of Man* hold up a quarter-century later? Very well, on the whole, although our understanding and appreciation of different dimensions of that image have grown deeper and more nuanced. Here I try to incorporate the key points in the original and add perspectives that have developed more richly or fully since then. No such list can be definitive, of course, so I offer the following observations as an invitation to further dialogue and inquiry.

Emerging integral images of what it means to be human will:

### **Convey a holistic sense of perspective or understanding of life.**

- Help us overcome the fragmentation and alienation produced by modern life and the industrial-era worldview. In this sense, they will fulfill the functions played by all effective cultural myths, according to Joseph Campbell — the mystical, cosmological, sociological, psychological and editorial.
- Illuminate our participation in the “universe story” — the evolutionary role we play as conscious, self-reflective beings in a participatory universe. In this regard, they will provide both a sense of our continuity with our evolutionary lineage and a sense of our unique capacities and characteristics.
- Be intellectually, emotionally and morally compelling.

### **Foster an appreciation for the nature, interdependence and interpenetration of the four irreducible and interdependent faces of reality — the inner face, the outer face, the personal face and the collective face.**

- Provide a meaningful framework for the continuing exploration, in depth, of the inner world, the outer world and their profound interconnectedness — perhaps not just in human beings but in all phenomena.
- Illuminate the potentials for mutually generative and nourishing relationships between the individual and the various collectives in which he or she participates, while helping us value both what is distinctively personal and what is necessarily collective in our lives.
- Highlight the holonic nature of reality, illuminate both the developmental potentials and pathologies in each realm, and deepen our understanding of the evolutionary dynamics of the whole.

### **Entail an ecological ethic and an understanding of ecological principles, emphasizing the total community of life-in-nature.**

- Recognize the intrinsic value of the non-human world.
- Illuminate our embeddedness in the material and natural systems of the planet, the solar system and the cosmos.

- Foster a sense of belonging to the whole that nourishes us personally and guides our collective decision making.
- Validate our experience of both love and pain for the world as expressions of our interconnectedness.
- Provide an intellectual, moral and practical basis for preserving biological and natural resources, restoring ecosystems and living in harmony with nature.
- Inform the design of human activities, structures, processes and communities in accord with ecosystemic principles and environmental limits.
- Inform our policy and decision making concerning the development and use of technology.

### **Foster an appreciation for the essential embeddedness of self-in-society.**

- Give meaning to our participation in society and inform our engagement both as citizens and as members of diverse communities of concern.
- Illuminate the characteristics of healthy communities.
- Affirm the opportunity of each person for creative or meaningful work.
- Declare that an appropriate function of all social institutions is the fostering of personal development, societal well-being and ecological health.
- Inform and enrich our experience of relationship.

### **Promote global consciousness and an ethic of global citizenship.**

- Highlight the physical, social and spiritual oneness of humanity as a species, emphasizing that the well-being of any part of humanity is related to the well-being of the whole.
- Inform personal and collective decision making that recognizes the interdependence of actions taken at every level of the global system.
- Portray the collective potentials of humanity as a “global brain” forms, including our capacities for collaborative intelligence, co-creativity and collective consciousness.
- Clarify the characteristics of healthy societies and a healthy global system.
- Provide a vision of the continuing development of the species as a whole and a sense of how each of us contributes to that.

### **Entail an ethic of personal development and transformative lifelong learning, placing intrinsic value on the development of each individual’s potentials.**

- Provide a positive, life-affirming vision of human potentials that emphasizes our ability to learn and grow throughout life.
- Illuminate the full spectrum of integral human development and the various developmental streams that comprise it — of self, cognition, emotion, sexuality, morality, spirituality, etc.
- Highlight the plasticity of human beings and our capacities for healing and well-being.

- Provide inspiration, practical guidance and support for integral personal development.
- Foster an appreciation for the richness, beauty and value of psychosexual and gender-based differences in experiences, perspectives and ways of being.
- Orient us toward the spiritual ground of our lives and being; help us know our true nature as greater than the “separate self” defined by culture and conditioning.

**Highlight the creative, constructive powers of human consciousness and the connections between mind and the physical world.**

- Provide an understanding of how we construct the world we experience and how, by making those processes conscious, we can increase our capacity for choice and open up possibilities for experience and action that might previously have been unavailable to us.
- Foster an appreciation for the development and use of our multiple ways of knowing, being, doing.
- Value both “masculine” and “feminine” qualities and capacities, active and receptive modes of consciousness, agency and communion.
- Emphasize our capacity for both adaptive and generative learning — for both responding effectively to what arises and initiating creative, purposive actions that bring forth a world expressive of our essential values and highest sense of possibility.

**Acknowledge our co-evolutionary relationship with the tools we develop, including our “inner” or “noetic” technologies.**

- Guide our continuing reflection on the impact of technology in our lives.
- Inform an evolving vision of the role of technology in human life and the life of Gaia.
- Provide the basis for a practical ethic of technology development and implementation.

**Be multi-leveled, multi-faceted, and integrative, accommodating various culture and personality types.**

- Provide continuity with existing images, valuing their distinctiveness while coordinating their differences at what O. W. Markley and Willis Harman called “a higher level of complexity and coherence”.
- Help us hold apparent paradoxes of human experience and development in creative tension.
- Foster an appreciation for, and dedication to the preservation of, the diversity of people and cultures.
- Promote cultural synergy.
- Illuminate the integrity and interpenetration of the physical, biological, psychological, social and spiritual dimensions of our existence and experience.

**Involve balancing and coordination of satisfactions along many dimensions rather than the maximizing of concerns along one narrowly defined dimension.**

- Encourage balancing of personal lives to encourage well-rounded development and the balancing of social, economic, environmental and spiritual considerations for societal health and sustainability.
- Provide for the assessment of personal, organizational, societal and whole-system health on multiple dimensions.

**Be experimental, open-ended and evolutionary.**

- Foster an understanding of, and active interest in, the co-evolution of culture and consciousness, including the continuous refinement and extension of our images of what it means to be human.
- Illuminate the role played by core images in organizing human experience and activity.
- Highlight the importance of our developing and maintaining societal capacities for collective reflection and learning.

## Part II

# Worlds to Come

This section features general comments on our world and the choices and challenges we face over the next few decades. My aim is not to present a definitive picture but to describe the broad context in which I see our search for integral images and ways of being taking place.

### World in Transition

### Worldviews in Collision

### Imperatives in Times of Radical Change

*Never before in history has humanity been so unprepared for the new technological and economic opportunities, challenges, and risks that lie on the horizon. Our way of life is likely to be more fundamentally transformed in the next several decades than in the previous one thousand years. By the year 2025, and our children may be living in a world utterly different from anything human beings have ever experienced in the past.*

— Jeremy Rifkin —

*Paradoxically, turning attention to the inner life can make us acutely aware of the beauty and fragility of the earth. Since our collective habits of behavior appear to be leading toward annihilation, recognition of our capacity for conscious evolution has become an increasingly compelling necessity. Spiritual awareness of our relationship to the whole earth can no longer be considered the prerogative of a few introverted individuals. Although it may take a leap of faith to believe that a radical shift in human consciousness is possible, this global mind change*

*may be necessary to shift our collective trajectory from self-destruction to self-renewal.*

— Frances Vaughan —



## World in Transition

We live in a time of profound global transformation, full of promise and peril. At the same time that our problems have never seemed so overwhelming, our knowledge and capacities have never been so great. I wonder what the world will be like for my son, for his children and his children's children. Given the pressing challenges we face, what will it take to foster a "world that works for everyone"? How do we help create a world that nourishes all life? Exploring the fundamental assumptions that inform our lives, institutions, policies and social practices is a necessary step to making wise and creative choices about the critical issues and opportunities we face.

### The Age of Homelessness

The last century has been terribly tumultuous. Today, forces of change with a global reach place enormous pressure on every culture in the world, transforming the physical, social, psychological and spiritual landscapes in which we live, work and play. Everywhere, culturally shared meaning systems, the values that have informed them and the social structures based on them are mutating. The consequence, in the words of Czech poet Czeslaw Milosz, is that we all live in the "age of homelessness". Everywhere, the terms of connection are changing.

### Driving Forces of Change

Change flows not from one source but continuously from many. Trends in population, environment, resource consumption, technology, economics, politics, social structures and values all contribute to reshaping both our inner and outer landscapes. While the changes we have already witnessed are dramatic, the pace, scope and depth of change all seem to be increasing. Even greater change lies on the horizon — change that will not only continue reshaping our world but put increasing pressure on our sense of who we are.

### Implications of Uncertainty

What will emerge from the increasingly rapid, complex and turbulent confluence of technological developments, global economic forces, social and demographic trends, ecological change, and changing worldview and value emphases is inherently unpredictable. This uncertainty itself is stressful for individuals, families, communities, groups and nations, with psychological and social responses that run the gamut from fear, despair and a narrowing of horizons to empowerment and an expansive search for new lifeways.

### Converging Forces

Over the next 20–40 years, several major trends in population, resource consumption, technological development, climate change and environmental degradation will intersect to catalyze unprecedented change in our world and our worldviews. The strain on already

challenged social, economic and environmental systems will be enormous. The choices we make during this period will likely shape human options and the state of the world for generations to come.

*We are not simply headed toward an ecological wall of physical limitation,  
but toward an even more demanding evolutionary wall that will test the invisible factors  
of humanity's consciousness, compassion, and creativity.*  
— Duane Elgin —

## **Breakdown or Breakthrough?**

The promise and peril of the next few decades are amply illustrated in the diverse scenarios about what lies ahead (see Table 2). Some predict we are on the edge of major breakthroughs while others anticipate widespread breakdowns. Perhaps elements of all these scenarios will be part of the world that actually emerges.

**Table 2**

### **Varieties of Transformative Change**

#### **Breakdown scenarios**

Environmental jeopardy: Climate change, food shortages and other disruptions in deeply comprised local and global ecosystems place overwhelming stress on already vulnerable social, political and economic structures in many countries.

Systemic vulnerabilities: Y2K problems, terrorism or other fundamental breakdowns in the complex technological and economic systems on which we depend create widespread shortages and social unrest.

#### **Breakthrough scenarios**

Technological revolutions: Superintelligent machines and/or biotechnological breakthroughs provide us with unprecedented capacities that prove crucial in resolving current social, economic and environmental problems.

Consciousness change: A growing number of people begin to organize their lives around more holistic, life-affirming worldviews and values, leading gradually to a re-direction of human energy and the creation of more peaceful, just and generative cultures.

