

An Integral Theory of Participation

By

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Abstract

This dissertation presents an integral theory of participation. It explains participation as a dynamic and ever-present pattern within all living systems, and an intrinsic and evolving aspect of human consciousness and human experience. Participation is key not only to human doing, but to human being and becoming. As consciousness evolves, expressions and experience of participation also evolve, as do participation needs and capacities. At higher stages of development, human beings have the capacity to participate more consciously in our own evolution.

An extended understanding of human participation requires an expanded epistemology. It requires an epistemology that accounts for ways of knowing that continue to unfold as consciousness evolves. I present an “emergent noetic epistemology” as a more adequate framework for building an integral theory of participation. An emergent noetic epistemology includes previously held epistemologies, while expanding to embrace emerging ways of knowing. From an emergent noetic epistemological stance, I propose that participation can be understood as *relationships between wholes and parts, mediated by interconnectedness, agency and influence.*

To create an integral theory of participation I began with an extensive transdisciplinary literature review, exploring discourses related to consciousness studies, psychology, theology, spirituality, philosophy, quantum physics, the evolutionary sciences, and the systems sciences. It was during this literature review that I discovered the work of integral theorist Ken Wilber. His pioneering integral model informed the methodology that guided my inquiry, and provided the paradigmatic grounding for my own theory building. My methods took the form of an Integral Transformative Practice,

drawing on subjective, objective, intersubjective and interobjective experience within my own evolving life course. These methods included phenomenological inquiry, meditation, interviews, my professional practice, systems analysis, capacity building experiences in multiple contexts, discourse engagement and hermeneutic interpretation.

The integral theory of participation articulates seventeen principles that underpin participation in all contexts. These principles address the overall dynamics of participation, evolving expressions of participation, and the evolving dynamics of “agency” and its potential as a creative force for conscious participation. A renewed understanding of participation has important implications for theorists and practitioners in diverse disciplines, including those concerned with social development and spiritual transformation.

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CHAPTER ONE

TOWARD AN INTEGRAL THEORY OF PARTICIPATION

Every transformation ... has rested on a new metaphysical and ideological base; or rather, upon deeper stirrings and intuitions whose rationalized expression takes the form of a new picture of the cosmos and the nature of man.

Lewis Mumford

Introduction

Participation is the hope of a world on edge.

Settling into the 21st century, buoyed by the promise of human potential, we find ourselves perched on the edge of discovery. Mars, the stars, an end to aging, all within reach of questing minds. So too the inner edges of human experience; consciousness research is reshaping science, as is the phenomenon of non-local healing. Surveying our recent amazing achievements, we hold great expectation of future wonders. All things seem possible.

At the same time, with alarm and dismay, we huddle on the edges of global disaster. In the midst of indulgence, our children go hungry. While information technologies leap forward literacy lags. In a torrent of technological invention, many lack tools for basic survival. Even as industry flourishes globally, local livelihoods crumple in uncertainty. On the environmental front the list continues: melting ice caps, blazing forests, warming oceans, desertification of once fertile land. To say nothing of the human horrors on the nightly news: rebel raids and massacre, state terrorism and genocide.

Recognizing the magnitude of the challenges that face us it is common to cringe, to want to hide. In those moments, very little seems possible.

Participation is at the core of our highest achievements and our most pressing problems. In fact, participation is at the core of all human experience. When we sink, and when we soar, participation is present in all that we do, in all that we experience. An ever present universal dynamic, participation shapes our now and our next, meticulously molding our being and our becoming. Through our participation we make ourselves and we make our world. And through participation, we transform ourselves and our world. The dynamics of participation hold an important key to transformation, and to human evolution.

The history of participation is the history of the universe and the history of human consciousness. It is through participation that life evolves. It is with participation that we set our compass and choose our path, unfolding our future from moment to moment. At this point in our evolutionary journey, many are approaching a new level of consciousness, one that calls us to consciously participate – to be included, to contribute, to choose, to create – with awareness, purpose and intention. This next flowering of human potential invites conscious participation in human evolution. Here, as we come to recognize our creative capacities we concede our participatory role in the making of human experience, manifesting as global challenge or global achievement.

When addressing our potential or our problems, we tend to seek answers from conventional sources – science, technology, economics, political studies, for example, or religion. With this dissertation, I am inviting exploration of a lesser known facet of human experience: participation. By exploring the evolving nature of participation, we

may come to a greater understanding of evolving human nature, and evolving human capacities. When it manifests as an expression of love, participation is a powerful tool for transforming hearts, hands and minds, and an essential tool for transforming the world.

Why a Theory of Participation?

Participation has been the topic of my life. Both a blessing and a bother, there has been hardly a time when participation has not had a hold on me. I did not go looking for participation. Instead, it found me and followed me home. I have made bold attempts to sneak away, to move on, to find romance with a new topic. But wherever I have journeyed, however I have flirted, participation has followed, faithful, careful not to be left behind. Tapping me on the shoulder, murmuring in my ear. "Pay attention. This is important. There is work to be done here." Waking and dreaming, participation hovers; it pokes me, prods me, pulls at my edges, then leaves subtle tracings for further reflection.

Looking back, it seems there has been no time in my life when I have not been learning about participation. As a youngster, life with a nomadic family meant pulling up roots, penetrating diverse social milieux, and learning to participate within a multitude of unfamiliar contexts. Since it could not be taken for granted, had to be worked for, indeed was coveted, participation burned its way into my awareness. It became something I noticed. I also noticed that there was more to participation than is typically acknowledged. Early experiences with telepathy and clairvoyance, for example, showed me that I was tapping into connections unbound by space and time; I was participating in processes that I could not physically see, feel, taste or smell. But they were very real. These experiences taught me to hear, trust and interact with an inner voice, an inner presence. These experiences were, I perceived, participation of a different sort.

My working life has been predominantly directed toward advocacy and capacity building, with an intention to bring the practice of participation more fully into human experience. In a career that has taken me to most communities in British Columbia, citizen participation has provided much of the context and the content. I have given countless workshops on the topic of participation. I have written manuals and guidebooks on fostering participation. I have facilitated consultation processes in multiple settings, each geared to maximize participation of the people and organizations interested in, and affected by, the issue at hand. Similarly, I have engaged diverse community members in participatory research, planning, and evaluation initiatives. As a consultant to government, I have cultivated the creation of province-wide participatory networks and teams. Underpinning this work is a longstanding commitment to capacity building, enhancing the capacity of government, communities, and the professional sector to participate in increasingly effective ways.

As time went on and as public disappointment with typical participatory offerings mounted, I began to suspect that our best efforts to plan for and to facilitate participation were inadequate. Despite the endeavors of a multitude of committed individuals and organizations, despite the creative development of new techniques, processes and structures to enhance participation, participants continued to experience tokenism and frustration. For me, despite a lifetime of fascination and engagement with participation, something was missing. I found myself at a crossroads; I knew I needed to “get off the main highway,” to find innovative ways and means for understanding participation. And so, as I had at other pivot points in my life, I went back to school.

It has been a lifetime of learning that has led me toward this dissertation. But while the topic continues to hold interest, my thinking has undergone a significant change as the inquiry has progressed. I have come to recognize more fully that participation is not just something we do; participation is also what we be, and what we are becoming.¹ As a result, I have realized that expanding the practice of participation is not my sole motivation; what gets me thoroughly excited is my growing understanding of the role that participation plays in directing and expanding human evolution.

As the inquiry progressed, it became clear that I would need to look beyond the discourses that typically address the issue of participation. Over the years I frequently dipped into the literatures associated with social planning, community development, democratic participation, organizational development, social policy and public health. As I began to explore this new direction, I set out to unearth a more spiritually grounded discourse on participation. I was particularly interested in those areas of inquiry that might be called noetic or integral, embracing, as they do, the study of consciousness, and the participatory nature of the universe.

While I did not discover fully developed theory, I did encounter authors who pointed me in useful directions. Their works were not yet to be found on the library

¹ A personal perspective on pronouns: In any piece of writing, the reader will encounter a variety of personal pronouns, such as *I*, *we*, *he*, *she*, and *they*. While adding interest and diversity to the text, if not careful, confusion can result if the reader is unsure whose voice is currently claiming attention. To avoid this type of confusion I have, throughout this dissertation, attempted to ensure that pronouns are unambiguously linked to the noun for which they are a substitute. For example, a reference such as “*he* claims” or “*she* suggests” will only occur within a paragraph that has already identified the speaker by name. When the pronoun in question is an *I* or a *me*, it is the author’s voice that is claiming attention, and the associated text will express my own personal experience, intention, perspective, or opinion.

