As a Lead Author of the UoM’s ThriveAbility Charter, What Key Principles Would I Include?

The *Who, How and What* of Phenomena

© Gerard Bruitzman, MMgt (Strategic Foresight), BA (Psych) (Hons), 29/12/15
An Integrative Practitioner is someone who is committed to becoming increasingly a participant in, reflective of, and engaged with others in WHAT part of reality they are looking at!

WHAT part of reality they are looking at!

HOW they are looking at that part of reality!

HOW they are looking at that part of reality!

WHO they are as they are doing the looking!
A Triadic Structure to Reality

Objective Worlds

Inter-subjective Practices

Subjective Experiences

Ontology

Methodology

Epistemology

Observed

Observation

Observer

What is seen

How to do Seeing

Who is Seeing
The World is not simply PRE-GIVEN; Worlds are in significant ways INTERPRETED, EMBODIED & ENACTED by people with various combinations of various skills at varying levels of VERTICAL and HORIZONTAL DEVELOPMENT
Level of Development

Dependent—Conformer
- Team player
- Faithful follower
- Reliant on authority
- Seeks direction
- Aligns with others

Independent—Achiever
- Independent thinker
- Self-directed
- Drives an agenda
- Takes a stand for what they believe
- Guided by internal compass

Inter-Independent–Collaborator
- Interdependent thinker
- Sees systems, patterns, and connections
- Longer-term thinker
- Holds multiframe perspectives
- Holds contradictions

Time

WHO is/are the Observer/s?
- Dependent Conformer,
- Independent Achiever,
- Inter-Independent Collaborator

WHAT is Observed?
- Objects?
- Contexts?
- Relationships?
- the Lot?

HOW is/are the Observation/s made?
- Methods or Schools of Arts (Subjective Creativity)?
- Morals (Inter-Subjective Relations)?
- Sciences (Objective Worlds)?
- Mixed Qual/Quan-, Inter-, Trans-, Meta-Methods?
WHO is/are the Observer/s? Egocentric Opportunist? Sociocentric Conformer? Worldcentric Self-Author? Integrative Self-Transformer?

WHAT is Observed? Objects (Sensory? Mental? Contemplative?)? Contexts? Relationships? the Lot?

The Point?

The Observer “I”, the observing “We”, and the observed “It/s” are perspectives and when they interact they create worlds.

Thus reality can be understood as the play of interacting PERSPECTIVES
Ken Wilber’s Integral Theory’s Four Quadrants x 3

What: Ontology

How: Methodology

Who: Epistemology

“Looking” at

Any phenomena can be understood from all four quadrants.

“Looking” with

Methods associated with each quadrant can be used to look at any phenomena.

“Looking” from

Aspects of your own awareness that can perceive any phenomena.
What *Niches* do you Look *at*?
<table>
<thead>
<tr>
<th>SUBJECTIVE INTENTIONAL</th>
<th>INTEGRAL THEORY’S FOUR QUADRANTS</th>
<th>OBJECTIVE BEHAVIOURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experiences of an Organism</td>
<td>The ways different organisms experience fear, joy, excitement, nourishment, memories, etc.</td>
<td>Behaviours of an Organism</td>
</tr>
<tr>
<td>Cultures of an Organism</td>
<td>The ways different groups of organisms connect to make meaning: biosemiotic, symbolic, ritual, religious, literature, etc.</td>
<td>Systems of an Organism</td>
</tr>
</tbody>
</table>

**CULTURAL INTERSUBJECTIVE | SOCIAL INTEROBJECTIVE**
4Q x 3 = Organism

Ontology

• I – Interiors of Organism
• We – Organism Culture
• It – H₂O & CO₂
• Its – Eco-Social System
4Q x 3 = Organism

Methodology

• I – Identify Experience
• We – Read Local Folk Tales
• It – Test the Behaviour
• Its – Map Political System
4Q x 3 = Organism

Epistemology

• I – Feeling of Joy, Fear, et al

• We – Family Memories

• It – Describe Water

• Its – Educational Resource
Adapting Sean Esbjörn-Hargens & Michael Zimmerman’s Who x How x What Model to Integral ThriveAbility Politics

What: Four Dimensions and Twelve Niches of Politics

How: Eight Zones of Inquiry

Who: Eight Political Selves

http://www.integralecology.org/source
THE FOUR DIMENSIONS OF POLITICS

Politics of Experiences

Politics of Behaviours

Politics of Cultures

Politics of Systems
THE FOUR DIMENSIONS OF POLITICS

The **subjective** realities of all beings at all levels of perception.

The **objective** realities of all beings at all levels of organisation.

The **intersubjective** realities of all beings at all levels of communion.

The **interobjective** realities of all beings at all levels of intersection.
Behaviours of Organisms

The various empirical aspects of organisms: physiology, feeding patterns, muscle strength, body temperature, reproduction, etc.

Cultures of Organisms

The ways organisms establish meaning with each other and other species: mating, predator-prey, territory, etc.