## **Critical Issues**

What kind of world that actually emerges in the 21st century will be significantly determined by how we understand and respond to the critical issues and opportunities we face. These include the challenges of governance (at all levels of the global system), education, diversity, social cohesion, economic development, technological advance, environmental change and others.

## **At the Crossroads**

We stand at a crossroads in human history. Powerful people and forces resist change and support the continuation of policies and practices that seem increasingly unsustainable. At the same time, a growing number of people recognize that many of our problems are the product of obsolete or limited worldviews and ways of thinking. “To take responsibility for facing our living condition, we must look at ourselves and how we see the world,” says Robert Thurman. Examining our fundamental assumptions and the patterns of thought and perception that shape our lives and institutions will increase the range of options available to us, enhance our capacity for wise choosing and strengthen our ability to learn and act effectively.



## **The Modern Worldview at Its Limits**

Several intertwining scientific, technological, economic and political revolutions have shaped the modern world over the last few hundred years. They have brought higher material standards of living for many, enormous knowledge of the physical world, increasingly powerful technological capacities and a global movement for democracy and human rights. They have also helped create some of our most pressing social, economic and environmental dilemmas. These dilemmas seem irresolvable with present modes of thinking, leading Willis Harman to suggest that they are “symptoms” of deeper shortcomings in the underlying assumptions at the heart of modern science and our social institutions. These assumptions may once have worked well in limited spheres but now prove inadequate as foundations for a global society.

## **Emerging Worldviews**

Critiques of the modern western worldview, and the impact of the modern techno-economic system based on it, are increasingly powerful and widespread. Movements based on different visions of human nature and possibility are slowly gaining strength and currency in countries around the world, some based on transmodern perspectives, some seeking a return to traditional values. Alternative feminist, cultural, ecological, philosophical and spiritual perspectives proliferate. At the same time, the changing nature of social, technological and economic systems themselves promotes changes in our worldviews and our image of what it means to be human. Computer and communications technologies in particular have profoundly altered the ways we learn, relate to one another, conduct business and experience community.

## **Culture Wars**

As the promise of modernism wears thin, we run the danger of experiencing “culture wars” between groups with very different worldviews, values and social agendas who compete for power and influence. In the US, for example, Paul Ray argues that there are now at least three broad values subcultures — modern, traditional and transmodern. Given the difficult choices we will have to make and the changes to which we will have to respond over the next several decades, the lack of social or political vision, processes and will to help us develop shared meaning and common purpose is especially worrisome.

## **Radical Pluralism and the Common Good**

If we are to heal and reorient our communities and cultures, we must begin to think, choose and act differently. A collective inquiry into and commitment to the common good is required, together with the development of our capacities for collective reflection and societal learning. Just as in dialogue an honoring of all perspectives is essential, experience suggests that a commitment to “radical pluralism” — honoring multiple worldviews, value sets and ways of being — will be essential even as we seek something more than today’s “thin consensus” on what matters most and how best to promote the well-being of the whole. With

practice, we may learn to use conflict as an opportunity for the emergence of mutual understanding, higher order agreement and cultural synergy rather than compromise, suppression or control. Out of this process, over time, an “integral vision” adequate to the challenges and opportunities we face, and reflecting new mindsets and ways of relating, might naturally emerge.

### **Integral Leadership**

Individuals or groups who embody integral worldviews and values are most likely to lead this effort. They will not impose their views; by nature the process must be inclusive, participatory, non-coercive, open-ended and dialogical.

## Imperatives in Times of Radical Change

To many, the driving forces of global change seem like an unstoppable juggernaut whose effects we must simply endure, coping as best we can and adapting ourselves to the world that emerges. Yet we are not powerless. Given the power, complexity and unpredictability of global change, it is essential that we cultivate both our generative capacities to create the world we desire and our adaptive capacities to respond wisely to whatever the world presents.

In Part III we'll look at a more detailed set of perspectives and approaches to the kinds of generative learning and change associated with integral worldviews and ways of being. In the meantime, it is worthwhile identifying a few "imperatives for a time of radical change" implied in the discussion so far.

- Practice attitudes and take actions that will reduce the fear associated with change, especially when it is painful, traumatic or confusing.
- Take actions that increase individuals' and groups' sense of creative possibility, inclusive belonging and meaningful participation.
- Create contexts and participate in processes for public dialogue, collaborative learning and creative problem solving that give people the power to make decisions and take action on the issues that directly affect their own lives.
- Deepen structural analyses of systems that are not working and support the creation of structural alternatives. Leaders must not only encourage experiments but protect them from backlash.
- Encourage the use of multiple "bottom lines" to counteract the pressure of purely economic considerations on policy and decision making.
- Take actions that will slow the damage to people, cultures and the earth, to preserve cultural and ecological resources and to maintain as broad a range of options as possible.
- Foster empowering communication and the formation of inclusive communities of freedom and common purpose.
- Foster community resilience through identification of community resources, development of mutual support networks and the redesign of critical community systems for sustainability.
- Undertake the inner work required to know one's own truth, live consciously and participate meaningfully in the life of community.

- Be open-hearted with oneself, others and the world, to touch and be touched.
- Encourage and nurture generative leadership, wherever it arises.
- Pray.



## Part III

# Leading Edges of Inquiry, Vision, Action

This section provides an overview of selected trends in thought and practice across a wide range of fields. Viewed from an integral perspective, what seems disparate or disconnected can be seen as related elements contributing to larger emerging domains of inquiry, vision and action that encompass both our inner and outer worlds and the territories of personal and collective experience.

### **The Integral Spirit at Work in the World: Two Great Trends and Two Fundamental Moves**

#### **Emerging Emphases**

#### **Facilitating Generative Learning and Change**

#### **Fostering Integral Practice**

#### **Changing Terms of Connection and Participation**

#### **Promoting Societal Learning**

#### **Belonging to the Cosmos**

#### **Conscious Global Citizenship**

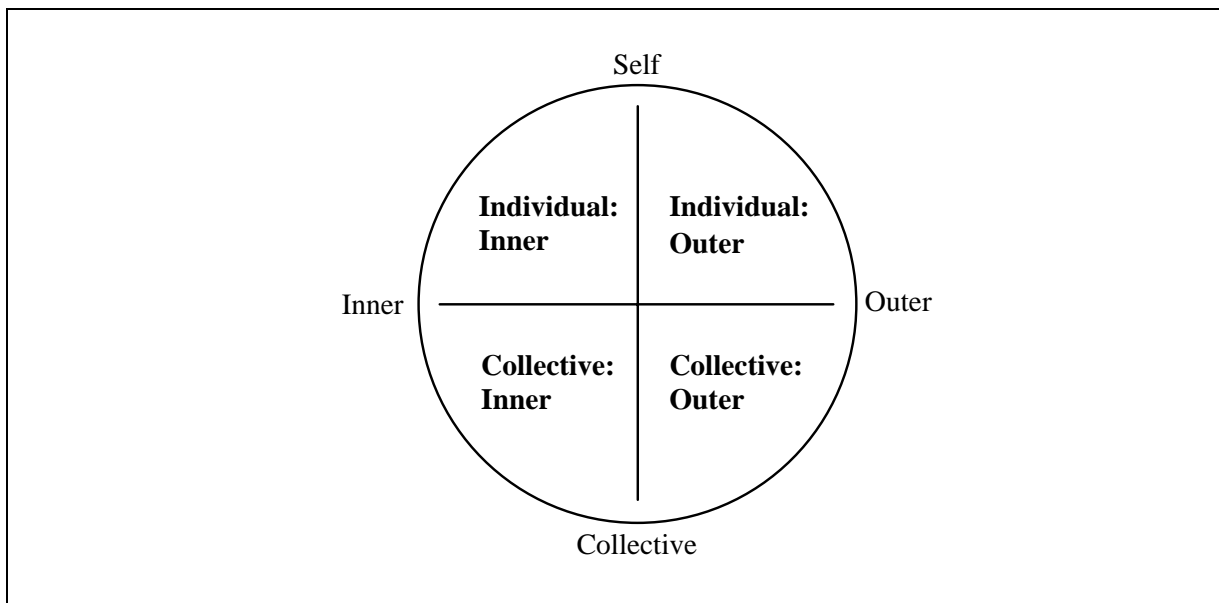
#### **Destiny and Grace: The Practice of Generative Cosmology**

#### **Generative Leadership**

## The Integral Spirit at Work in the the World: Two Great Trends and Two Fundamental Moves

### Four Domains of Experience

Ken Wilber has argued persuasively that we need to recognize four broad domains of human experience. They can be mapped as the four quadrants of a territory defined by two axes, one reflecting the inner and outer dimensions of consciousness and the other representing the realm of the self and the realm of the collective. I will be using this diagram as a way of organizing and presenting different perspectives in this report.



### Two Great Trends

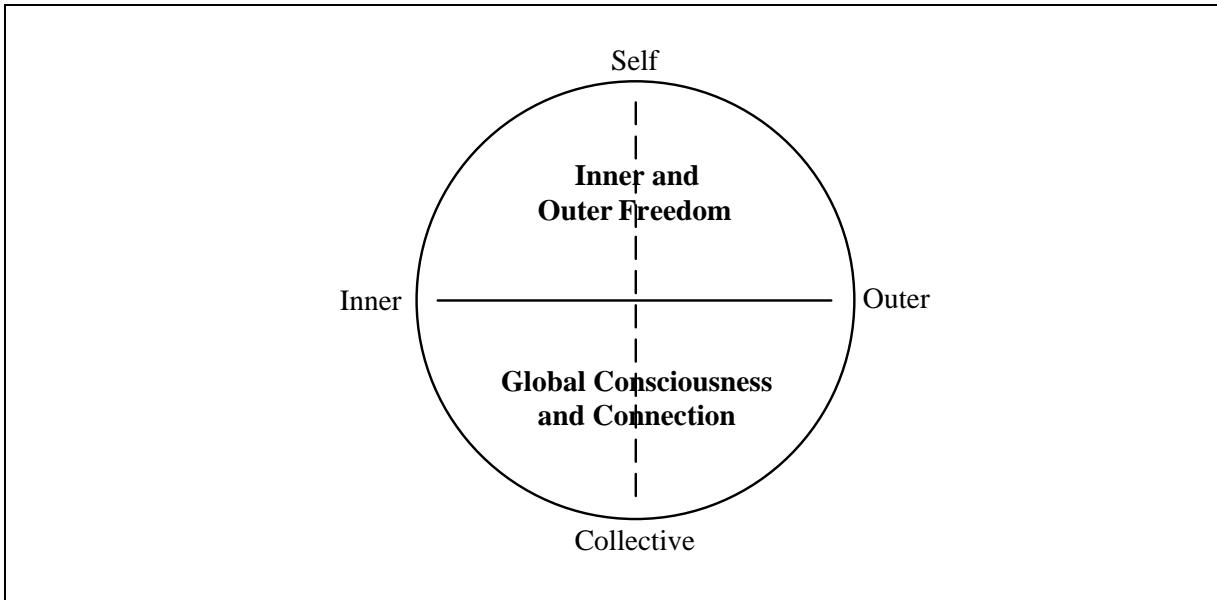
I see two long-term trends powerfully converging in this era. One involves the increasing liberation and empowerment of the individual as domains for the expression of both inner and outer freedom expand. The other involves increasing global consciousness and connection as we become more functionally integrated as a global species. Both have an “inner” and an “outer” dimension. I depict these in relation to the four quadrants of human experience, action and learning in the figure on page 29.