But there are times when a more universal pronoun is required, one that can account for human beings in general. When the pronoun *we* is encountered, the reader can expect that the reference is inclusive of all human beings everywhere, as in the above assertion that participation is not just something we do; participation is also what we *be*, and what we are *becoming*.

shelves devoted to community building, citizen participation and governance. They were, instead, slotted on shelves dedicated to philosophy, to psychology, to theology, and the nonlinear sciences. In this literature I felt that I had found home.

Then another home was discovered, nestled in the oak-clad hilltops of northern California. I encountered the Institute of Noetic Sciences² (IONS) about the same time that my literature search was expanding. My first contact came when I attended IONS' 2001 conference, held in the desert near Palm Springs. I was captivated both by the presenters and the participants that this conference attracted. I left the gathering convinced that my research was on the right track. And, back in BC, yearned for more conversation of the noetic kind. The following summer I set out on a road trip, hoping to hold conversations with folks whose writing had engaged me and whose ideas were perched on the leading edge of consciousness research. One of my stops was the IONS campus, close by the vineyards and wineries of Sonoma County. And the wonderful folks at IONS offered me both writing space and a place to rest my head for a couple of months during the fall of 2002. It was there that Chapter Four of this dissertation was written.

² The Institute of Noetic Sciences (IONS) was founded thirty years ago by Apollo 14 astronaut Edgar Mitchell. On the three day return ride to earth that followed his 1971 moonwalk, Mitchell experienced a "grand epiphany... an overwhelming sense of a universal connectedness ... an ecstasy of unity" (1996, 3). Recognizing that his considerable scientific training had neither prepared him for this experience, nor offered plausible explanation, Mitchell sought to create an open and creative environment for inquiry in which cutting edge science could reclaim consciousness research from its centuries-long relegation to the realms of theology and philosophy.

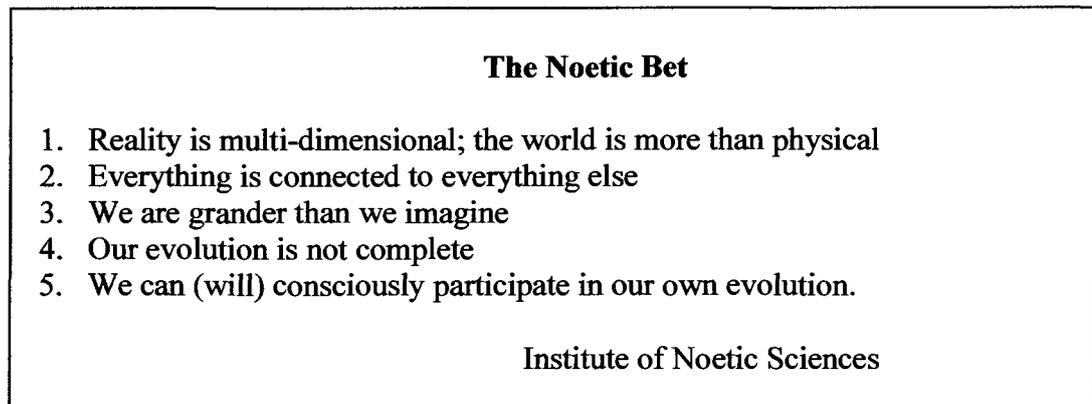


Figure 1.1 The Noetic Bet

The Noetic Bet, noted in Figure 1.1, offers a simple synopsis of the metaphysical perspective that underpins the organization's work. Their stated purpose is "to explore consciousness for a world awakening through frontier science, personal inquiry and learning communities" (IONS brochure). IONS is further committed to humanity's conscious evolution toward the creation of a global wisdom society, "in which consciousness, spirit and love are at the center of life" (ibid.). According to IONS, a global wisdom society will be marked by "a profound recognition of universal interconnectedness among all peoples and all life," and an acknowledgement that "we live in a universe alive with consciousness and spirit" (ibid.). To realize wisdom, says IONS, "we must explore our inner life and develop a deeper collective self-awareness" (ibid.).

In my view a global wisdom society is, by definition, a participatory society, one that recognizes and mirrors the fundamentally participatory nature of the universe and all life within it. As we grow our wisdom we increasingly recognize the inherently

participatory nature of humanness, in both our earthbound reality and within a broader universal context. However, when the human story is still so firmly embedded in the sedimentary layers of three hundred years of materialist science this is not how we currently know ourselves, particularly within our day to day experiences. But, as science evolves and intermingles with other, more subjective ways of knowing, such as philosophy, theology and mysticism, we come to know ourselves differently. As inquiry ventures into the confluence of chaos and creativity, of quantum holography and divinity, a new human story begins to emerge and, with the new story, new possibilities for being human.

Knowing ourselves differently leads to being ourselves differently. Knowing ourselves as participatory beings enables us to bring our participatory nature more fully into our lives. The new story, the evolving worldview, acknowledges our wholeness and our interconnectedness. And, as recently retired IONS president Wink Franklin has recognized, the creation of a global wisdom society will be built upon an “expanded worldview that moves toward greater wholeness” (Discussion paper for internal circulation within IONS, 2002).

The Noetic Bet challenges us to evolve our worldview, to begin to tell the story of our interconnectedness, of our participation, of our evolution. By challenging us to acknowledge our participation in the human evolutionary process, it further challenges us to bring discernment and conscious choice to our participatory evolution. To do so, I believe, requires that we intentionally bring participation more fully into our conscious awareness. This dissertation is an attempt to do just that. While exploring the participatory nature of our evolution it also endeavors to make sense of participation

within an evolution in human consciousness. It does so by proposing an epistemological alternative – noetic epistemology – as methodological ground for building new knowledge about participation and capacity building.

A noetic epistemology shines light on new ways of knowing ourselves. Within a noetic epistemology everything is relationship; in other words, everything is participatory. While mystics have recognized this forever, it is revelatory (and oftentimes stridently resisted) within normal science. But this “universe as relationship” way of knowing is congruent with the emerging nonlinear sciences; quantum physics, for example, argues the impossibility of not being in relationship, of not participating. Similar evidence abounds within biology, cosmology and transpersonal psychology. As participatory beings in a participatory universe, the real question is how consciously we participate. And how we can build our capacity for conscious participation.

It is this kind of thinking that has captured my imagination as I set about creating an integral theory of participation. I want to explain the essential nature of participation, and the processes by which it is at play in the realm of human consciousness. An integral theory will propose principles that explain the dynamics of participation within the universe, and within human experience and evolution.

But to gain a glimpse of our evolutionary direction, humanity must take a good look at where we have been. An examination of the assumptions and beliefs with which we have made sense of our world, drawing on the twin wisdoms of the perennial philosophy and modern science, will clarify the metaphysical ground on which I will construct an integral theory of participation. To this end, the remainder of this chapter

will explore these wisdom traditions, bringing to light emerging and converging ontological and epistemological views related to human consciousness.

Toward a “Quantum Yoga” of Consciousness and Participation

Yoga is a Sanskrit word that means union, integration. Physicist Amit Goswami (2000) offers the phrase *quantum yoga*, signifying “the integration of the quantum message into a comprehensive new worldview that unites science and spirituality in a personally meaningful way” (3). Since my purpose here is not simply to trace the ontological and epistemological links between science and spirituality, but to use those links as a guide for reframing an understanding of participation in a conscious evolutionary process, personal meaning is essential.

In subsequent chapters, I will explore the possibility that the personal connection is experienced through consciousness, embracing the phenomenological, as well as the noumenological, or direct, intuitive ways of knowing and making meaning. In other words, the quantum yoga of consciousness and participation.

Noumenon comes to us from the Greek root, *nous*, meaning “mind, intelligence, or transcendental ways of knowing” (Harman, 1998, ix). The term *noetics* stems from the same root; the noetic sciences incorporate “the three ways we gain knowledge: the reasoning processes of the intellect, the perception of our experiences through the senses, and the intuitive, spiritual or inner ways of knowing” (ibid.). Emerging voices, from disparate disciplines, argue the need to move beyond an ontological and epistemological materialism, toward an ontology that views consciousness as the ground of all being, (Wilber, 2001a; Goswami, 2000; Harman, 1998; Sheldrake, 1995a) and noetics as “the only complete epistemology” (Amoroso, 2003). This chapter will draw on that noetic

framework while exploring the shifting ontological and epistemological views that have emerged within diverse disciplines over the past few decades.