Systems of Organisms

The various natural and human systems connected to organisms: ecological, climate, water, economic, legal, educational, etc.
## THE TWELVE NICHES OF INTEGRAL POLITICS

<table>
<thead>
<tr>
<th><strong>Pneuma</strong>: Spiritual Experiences</th>
<th><strong>Skillful-means</strong>: Effective Actions</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Psyche</strong>: Psychological Dynamics</td>
<td><strong>Action</strong>: Intentional Conduct</td>
</tr>
<tr>
<td><strong>Soma</strong>: Somatic Activities</td>
<td><strong>Movement</strong>: Physical Movements</td>
</tr>
</tbody>
</table>

| **Commonwealth**: Compassionate Co-ordinations | **Matrices**: Subtle Systems |
| **Community**: Worldviews                  | **Institutions**: Social Systems |
| **Communion**: Intercorporeal Dimensions    | **Intersections**: Natural Systems |
An Overview of the Twelve Niches of Integral Politics

**Interior Individual**
The subjective realities of any organism at all levels of its perception.

**Terrain of Experiences**
Known by Felt Experience

**Interior Collective**
The inter-subjective realities of any organism at all levels of its communion.

**Terrain of Cultures**
Known by Mutual Resonance

**Exterior Individual**
The objective realities of any organism at all levels of its organization.

**Terrain of Behaviours**
Known by Observation

**Exterior Collective**
The inter-objective realities of any organism at all levels of its intersection.

**Terrain of Systems**
Known by Systemic Analysis

---

**Spirit**
(Non-Dual, Witness, Deep Dreamless Sleeping, Dreaming & Waking States)

**Mind**
(Various Levels, Skills & Types of Egocentric “me”, Sociocentric “us” & Worldcentric “all of us, living and non-living beings”).

**Body**
(Causal Presence, Subtle Energies & Gross Senses)

---

**Pneuma**
Conservation Psychology

**Commonwealth**
Process Ecology

**Skillful Means**
Planetary Action

**Matrices**
Global Ecology

**Spiritual Experiences**
Compassionate Co-ordinations

**Communal Worldviews**

**Intentional Conduct**

**Somatic Activities**

**Inter-corporeal Dimensions**

**Physical Movements**

**Natural Systems**

Adapted from Sean Esbjörn-Hargens & Michael Zimmerman’s Integral Ecology, [http://www.integralecology.org/source](http://www.integralecology.org/source), © Gerard Bruitzman 15/10/15
What *Niches* do you Look *at*?
What Zones do you Look with?
Eight Horizons/Zones of Inquiry

Subjective Methodologies

Phenomenology: Explores direct felt experience

Structuralism: Explores patterns of direct felt experience

Objective Methodologies

Autopoiesis: Explores self-regulating behaviour

Empiricism: Explores measurable behaviour

Intersubjective Methodologies

Hermeneutics: Explores mutual understanding

Cultural Anthropology: Explores patterns of mutual understanding

Interobjective Methodologies

Social Autopoiesis: Explores self-regulating dynamics in systems

Systems Theory: Explores functional-fit of parts within systems
Examples of Inquiry in Eight Zones

Subjective Methodologies

Phenomenology: Meditation, Introspection, Contemplation

Structuralism: Genealogy, Developmental Psychology

Objective Methodologies

Autopoiesis: Biophenomenology, Cognitive Sciences

Empiricism: Biochemistry, Biology, Zoology, Behavioural Studies

Intersubjective Methodologies

Hermeneutics: Interpersonal Values, Global Ethics

Cultural Anthropology: Ethnomethodology, Cultural Studies, Semiotics

Interobjective Methodologies

Social Autopoiesis: Sociocybernetics, Communication Studies

Systems Theory: Science of Politics, Complexity Sciences, Integral Economics
Integral Methodological Pluralism (IMP): a meta-methodological map of the 8 horizons of scientific inquiry, situating 8 corresponding methodological families, and highlighting their systematic interrelationships.
Locating Some Liberal Arts and Some Sciences in the Quadrants

**Arts**
- Literature (creative writing, screen writing, etc.)
- Painting, Sculpting, etc.
- Theatre and Dance
- Music Composition and Performance
- Autobiography
- Art Appreciation

**Humanities**
- Art History
- Classics
- Cultural Anthropology
- Literature
- Philosophy
- History
- Religion
- Communication

**Natural Sciences**
- Chemistry
- Biochemistry
- Mathematics
- Behavioural Psychology
- Cell Biology
- Evolutionary Biology

**Social (and Natural Systems) Sciences**
- Sociology
- Economics
- Political Science
- Physical Anthropology
- Astronomy
- Ecology
- History
What Zones do you Look with?
What *Selves* do you Look *from*?
The Eight Political Selves, that can Develop within Individuals and Groups, are Adapted from Don Beck’s Spiral Dynamics Integral

Sage (Coral/Indigo)  
Wholist (Turquoise)  
Integrative (Yellow/Teal)  
Communitarian-Egalitarian (Green)  
Achiever-Strategist (Orange)  
Purposeful-Authoritarian (Blue/Amber)  
Impulsive-Egocentric (Red)  
Magical-Animistic (Purple)