#### Inner and Outer Freedom

The inner dimension of the first has to do with individuals’ increasing awakening to spirit and trust in inner knowing. The outer dimension of the first has to do with the social and political empowerment of individuals and the articulation of basic human rights.

### Global Consciousness and Connection

The inner dimension of the second has to do with our growing sense of identification with the whole of humanity — our growing awareness of humanity as a global species — and, beyond that, with an ecological consciousness that recognizes our species' belonging to the earth. The outer dimension of the second has to do with economic globalization, the quest for appropriate processes of global governance and the functional integration of people, groups and countries around the world through travel and communications.



### **Two Fundamental Moves**

With its focus on the material world observable through the senses, the modern western worldview discounted the inner dimensions of life and experience. Taken together with another split — the dissociation of humanity and nature — this led to the development of cultures and economies that are neither healthy nor sustainable in either human or ecological terms. Movements around the world, in many sectors of society, challenge these features of the modern world. The figure on page 30 depicts these relationships.

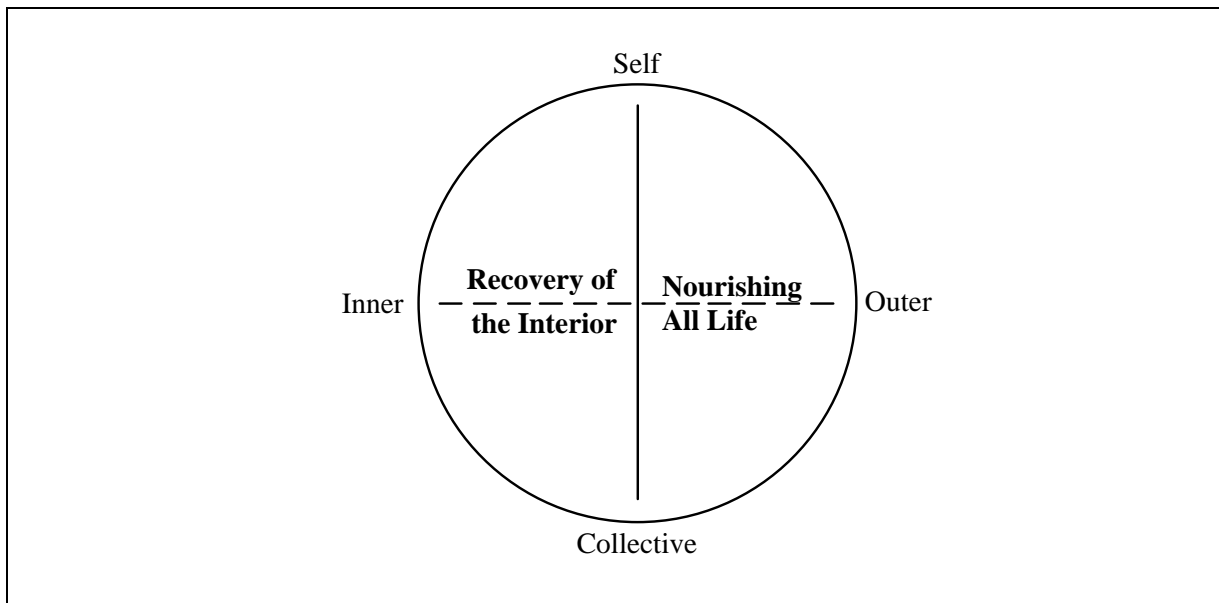
### Recovery of the Interior

According to Ken Wilber, the crucial step in developing an integral vision is the recovery of the interior. Modernity did not simply reject spirit; modernity rejected all interior dimensions of life and the world. Resurrecting the interior brings back into our lives both the richness and depth of subjective experience and the intersubjective web that provides shared meaning, significance and our sense of possibility.

### Nourishing All Life

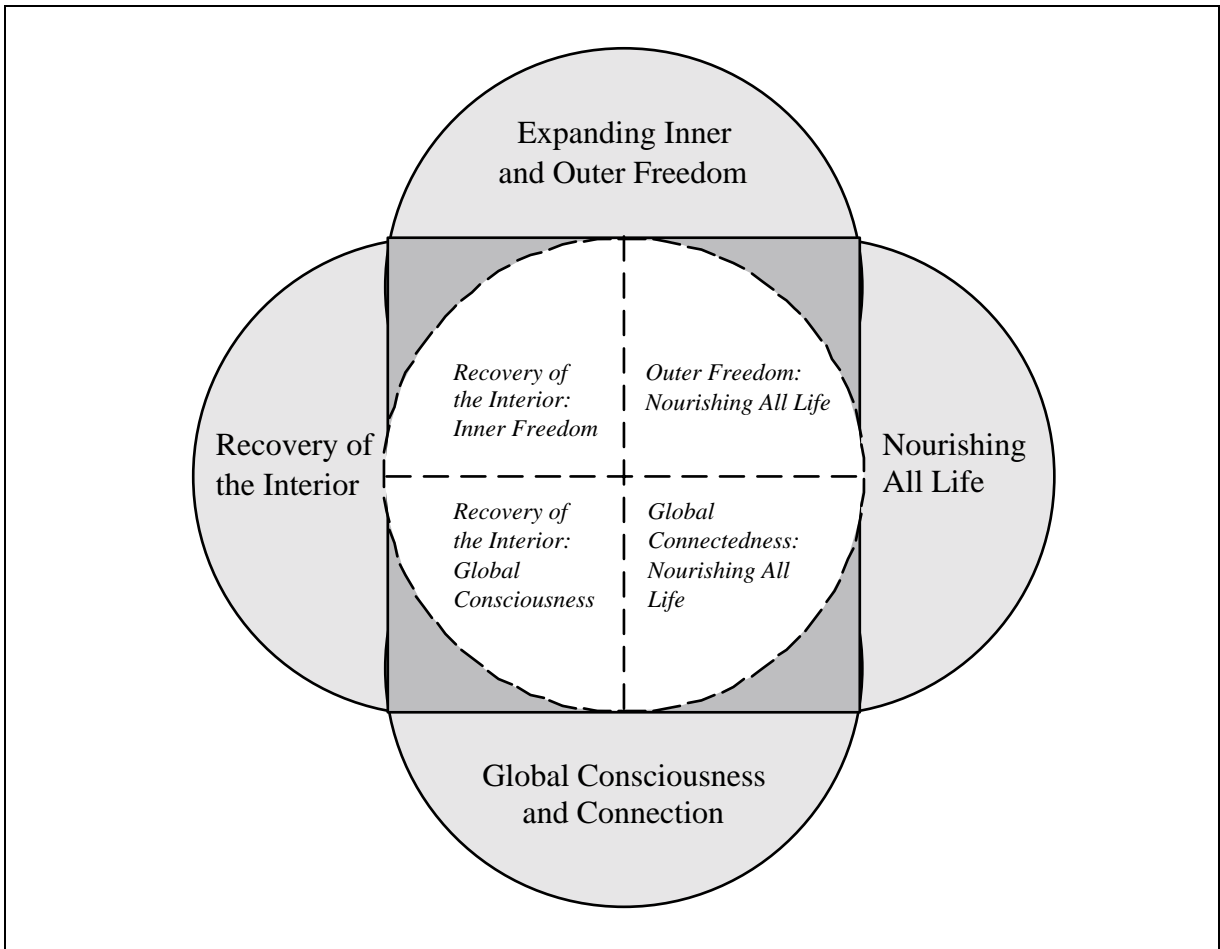
The complement to our recovery of the interior is our reconnection to the larger webs of life in which we participate. Fostering personal and collective health and well-being means honoring the integrity of these larger systems, living in more balanced ways and nourishing all life, not just pursuing narrow personal, organizational, institutional or exclusively human ends.

*Modernity rejected interiors per se ...  
It is the rehabilitation of the interior in general that opens the possibility of reconciling science and religion, integrating the Big Three, overcoming the dissociations and disasters of modernity, and fulfilling the brighter promises of postmodernity. Not Spirit, but the within, is the corpse we must first revive.  
— Ken Wilber —*



### **Toward an Integral Vision of a World Awakening**

If we put the two great trends and the two fundamental moves together, we have an image of the integral spirit at work in a world awakening.



## Emerging Emphases

- Focus on Learning
- Integrating Inner and Outer
- Values-Based Commitment
- Chaordic Systems
- Systemic Thinking
- Fostering Communication
- Enabling Connections
- Focus on Opportunities
- Catalyzing Creativity
- Seeking Synergy
- Finding Balance
- The Spirit of Service

We can sense a new spirit afoot in the world. Several distinctive themes or “emphases” stand out if we look at the principles and practices characteristic of “leading edge” initiatives across a broad range of fields — business practices, global change initiatives, public sector capacity building programs, creative work by people in small groups and individual initiatives. It is most useful to consider the total picture or overall orientation that these emphases taken together create, for that provides a feel for the character of the times in which we live and the spirit that is being called forth in them.

Perhaps these emphases are widespread in society because they reflect the new models and metaphors — from ecology, the sciences of complexity, evolutionary studies, consciousness research and other fields — that are slowly replacing mechanistic ways of thinking and organizing human activity. Not surprisingly, then, people and groups with a wide range of different worldviews and value sets will employ the same “language”. It is characterized by words such as self-organization, complexity, relationship, connectedness, subjectivity, chaos, participation, consciousness, emergence, learning, evolution, mind, creativity and stewardship, all of which appear over and over in different contexts. As our language about the world and our experience changes, we will bring forth a different world.

Emerging emphases include:

### **Focus on Learning**

Peter Vaill’s phrase “learning as a way of being” captures the spirit of a broad shift taking place from mechanistic ways of thinking, which tend to be control-oriented, toward an emphasis on freeing individuals and groups to learn, become self-managing and innovate. Our understanding of how people learn, the blocks to learning, our appreciation for multiple intelligences and individual learning styles, and knowledge of how to foster generative learning in different settings all inform this trend.