Holism or Materialism?

The Great Chain of Being theory posits that all domains – physiosphere, biosphere and noosphere (or matter, life and mind) – “were one continuous and interrelated manifestation of Spirit ... that reached in a perfectly unbroken or uninterrupted fashion from matter to life to mind to soul to spirit” (Wilber, 2000a, 16). This theory, according to Lovejoy, provides an authoritative perspective that has influenced much of world philosophy throughout most of history (ibid.). As philosopher Ken Wilber relates, this holistic worldview unraveled when the science of Newton, Kepler, Galileo, and Bacon (among others) focussed their interest on the physiosphere – “the world of inanimate matter” (ibid., 17). The science that emerged over the next three centuries became well enshrined within ontological materialism, the belief that matter is the ground of all being.

Goswami (2000) summarizes this ontological materialism:

1. *Causal determinism* – the world as clockworklike machine
2. *Continuity* – “all movement, all change, is continuous”
3. *Locality* – cause and effect are local events; therefore, non-local events, or action at a distance, are impossible
4. *Strong objectivity* – the material world manifests independent of the observer
(independent of consciousness)

5. *Material monism and reductionism* – every phenomenon can be reduced to a material origin; in this way, “everything is made of matter (atoms or elementary particles) and its correlates (energy and force fields)”
6. *Epiphenomenalism* – subjective experience is a secondary function of matter; consciousness is accompanied by, and indeed caused by, the interactions of matter (27-29).

The Evolutionary Journey, Starting with Quantum Physics

By the 1920's, quantum mechanics had largely supplanted the classical physical theories of Newton, when it became clear that Newtonian theory could not account for the world of the very small or the very large. Marilyn Ferguson (1980) notes that, at the level of galaxies and at the level of electrons, the old mechanical rules could no longer offer adequate explanation. Our perception of nature, she says, “shifted from a clockwork paradigm to an uncertainty paradigm, from the absolute to the relative” (27). Quantum physics revealed that the manner in which change occurs is both continuous and discontinuous (Goswami, 2000, 2). In quantum theory energy moves in quantum leaps, not in continuous lines; it moves from a plurality of potential to a single actuality (Zukav, 1979, 75). Quantum theory argues against objectivity; observation, it seems, is actually a “*correlation* between two observables (production and detection)” (ibid., 70). With claims that the universe and everything in it is a dynamic part of an inseparable whole, quantum physics demonstrates an intrinsic interconnectedness between observer and observed (Goswami, 1993; Zukav, 1979; Capra, 1975). The universe, in David Bohm's words, is characterized by an “unbroken wholeness” that can only be viewed in a nonreductionist way (Harman, 1998, 121).

While acknowledging that quantum theory provided a radical epistemological framework, Bohm and Hiley (1993) raise serious questions about its ontological contributions. Quantum mechanics, they suggest, while providing useful mathematical formulae to determine statistical probabilities in experimental results, offers little in the way of ontological grounding; it has “little or nothing to say about reality itself” (1993, 2). They attempt reconciliation of this gap by drawing on Bohm’s positing of an “implicate order,” the essential features of which are that “the whole universe is in some way enfolded in everything and that each thing is enfolded in the whole.” An ontology that is congruent with emerging scientific discovery must include and address consciousness, they suggest, since both quantum theory and consciousness “have the implicate order in common” (Bohm and Hiley, 1993, 382).

Filling the Ontological Vacuum

Willis Harman concurs. Science, he observes, has matured, creating the conditions for a more mature metaphysic to arise (1998, 120). While the past few centuries have seen material monism reign as the dominant metaphysic, it has been more recently seriously challenged by a metaphysic of dualism, in which both matter and mind (or consciousness) are considered. As Harman postulates, yet a third metaphysic is gaining respectability: transcendental monism. In this metaphysic mind (or consciousness) gives rise to matter. As Harman proposes, “consciousness is not the end product of material evolution; rather, consciousness was here first” (ibid., 30).

It is within this third metaphysic that science can meet and dance with the “perennial philosophy” – wisdom traditions that are common to all cultures throughout history (Wilber, 1998a, 7) and have informed human knowing for millennia. According

to philosopher and scientist Peter Russell (2000a), each of these traditions has a basic teaching in common: “we are, at our cores, united.” (107)

The Quantum Legacy

Quantum theory has provided a vigorous challenge to the received view by revealing an essential interconnectedness of the universe (Capra, 1975, 137). As Henry Stapp maintains, the physical world is “not a structure built out of independently existing unanalyzable entities, but rather a web of relationship between elements whose meanings arise wholly from their relationships to the whole” (in Zukav, 1979, 72).

The ontological legacy of quantum physics includes:

1. A general (but by no means complete) shift away from the reductionism of material monism, and its assertion that everything, including consciousness, can be reduced to interactions among elementary particles (Goswami, 2000, 5).
2. A general (but by no means complete) shift toward non-dualism – implying no separation between mind and matter – and toward views of reality as a “monistic integration of the immanent within the transcendent” (Goswami, 2000, 13; agreeing with Wilber, 1996).
3. A growing interest in the possibility of consciousness as a causal factor (Harman, 1998, 160), as “the agency that transforms possibility into actuality” (Goswami, 2000, 15).

The impact and legacy of physics is enormous. As Goswami (2000) notes, by causing us to reframe our thinking about living systems, radically revising the ways we know ourselves and our universe, physics has seeded a revolution in both the physical and social sciences (2).

The Evolution of Evolution

Darwinian theories of evolution, once a mainstay of the materialist metaphysic, have more recently been called into question. For example, while Darwin viewed evolution as a slow, orderly and continuous process, evolution is now seen to occur in quantum leaps, similar to the quantum patterns discovered in the sub-atomic world. New species are now seen to emerge not through a slow and steady stream of minor changes. Rather, they occur in rapid spurts, following long periods of stability – likely, says Russell (2000a), as a response to changes in the environment (48, 49). Those quantum leaps occur, Wilber (1996) suggests, within a holistic evolutionary process of “transcend and include, transcend and include” as evolution proceeds toward greater complexity (30). “Evolution always *transcends* and *includes*, incorporates and goes beyond” (ibid., 6).

As a species, says Russell (2000a), we are still evolving (49). While our biology was once the center of evolutionary attention, he claims, what is now advancing is the capacity of the human mind (ibid., 50). In fact, Russell speculates that humanity is about to make an evolutionary leap as significant as the leap to life from inanimate matter (ibid., 52). Wilber agrees. Speculating that evolution is only half-completed, he quotes Plotinus: “mankind is poised midway between the gods and the beasts” (1982, 162). Consciousness, says Wilber (1996), evolves by stages, “from subconscious to self-conscious to superconscious” (137). It is in the spiritual and transpersonal experiences of the superconscious that transcendence is reached. This is the experience reported by mystics from myriad traditions. Through peak experience and through meditative experiences of transcendent consciousness we are offered a preview of our collective

evolutionary destination. In meditation, as consciousness reaches toward the highest states of consciousness, the subject/object split falls away; here “you are not looking at the Kosmos, you are the Kosmos” (ibid., 156). Subject and object are one.

The logic of a materially-based ontology falls away at this point. As biologist Rupert Sheldrake notes, even if such an ontology could adequately address the process by which matter evolves over time, it cannot deal with the nature of origins, or “how does anything begin?” (in Tapper, 1987, 2). Nor can it account for the evolution of the non-material, of consciousness (Wilber, 2001a; Goswami, 2000; Russell, 2000a; Bohm and Hiley, 1993). To account for consciousness (and perhaps origins) a more holistic ontological framework is required, one that can include materialism, while transcending it to reveal further unfoldment. As Goswami (2000) suggests, while materialism is in itself not wrong, it does not tell the whole story (18). What is missing is the possibility of consciousness as an evolutionary driver.