## Stages & Some Lines of development

<table>
<thead>
<tr>
<th>Altitude</th>
<th>Worldview</th>
<th>Cognitive - Consciousness</th>
<th>Self-identity /Ego</th>
<th>Values</th>
<th>Moral &amp; Care</th>
<th>Spiritual</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>What am I aware of?</td>
<td>Of what am I aware - who am I?</td>
<td>what is significant to me?</td>
<td>what should I do?</td>
<td>What is my ultimate concern?</td>
</tr>
<tr>
<td>‘Walk’ - COG</td>
<td>Stages of development</td>
<td>‘Talk’ - leading edge</td>
<td>‘Walk’ - at Centre of Gravity [see altitude]</td>
<td>Shadow (?)</td>
<td>COG &amp;/or Shadow</td>
<td></td>
</tr>
<tr>
<td>Indigo</td>
<td>Unitive view</td>
<td>Integral</td>
<td>Illuminated mind (Kosmic mind)</td>
<td>Unitive Ironist-Alchemist</td>
<td>Unity (inner)</td>
<td>Coral I-V [*C-*P] Infinite</td>
</tr>
<tr>
<td>Turquoise</td>
<td>Post Post-modern</td>
<td>Early Integral</td>
<td>Mid Vision-logic (Planetary mind) 5th Order</td>
<td>Construct-aware Magician</td>
<td>Transcendent (outer)</td>
<td>Turquoise H-U Holonic Communion</td>
</tr>
<tr>
<td>Teal</td>
<td>Post Post-modern</td>
<td>Pluralistic</td>
<td>Early Vision-logic (Pluralistic mind) 4.5th Order</td>
<td>Individualist Individualist</td>
<td>Affiliative (outer)</td>
<td>Yellow G-T [*A-*N] Integrative Flow</td>
</tr>
<tr>
<td>Green</td>
<td>Post-modern</td>
<td>Conventional</td>
<td>Rational</td>
<td>Form-Op (Rational mind) 4th Order Self-authoring mind</td>
<td>Conscientious Achiever</td>
<td>Achievement (inner)</td>
</tr>
<tr>
<td>Orange</td>
<td>Mythic</td>
<td>Con-Op (Rule/role mind) 3rd Order Socialised mind</td>
<td>Conformist Diplomat</td>
<td>Conformist</td>
<td>Blue D-Q Truth Force</td>
<td>Ethno-centric Conventional care</td>
</tr>
<tr>
<td>Amber</td>
<td>Pre-conventional</td>
<td>Magic</td>
<td>Pre-OP (Conceptual mind) 2nd Order</td>
<td>Self-defensive Opportunist</td>
<td>Egocentric (inner)</td>
<td>Red C-P Impulsive Power</td>
</tr>
<tr>
<td>Red</td>
<td>Pre-conventional</td>
<td>Magic</td>
<td>Pre-OP (Symbolic mind) 1st Order</td>
<td>Impulsive Impulsive</td>
<td>Naive (outer)</td>
<td>Purple B-O Tribal Force</td>
</tr>
<tr>
<td>Magenta</td>
<td>Archaic</td>
<td>0</td>
<td></td>
<td></td>
<td>Reactive</td>
<td>Beige A-N Survival Sense</td>
</tr>
<tr>
<td>Infrared</td>
<td>Archaic</td>
<td>0</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*IntegralMENTORS 2014
Eight Political Selves in Integral Politics

**Magical-Animistic**
*(romantic ethos)*
Obeys the desires of spirit beings; shows allegiance to chief, elders, ancestors, and the clan; individual subsumed in group; preserves sacred objects, places, events, memories…

**Impulsive-Egocentric**
*(heroic ethos)*
The world is a jungle full of threats and predators; breaks free from any domination or constraint to please self as self desires; stands tall, expects attention, demands respect…

**Purposeful-Authoritarian**
*(stewardship ethos)*
Sacrifice self to the Transcendent cause, Truth, or righteous pathway; righteous living produces stability now and guarantees future rewards; laws, regulations, and discipline build character…

**Achiever-Strategist**
*(rational ethos)*
Optimistic, risk-taking, and self-reliant people deserve success; manipulates earth’s resources to create and spread the abundant good life; societies prosper through strategy, technology…
Eight Political Selves in Integral Politics

**Communitarian-Egalitarian**
*(equality ethos)*
Liberate humans from greed, dogma and divisiveness; feelings, sensitivity, and caring supersede cold rationality; reaches decisions through reconciliation and consensus…

**Integrative**
*(flexible flow ethos)*
Life is a kaleidoscope of interdependent natural hierarchies, complexity, chaos, multiple flows and processes, flexibility, spontaneity, functionality, paradox…

**Wholist**
*(inclusive ethos)*
The world is a single, dynamic organism with its own collective mind; self is both distinct and a blended part of a larger, compassionate whole; holistic, intuitive thinking and cooperative actions are to be expected…

**Sage**
*(unity ethos)*
Full conscious union with natural processes, subtle realms, and causal presence…
Magical-Animistic (*romantic ethos*)

Tribes; clans; councils; extended families; lineage; what our people decide to do; chief knows best; guided by elders and mystical forces; individual sensitivities don’t matter and are not encouraged by the group/tribe…

Approx. 5% of world population under this political form

Impulsive-Egocentric *(heroic ethos)*

Dictatorship; empire; corrupt autocracy; strong arm tactics; patriarchy; whatever the leader says; feudal distribution system; “power to people” is power to leader and chosen few; all accept have-have not as reality…

Approx. 33% of world population under this political form
Purposeful-Authoritarian (stewardship ethos)

Authoritarian democracy; nation states; one party rule; winner takes all and ignores losers; everyone is equal under the law; good people follow the law, rules and traditions; disputes resolved through institutions and legal procedures...

Approx. 27% of world population under this political form
Achiever-Strategist (*rational ethos*)

Multi-party democracy; corporate states; bill of rights; economic status sets power ratios resulting in wider gaps between haves and have-nots; game of incentives within a system of checks and balances; to the winner belongs the spoils…

Approx. 24% of world population under this political form
Communitarian-Egalitarian *(equality ethos)*

Social democracy; coalition governments; system is short-lived unless society is homogeneous with complementary value systems; everybody shares equally in reaching consensus; equal access to all resources by all people…

Approx. 8% of world population under this political form
Integrative (*holistic ethos*)

Functional democracy; forms of government that work based on value-system profiles and stages of development; integrates previous value-systems into a functional form of governance that works for all; people have a right to be who they are as long as they are not hurting anyone or the planet…

Approx. 3% of world population under this political form

Image: Said Dawlabani & Don Beck, [www.memenomics.com](http://www.memenomics.com)
Wholist (inclusive ethos)

Holonic democracy; global governance; whole-earth networks; interconnections of global brain; seeking the global common good in response to global problems…

Approx. 0% of world population under this political form

Sage (unity ethos)

Yet to emerge in global networks...