### **Integrating Inner and Outer**

In contexts where the focus has traditionally been on “doing”, on “hard” measures of performance and on external indicators of success, an interest in the inner, qualitative dimensions of experience and in “being” are increasingly evident. At the same time,

individuals and groups who have traditionally focused on personal development, consciousness change or spiritual awareness are committing themselves to engagement in the world and the practical expression of transformational ideas in action.

### **Values-Based Commitment**

Both those moving toward transmodern worldviews and those who seek a return to traditional values are challenging the emphasis on economic values in the modern world. Action on behalf of ecological, human and spiritual values is increasingly powerful and widespread. Conversations about values have begun to take place in settings as diverse as corporate boardrooms, self-organizing community groups and online communities spanning continents.

### **Chaordic Systems**

Increasingly the new sciences of complexity are providing key metaphors and models for personal, organizational and social change. Dee Hock's concept of "chaordic" systems which blend aspects of chaos and aspects of order in their functioning has captured the imagination of many progressive change agents. Chaordic systems are self-organizing, self-governing, values-based networks of people dedicated to catalyzing human creativity through collaborative action on behalf of shared purposes.

### **Systemic Thinking**

The complexity of today's world demands increasingly sophisticated systemic understanding and insight. In Peter Senge's terms, "Systems thinking is a discipline for seeing wholes. It is a framework for seeing interrelationships rather than things, for seeing patterns of change rather than static "snapshots". It is a set of general principles ... a set of specific tools and techniques ... [and] a sensibility — for the subtle interconnectedness that gives living systems their unique character."

### **Fostering Communication**

People in many different fields are learning that we are most creative and learn best when we participate in open systems characterized by transparency, the free exchange of information, communication across boundaries, good conversation and truth-telling.

### **Enabling Connections**

Such communication is the essence of enabling connections. Today an intentional focus on network- and community-building is widespread, perhaps as a way to overcome the tendency of the modern world to fragment communities, weaken bonds of affiliation and attenuate relationships. Fostering connection at multiple levels promotes mutual support, shared meaning, a sense of community, common purpose and the capacity to act coherently and powerfully.

## **Focus on Opportunities and Appreciative Process**

Problem-focused approaches are being complemented by appreciative approaches that focus on what is working — on what nurtures vitality, creativity and the synergy of personal and collective vision — rather than on what is not. Innovation and opportunity can create “virtuous spirals”. As Kevin Kelly notes, “Every innovation creates an opportunity for two other innovations to succeed by it. Every opportunity seized launches at least two new opportunities.” Experience is gradually revealing what tends to foster (or block) innovation in different settings, what kinds of support are most useful, how best to build on or extend initial efforts.

## **Catalyzing Creativity**

Promoting creative inquiry and innovative, entrepreneurial action in businesses, organizations, community settings and social change efforts is increasingly seen as more viable than command-and-control approaches. “In our age of transition,” says Ervin Laszlo, “cultivating [a high level of] creativity in many people is a basic condition of finding our way toward an information-based global society and reaping the benefits it could confer on ... the whole family of peoples and nations.”

## **Seeking Synergy**

Long a concept familiar primarily to anthropologists, synergy has become a buzzword in the business community. However, beyond the hype is a growing recognition that our differences — if seen as a field for transformative learning — can be a source of value and mutual advantage rather than a source of conflict.

## **Finding Balance**

When every dimension of our life asks so much of us, finding balance is one of our greatest challenges. Presently the aspiration for balance — between our inner and outer lives, between work and family, between action and reflection — is greater than the ability of most of us to realize it, yet the yearning is commonly expressed and may be an organizing principle for truly integral ways of living and working.

## **The Spirit of Service**

Including but going beyond volunteerism, the spirit of service informs work in many fields. All that is required is an open heart, a willingness to listen to what the world asks of us, and the courage to respond. To serve in this sense means trusting the deeper movement of spirit in our lives; in opening our hearts and minds, we discover an inseparable connection between ourselves and the world. Service expresses this connection, quickening the transformation of both character and community.



*We cannot serve at a distance. We can only serve  
that to which we are profoundly connected, that which we  
are willing touch ... Serving rests on the basic premise that the  
nature of life is sacred, that life is a holy mystery which has an unknown  
purpose. When we serve, we know that we belong to life and that purpose.  
— Rachel Naomi Remen —*

## Facilitating Generative Learning and Change

- Generative Perspectives on Change
- Integral Models of Change
- Transformative Learning
- Dialogue and Dialogical Inquiry
- Design of Generative Learning
- Fostering Conversation

The world and times in which we live call for more than “survival” or “adaptive” learning — they call for us consciously to cultivate our capacities for generative learning, which Peter Senge defines as “learning that enhances our capacity to create.” In a knowledge economy and information society, such learning and creativity are paramount. The capacity to imagine a desired world and work with others to bring it into being is at the heart of movements in communities, business organizations and citizens’ movements around the world.

### Generative Perspectives on Change

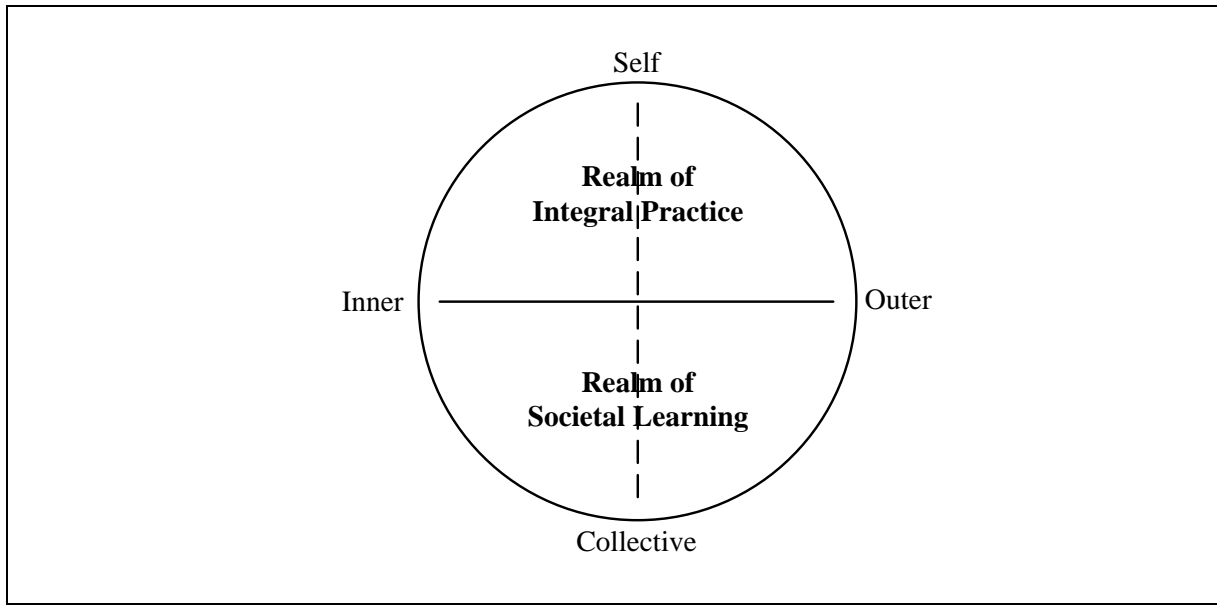
The turbulent nature of change in our time can be confusing, frightening, overwhelming. We must be able to interpret what is going on and have empowering ways of understanding our own relationship to it if we are not to be made passive or reactive. Concepts such as “positive disintegration” are increasingly used to help us discern the possibility that apparent breakdowns can be the catalyst for new and sometimes higher forms of order to emerge. Across diverse fields there is a quest for the principles and processes that foster self-organization and healthy emergence.

### Integral Models of Change

The limitations of top-down, mechanistic models of change are increasingly recognized. New models are emerging that try to integrate inner and outer, conscious and unconscious, personal and collective, active and receptive modes of being, short- and long-term thinking. These include broad perspectives on cultural change as well as targeted efforts in specific fields. At the heart of emerging models of learning and change in many different fields is the recognition that personal development, organizational change and societal learning mutually inform and shape each other.

### Transformative Learning

Transformative learning is the applied field of inquiry and practice dedicated to understanding and promoting learning that changes the nature of consciousness. According to Dean Elias, it involves our capacities for reason and critical reflection, “the appreciative capacities of the conscious mind and the symbolic contents of the unconscious mind”. For James Keen and his colleagues, the “habits of mind” that are most germane to the complex and turbulent world in which we live are dialogue, interpersonal perspective-taking, critical systemic thought, dialectical thought and holistic thought.



### Dialogue and the Dialogical Spirit

While discussion, debate and other forms of communication have their place, developing capacities for dialogue and extending dialogical principles throughout society are crucial for the development of societal learning capacities and greater collective intelligence. Diverse groups in organizational and community settings are exploring how best to apply dialogical principles — which include identifying assumptions, suspending judgments, speaking and listening from the heart and others — in ways that support the creation of shared meaning, collaborative intelligence and effective action on behalf of shared goals.

*Dialogue is not just talking with one another. It is a special way of communicating, approximating an art form. It includes speaking, listening, advocating one's position, inquiry, silence and pauses. More than speaking, it is a special way of listening to one another—listening without resistance ... it is listening from a stance of being willing to be influenced. This is subtle. One is not required to actually change in dialogue; yet the alchemy of the environment changes when one enters with a receptiveness to being influenced.*

— Sarita Chawla —

### Design of Generative Learning Processes and Systems

In education, organizational learning, community development, social change groups and global change organizations, practitioners are experimenting with the design of generative learning processes and systems. Some are theory-driven, some emerge more organically from practice; all wrestle with the challenge of implementation in environments shaped by fundamental assumptions that may impede true learning and change. The work encompasses creating dedicated communities of inquiry and practice, fostering team learning, using

technology to facilitate collaboration and collective intelligence, and devising new measures of organizational success and community well-being.

### **Fostering Conversation**

For Juanita Brown, fostering “good conversation about questions that matter” is one of the most powerful social change processes we have. Long effective in community organizations, learning conversations are increasingly recognized as important practices for organizational learning and the broader revisioning of culture. Small groups — study circles, community groups, wisdom circles and so on — dedicated to bringing individuals together for inquiry and learning about issues of common concern are proliferating. They provide an important context for exploring fundamental assumptions, clarifying values and reimagining society.