Russell (2000a) points out that “self-reflective consciousness brought with it the ability to direct our own destiny” (50). Harman (1998) implies that this is indeed the case. Citing the example of the binocular vision of mammals, he points to the improbability that gradual and random mutation could, by happy accident, lead to such a sophisticated development. Instead, he speculates that the organism, “at some deep level of inner understanding ... wanted to see better!” (49). Harman proposes another perspective: a teleological pull toward a goal that is not predetermined, but which the organism itself prefers (ibid.).

To support this notion, Harman offers Teilhard de Chardin’s hypothesis that “mind is prior to brain, and evolution is characterized by the organism’s freedom to

choose and by its inner sense of ‘right’ direction” (ibid.). While still controversial, this hypothesis appeals to evolutionary biologist Elisabet Sahtouris, who asserts that “life is just too intelligent to proceed by accident” (personal communication, July 14, 2001). We are moving, she contends, from theories of “accidental assembly” to an understanding that evolution involves a self-organizing intelligence responding to its environment (ibid.). Goswami (2000) too, leans confidently in this direction. “The universe,” he maintains,

evolves toward the manifestation of life and sentience – an idea that is called the anthropic principle. When we do science within consciousness, we see that the anthropic principle makes perfect sense: the universe is a play of consciousness. It evolves toward sentience because its meaning is us. (18)

An Evolution in Field Theory

One of the challenges to Darwin’s evolutionary theory, and to the subsequent revisions that have occurred since genetic theory has entered the discourse, is the “inheritance of acquired or learned characteristics” (Harman, 1998, 48). Another problem, mentioned earlier, is the question of origins. Both were addressed twenty years ago with biologist Rupert Sheldrake’s controversial theory of morphic resonance, or the “influence of like upon like through space and time” (Sheldrake, 1995b, 82). Sheldrake’s new theory offers an interesting and plausible alternative to the mechanistic paradigm that has formed the basis of mainstream evolutionary and other physical theories.

Deviating from more commonly accepted field theories (electrical fields, magnetic fields, gravitational fields, and earlier mechanistic versions of morphogenetic fields)

Sheldrake proposed the existence of morphic fields, a new type of field which, although not yet recognized by physics, is causing a stir in other disciplines. Morphogenesis derives from the Greek *morph* (form) and *genesis* (coming into being.) Sheldrake (1991, 1995a, 1995c) explains that the process of coming into form cannot be explained by genetic programming, since genes cannot direct either the shape of an organism or its constituent parts, nor can it generate the organism's characteristic behavior.

Instead, Sheldrake (2003) proposes that: a) morphic fields lend pattern and structure to living systems (including biological organisms); b) morphic fields contain attractors, drawing those systems toward future goals; and c) morphic fields evolve, along with the living systems themselves. As Sheldrake explains,

The morphic fields of all species have history, and contain inherent memory given by the process I call morphic resonance. This resonance occurs between patterns of activity in self-organizing systems on the basis of similarity, irrespective of their distance apart. Morphic resonance works across space and across time, from the past to the present (*ibid.*, 278.)

Through a process called *formative causation*, these morphic fields shape organisms; at all levels of complexity, they direct a system's evolving form and organization (Sheldrake, 1995a, 13). Morphic fields also influence behavior; the fields themselves are created through the accumulated skill building that occurs when new skills are learned by members of a species (Wheatley, 1999, 53). Through morphic resonance, the behavior accumulates in the field. When an individual's energy interacts with the information in the field, that information provides the patterns for the individual's behavior (*ibid.*).

For humans, and for other biological systems, past learning and historical habit accumulate in behavioral fields, social fields, mental fields and cultural fields, available for all future members of a species. The self-organizing properties of all systems are informed by these fields (Sheldrake, 1995b, 82). Morphogenetic fields carry information, not energy, and “are available throughout time and space without any loss of intensity after they have been created” (Gilman, 1986).

While fields go a long way toward explaining the origins of form and function, another question arises. What, asks Sheldrake, is the origin of those fields? Modern evolutionary physics proposes a primal unified field of the universe. “But then,” asks Sheldrake, “what is that? It contains the potential for the fields of everything there is” (in Tapper, 1987, 3).

This ontological question begs another; can Sheldrake’s theory make sense within any metaphysic other than transcendent monism, or mind giving rise to matter? Sheldrake rejects both materialist and dualist paradigms, opting instead for a metaphysic that can include (while, Wilber would suggest, transcending) energetic causation (energy, patterned by information, creates matter), formative causation (patterned selection among energetic possibilities), and conscious causation (choice among possible actions), along with immanent *and* transcendent creative agency. For Sheldrake (1995a), “the universe as a whole could have a cause and a purpose only if it were itself created by a conscious agent that transcended it” (206). An appropriate metaphysical position must affirm “the causal efficacy of the conscious self, *and* the existence of a hierarchy of creative agencies immanent within nature, *and* the reality of a transcendent source of the universe” (ibid., 207).

Living with Systems Theory

Gregory Bateson called systems theory “the biggest bite out of the Tree of Knowledge in two thousand years” (in Macy and Brown, 1998, 41). From it emerges a science that seeks “patterns behind patterns and ... processes beneath structures” (Capra, 1989, 73). It seeks, in Bateson’s words, “the pattern which connects” (ibid.). Systems theory, in its many iterations – from living systems theory to cybernetics to information theory to chaos theory – continues to influence such diverse sciences as engineering, computing and artificial intelligence, all the way to biology, ecology, psychology and organizational development.

The new systems sciences are, according to Wilber (2000a), “the sciences of wholeness and connectedness” (14). They arose when, in the 1940’s, German biologist von Bertalanffy introduced systems theory as a “science of context” (Ferguson, 1980, 52), a science which posits the interconnectedness of everything in nature. Capra describes systems as “integrated wholes that derive their essential properties from their interrelations, rather than from the properties of their parts” (in Weber, 1982, 240). A system is maintained “through the mutual interaction of its parts” (von Bertalanffy, in Bellinger, On-line). In the material world, everything exists within a system.

James Lovelock’s Gaia hypothesis, for example, demonstrates the self-regulating systemic nature of the earth (Lovelock, On-line,) the interconnectedness of all organisms, and their mutual impact on the Earth as a whole (Harman, 1998, 142). And Ilya Prigogine’s notion of dissipative systems demonstrates that the universe is an open system; contrary to Einstein’s Second Law of Thermodynamics, the universe is not withering in entropy.

Living systems are neither entropic nor static; with purpose and creativity, they emerge and evolve. Interacting with their environments, they acquire qualitatively new properties through a process of emergence; the result is enduring evolution (Heylighen and Joslyn, 1992, 1). Leading systems scientist Ervin Laszlo describes the new systems sciences as “the evolutionary paradigm,” holistically demonstrating the evolutionary interconnectedness of the physical, biological and social spheres (in Wilber, 2000a, 15). Sheldrake (1995c) concurs, stating “in an evolutionary universe, the organizing principles of all systems at all levels of complexity must have evolved” since none of them was present at the Big Bang (55).

For Sheldrake, fields inform systems, and their evolution. Through formative causation, morphic fields “organize self-organizing systems” (in Weathersby, 1995, 8). All self-organizing systems – from molecules, to ecosystems, to animals, to plants, to societies – have morphic fields (ibid.). Sheldrake’s hypothesis of formative causation explains that the past informs the present, that “systems are organized in the way they are because similar systems were organized that way in the past” (Harman, 1998, 46). Nature, says Sheldrake, “is essentially habit forming” (in Mishlove, 1998, 4). But habit is one of two organizing principles within nature. The other principle is creativity, which accounts for the appearance of new patterns, forms and structures. Each constitutes a new morphic field (ibid.). Both principles, Sheldrake contends, are enfolded within a third principle – “the ground of both,” a “primal unified field,” the “ground underlying all of creation” (ibid.) – in other words, divinity.

While holism underpins systems thinking, however, not all systems thinkers consider divine creativity to be part of the equation. Within his theory of autopoiesis, for

example, biologist Maturana assigns consciousness a role in choosing evolutionary direction (personal communication, May 25, 2001). But, like psychologist Csikszentmihalyi, (1990, 23-24) Maturana views consciousness as an epiphenomenon of material biological processes (personal communication, May 25, 2001).

Regardless, a growing number of theorists, incorporating systems thinking into their work in diverse disciplines, hold a metaphysical perspective best described as transcendental monism. Their numbers include Bohm, Capra and Goswami in the physical sciences, and Sahtouris, Pert and Sheldrake in the biological sciences.