Approx. 0% of world population under this political form
# The Dignity and Disaster of Each Political Self

<table>
<thead>
<tr>
<th>Ethic</th>
<th>Ethical Violation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sage</strong></td>
<td>Experiences the perfect Unity of All and identifies with the totality of creation.</td>
</tr>
<tr>
<td><strong>Wholist</strong></td>
<td>Sees value in all perspectives and integrates them in a developmental account of natural and human politics.</td>
</tr>
<tr>
<td><strong>Integrative</strong></td>
<td>Maps the complexity of relationships within and across unity-in-diversity political systems.</td>
</tr>
<tr>
<td><strong>Communitarian-Egalitarian</strong></td>
<td>Promotes eco-social justice for diverse unique living beings. Advances telling critiques of universal rationalisms.</td>
</tr>
</tbody>
</table>
# The Dignity and Disaster of Each Political Self

<table>
<thead>
<tr>
<th>Ethic</th>
<th>Ethical Violation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Achiever-Strategist</strong>&lt;br&gt;Promotes human dignity and sustains natural resources over the long term.</td>
<td>Can exploit nature and people as a result of gross reductionisms, greed, and a focus on short-term profits.</td>
</tr>
<tr>
<td><strong>Purposeful-Authoritarian</strong>&lt;br&gt;Passes laws and establishes institutions to protect their traditional (ethnic, religious, or secular) view of life.</td>
<td>Can promote totalitarian myths about one-right-way domination over the world.</td>
</tr>
<tr>
<td><strong>Impulsive-Egocentric</strong>&lt;br&gt;Challenges the prevailing system through strategic manipulation and non-conventional ways.</td>
<td>Can mistake one’s own will for the will of nature. Can be aggressive: striving to conquer people and nature.</td>
</tr>
<tr>
<td><strong>Magical-Animistic</strong>&lt;br&gt;Performs ritual to maintain balance and harmony. Sees world as full of spirits, and listens closely to them.</td>
<td>Is one with nature but not one with humanity. Can mistake local customs for global knowledge.</td>
</tr>
</tbody>
</table>
What Selves do you Look from?
One Crisis? Many Crises? No Crisis?

Sage  
No Crisis

Wholist  
Crisis of Perspectives

Integrative  
Crisis of Global Systems

Communitarian-Egalitarian  
Crisis of Biodiversity

Achiever-Strategist  
Crisis of Resources

Purposeful-Authoritarian  
Crisis of Management

Impulsive-Egocentric  
Crisis of Power

Magical-Animistic  
Crisis of Balance
An Integral Approach to Political Crisis

- Different perspectives understand a crisis or lack of crisis from their own worldview.
- So, for **integratives**, there is no single crisis, but many interlocking crises.
- Scientific data can be used to support almost any position.
- This crisis is bad!
- This crisis is good!
- The Planet as Great Perfection.
An estimation of how much of reality is acknowledged and taken into account in mainstream social and ecological change initiatives TODAY.
Interior Development is a crucial factor in identifying, characterizing, and resolving environmental problems.

“The ecological crisis—or Gaia’s main problem—is not pollution, toxic dumping, ozone depletion, or any such. Gaia’s main problem is that not enough human beings have developed to the postconventional, worldcentric, global levels of consciousness, wherein they will automatically be moved to care for the global commons. And human beings develop to those postconventional levels, not by learning systems theories, but by going through at least a half-dozen major interior transformations, ranging from egocentric to ethnocentric to worldcentric, at which point, and not before, they can awaken to a deep and authentic concern for Gaia. The primary cure for the ecological crisis is not learning that Gaia is a Web of Life, however true that may be, but learning ways to foster these many arduous waves of interior growth, none of which are addressed by most of the new-paradigm approaches.”

If People Know Best!?
Then why do they keep changing their minds?

- **Magical-Animistic**: Magical relations that are based on concord. 10,000 BC +
  
  Life as mystery

- **Impulsive-Egocentric**: Aggressive power plays that are based on conquest. 5,000 BC - 1700s +
  
  Nature red in tooth and claw
Then why do they keep changing their minds?

- **Purposeful-Authoritarian:** Ordered systems based on divine laws 2,000 BC + or mechanical clock 1800s +
  
  *The Watchmaker*

- **Achiever-Strategist:** Functional systems that are based on reason and competition. 1950s +
  
  *The Economics of Life*
Then why do they keep changing their minds?

- **Communitarian-Egalitarian**: Balanced living systems based on cooperation. 1970s +
  The Symbiotic Universe

- **Integrative**: Dynamic living systems based on chaos. 1990s +
  The Butterfly Effect
Then why do they keep changing their minds?

- **Wholist**: Integral living systems based on complexity. 2000 +
  All-Quadrants, All-Levels

- **Sage**: Divine living systems based on creation.
  The Body of God/Gaia
There is NO single pre-given living system!
Defining Politics in a Post-Metaphysical World
Every Definition of Politics is the result of

WHAT part of reality politicians are looking at!

HOW politicians are looking at that part of reality!