## Fostering Integral Practice

- “Full Spectrum” Development
- Practice-Based Spirituality
- Noetic Technologies
- Application of Multiple Intelligences
- Revisioning Health and Healing
- Conscious Living
- Navigating Life Passages
- Discernment and Accountability

A powerful new concept of “integral practice” has slowly emerged from almost four decades of experimentation, dedicated practice, research and professional development in the fields of consciousness research, personal growth, spirituality and human development. One noteworthy feature of the emerging approaches is their clear repudiation of a narcissistic orientation, emphasizing instead the individual’s participation as a partner in relationship, a member of community, a global citizen, an inhabitant of earth. It is this embedding of “work on oneself” in a larger context that suggests integral practice may mature into one of the primary foundations for a 21st century ethic and practice of global citizenship.

*Every person on this planet can join the procession of transformative practice that began with our ancient ancestors ... We call [transformative ways of growth] integral to signify their inclusion of our entire human nature — body, mind, heart, and soul ... For most of us, integral practices require hard work. But with patience, the initial discomfort they cause turns into an ever-recurring pleasure. Renewing mind and heart, rebuilding the body, restoring the soul, become endless sources of delight.*  
— George Leonard and Michael Murphy —

Selected “leading edges” of work in this area include:

### “Full Spectrum” Development

“Full-spectrum” perspectives on development recognize the distinctive contributions made by different fields or traditions of psychology, psychotherapy, personal growth and spiritual practice and relate them in larger frameworks. A vision long held by some at the heart of the consciousness community — being able to guide people with particular personality structures to particular practices for specific purposes at different stages of development — seems more approachable than ever before. Among the many approaches to personal development, key themes (which are closely related) include:

- Becoming conscious of both limiting patterns of thought or feeling and one’s gifts, destiny or deeper purpose.
- Experiencing and embodying essence; discovering one’s true nature.
- Becoming whole and opening to the full range of experience without needing to censor its any aspect of it, high or low, dark or light.

- Liberating innate capacities to participate more consciously, creatively and meaningfully in life in all its dimensions.
- Developing trust in “inner knowing” and a sustained capacity for what John Welwood calls “natural attunement”; grounding ourselves ever more deeply in the truth of our own experience and becoming more open to the guidance of spirit.

### **Practice-Based Spirituality**

The spiritual impulse is flourishing. One of the most pronounced movements of the last quarter century is the revitalization of spiritual inquiry and the search for spiritual nourishment, leading some back into established religions and others to develop their own eclectic spiritual syntheses. Robert Wuthnow suggests that the leading edge of this movement today is practice-based spirituality, which integrates what he calls “dwelling” or “habitation” (place-based, order-saturated, stability-oriented) spirituality and “seeking” (movement-based, diversity-saturated, change-oriented, experiential) spirituality. Some also suggest that a “global spirituality” is forming, its essence the common core of wisdom at the heart of the world’s spiritual traditions.

*Healthy spirituality acknowledges both our humanity and our divinity,  
inspires a reverence for life and enhances our capacity for love, peace and joy.  
It affects experience in both the inner and the outer world and has far reaching  
personal, social and cultural implications.  
— Frances Vaughan —*

### **Noetic Technologies and the Exploration of Consciousness**

The exploration of consciousness has been a striking feature of the movement toward integral cultures, helping many realize the limitations of traditional assumptions about the life, the mind and society. These explorations have enriched and broadened our concepts of development and served as tools for healing, creative insight, cosmological inquiry and entertainment. Today the development of diverse noetic or consciousness technologies is taking this work into new arenas of personal exploration and professional application.

### **Practical Application of Multiple Intelligences**

Major strides have been taken in exploring and legitimating our multiple intelligences — logical and mathematical, verbal, kinesthetic, interpersonal, emotional, moral, spiritual and others. Throughout history, different cultures have mapped these ways of knowing, capacities for influence and domains of experience in a variety of different ways. Practitioners in many fields as well as individuals seeking to live more creatively are asking how we can use different ways of knowing effectively for personal development, for deepening our relationships, for creative inquiry or for increased productivity in applied settings.

## **Revisioning Health and Healing**

Sometimes illness — physical, psychological or spiritual — can be the catalyst for a journey of discovery that will reveal not only new powers, meaning and purpose but also serve as a gift we offer the world. From the perspective of integral practice, the questions being asked of illness and healing include: What has our experience of illness and healing been? What have we learned from them? What does healing or health mean to us? Can we be healthy as individuals in a world that is not healthy — in relationships, organizations or institutions that constrain the spirit and stifle that which nourishes life?

## **Conscious Living**

The loss of traditional structures of meaning and the traditional bonds of community leaves many without practical guides to living. Consequently, insights and practices from psychology and spirituality are being woven together into approaches to “conscious living” that do not rely on adherence to any particular school of thought, practice tradition or perspective on development. Too casually dismissed as “pop psychology”, these initiatives are an important part of our cultural quest for a new story. “Living more consciously brings with it a range of enabling qualities,” says Duane Elgin. “We become more responsive ... creative ... self-determining ... accepting ... balanced ... connected.”

## **Navigating Life Passages**

The journey that each of us makes through life is marked by a series of passages — from birth through childhood, adolescence and adulthood into elderhood and the transition from this world to the next. At each threshold, we have the opportunity to develop an expanded sense of identity, discover a new set of powers and responsibilities, explore a new sense of meaning and purpose. In many different settings, people are revitalizing traditional rites of passage and developing creative new approaches to honoring these threshold experiences.

## **Fostering Discernment and Accountability**

In an environment that encourages experimentation, with access to diverse traditions from around the world, a crucial issue for us personally and collectively is how to foster discernment and accountability with respect to our inner experience and its expression in the world. Illustrative issues include learning to distinguish the seductions of ego from the deeper movements of spirit, learning to articulate our own truth in the context of social pressures for conformity, and learning to participate responsibly in relationship or community, maintaining openness to learning and a willingness to be changed.

## Changing Terms of Connection and Participation

- Deepening Relationships
- Revisioning Community and Citizenship
- Seeking Creative Work
- Exploring New Lifeways
- Revisioning the Professions
- Our Participation in Larger Systems

As the inner landscapes and the outer structures of our lives are transformed, the “terms of connection” that relate us to one another are changing in profound ways. Our sense of identity and belonging, our commitments as family members, friends, citizens and employees are all evolving. In communities around the country and cultures around the world, conversations about values must encompass the search for new patterns of connection and participation that honor our personal journeys while providing social coherence, shared meaning and nourishing connections with others.

Selected “leading edges” of work in this area include:

### **Deepening and Redefining Relationships**

One of the great flaws in modern culture is that it teaches us to treat other people as commodities, valuable only insofar as they serve our purposes. One of the most significant developments in contemporary spirituality is the growing recognition of relationship as a path of awakening. Our connectedness to others is as fundamental as our connectedness to spirit. Those committed to integral ways of being are asking: How do we learn to love and let ourselves be loved — openly, deeply, free of fear and shame? How can we explore a broader range of human relationships, informed by our growing familiarity with multiple ways of knowing and expanded dimensions of consciousness? What is called for from us in relationship, and who do we become in giving ourselves to that process? What kinds of relationships will contribute to remaking the world?

### **Revisioning Community and Citizenship**

We long for meaningful connectedness with others. Beyond the practical value of living together, community is a place to enjoy the simple pleasures of human presence and to delight in the extraordinary richness of human experience and action. In conscious community we can openly explore shared meaning and common purpose as we seek to support one another in living our values. Living in community with those who share our search can also help us cultivate discernment and accountability, critical dimensions of authenticity and integrity. We may learn tolerance, respect for diversity and the skills of conflict transformation, all of which open doorways of spirit in the world. Two essential inquiries — the quest to create and participate in “communities of freedom” and the quest to redefine citizenship when civic and political structures are in flux — are meeting today.



## Seeking Creative Work

For centuries the trend in the modern and modernizing world has been for an increasing amount of human activity to become part of the mainstream economy. As a corollary, people have increasingly defined themselves in terms of their place in that economy. Now there are indications that this trend may be slowing, perhaps even reversing. An increasing number of people make a meaningful distinction between their “creative work” and their job. The nature of work is changing dramatically and all three sectors of society — independent, public and private — are exploring appropriate new roles for themselves.

## Exploring New Lifeways

Rapidly growing interest in voluntary simplicity is one indicator of the hunger for new ways of living that are more soulful, satisfying and sustainable. Individuals, families and communities are all asking how we can create ways of living and working that reflect our deepest values, that reflect conscious choice on our part about what really matters. What does it mean to be a man or a woman in the world today? How do we parent consciously? Many seek greater simplicity and more balance, longing to give themselves to that which they love, that which calls to them. Many also seek to live more lightly on the earth, to nurture more loving, intimate and supportive relationships, and to participate in conscious community.

## Revisioning the Professions

Thoughtful individuals in virtually every profession are seeking ways to revitalize and revision them. James Keen and his colleagues urge that we reclaim the most profound purposes of the profession as they affect the well-being of the commons, design mentoring environments that correspond to professional purpose and best practice, develop appropriate “mattering maps”, and create workplaces characterized both by respect for differences and for commitment to the well-being of all.

## Reflecting On Our Participation in Larger Systems

Willis Harman said that one of the primary tasks for everyone concerned about cultural transformation — in addition to inner work and discovering his or her calling — was to explore his or her collusion in the belief system that underpins institutions which are not sustainable or life-affirming. We must be willing to explore and acknowledge our own complicity in that which fosters dis-ease. We must ask what privileges we have by virtue of our position in systems that are unjust, unhealthy and organized around values that do not nourish life or foster the awakening of consciousness. We must honestly explore what we are willing to do in response to what we see. We must commit ourselves to staying awake, for often we simply fall back asleep. What will it take for us, personally and collectively, to move from despair, anger or guilt to joy, service and the powerful expression of our creative and healing intelligence?

## Promoting Societal Learning

- Seeding a Field
- Fostering Shared Meaning
- Capacity Building and Co-Intelligence
- Creating Positive Images of the Future
- Fostering Societal Healing
- Arts, Community and Healing
- Assessing Technology
- Promoting Prosocial Media

As the global challenges facing us collectively become more severe and urgent — and particularly as we recognize the extent to which they reflect obsolete or limited worldviews, values and ways of relating — the importance of fostering our *collective* capacities for inquiry, learning and conscious choice at all levels of the global system becomes ever more clear. The challenge, as Robert Ornstein and Paul Ehrlich put it, is “to generate the social and political will to move a program of conscious evolution to the top of the human agenda.”