Sheldrake's work, for example, suggesting both a causal link between fields and systems, and a unified field of consciousness of which all systems are part, is evidence of the shift. So is the cosmological work of Brian Swimme (in Bridle, 2001, On-line), who notes the pervasiveness of spirit in everything that exists. Compared with the dualist perspective of "spirit is up there, matter is down here", he maintains, "you have matter all the way through, and so you have spirit all the way through."

Of even greater interest is Swimme's depiction of evolution as a process in which compassion plays a critical role. Evolution, he suggests, has always favored bonds of care and concern. Compassion occurs at all levels of reality, he says, and is not limited to humans (in Bridle, 2001). It shows up at the birth of galaxies, and at the birth of organic life forms. Gravitational pull, for example, is an "early form of compassion or care" (ibid.). So is the bond of care and concern between a mother and her offspring, a bond that dramatically increases the potential for survival (ibid.). And, considering that the universe is one interconnected system, Swimme suggests that "the human being is that space in which the compassion that pervades the universe from the very beginning now

begins to surface *within consciousness*” (ibid.). Our conscious evolution, he suggests, “depends upon that comprehensive compassion unfurling in the human species” (ibid.).

Compassionate Matter: A Look at Psychology and Mind/Body Medicine

Like all living systems, humans are dissipative structures (Hubbard, 1998, 105). As Joanna Macy and Molly Young Brown (1998) describe, as systems, we participate with others systems, “giving and receiving the feedback necessary for its sustenance, and maintaining integrity and balance by virtue of constant flow-through” (42). This relationship is frequently conveyed through an image of nerve cells in a neural net, an image which “conveys a major systems insight: mind is not separate from nature; it is in nature (ibid., 43). As Laszlo claims, mind is the subjective component within every open system (in Macy and Brown, 1998, 43).

What does this mean for an understanding of humans as biological selves, and as psychological selves? The body and mind are not discrete systems, but part of the same system; as psychoneuroimmunologist Candace Pert (1997) demonstrates, “molecules of emotion run every system in our body, [communicating through] the bodymind’s intelligence, an intelligence wise enough to seek wellness” (19). Nor does mind dominate body, “it *becomes* body – body and mind are one” (ibid., 187). As Chopra explains, the rising tide of acceptance of mind-body medicine is based on the simple discovery that “wherever thought goes, a chemical goes with it” (1993, 17). Pert’s work with neuropeptides and their receptors played an important part in this revolution.

Clearly, these emerging perspectives demonstrate a radical departure from the medical model that has held hegemonic privilege over the past century. At a recent Esalen conference on evolutionary theory, Solomon (2000) pointed to long-standing

dualisms within western medicine, including the splits between mind and body, body and environment, and individual and population. But, by the 1970's, the dualisms were being challenged. For example, it was not until the beginning of that decade that scientists and physicians convened to explore their shared interest *spirituality and alternative health modalities* (Ferguson, 1980, 260). The import was captured by Menninger, who in 1975 predicted that the ideas that have conventionally informed medicine were on a collision course with emerging concepts of human capacity (ibid.).

In the intervening years, those materialist ideas have become subject to increasing challenge as science unfolds an evolving understanding of human nature. In Figure 1.2, psychologist Ron Kurtz (1990) offers a useful summary of the competing values of the old *and* new paradigms that concurrently inform medicine and psychology. While he notes that the “old paradigm” is still operative, at the same time it is giving birth to the “new” (20).

Present Paradigm	Emerging Paradigm
1. fundamental separateness	unbroken wholeness fundamental connectedness
2. absolute certitude materialism, only matter is real	uncertainty, relativity, consciousness is real (dualism, monism)
3. exclusive, either/or logic	inclusive, both/and logic
4. mechanical and energy models linear causality	negentropic, co-evolving, information models multiple determination, non-linear causality
5. the mind/body split	mind/body integration
6. reductionist explanations	systems explanations
7. external creator-authority	self-organization, participatory authority
8. simple universal laws, fluctuations insignificant	universal complexity, disorder significant, chaos
9. dominator models, society ordered through violence	partnership models of society, ordered through family and work association
10. biology is destiny	we create our own destinies

Figure 1.2 Shifting Worldviews
(from Kurtz, 1990, 20)

In medicine, as in other disciplines, the shift in worldview is accompanied by a transformation in practice. Among researchers and healing practitioners alike grows an increasing comprehension of the integration not just between body and mind, but between body, mind and spirit, and an acknowledgement that healing takes place at all levels: biosphere, noosphere and theosphere. For example, traditional eastern and emerging western health modalities employ “psi” and “subtle” energies to address the physical body – through practices such as Ayurveda, Traditional Chinese Medicine, Healing Touch, Qi Gong, Therapeutic Touch and Reiki. And, increasingly, research carried out by esteemed mainstream medical institutions demonstrates the healing effectiveness of mindfulness practices, prayer, intentionality, and non-local healing (Dossey, 2002; Targ, 2002; Schlitz and Lewis, undated).

A similar shift is occurring in the field of psychology. The Association for Humanistic Psychology (AHP) provides an historical perspective, maintaining that up until the mid twentieth century, behaviorism and psychoanalysis dominated American psychology (1). The “science of behavior” approach pioneered by Watson was described by Maslow as the First Force. With an emphasis on objectivity, it investigated human behavior with methods and values typically associated with the physical sciences (AHP, 1). A Second Force was grounded in Freudian psychoanalysis and the depth psychologies of Adler, Erikson, Fromm and Jung, among others; with assumptions that human behavior is largely determined by the unconscious mind (ibid., 2).

Then, in the late 50’s and 60’s, a Third Force emerged, emphasizing ethical values, self-consciousness and intentionality as determinants of human behavior, and positing the potential for conscious self-actualization. As Paul Ray and Sherry Ruth

Anderson (2000) tell it, this third force “burst like a fresh spring into the established landscape. In a series of revolutions,” they report, “group therapy came onto the scene, along with models and whole schools of technique designed to evoke what Aldous Huxley termed ‘the human potentiality’” (181). It was at this time that Abraham Maslow asserted that “optimum development is a proper subject for scientific study;” (ibid.). Maslow’s groundbreaking work has contributed to a fascination with health, well-being, and human potential.

In 1969, Anthony Sutich (in Tart, 1975) announced the arrival of a Fourth Force: transpersonal psychology. Firmly grounded in a metaphysic of transcendental monism, in which it is mind that gives rise to matter, transpersonal psychology is concerned with (among others)

the *empirical* scientific study of becoming, ...ultimate values, unitive consciousness, peak experiences, ...mystical experience, awe, being, self-actualization, bliss, wonder, ultimate meaning, transcendence of the self, spirit, oneness, cosmic awareness, individual and species wide synergy, ...sacralization of everyday life, [and] transcendental phenomena. (2)

Religious studies professor Chris Bache (2000) reiterates the emergent interdependence that characterizes all living reality; “no individual part of life can be comprehended independently of the system or systems in which it is embedded” (155). Separate “things” are not separate at all, but sets of relationships. As Bache emphasizes, the dynamics that characterize all other living systems hold true for humans as well (ibid., 156). Describing “the field dynamics of mind,” for example, he states that “all individual, particulate existence shows itself to be inseparable from its corresponding fields” (ibid.).

The “patterns of collective mind” suggested by Sheldrake’s concept of morphic fields, he notes, are congruent with Jung’s notion of the collective unconscious (Bache, 2001, 40).

So, one might wonder, is there even a separate self to ponder? Gordon Wheeler (2000) submits that, in part at least, the strong focus on the individual that has permeated western psychology grew from late 19th century interpretations of Darwin. Since then, he suggests, psychology has focused on adaptation and survival in a competitive world (1). Alternately, Wheeler posits the notion of intersubjectivity, a concept that shifts focus away from a separate and distinct individual, focusing instead on the relationship between parts (ibid.). In this approach, instead of the self as primary subject, the self can be seen as derivative. For Wheeler, it is the social relationships within a larger whole that “mediate the creation of the individual unit” (3). From this perspective, the emphasis is not on the evolution of the individual, he suggests, but the evolution of “the complexity of the field, the inter-ness of all things” (ibid.). And, with Wheeler’s statement that humanity grows because “Divinity needs humanity to grow,” (ibid.) the question of causality arises once again.