WHO politicians are as they are looking!
A Triadic Structure to Reality

12 Niches
8 Zones
(2 per niche)
8 Selves

12 X 2 X 8 = 192 +
Different Political Realities
Three Approaches to a Definition of Politics

1. Every Definition is true put partial:

   An *abstraction* that reduces the complexity of the living world in some important way.
Three Approaches to a Definition of Politics

2. An Integral Definition:

Integral Politics is a trans-disciplinary approach to politics that recognises that human beings have Levels of Complexity in at least four dimensions: Systems, Behaviour, Experience and Culture.
Three Approaches to a Definition of Politics

a) Human beings are comprised of and influenced by natural and social systems;

b) Human beings involve the individual behaviours of organisms, at all scales (including microbes and humans). These organisms are understood as being members (not parts) of living systems;
c) Members of living systems have various degrees of *interiority* (perception, experience, intentionality, and awareness); and

d) Members of living systems interact within and across species to create horizons of shared meaning and understanding.
Three Approaches to a Definition of Politics

These four dimensions (systems, behaviour, experience and culture) co-arise and mutually influence each other in complex ways, none of them are granted ontological priority.
Three Approaches to a Definition of Politics

Integral Politics acknowledges that different approaches to politics focus on diverse aspects and levels of complexity within these four dimensions and they do so from a spectrum of perspectives and worldviews using a variety of methods and techniques.
Three Approaches to a Definition of Politics

Given the **multiplicity** of positions available on any political situation, Integral Politics highlights the importance of humans **developing worldcentric capacities** for integrating **diverse perspective taking**.
Three Approaches to a Definition of Politics

The cultivation of people’s ability to hold, with authenticity, multiple perspectives is an important step towards fully honouring the complexity and mystery of politics.
Three Approaches to a Definition of Politics

3. Politics are Divine Mystery:

A splendid display of *emptiness* and *form* that will forever transcend our conceptual frameworks.
One Version of Integral Politics

Paperback: 246 pages
Publisher: AuthorHouse UK (June, 2015)
ISBN-10: 1504939506

The ThriveAbility Foundation Team includes Robin Wood, founder of Renaissance2 Foundation and ThriveAbility Foundation, Ralph Thurm, former COO of the GRI and Director of Sustainability & Innovation at Deloitte Netherlands, Paul van Schaik, co-founder of IntegralMENTORS and International Sustainable Development veteran, and Bill Baue, co-founder of Sustainability Context Group and Blended Stakeholder Engagement. If you are interested in a taste of Robin’s work, you can hear him on Voice America Radio with Maureen Metcalf talk about his ThriveAbility model in two sessions, released on September 29, and October 27, 2015.
Another Version of Integral Politics

Paperback: 248 pages  
Publisher: Kogan Page UK (December, 2015)  
ISBN-10: 0749474645  
Website: [www.koganpage.com](http://www.koganpage.com)

Today's leaders need to change radically to meet the challenge of complex organizations in business landscapes that are in flux. This requires not merely new skills and competencies, but a step-change in development in three fundamental dimensions: how you do things, who you are, and how you relate to other people. 4D Leadership is what happens when this step-change in doing, being and relating takes place. When you move up to the next level of ability and sophistication in these three dimensions, you will have unlocked the fourth dimension (verticality) and you will receive a significant competitive advantage.
Another Version of Integral Politics

Paperback: 210 pages
Publisher: Integral Publishers (November, 2015)
ISBN-10: 1495159140
Website: [www.integratingcatalysts.com/erospower/](http://www.integratingcatalysts.com/erospower/)

Our intention is to cultivate love under the sign of inquiry. By this we mean to practice inquiry in relationship where Eros and power intersect, that very place where hurts and disappointments are most keenly felt. Too often a screaming silence holds us captive at this very intersection where instead creativity, love, curiosity and openness could thrive. We therefore hope that more of us may practice relational inquiry, aiming toward mutual developmental transformation within ourselves and with one another. Eros, the creative, sensual, psychic life-force wants to be lived and liberated through and among us. Our offering here is part of the social evolution toward more deeply collaborative ways of living in support of collective flourishing.
Watkins & Wilber introduce an Integral Coherence model and show how to apply it to develop more comprehensive solutions to any problem. They also give an integral account of climate change and indicate how to find wiser and more nuanced solutions to this wicked global problem.

Alan Watkins is recognized as an international expert on leadership and human performance, [www.complete-coherence.co](http://www.complete-coherence.co).

Ken Wilber is widely regarded as one of the most important philosophers in the world today, [https://integrallife.com](https://integrallife.com).
Another Version of Integral Politics

Hardback: 346 pages
Publisher: Cambridge University Press (August, 2015)
ISBN-10: 1107022983

This book presents a new perspective on adaptation to climate change. It considers climate change as more than a problem that can be addressed solely through technical expertise. Instead, it approaches climate change as an adaptive challenge that is fundamentally linked to beliefs, values and worldviews, as well as to power, politics, identities and interests. Drawing on case studies from high-income countries, the book argues that it is time to consider adaptation to climate change as a challenge of social, personal and political transformations. The authors represent a variety of fields and perspectives, illustrating the importance of interdisciplinary approaches to the problem. The book will be of interest to researchers, policy makers and advanced students in the environmental sciences, social sciences and humanities, as well as to decision makers and practitioners interested in new ideas about adapting to climate change.
Elza Maalouf, the founder of Center for Human Emergence-Middle East, presents a framework for conflict resolution during political polarization based on the concepts of Large-Scale Psychology and theories of Levels of Existence, Social Judgment and Spiral Dynamics. She examines democracy in an evolutionary, values-system context, focusing on the critical role of Indigenous Intelligence to create functional democracies in the Middle East.
The way we manage our organizations seems increasingly out of date. Deep inside, we sense that more is possible. We long for soulful workplaces, for authenticity, community, passion, and purpose.