Selected “leading edges” of work in this area include:

### Seeding a Field

As yet there is no identifiable field of societal learning. In light of the global challenges we face today (such as those in Table 3), we urgently need to develop a field of societal learning. It will draw on many different disciplines; engage people working at different levels of the global system around the world; embody open systems principles of learning; seek to synthesize what we know about how human collectivities learn and change; evolve through practice and reflection; and foster shared meaning and a consensus on social values. Substantively it will address strategies and processes for complex systems change, the nature of societal health and development, how to cultivate governance capacity, the nature of “societal mind”, sustainable development, and the relationship between personal learning / development and societal learning / development, among other areas.

### Fostering Shared Meaning, Valuing the Common Good

We need not have everyone agree on a particular worldview or image of what it means to be human. We do need agreement on a broad set of shared agreements about how we want to live with and relate to one another, what goals we collectively want to pursue, and how to ensure the continuing health and vitality of the larger systems in which we are embedded. In Leonard Joy’s words, “We see the need for governance systems to be reflective about, and consciously guided by, the attempt to find consensus concerning societal values, attitudes and behavior ... The capacity we seek is to be found in processes which are non-coercive, participatory, inclusive and dialogical rather than adversarial ... [and] will be focused on the common good rather than simply the mediation of conflicting interests.”

**Table 3****Global System Dilemmas:  
Challenges for Societal Learning**

A number of pressing global issues challenge our wisdom, ingenuity, vision and compassion. Some represent systemic dilemmas which seem to be growing steadily worse and for which there do not appear to be satisfactory resolutions short of fundamental change in modern worldviews, values, or institutions. Through the Pathfinding Project at the Institute of Noetic Sciences, Willis Harman and Thomas J. Hurley identified the following:

1. Resolving the crisis of meaning that deepens as both modern and traditional worldviews lose their power to provide a coherent, compelling “story” we can live by.
2. Addressing the ecological challenge of developing sustainable social and economic systems that do not undermine the integrity of the natural systems in which they are embedded.
3. Questioning the growth imperative that values material progress and economic growth above human health, social justice, cultural vitality, or environmental sustainability.
4. Revisioning development to correct the enormous and growing disparity between the world’s rich and poor peoples.
5. Containing corporate and institutional power without accountability.
6. Defining and providing for genuine national and global security.
7. Providing meaningful work in economies that increasingly appear not to have a meaningful place for everyone who desires a job.
8. Re-assessing our attitudes toward money, the way money functions in modern society, and the role of the global financial system in our world.
9. Developing a strong rationale for just and equitable distribution of the world’s resources.
10. Reinvigorating civic life, reversing the trend toward hyperindividualism, and redressing both the fragmentation of modern life and the breakdown of community.
11. Valuing diversity in all its forms, including ecological, social, and cultural diversity.
12. Creating systemic approaches to health care, food production / distribution, and other basic needs that are guided by human and ecological values, not primarily by economics.

## Capacity Building and Co-Intelligence

In settings that range from inner-city neighborhoods to national governments, initiatives are being undertaken to foster groups' capacities for self-governance. Common elements of such initiatives include a focus on developing shared visions, dialogue, inclusive and participatory approaches to decision making, principles and processes for accountability, systemic thinking, processes for collective reflection and policy development "from the ground up", among others. Their success often depends on our cultivating a collective capacity for co-intelligence, which Tom Atlee defines as "being wiser together than we are individually."

## Creating Positive Images of the Future

Increasingly we recognize that positive imagery can serve as the catalyst for desired change within an individual. We have less experience with the power of such imagery to promote societal learning or cultural well-being. Yet in light of the tremendous challenges facing humanity at this time, it may be precisely this capacity for creating powerful guiding images of our collective future that we need to cultivate. A positive, empowering image of the future, coupled with a deep belief in our ability to bring that future into being through our actions, is an incredibly potent force for learning and change, both personally and collectively. A number of organizations in the public and private sectors are using scenarios and other approaches to visioning for generative learning and organizational policy development.

## Fostering Societal Healing and Cultural Synergy

"Healing the heart of diversity" is the foundation for societal healing and cultural synergy. It is based on two great truths. One is the truth of our difference, revealing the beauty, dignity and intrinsic value of every being. The other is the truth of our essential connectedness. In giving ourselves to and receiving the other, this is not an abstract idea but an immediate and deeply felt experience of kinship. As the world grows more interdependent and cultures more diverse, a vision of people everywhere meeting in genuine partnership, of cultures that nurture diverse ways of knowing, of a global civilization that celebrates many different ways of being human is growing.

*The kind of citizens we need in the complex social and ecological realities of the twenty-first century are the kind that Cornel West describes [as] ... 'race-transcending prophets,' people who never lose touch with their own particularity, yet refuse to be confined to it. They are able to engage with people of other tribes as full human beings, enlarging rather than relinquishing their networks of belonging. Having practiced compassion across tribal boundaries ... they have come to a deeply held conviction that everyone counts.*

— James Keen and others —

## **Arts, Community and Healing**

The arts have crucial roles to play in the discovery and expression of integral visions. Community-based artists in particular, in communities around the world, are doing groundbreaking work in the service of individual healing, conflict resolution, community formation, the development of positive images of the future, and the reconnection of people and communities with the natural environment. As Lewis Mumford observed, “Art is essentially an expression of love, in all its many forms ... in contrast to technics, which is mainly concerned with the enlargement of human power.”

## **Technology and Consciousness**

Technology has pervaded nearly every aspect of our lives. Increasingly complex, ephemeral and powerful technologies are remaking the physical world, the human environment in which we work and play, and our social relationships. Certain emerging technologies — biotechnology, nanotechnology, robotics and knowledge engineering, in particular — promise to raise ever more profound questions about human nature and purpose. A few thoughtful technology innovators and observers are beginning to encourage greater attention to the relationship between technology, consciousness and values. Are we on a path we really want to follow? What is technology, fundamentally, and how can it best serve humanity? In Howard Rheingold’s words, an integral approach will “link self and world, consciousness and technology, the interior life of the spirit and spirit’s exteriorization in human (technological) activity.” The great question posed by Elise Boulding in the original *Changing Images of Man* study still resounds: How do we bring our capacities for spiritual attunement into alignment with our social / technological capacities?

## **Promoting Prosocial Media and “Image Literacy”**

We are slowly becoming more sensitive to the formative influence of the images that come to us through the electronic media, print publications and other communications vehicles. To date we are more clear about what images we want to restrict — for youth, graphic sexuality, violence, tobacco and alcohol — than we are about the positive images we want to encourage as generative influences on consciousness and development. Still, James Keen and his colleagues note that “Each person and organization can play a role in cultivating and choosing the images we feed our young as we prepare them for the future.”

More generally, the media have crucial roles to play in societal learning and the development of integral cultures. Good investigative journalism makes an essential contribution, as does portrayal of prosocial themes and images. Some are beginning to urge that the media begin to more consciously fulfill its potential role as the primary vehicle for collective reflection about who we are and where we are going, helping us break what Duane Elgin calls the “cultural hypnosis of consumerism” while fostering the “factors of social enlightenment”.

*Viable views of the common good would include such core elements as a global scope, a recognition of diversity, and a vision of a society as composed of individuals whose own well-being is inextricably bound up with the good of the whole. Increasingly and necessarily, the “common good” refers to the well-being of the whole earth community ... The common good also suggests broadly shared goals toward which the members of the community strive — human flourishing, prosperity, and moral development. A recognition of the common good thus casts light on the significance of openness to new learning, critical and systemic thought, and the search for “right naming” — images, metaphors, language — that convey the deepest truths of our common life.*

— Laurent A. Parks Daloz, Cheryl H. Keen, James P. Keen, Sharon Daloz Parks —

## Belonging to the Cosmos

- Fostering a Feeling for the Whole
- Developing Ecological Awareness
- Nourishing All Life
- Preserving Natural Resources

Our seeing anew what it means to be human is complemented by our seeing more deeply into the heart of the cosmos, reimagining our place in it and reimagining its essential qualities. The cosmology that emerged from modern science was, until very recently, that of a material universe devoid of intrinsic meaning or purpose, evolving by random processes. Life was considered an accident with the evolution of living systems being shaped by the principles of natural selection and survival of the fittest. The emerging universe story sees meaning and purpose as intrinsic in the cosmos, consciousness and matter evolving in an integral relationship, and expanding spheres of both creative freedom and communion as fundamental features of cosmic development. In this story, we are conscious, creative participants in the evolutionary process.

Today, given humanity's impact on the planet and our increasing powers to manipulate the genetic code, our search for a new ethic of planetary stewardship based on a sense of belonging to the cosmos becomes ever more urgent.

Selected "leading edges" of work in this area include:

### **Fostering A Feeling for the Whole**

As Brian Swimme and Thomas Berry observe, "The period is gone when we could deal with the human story apart from the life story, or the Earth story, or the universe story." Each of these stories invites us to wider and deeper circles of belonging. There is talk now of humanity establishing a global brain — but how do we complement that development with the emergence of a global heart? Can we develop a feeling for the whole, an empathic relationship that spontaneously expresses our care for the whole and moves us to act intelligently on that caring?

### **Developing Ecological Awareness and Evolutionary Literacy**

Ecological literacy is slowly percolating into the culture. Pioneering individuals and organizations seek to foster a broad practical understanding of basic ecological principles and then bring our creative intelligence and collective will to bear in implementing them in the redesign of our homes, communities and industrial processes. Taking a longer view, Ervin Laszlo has argued that one of the most imperative perceptual tasks we face is to foster evolutionary literacy — familiarity with the dynamics of evolution and the main features of the evolutionary trend.

## Nourishing All Life

The Swedish word for business is “narings liv”, which means “nourishing life”. The concept of “business as nourishment for life” is a startling one with powerful intuitive and practical appeal. With it as a starting point, a small network of individuals have initiated conversations on the revisioning of business and business operations, recognizing that what provides nourishment for life must be sustainable both in human terms and in larger ecological terms. Brian Swimme and Thomas Berry argue, “The well-being of our planet is a condition for the well-being of any of the component members of the planetary community. To preserve the economic viability of the planet must be the first law of economics. To preserve the health of the planet must be the first commitment of the medical community ... The well-being of the Earth is primary.”

## Preserving Natural Resources and Ecological Integrity

The daily destruction of rainforests, topsoil, species and natural resources generally collapses our horizon of possibility, restricts our options and reduces the capacity for generativity and resilience in the ecological systems that sustain us. We must slow and then halt the destruction, preserve what we can and begin the work of restoration and healing. Thinking systemically and for the long-term is essential.