This question is also raised by Pert (1997) who wonders: if it’s not the brain that activates and operates the bodymind, what is the source of the intelligence, or information, that does? (310). It is the “non-stuff, the ‘no-thing,’ [that] is the source,” she offers, from which the material or “stuff”, emerges (ibid.). Pert refers to the “non-stuff,” the “no-thing” as the *inforealm* – “because it has a scientific ring to it, but others mean the same thing when they say field of intelligence, innate intelligence, the wisdom of the body. Still others call it God” (ibid.).

Reconciling Science with Perennial Wisdom

Psychotherapist Frances Vaughan (1984) describes the transpersonal perspective as a “meta-perspective” that draws on diverse perspectives, including western psychology and eastern mysticism, having emerged from an integration of ancient wisdom and modern science. Rather than attempting to impose a new belief system or a new metaphysics, she explains, the transpersonal perspective seeks to understand the connecting relationships between existing and seemingly diverse worldviews, thus opening new possibilities for transformation (24).

Goswami (2000) notes that certain branches of science currently employ the same metaphors as eastern spiritual traditions; he reports an emerging “ecological” worldview, not dissimilar to the animistic perspective that can sometimes emerge within shamanism. In this view now gaining credence within the sciences, “God is immanent everywhere, all things are interconnected and alive in spirit” (12). This perspective can also be found within Hinduism, Buddhism, and Taoism, traditions which view transcendent consciousness as the ground of all being, while all material manifestations arise secondarily as epiphenomena (9). As Wilber (1998a) observes, “the hardest of the sciences [has] run smack into the tenderest of religions, mysticism” (16).

It was Aldous Huxley who coined the term “perennial philosophy.” It signifies the consistent spiritual philosophies found within ancient cultures, and still to be found within many Eastern worldviews. In these perspectives, consciousness and a creative universal intelligence are described as “primary attributes of existence, both transcendent and immanent in the phenomenal world” (Grof, 1984, 3, 4). Within the perennial wisdom, Wilber maintains, “reality ... is composed of different grades or levels, reaching

from the lowest and most dense and least conscious to the highest and most subtle and most conscious” (in Harman, 1998, 115). Dense thick-as-a-brick matter (and the quantum energy fields from which matter is constructed) is at one end of the continuum, while “at the other end is ‘spirit’ or ‘godhead’ or the ‘superconsciousness’ (which is also said to be the all-pervading ground of the entire sequence)” (ibid.). The continuum is the Great Chain of Being.

This metaphysical perspective is in direct contrast with the material monism and reductionism that still pervades much of present-day science. While many scientists still argue that consciousness is an epiphenomenon of matter, they are left to explain how a matter can be attributed with causal, creative and spiritual qualities (Goswami, 2000, 13). While materialism remains entrenched, “there is no scope for real dialogue, let alone reconciliation, for the simple reason that science deals with phenomena while spirituality is concerned with what is beyond phenomena” (ibid., 14).

And yet, as western religious traditions fail to answer fundamental questions, we in the West are increasingly drawn to the eastern spiritual traditions, noting their congruence with such western “perennial philosophies” as shamanism. As Jacob Needleman observes, Westerners are looking beyond Christianity and Judaism to see what they might offer “our threatened society and our tormented religions” (in Ferguson, 1980, 368).

Interestingly, many of today’s top scientists and philosophers are eastern scholars in their own right. Influential thinkers whose work has been significantly informed by Buddhism, Hinduism or Taoism include Peter Russell, Fritjof Capra, Ervin Laszlo, Stanislav Grof, Christopher Bache, Daniel Goleman, Ken Wilber, David Bohm, and

Rupert Sheldrake, to name but a few. There are also those whose cultural and spiritual background enables them to weave the spiritual teachings of the East with the scientific philosophies of the West; their numbers include Deepak Chopra, Amit Goswami, Krishnamurti, and Sri Aurobindo. With language that can now span science and spirituality, the discourse opens to the possibility of a greater ontological and epistemological holism. As Ferguson (1980) suggests, “we turn East for completion. ... The East does not represent a culture or a religion so much as the methodology for achieving a larger liberating vision” (371).

The Pattern That Connects

The liberating vision is a vision of holism. The pattern that connects is the pattern of holism. Holism is the ground that underpins systems theory, field theory, quantum physics, evolutionary cosmology and biology, humanistic and transpersonal psychology. Holism is the root and branch of the eastern spiritual traditions and the perennial philosophies. The evolutionary systems sciences explain that the physiosphere, the biosphere and the noosphere (or matter, life, mind) are united not because they are the same, “but because they all express the same general laws or *dynamic patterns*” (Wilber, 2000a, 16).

The Great Chain of Being is a holistic pattern that gives meaning to complexity. It is also a hierarchy. “‘Hierarchy’ and ‘wholeness’ ... are two names for the same thing,” says Wilber (2000a, 24). While hierarchy has become a pejorative in the modern world, Wilber (1998a) maintains that, within the perennial philosophy (and more recently within modern psychology, evolutionary theory and systems theory) “a hierarchy is simply a ranking of orders of events *according to their holistic capacity*” (50). In any

developmental sequence, he says, “what is whole at one stage becomes a part of a larger whole at the next stage” (Wilber, 2000a, 25). Once again, transcend and include, transcend and include.

Holistic patterns are expressed holonically. Koestler devised the term “holon” to describe “self-regulating open systems which display both the autonomous properties of wholes and the dependent properties of parts” (in Sheldrake, 1995a, 74). In another word, a holarchy. Wilber (1998a) describes holarchies as “a series of concentric circles or nests, with each senior level transcending but including its juniors” (54).

Morphogenetic fields are holarchies; “like morphic units themselves, [these fields] are essentially hierarchical in their organization” (Sheldrake, 1995a, 74). Sheldrake (1999) notes that every self-organizing system consists of wholes and parts. Every whole is made up of parts while, at a lower level of complexity, each part was itself a whole (303). At each holonic level, he suggests, “the morphic field gives each whole its characteristic properties and makes it more than the sum of its parts”(ibid.). In this way, sub-atomic particles combine to form atoms; atoms combine to form molecules, molecules combine to form cells. Taken singly, each is a morphic unit with its own morphogenetic field; taken together, complexity increases, and they become an organism influenced by another morphogenetic field. Transcend and include.

These fields which “give form, pattern and structure to reality” may, modern evolutionary physics suggests, have their origin in the “primal unified field of the universe” – the field present at the Big Bang (Sheldrake, in Tapper, 3). It is with this speculation that the notion of God enters the picture, as we ponder the essential

organizing force behind this energy. As Sheldrake notes, these modern scientific concepts have much in common with traditional concepts of God (ibid., 4).

Wilber concurs. The ranking implicit in holarchies are, he stresses, “a ranking of increasing inclusiveness and embrace, with each senior level including more and more of the world and its inhabitants, so that the upper or spiritual reaches of the spectrum of consciousness are absolutely all-inclusive and all-embracing – a type of radical universal pluralism” (Wilber, 1998a, 54).

For example, human psychological development can be seen as holarchic, as evidenced by Maslow’s positing of a hierarchy of needs. Maslow places physiological and safety needs at the bottom of his hierarchy, belongingness and esteem needs in the middle, and self-actualization and transcendence needs at the top. Human development, then, can be seen as a process of transcending, while including the psychological growth attained at each level of the hierarchy. Maslow proposes transcendence as the next step beyond self-actualization, the transpersonal step toward unity with the divine. For Wilber (2001b,) Maslow’s single category oversimplifies the holarchic levels within the transpersonal realm (261). Positing many more levels, Wilber nonetheless acknowledges Maslow’s “pioneering importance,” within the field of psychology (ibid.). That Maslow’s hierarchy echoes the perennial philosophy is apparent: the central claim of which holds that “*men and women can grow and develop (or evolve) all the way up the hierarchy to Spirit itself, therein to realize a ‘supreme identity’ with Godhead – the ens perfectissimum toward which all growth and evolution yearns*” (Wilber, 1998a, 49-50).

Holarchic connecting patterns present in many forms: they show up as evolving worldviews – our collective ways of thinking, valuing and making sense of our

experiences. They show up as archetypes – patterns of meaning and experience held within the collective unconscious. They show up as cosmology: our evolving story of the workings of our universe and our place within it. In biology, they show up as autopoiesis: the self-creating ability of living organisms (Harman, 1998, 92). In physics, they show up as “non-locality” which, Edgar Mitchell suggests, equates with the patterns of interbeing and complexity that underlie the Buddhist concept of “suchness” (personal communication, July 14, 2001).