A few pioneers have already “cracked the code” and they show us, in practical detail, how it can be done.
Another Version of Integral Politics

Today there is a bewildering diversity of views on ecology and the natural environment. With more than two hundred distinct and valuable perspectives on the natural world—and with scientists, economists, ethicists, activists, philosophers, and others often taking completely different stances on the issues—how can we come to agreement to solve our toughest environmental problems?

In response to this pressing need, *Integral Ecology* unites valuable insights from multiple perspectives into a comprehensive theoretical framework—one that can be put to use right now. The framework is based on Integral Theory, as well as Ken Wilber’s AQAL model, and is the result of over a decade of research exploring the myriad perspectives on ecology available to us today and their respective methodologies.

Dozens of real-life applications and examples of this framework currently in use are examined, including three in-depth case studies: work with marine fisheries in Hawai’i, strategies of eco-activists to protect Canada’s Great Bear Rainforest, and a study of community development in El Salvador. In addition, eighteen personal practices of transformation are provided for you to increase your own integral ecological awareness. *Integral Ecology* provides the most sophisticated application and extension of Integral Theory available today, and as such it serves as a template for any truly integral effort.
Another Version of Integral Politics

Paperback: 240 pages
Publisher: Shambhala (2016)
ISBN-10: 1611802989
Website: www.integrallife.com.

A radical approach to mindfulness—combining an ancient meditation technique with leading-edge theory, resulting in a powerful new method of self-transformation. With practical teachings and detailed instructions, Ken Wilber introduces Integral Mindfulness, a new way of practicing the widely popular meditation. Integral Mindfulness applies many of the leading-edge insights of Ken Wilber's Integral Theory—the first system to combine Eastern teachings on the five stages of awakening with the eight stages of growing up in major Western models of human development, thus portraying the complete path of human evolution. In addition to all the benefits to body, mind, and spirit that standard mindfulness meditation confers, practicing Integral Mindfulness promises a more powerful approach to personal transformation and brings within reach the fullest experience of Enlightenment possible. Beginning with as little as fifteen to thirty minutes of daily sessions, the meditator can gradually expand from there by slowly and easily adding significant aspects of the practice. Meditation instructions and step-by-step guided contemplations are given in detail. Readers learn how to create a graph to track progress and discover natural strengths and potentials. The book also offers recommended readings and resources to facilitate further study.
When faced with complex challenges or uncertain outcomes, many leaders believe that if they are smart enough, work hard enough, or turn to the best management tools, they will be able to find the right answer, predict and plan for the future, and break down tasks to produce controllable results. But what are leaders to do when this isn’t the case?

Rather than offering one-size-fits-all tips and tricks drawn from the realm of business as usual, *Simple Habits for Complex Times* provides three integral practices that enable leaders to navigate the unknown. By taking multiple perspectives, asking different questions, and seeing more of their system, leaders can better understand themselves, their roles, and the world around them. They can become more nimble, respond with agility, and guide their organizations to thrive in an ever-shifting business landscape. The more leaders use these simple habits, the more they enhance their performance and solve increasingly common, sticky business issues with greater acumen.

Whether in large or small organizations, in government or the private sector, in the U.S. or overseas, leaders will turn to this book as a companion that helps them grow into the best version of themselves.
Another Version of Integral Politics

Roy Bhaskar (1944-2014) is the chief architect of the philosophy of critical realism. He died while this book was in preparation. Sean Esbjörn-Hargens is the founder of MetaIntegral, a network of organizations that apply integrative metatheories to global challenges. He is also the executive editor of the Journal of Integral Theory and Practice and editor of the SUNY Series in Integral Theory. Nicholas Hedlund is executive director of the Integral Research Center (www.integralresearchcenter.org) and a PhD researcher at University College, London, where he is conducting emancipatory social research into the philosophical, cultural and psychological dimensions of climate change. Mervyn Hartwig is founding editor of the Journal of Critical Realism and principal author and editor of the Dictionary of Critical Realism.
What if companies viewed becoming world-class less as the product of successful recruitment and retention efforts and more as the outcome of a relentless focus on the growth in capabilities—even personal development—of all the people who make up the company? What if a company did everything within its power to create conditions in which individuals could overcome their own internal barriers to change, transcend their blind spots, and see errors and weaknesses as prime opportunities for personal growth? Robert Kegan and Lisa Lahey have found and studied such companies—Deliberately Developmental Organizations. A DDO is organized around the deceptively simple but radical conviction that organizations will best prosper when they are deeply aligned with people's strongest motive, which is to grow. This means more than consigning "people development" to high-potential leadership-development programs, executive coaching, or once-a-year retreats. Deep alignment means fashioning an organizational culture in which support of people's ongoing development is woven into the daily fabric of working life and visible in the company's regular operations, daily routines, and conversations. This book dives deeply into the worlds of three leading companies that embody this breakthrough approach and reveals the design principles at the heart of DDOs—from their disciplined, consistent approach to giving feedback, to how they use meetings, to how managers and leaders define their roles differently than in typical companies. The authors then show readers how to build this developmental culture in their own organizations. "An Everyone Culture" will cause you to rethink the basic notion of people-development in organizational life.
<table>
<thead>
<tr>
<th>Year</th>
<th>Authors</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>1996</td>
<td>Don Beck &amp; Christopher Cowan</td>
<td><em>Spiral Dynamics: Mastering Values, Leadership and Change</em></td>
</tr>
<tr>
<td>2011</td>
<td>Jack Crittenden</td>
<td><em>Wide as the World: Cosmopolitan Identity, Integral Politics, and Democratic Dialogue</em></td>
</tr>
</tbody>
</table>
# Climate Change Activists with Integrative/Integral Perspectives