*Nature is in constant flux, and diversity is the key to survival.  
If change is inevitable but unpredictable, then the best tactic for survival  
is to act in ways that retain the most diversity; then, when circumstances do  
change, there will be a chance that a set of genes, a species or a society will be  
able to continue under the new conditions. Diversity confers resilience,  
adaptability and the capacity for regeneration.*

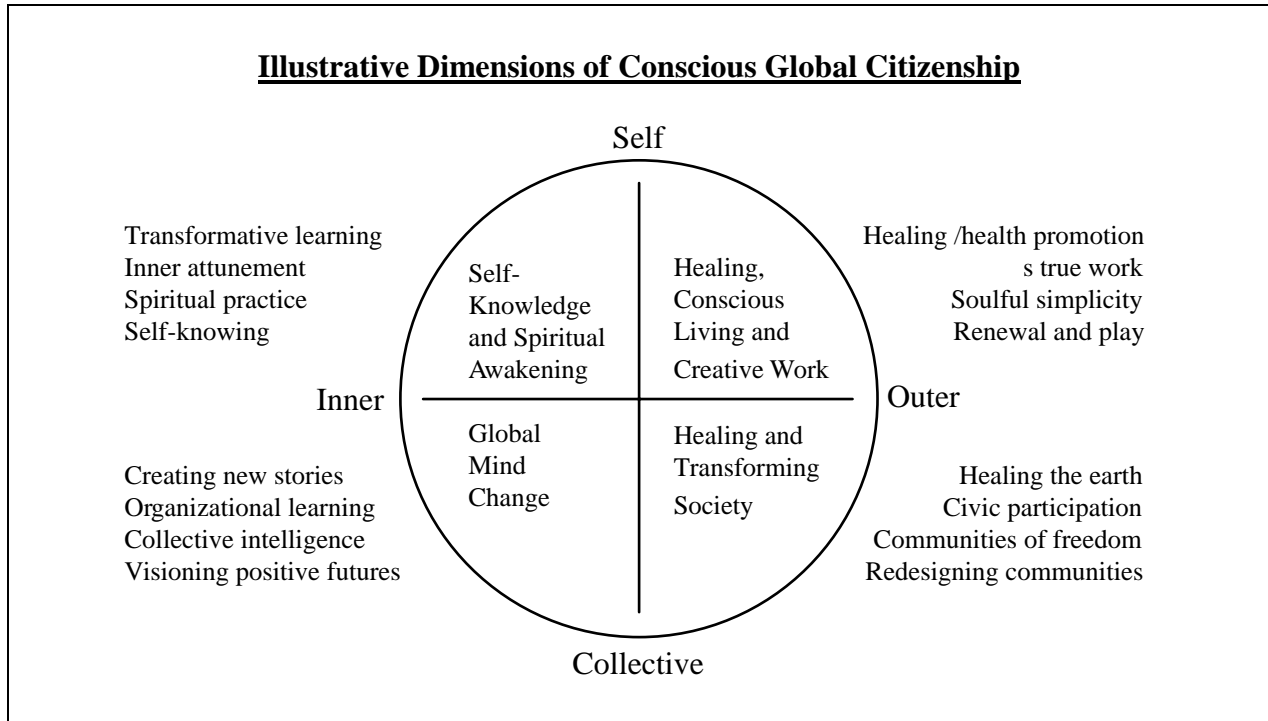
— David Suzuki —



## Conscious Global Citizenship

If we begin to put all this together, we see that emerging integral images will lead to a new concept, ethic and practice of conscious global citizenship. It will be at once deeply personal and global in scope. It will encompass both the inner realms of mind, heart and spirit, our collective search for meaning and purpose, and the turbulent realities of a planet experiencing profound promise and peril. Today, these inner and outer realities are closely related; our personal journeys both shape and are shaped by the changes taking place in our immediate environments and the world at large. In this context, what skills, capacities and qualities will we need to thrive in the emerging world of the 21st century?

Perhaps collectively our need has never been so great for individuals to undertake the long, slow process of remaking lives, relationships, cultures and communities from within, in respectful partnership and with an appreciation for the lifelong work of healing, development and transformative learning. Each of us has our part to play, in the depths of our own hearts and souls, with others, and with an awareness of the whole in which we participate. This is the work of conscious global citizenship. In terms of the four-fold matrix we have been using, it encompasses the following domains. They are illustrative only; I leave the map and the “curriculum” to be developed.



## Destiny and Grace: The Practice of Generative Cosmology

- Unbroken Flowing Wholeness
- Principles of Generative Cosmology
- Liberating Imagination
- Inner Codes of Consciousness
- Collective Consciousness
- Processes for Emergence

If we consider the foregoing the “frontier”, let us look briefly at a “frontier of the frontier”. There, a particularly intriguing conversation about personal development, organizational learning and whole systems change is developing among a network of people in diverse fields. It involves an active, applied inquiry into the deep confluence of physics, ecology, the sciences of complexity, consciousness studies, spiritual practice, dialogue and organizational / societal learning — in the context of directly experiencing a generative cosmology with grace and purpose at its core.

At its heart is a profound faith in the unfolding of the whole — at all levels of experience — and a conviction that each one of us has an essential part to play in that unfolding. We can become conscious partners in opening to and expressing the creative evolutionary intelligence at the heart of the cosmos, life, mind and human experience. Through dialogue and deep inquiry, we become partners with spirit as well as with one another and our own souls, trusting that each committed to his or her destiny, awake to the world and what it calls for from us, will simultaneously be his or her own and the world’s best friend.

*Down deep, we know that to cooperate with fate brings great  
personal power and responsibility. If we engage our destiny, we are  
yielding to the design of the universe, which is speaking  
through the design of our own person.  
— Joseph Jaworski —*

This emerging body of knowledge and practice is informed by theory and practice from physics, living systems theory, consciousness research, spirituality and other areas. Its language is distinctive, emphasizing such concepts as intentionality, surrender, flow, emergence, generative learning, co-creativity, synchronicity. Always a dimension of the religious imagination, it now informs leadership programs, approaches to organizational and community development, spiritually-grounded social change efforts and other initiatives.

This inquiry encompasses:

### **Unbroken Flowing Wholeness**

The cosmos is conceived, in David Bohm’s phrase, as “unbroken flowing wholeness” with both an explicate and implicate order. While these concepts are best used metaphorically, the implicate underlying both mind and matter is the largely unexplored domain of potential, of

vital design, of essence and nonlocal connectedness. The explicate, the world of form, is continually enfolded into and unfolded out of the implicate. We are conscious, creative participants in that unfolding, charged with being sensitive to emerging realities that express the vital design for us personally and collectively.

### **Principles of Generative Cosmology**

What are the fundamental principles at the heart of the cosmos? How do they express themselves in human experience — and how do we live in right relationship to those principles? Those exploring the interplay of destiny, grace, intention and creativity in social and organizational settings are beginning to articulate a “generative cosmology” that decisively answers Einstein’s great question by saying, “The universe is friendly”. It responds as much to surrender as to effort, reveals as much through communion as through agency, is sensitive to intentionality as well as to action. “If we have committed to follow our dream,” Joseph Jaworski says, “there exists beyond ourselves and our conscious will a powerful force that helps us along the way and nurtures our personal growth and transformation.”

### **Liberating Imagination**

The human capacity for creative imagination is the uniquely human attribute that enables us to be “partners with God” in the now conscious, creative unfolding of the whole and the bringing forth of its inherent potentials. Exploring how we cultivate our capacities for what Bohm called “imaginative insight” and for living in the zone of creative tension so that we both change and are changed by our conscious participation in the world is at the heart of this inquiry. What emerges, personally and collectively, will reflect the qualities of our intention, attention, consciousness and relationships.

### **The Inner Codes of Consciousness and Spirit**

Those inclined toward spiritual or esoteric studies have always been interested in “inner forces” and the causal power of consciousness. Today, the esoteric is becoming more visible and a growing number of people are interested in the inner causal realities or spiritual forces shaping experience, life and the world. This includes but goes beyond popular interest in the power of prayer or positive thinking to encompass more disciplined personal, interpersonal and scientific inquiries concerning intentionality, nonlocal connectedness, archetypes and spiritual essences, fields and collective consciousness. How do we best understand and model the inner or spiritual dimensions of the changes taking place in the world and our lives? What is right relationship to these forces? What new senses and what new attitudes do we need to develop to be adequate to this inquiry?

### **Collective Consciousness**

Experiences of “collective consciousness” have always been part of the human heritage. In cultures throughout history, they have been the source of both deep personal fulfillment and collective meaning and purpose. We also know our connection with a greater whole — and

experience varieties of collective consciousness — in flow states, feelings of communion with an intimate partner and the emergence of “group synergy” in teams. Such experiences play crucial yet little understood roles in personal, organizational and cultural development. Cutting edges of inquiry include exploring the ways in which experiences of collective consciousness can foster shared meaning, collective intelligence and co-creativity; healthy and “shadow” forms of collective consciousness; and how to foster increasing awareness, discernment and choice concerning our experiences of collective consciousness in its many forms.

### **Processes for Emergence**

A collaborative inquiry is beginning to develop among leading edge thinkers and practitioners in several different fields of practice — organizational learning, group facilitation, community development, spirituality and related fields. It aims at understanding the principles and processes that help groups become self-organizing, generative, more sensitive to patterns of emerging order and more capable of effective collaborative action on behalf of a deeply shared vision or goals. It seeks synergy between the personal and the collective and asks, in Jacob Needleman’s terms, how we can “touch and be touched by the higher intelligence we need” to successfully bring forth a world reflective of our essential values and most empowering sense of possibility. Among the questions being explored by those involved in the genesis of this new field are:

- How do we draw most powerfully on our multiple intelligences? How do we effectively integrate dialogue, the visual arts, movement, contemplation and prayer, ritual and ceremony, storytelling and time in nature?
- How do we learn to listen — to what is emerging from the generative well within us, to the deep truths of one another, to what is emerging in the whole?
- How do we balance “not knowing” with truth-telling, inquiry with advocacy, emergent design with purposive action?
- What are the environments and conditions that best support good conversation, generative learning and the emergence of collective wisdom, love and creativity?

## Generative Leadership

Our concepts of leadership are changing profoundly. So is its practice — as the inner lives of leaders deepen, as the pressures on organizations to transform intensify, and as the world we inhabit presses at the seams of our present ways of living, working, thinking.

Nurturing leaders with deep connections to both the inner and outer worlds is imperative. It is in their dynamic interpenetration that the present is constantly being brought forth and the future seeded. “Leadership is about creating a domain in which human beings continually deepen their understanding of reality and become more capable of participating in the unfolding of the world,” according to Peter Senge. “Ultimately, leadership is about creating new realities.”