Of Memes and Movements

Holarchic connecting patterns also show up as culture. And, while culture is inherently holonic, evolving as parts become wholes – as, for example, new symbols and ideas become “common sense” and “taken for granted” within the broader culture – overt evidence of a newly emergent holism is showing up in recent cultural shifts. While the holism of the perennial philosophies was seriously challenged by the materialistic monism propagated by several hundred years of positivist science, a more holistic metaphysic has begun to penetrate the public psyche. Harman (1998) observes that, over the past few decades, there has been evidence of a shift in values, “indeed of a shifting underlying picture of reality, among an expanding fraction of the population” (159). In the late 70’s, Marilyn Ferguson noticed a small fraction and named its members the Aquarian Conspiracy. Two decades later Ray and Anderson (2000) are suggesting that their numbers have swelled. Dubbing them the “Cultural Creatives,” they estimate that this group now makes up twenty-six percent of the population in North America (4).

Evidence of such a shift can be traced through the proliferation of social and political movements that have percolated since the 1960’s: the women’s movement, the

civil rights movement, the peace movement, the New Age movement, the environmental movement, the ecology movement, the holistic health movement, the consciousness movements, the human potential movement and its progeny – the social potential movement. The overlap and convergence of these multiple movements emitted unmistakable signals that something was irrevocably changing. Summarizing the common experience in the United States, Ray and Anderson recall “it was as if alarm clocks set for about 1962 started ringing wake-up calls across the country and nobody could turn them off. Whole choruses of questioners attacked ideas and ways of life that had seemed unassailable” (172).

To explain the swelling tide of change since the 1960’s, Ray and Anderson (2000) cite convergence among these movements. The social movements fostered collective agency to challenge the establishment; direct action in the political and economic arenas “focused on changing actions and policies ‘out there’ in the world” (212). The consciousness movements, on the other hand, focused on inner forms of agency, changing “the individual psyche, the culture, worldview, way of life, through both direct personal action and change ‘in here’” (ibid.). The convergence, suggest Ray and Anderson, manifests through the “cultural arms” of these movements, which intentionally challenge the social and cultural codes – those invisible, “common sense” understandings that mediate our beliefs and our behavior.

One of the ways that ideas become rooted in culture is through memes. Having coined the term to depict “units of cultural inheritance” (in Sheldrake, 1995c, 242), biologist Richard Dawkins describes the efficacy of memes – ideas, slogans, catch-phrases that garner the public’s attention, and become incorporated into the culture. “Just

as genes propagate themselves in the gene pool by leaping from body to body via sperm and eggs,” he says, “so memes propagate themselves in the meme pool by leaping from brain to brain” (ibid.). Perhaps more popularly known as “cultural viruses,” memes spread ideas in much the same way that a virus spreads. “Memes are the most powerful force in human society,” writes Hubbard; “they guide our actions, build our societies, and organize our world” (1998, 78).

But, one might argue, the convergence might not have occurred, the memes set loose, the cultural codes challenged and renewed, had it not been for the shifting *ontological values that emerged with the exploration of consciousness*. Investigating the shifting view of reality that has emerged during past few decades, Harman (1998) finds evidence of a) increased emphasis on the connectedness of everything to everything; b) a shift in the locus of authority from external to internal; and c) a shift of the perception of cause from external to internal (159). It would seem, then, that these cultural shifts are grounded in a metaphysical shift from materialistic monism or dualism, toward transcendental monism, or mind giving rise to matter. As Parker Palmer claims, movements begin “when people refuse to live divided lives (in Ray and Anderson, 2000, 20).

Ray and Anderson submit that the consciousness movement evolved over two generations. During the 60’s and 70’s, the first generation initiated this movement with a “*personal waking up*.” The second generation, by the 80’s and 90’s, “was growing into what might be called a *cultural waking up*” (174). A holonic process of transcend and include. For many, we appear to be entering into a process that might be termed “conscious evolution.”

Emerging Ways of Knowing About Participation

A brief summary of the ontological and epistemological perspectives uncovered within this chapter provides a bridge to the next task: to explore the “consciousness” literature for emerging congruence between human participation needs and capacities, and universal patterns of participation, that may lead to shifting understandings of participatory relationships, and more congruent practices of participation.

There is clearly an evolving coherence in ontological and epistemological views of consciousness emerging from seemingly disparate fields, including quantum physics, evolutionary theory, field theory, systems theory, mind/body medicine, and world-wide spiritual traditions. This coherence is reflective of the following emerging perspectives: the interconnectedness of all things; consciousness as the ground of all being; evidence of an involutory enfolding, and an evolutionary unfolding within the dynamic unbroken wholeness of the universe; consciousness as a causal factor, as an evolutionary driver; an evolutionary process that is *going somewhere*; and the observation that it is no longer our biology that is evolving, but our consciousness. This framework is congruent with Harman’s notion of “transcendent monism.”

As Ken Wilber (1996) says, “the Kosmos hangs together, unified by a single process. It is a uni-verse, one song” (24). What if, in this one song, we discover that we are all participants in this cosmic process? What might this mean for our current understandings of participation and evolving consciousness? What will we include as, inevitably, we transcend? How will our understanding and intention evolve as we evolve, as we increasingly see consciousness as our ground of knowing? These questions will

guide the next chapters, as the search continues for the “quantum yoga” of consciousness and participation.

The Search Unfolds

Throughout this inquiry, I have drawn on a diverse body of literature. This diversity of texts has enabled a fuller exploration of participation in multiple contexts. I have, however, been less inclusive of literature that might be expected to show up in an inquiry into participation. I have not, for example, delved deeply into the discourse associated with participatory research, popular education, social movements, health promotion, community development, or participatory democracy. My professional background has provided a strong grounding in much of this literature and the themes that are typically explored within it, for example power and empowerment, rights and responsibilities, citizen engagement, and community mobilization. It was never my intention to critique the participation discourse, nor to point out its limitations. My intention, rather, was to extend the scope of this discourse, and to contribute theoretical foundations for practice. By exploring the dynamics of participation that underpin participation in all contexts throughout the universe, I invited deeper insight into participation in all areas of human development and endeavor.

In this chapter, I have raised key ontological and epistemological questions that illuminate the need for a comprehensive theory of participation. In Chapter Two, I survey the phenomenon of evolving consciousness and explore participation as an intrinsic element within consciousness and within evolution. In Chapter Three I delve more deeply into the notion of relatedness. Beginning by noting four core relational claims that link evolving consciousness with participation, I go on to explore relatedness through

teachings in philosophy, mysticism and science. In Chapter Four, noting that there is no existing epistemological framework that can make full sense of evolving life in a participatory universe, I present an “emergent noetic epistemology” in order to undertake an in-depth inquiry into participation. This epistemological offering is my own synthesis of emerging epistemological perspectives that is more full, more complex, and more integral. These first four chapters lay the conceptual and theoretical foundations from which I construct an integral theory of participation.

Having laid important ontological, epistemological and empirical bases for the theory to come, in Chapter Five I present the theory itself. To begin theory building, I offer an expanded explanation of participation that challenges and extends typical taken-for-granted assumptions about participation. I then go on to construct a theoretical framework, commencing with the identification of three key determinants of participation and principles that delineate the underlying dynamics of participation in all contexts, and in all corners of the universe. Shifting from theory to practice, Chapter Six focuses on capacity building. I propose six tenets for practice, followed by an integral model for conscious capacity building in all aspects of life, and in evolution.

CHAPTER TWO

CONSCIOUSNESS AND PARTICIPATION: UNIVERSAL CONSTANTS, EVOLUTIONARY COMPANIONS

All descriptions of reality are temporary hypotheses.

Buddha

Evolving Consciousness

Consciousness and Participation: “Reality” in Perspective

Drawing on evidence emerging between the nonlinear sciences and the wisdom of the perennial philosophies outlined in the last chapter, I will now embark on an exploration of the interconnectedness of consciousness and participation. This chapter examines the metaphysics that underpin current claims regarding the nature of consciousness, and proposes that the materialist worldview fails to provide the ontological and epistemological context in which a full exploration of participation can take place.