<table>
<thead>
<tr>
<th>Name</th>
<th>Institution</th>
<th>Website/Book</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karen O’Brien</td>
<td>Professor of Sociology and Human Geography, University of Oslo, Norway; Member of IPCC</td>
<td>Responding to Climate Change: The Three Spheres of Transformation, <a href="http://www.cchange.no">www.cchange.no</a>; Integral in Action: Climate Change…, ITC2015</td>
</tr>
<tr>
<td>Mike Hulme</td>
<td>Professor of Climate and Culture, King’s College, London</td>
<td><em>Why We Disagree About Climate Change</em>; <a href="http://www.mikehulme.org">www.mikehulme.org</a></td>
</tr>
<tr>
<td>Roy Bhaskar</td>
<td>Philosopher of Critical Realism</td>
<td><em>Interdisciplinarity and Climate Change</em></td>
</tr>
<tr>
<td>Mark G. Edwards</td>
<td>University of Western Australia</td>
<td><em>Organisational Transformation for Sustainability</em></td>
</tr>
<tr>
<td>Annick de Witt</td>
<td>Delft University of Technology, the Netherlands</td>
<td>Climate Change and the Clash of Worldviews, ITC2015</td>
</tr>
<tr>
<td>Nicholas Hedlund</td>
<td>University College, London</td>
<td>An Integral Realist Approach to Climate Change, ITC2015</td>
</tr>
</tbody>
</table>
# Working for Integrative Dynamics in Integral Politics

<table>
<thead>
<tr>
<th>Interior Individual</th>
<th>Interior Collective</th>
<th>Exterior Individual</th>
<th>Exterior Collective</th>
</tr>
</thead>
<tbody>
<tr>
<td>The subjective realities of any organism at all levels of its perception.</td>
<td>The inter-subjective realities of any organism at all levels of its communion.</td>
<td>The objective realities of any organism at all levels of its organization.</td>
<td>The inter-objective realities of any organism at all levels of its intersection.</td>
</tr>
<tr>
<td><strong>Terrain of Experiences</strong></td>
<td><strong>Terrain of Cultures</strong></td>
<td><strong>Terrain of Behaviours</strong></td>
<td><strong>Terrain of Systems</strong></td>
</tr>
<tr>
<td><strong>Zone 1</strong></td>
<td><strong>Zone 2</strong></td>
<td><strong>Zone 3</strong></td>
<td><strong>Zone 4</strong></td>
</tr>
<tr>
<td>Phenomenology &amp; Integral Politics</td>
<td>Structuralism &amp; Integral Politics</td>
<td>Hermeneutics &amp; Integral Politics</td>
<td>Cultural Anthropology &amp; Integral Politics</td>
</tr>
<tr>
<td>Explores Felt Experience</td>
<td>Mapping of Patterns of Felt Experience</td>
<td>Explores Mutual Understanding</td>
<td>Mapping of Patterns of Mutual Understanding</td>
</tr>
</tbody>
</table>

### Spirit & Integral Politics

Emptiness and Form, One and Many, Being and Becoming, Silence and Sound, Tat-Williams-Bliss. (Being, Consciousness, Bliss).

### Mind & Integral Politics

Various Levels, Skills & Types & Interactions of Epigenetic “me”, Sociocentric “us” & Worldcentric “all of us, living and non-living beings”.

### Body & Integral Politics

Causal Presence, Subtle Energies & Gross Senses.

### Psychological Dynamics

Experience in various levels (magical, ego-centric, purposeful-authoritarian, ethno-centric, community-centric, individualistic, integrative, whole-centric, etc.), skills & types of awareness, mind, beliefs, attitudes, arts, aesthetics, beauty, morals, etc. within each individual.

### Somatic Activities

Prehension, feeling, perception, emotions, sensations, experience of natural cycles, processes, forces, pleasure & pain, delight & discomfort, health & disease, wellbeing, etc.

### Inter-corpooreal Dimensions

Inter-prehension, inter-perception, group feelings, shared somatic experiences, play, arts, sports, dance, sexuality, etc.

### Compassionate Co-ordinations

Planetary community of all beings, which includes national communities of citizens, religious, secular, national and ethnic communities of shared cultures; local groups of common interests & families; interiors of multi-dependencies and inter-relatedness of all living & non-living beings.

### Communal Worldviews

Communal worldview experiences of a community of all living beings, which includes national communities of citizens, religious, secular, national and ethnic communities of shared cultures; local groups of common interests & families; interiors of multi-dependencies and inter-relatedness of all living & non-living beings.

### Effective Actions

Thriveability activities at global, interpersonal and personal levels, designing creative healthy environments, building stratified transformations, maximise thriving and minimise footprint, etc.

### Intentional Conduct

Maximise various levels, skills & types of performance in tissue brain, energy and materials efficiency, brain/mind communications; body-mind-heart integrations, etc.

### Physical Movements

Atoms, molecules, physics of light, limbic system, biology of vision, physiological responses to light and visual objects, etc.

### Subtle Systems

Subtle energy systems, sacred architecture, sacred gardens, sacred geometry, colour properties of Inner Light, symphonies of divine centres, circular no waste economies, extroversion of inter-dependencies and inter-relatedness of all living & non-living beings, etc.

### Social Systems

Guide flow in various levels, skills & types of social systems, institutions, laws, economics, politics, education, urban planning, buildings as ecosystems, social activity programs, etc.