A growing body of thought and practice highlights numerous qualities and capacities that will be essential for leaders in the emerging world of the 21st century. A few illustrative aspects include:

### **Vision**

The capacities to articulate one’s own vision — together with the courage to take a stand for it — to help others articulate their visions, and to hold a shared image of what we want to create.

### **Systemic thinking**

A capacity for seeing through events and patterns of behavior to the systemic structures that shape them, together with a practiced knowledge of system dynamics, system archetypes, high and low leverage change.

### **Generative Learning**

Fostering an ethic, culture and practice of generative personal and organizational learning. Peter Senge says, “The leader’s role is designing the learning processes whereby people throughout the organization can deal productively with the critical issues they face, and develop mastery in the learning disciplines.”

### **Truthtelling**

Continually developing a clear, accurate and insightful view of current realities and communicating that in open, empowering ways. For Joseph Jaworski, this includes “the deeper territory of leadership — collectively listening to what is wanting to emerge in the world, and then having the courage to do what is required.

**Ethics and Stewardship**

A commitment to nurturing essential human and ecological values; caring for the whole with compassion and heart as well as insight, wisdom, integrity and vision. “New leaders must cultivate systems of ethics and aesthetics that they can practice and pass on,” says John’O’Neil.

**Personal Mastery**

Knowing one’s gifts, passions, habitual patterns of thinking, “ego traps” and defensive routines; cultivating the discipline of learning and modeling personal mastery for others; practicing renewal and balance.

## **Part IV**

# **Potential Projects**

This section outlines a range of projects that have been identified in the course of developing this report.

### **Criteria for Project Selection and Design**

#### **Potential Projects**

## Criteria for Project Selection and Design

For organizations like the Fetzer Institute, choosing wisely from among the many clever and worthwhile projects that seek and deserve support is an ongoing challenge. Some of the perspectives presented in this report may help with both project selection and design, particularly in amorphous program areas that span a wide range of fields or issue areas.

### Sample Questions

Using the “map” presented in Part III as a guide, one might ask of proposed projects:

- How does it facilitate generative learning and change, either personally or collectively?
- How does it reflect emerging principles of or perspectives on integral practice?
- How does it foster our capacities for organizational or societal learning?
- Does it help us clarify the changing “terms of connection” in the world today?
- Is it inspired by and does it foster a sense of belonging to the cosmos?
- How does it contribute to the development of a new ethic and practice of conscious global citizenship?
- Does it further the personal and collective exploration of destiny, intention, grace and creativity?
- How does it nurture generative leadership?

### Dimensions of Project Design

Many of the projects suggested below would ideally have a number of the following design characteristics:

- *Collaborative approach*, drawing from several different disciplines, fields of practice, and cultural communities.
- *Participatory methodologies* that draw on the unique gifts of different individuals while fostering shared leadership, synergy and co-creativity.



- *A focus on “questions that matter”* about the critical issues and opportunities of our time, with sustained attention both to the specific issues or opportunities and to the larger (global) context that informs them.
- *“Integral” designs* that recognize and illuminate the interdependence of inner, outer, personal and collective dimensions of experience, learning and action.
- *Inclusivity and an appreciation for diversity*, with a conscious attempt at ensuring that all communities concerned with the issue are represented.
- *Face-to-face and online communication*, together with the development and exchange of written or other materials that facilitate the work.
- *Conscious attention to what fosters generative learning*, commitment and the capacity for collaborative action among participants.
- *Processes for dialogue and collaborative inquiry*; a dialogical spirit generally.
- *Processes that draw on multiple intelligences* and weave varied types of insight, learning and experience together meaningfully.
- *An entrepreneurial orientation*, seeking to link ideas to action and creative insight to innovation.
- *Development and dissemination* of reports, learning materials or other products that share the work with wider audiences.
- *Reflection* on the process as a whole, both “in stream” and at the project’s end.

## Potential Projects

In the course of preparing this report, a wide range of projects were suggested or became apparent. Here is a representative sample of eighteen that might fit within the broad parameters of the Fetzer Institute or its partner organizations. Only the kernel of each idea is presented; those that are of the most interest can be developed in more detail, in part using the design criteria outlined above.

### **1. Further develop and use this report**

This report, in whole or in part and with or without additional development, could be used internally for program development or as a way to align work between the Fetzer Institute and its partners.

### **2. Critically assess integral worldviews and emerging integral cultures**

A team could be convened to “update” *Changing Images of Man* with an emphasis on the dynamic relationship between evolving integral images and the bodies of practice that inform them. What is our best understanding today of the principles and processes involved in cultural revitalization and social transformation? What are the strengths of the emerging integral worldview? its weaknesses? Where in this culture or the world do we see integral cultures emerging or integral perspectives being applied most powerfully? How can this process be facilitated? Including “friendly critics” in this process would be essential.

### **3. Revisit the policy implications of the original *Changing Images of Man* study**

The authors of the original SRI study considered the policy implications of their study, but their suggestions had little impact at the time. It would be worthwhile to form a multidisciplinary team to try again to formulate specific policy implications of emerging integral worldviews, and to include in that process individuals who may actually be able to influence policy development in the public, private or independent sectors.

### **4. Identify and assess critical issues and opportunities from an integral perspective**

A shortcoming of current public dialogues about the choices we face in different areas of our life is the absence of thoughtful, creative proposals from an integral perspective. A group could be formed to identify an initial set of critical issues and opportunities particularly amenable to integral perspectives, and then to oversee the development of tools or materials to introduce those questions and perspectives into the public dialogue in various ways.

**5. Develop integrative perspectives on generative learning and change**

Working with individuals from several different fields of thought and practice, identify and assess the state-of-the-art of theory and practice with respect to the design of processes for generative learning and change within organizations or community settings. The initiatives of most interest would be those that incorporate processes that address the personal, interpersonal, organizational (or societal) and transpersonal dimensions of experience, learning and action.

**6. Support exploratory work related to “processes for emergence” and the “practice of generative cosmology”**

A small group of innovative practitioners working collaboratively — and modeling the processes they seek to understand — could make a significant contribution by mapping this emerging territory for inquiry and practice. What are the principles, practices and perspectives that foster generative learning, co-creativity and spiritual intelligence in groups? Who is doing what; what are the core issues and opportunities; how can experience and understanding in this field be deepened; and where are the major areas for application would all be questions for inquiry.

**7. Create “story fields” about integral practice and societal learning**

A powerful way to change public awareness of issues and opportunities — and to influence the terms of public conversation — is by using a variety of media to tell the stories of exemplary people, organizations, programs that embody the principles of integral practice, societal learning or conscious global citizenship.

**8. Publish a book of “images” that communicate essential human values and a higher “integral” vision of human possibilities**

Charles Hampden-Turner’s book *Maps of the Mind* was a wonderful volume that presented an overview of different “maps of the mind” through diagrams and visual images. Imagine a beautiful “coffee-table” book that conveyed the heart and soul of emerging integral worldviews and ways of being through powerful images taken from human experience, the natural world, visionary artists and other sources.

**9. Form a strategic visioning group**

Convene and work collaboratively with a group of leaders from key organizations involved in the development of integral worldviews, or their implementation in different fields, to develop collaborative, multi-faceted organizational initiatives that promote integral practice, societal learning and the nourishment of all life.

**10. Design an Inner Manhattan Project**

Peter Russell has proposed the need for an “inner Manhattan project” comparable to the intensive program that unlocked the secrets of the atom and made them available for human use. I envision this initially as a collaborative multidisciplinary design initiative, involving individuals from different traditions of spirituality and consciousness development, that maps a longer-term program of theory development and practice aimed at a powerful contemporary understanding of the dynamics of consciousness, awakening and inner liberation.

**11. Develop a “curriculum” for conscious global citizenship**

Identify and explicate the skills, capacities and qualities associated with conscious global citizenship as outlined in this paper. Develop appropriate learning materials, practices and processes suitable for personal and collective inquiry in different settings.

**12. Create a program for nurturing “integral global leadership”**

Develop a program of inquiry, visioning and action that would articulate a vision of “integral global leadership”, link people and programs involved in related leadership programs or the practice of leadership, and create an applied program for leadership development. This program would draw participants from different sectors of society and from cultures around the world. I envision it as a combination “mystery school”, intensive seminar on critical issues and emerging fields of knowledge, and leadership development academy. While fostering personal awakening, a deep sense of community and a concern for global well-being, it would aim specifically at facilitating social and organizational innovation in relation to specific issues and opportunities faced by participants.

**13. Encourage development and dissemination of positive images of the future**

Coordinate efforts by the Institute of Noetic Sciences, the State of the World Forum and other groups to involve a wide range of people in creating images of a positive future.

**14. Develop a Charter of Right Relating**

Sponsor collaborative development of a Charter for Right Relating, conceived by Leonard Joy, and its dissemination globally as the basis for learning conversations, collaboration between organizations, and global consensus on principles by which we want to govern ourselves and guide our relationships to one another at all levels of the global system.

**15. Host dialogues between leaders in the transformational or spiritual communities and leaders in fundamentalist or conservative religious traditions**

While often viewed as occupying two polar ends of a spectrum, these groups have much in common. Dialogues to illuminate common ground as well as core differences could be enormously productive.

**16. Support development of a Center for the Advancement of Societal Learning**

The proposed Center will bring together leaders from diverse disciplines and practices to form a community of inquiry and practice dedicated to building societal learning capacity at all levels of human civilization, around the world. Through written, online and face-to-face communications, it will facilitate a global dialogue aimed at furthering our understanding of how to enhance the learning capacity, health and development of complex human systems; promote application of that understanding by facilitating the emergence and spread of practices for enhancing collective learning capacity at all levels of collectivity; and offer training, orientation and cross-disciplinary workshops — to develop and deepen both theory and practice — as well as networking services, consulting services and publications.

**17. Provide initial funding for a San Francisco Bay Area center dedicated to generative learning and organizational / societal innovation**

There is a pressing need for a center in San Francisco that brings together leading figures in the spiritual and transformational communities with social innovators and open-minded leaders from the public, private and independent sectors — to learn from each other and to come up with innovative approaches to critical issues and opportunities in the Bay Area and beyond. Initially the center's focus would be on introducing these communities to one another, facilitating dialogue and collaborative inquiry, and nurturing a network of individuals committed to exploring the practical application of “integral” perspectives.

**18. Support research on intentionality, field effects of consciousness and related areas**

This paper has not focused on science, but there is a need for research in many areas related to integral worldviews and ways of being. Underdeveloped areas include research on intentionality, field effects, collective consciousness, co-creative processes (personal, interpersonal, transpersonal), imagination and image-forming processes.