### Natural Systems

Physical systems, life systems, climate systems, marine systems, forests, grasslands, wilderness, built environments, manufactured products, etc.

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Based on Sean Esbjorn-Hargens & Michael Zimmerman’s Integral Ecology, [http://www.integralecology.org/source](http://www.integralecology.org/source), © Gerard Brutsman 15/10/15
There is an important difference between helping a person or group of people grow and trying to force her, him or them to change.

Susanne Cook-Greuter, a leader in adult vertical development theory and practice, points out that each stage of development in a person or group of people is important and worthy. Horizontal growth through learning and using confidently various skills within a stage is just as important as vertical growth and transformation beyond a stage.

A leader’s job is not to force vertical development on a person or group of people. A leader’s job is to create the right living conditions in which a person or group of people can grow and thrive. Challenge and support people so that they are enabled to grow, but don’t force them to change.

<table>
<thead>
<tr>
<th>Action Logic</th>
<th>Characteristics</th>
<th>% of Leaders</th>
<th>Effect as Leaders</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Opportunist</td>
<td>\textit{Wins any way possible.} Self-oriented; manipulative; \textit{“might makes right.”}</td>
<td>5%</td>
<td>Significantly less effective at implementing organizational strategies.</td>
</tr>
<tr>
<td>2. Diplomat</td>
<td>\textit{Avoids overt conflict.} Wants to belong; obeys group norms, rarely rocks the boat.</td>
<td>12%</td>
<td></td>
</tr>
<tr>
<td>3. Expert</td>
<td>\textit{Rules by logic and expertise.} Seeks rational efficiency.</td>
<td>38%</td>
<td></td>
</tr>
<tr>
<td>4. Achiever</td>
<td>\textit{Achieves goals through teams and with appreciation for outside forces.} Juggles managerial duties and market demands.</td>
<td>30%</td>
<td>Effective manager. Action- and goal-oriented.</td>
</tr>
<tr>
<td>5. Individualist</td>
<td>\textit{Integrates competing personal and organizational goals.} Creates unique structures to resolve gaps in motivation, strategies, and performance.</td>
<td>10%</td>
<td>Consistent capacity to innovate and transform organizations.</td>
</tr>
<tr>
<td>6. Strategist</td>
<td>\textit{Generates organizational and personal transformations.} Exercises the power of mutual inquiry, vigilance, and vulnerability for both the short and long.</td>
<td>4%</td>
<td></td>
</tr>
<tr>
<td>7. Alchemist</td>
<td>\textit{Generates social transformations.} Integrates material, spiritual, and societal transformation.</td>
<td>1%</td>
<td></td>
</tr>
</tbody>
</table>

The proportions of people passing through the main stages of Life's process

adapted from:
Wilber's 4 tier - full spectrum model
Torbert's action logics
Cook-Greuter's maps for living

Perspective-Capacity Increases

<table>
<thead>
<tr>
<th>Developmental Stage/Order of Mind (typical ages)</th>
<th>What can be seen as object (the content of one's knowing)</th>
<th>What one is subject to (the structure of one's knowing)</th>
<th>Underlying Structure of Meaning-Making</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1st Order: Impulsive Mind (~2-6 years-old)</strong></td>
<td>one's reflexes</td>
<td>one's impulses, perceptions</td>
<td>Single Point</td>
</tr>
<tr>
<td><strong>2nd Order: Instrumental Mind (~6 years-old through adolescence)</strong></td>
<td>one's impulses, perceptions</td>
<td>one's needs, interests, desires</td>
<td>Categories</td>
</tr>
<tr>
<td><strong>3rd Order: Socialized Mind (post-adolescence)</strong></td>
<td>one's needs, interests, desires</td>
<td>interpersonal relationships, mutuality</td>
<td>Across Categories</td>
</tr>
<tr>
<td><strong>4th Order: Self-Authoring Mind (variable, if achieved)</strong></td>
<td>interpersonal relationships, mutuality</td>
<td>self-authorship, identity, ideology</td>
<td>Systemic</td>
</tr>
<tr>
<td><strong>5th Order: Self-Transforming Mind (typically &gt; ~40, if achieved)</strong></td>
<td>self-authorship, identity, ideology</td>
<td>the dialectic between ideologies</td>
<td>System of Systems</td>
</tr>
</tbody>
</table>

What gradually happens is not just a linear accretion of more and more that one can look at or think about, but a *qualitative shift* in the very shape of the window or lens through which one looks at the world.

– Robert Kegan, Harvard Developmental Psychologist
In an Action Inquiry Community,

“We Commit to Enacting a Vision of ThriveAbility: Timely Action Inquiry that Grows Personal Integrity, Relational Mutuality and Mutually-Transforming Collaborative Power, as Well as Non-Violent, Ecological Sustainability across Generations.”
The Integral Politics Mantra:

Things are Getting Worse!

Things are Getting Better!

Things are Always Already Perfect!
Acknowledgements: Thank you Sean Esbjörn-Hargens, (MetaIntegral), Edward Kelly (The Third Act), Elza Maalouf (CHE, Middle East), Nick Petrie (Center for Creative Leadership) & Paul van Schaik (IntegralMENTORS) for permission to use your original materials. Deep thanks to each of you and Don Beck, Hilary Bradbury, Barrett Brown, William Torbert, Ken Wilber, Robin Wood, Michael Zimmerman, et al., for your vital creative integrative thriveability work.

and now for

YOUR questions about

INTEGRATIVE DYNAMICS IN

THRIVEABILITY POLITICS

Contact: gjbruitzman at hotmail.com