The current participation discourse is driven primarily by discussion of strategies and techniques, governance structures and policy, rights and responsibilities, fairness and equality. Little has been said about the importance of participation to the health and well-being of individuals, organizations, societies and cultures, nor its role in the evolution of human consciousness. This chapter investigates evidence of an integral partnership between consciousness and participation within the process of evolution, and prospects for the emergence of a more participatory worldview.

Explaining Consciousness

While much has been written about consciousness its explanation and location remain mysteriously controversial. The various consciousness camps strongly mirror the ontological frameworks discussed in the last chapter: material monism, dualism, and transcendent monism. The materialist view has become the dominant view within the physical sciences. Nobel prize winner Francis Crick, for example, is a well-known materialist who equates “the problem of consciousness” with “the problem of how the brain works.” (Access Excellence Classic Collection, 1989, On-line). As fellow materialist Minsky (1988) purports, “minds are simply what brains do” (1).

Daniel Dennett (1991,) too, associates consciousness with the brain or, more accurately, with the “hardware” of the brain (210). With references to a “virtual machine,” Dennett compares consciousness with computer software; it influences the brain just as software organizes a computer’s hardware system (Elgin, 1993, 15). Consciousness, says Dennett (1991), arises not as a unified stream of experience, but by “multiple drafts” of co-arising sensory inputs, interpreted in the brain “by parallel, multitrack processes” (111). Convinced that the physical sciences can solve the mystery of consciousness, Dennett (1994) argues that “the ‘miracles’ of life itself, and of reproduction, are now analyzed into the well-known intricacies of molecular biology. Why should consciousness be any exception?” Such is the materialist view. And, as Wilber (2001a) laments, this objectivist approach to consciousness is common: “from cognitive behaviorism to artificial intelligence, from psychological connectionism to biological psychiatry – most researchers have simply remained very close to a materialistic explanation of mind, psyche and consciousness” (3).

Another body of consciousness theory has its roots in dualism. With his statement *cogito ergo sum*, Rene Descartes set the table for a dualist feast that has lasted several centuries. Descartes' search for absolute truth led him to recognize that, while he could doubt the existence of the physical, the one thing he could not doubt was his own consciousness (Russell, On-line). In separating the world of matter and the world of mind, Descartes effectively set in motion the separation of science and theology. Unlike the materialists who, by reducing mind to brain, argue that matter gives rise to consciousness, dualists posit the separate existence of mind and body, and argue that consciousness has no physical location. "At best", Max Velmans (1996) suggests, "one might be able to point at the place where consciousness interfaces with the material world. According to Descartes this is at the pineal gland located in the center of the brain" (3).

John Beloff (1994) proposes that there are two worlds that interact: the world of mind and the world of matter. For Beloff, dualism raises an epistemological challenge: while the world of matter is objectively knowable, the nature of mind remains a mystery (8). However, he suggests, a dualist explanation "reaffirms what, intuitively, we seem to know, namely that we are autonomous beings, not the playthings of our physiology" (ibid.). For dualists such as Beloff (1994,) any form of monism "must be dismissed as sophistry" (On-line).

The metaphysic of transcendent monism is the "camp" in which holistic, noetic, and integral models of reality reside. Stated again, transcendent monism (or, in Goswami's terms, monistic idealism) argues the primary nature of consciousness, with matter and mind arising as epiphenomena (Goswami, 1993, 149). As reported in the

previous chapter, consciousness is claimed as the ground of all being (Wilber, 2001b; Goswami, 2000; Harman, 1998; Sheldrake, 1995). Subject and object are one. This is the ontological framework that is evident in the perennial philosophies and the Great Chain of Being. It is this holistic worldview that can account for the unbroken wholeness of our universe, that can include the holarchic nature of the evolution of consciousness, and that views consciousness itself as an evolutionary driver.

A fourth camp merits mention, although its ontological underpinnings are less clear. The “mysterians,” as they are known, argue that consciousness is unknowable, a mystery that cannot be solved. Colin McGinn (1999) wonders how something as non-material as consciousness could arise from matter i.e. the brain. Curiously, though, even while critiquing materialists who attempt to “construct the mind out of properties that refuse to add up to mentality” (28), McGinn employs a materialist ontology to argue that “consciousness depends upon an unknowable natural property of the brain” (ibid.). While steadfastly refusing to reduce consciousness to a play of neurons, McGinn nonetheless proposes “cognitive closure” since our intellect, hardwired as it is to our brain, is not sufficiently evolved to understand this mystery. It will never be solved, he claims, without further evolution of the human brain.

What the mysterians, as well as the materialists and the dualists, fail to take into account is a comprehensive body of research into meditative experiences, Buddhist and other Eastern spiritual practices, pre- and perinatal experiences, near death experiences, out of body experiences and other mystical experiences. This research has amassed findings that dramatically extend our understanding of states of consciousness, both “ordinary” and “nonordinary.” In the West, for example, Maslow studied people who had

mystical experiences, which he referred to as peak experiences. Stan Grof, a founder of psychedelic research, has systematically inquired into nonordinary states of consciousness using LSD-assisted psychotherapy and, later, by developing a non-drug modality called *Holotropic Breathwork*. Wilber's published treasure trove, melding extensive transpersonal practice with fecund scholarship, has dramatically amplified knowledge of the transpersonal and the nondual. In each of these examples the findings are congruent with the teachings of the perennial philosophy and with the discoveries of the frontier sciences. As Bache (2000) reports, by entering into nonordinary states, "the restrictions of the physically grounded mind are lifted [and] one begins to gain access to what could be described as the universe's inner experience of itself" (4).

From my perspective, a worldview that excludes the transcendent is incomplete. Similarly, a worldview that sees matter as the ground of all being is incorrect, while a worldview that projects dualist principles, even while acknowledging a reality beyond matter, offers an unsatisfactory explanation regarding its source. With Nobel laureate George Wald, I hold the assumption that "mind [consciousness], rather than emerging as a late outgrowth in the evolution of life, has existed always as the matrix, the source and condition of physical reality – that the stuff of which physical reality is composed is mind-stuff" (in Wade, 1996, 2). I also contend that, while consciousness may never be fully knowable within this earthbound reality, much more can be explained when one considers the range of experience that includes both ordinary and nonordinary states of consciousness. It is within the ontological framework of transcendent monism that I proceed to explore the connections between consciousness and participation.

Consciousness: The Stuff of Being

George Miller notes that "consciousness is a word worn smooth by a million tongues" (in Velmans, 1996, 1). My Funk and Wagnalls dictionary describes the etymology of the word "consciousness" as coming from the Latin *consciuis*; its own roots are from "com- together + scire to know"(1982, 287). My dictionary then suggests that "consciuis" means "knowing inwardly." Drawing from the definition in his Oxford English Dictionary, Goswami offers another meaning. The word conscious, stemming as it does from "the Latin verb *scire* and the Latin preposition *cum*," translates, says Goswami (1993,) as "to know with" (105).

Still, a clear definition of consciousness remains difficult since, in the Western world at least, it has come to mean so many different things. Goswami reports, for example, that his Oxford English Dictionary provides six definitions:

1. Joint or mutual knowledge.
2. Internal knowledge or conviction, especially of one's own ignorance, guilt, deficiencies, and so forth.
3. The fact or state of being conscious or aware of anything.
4. The state or faculty of being conscious as a condition or concomitant of all thought, feeling, and volition.
5. The totality of the impressions, thoughts, and feelings which make up a person's conscious being.
6. The state of being conscious regarded as the normal condition of healthy waking life.

(Goswami, 1993, 105)

Russell also notes various meanings of consciousness. They include: a) awake v. asleep; b) focus of attention; c) values; d) self-consciousness; e) spiritual connectedness; and f) the faculty of consciousness, “without which there would be no experience of any kind” (<http://www.peterussell.com/ScgShow/sld011.htm>). It is this last definition that Russell chooses.

Clearly, our language has incorporated many cultural influences in the last few thousand years. These influences have become embedded in our every-day language in ways that are not so easily traced. However, my intent is not to argue with the popular usage of the word consciousness, but to call attention to two notions that these definitions reveal. The first is to note the fourth definition offered by Goswami’s dictionary, consciousness as “the state or faculty of being conscious as a condition or concomitant of all thought, feeling, and volition.” This is the definition that most closely aligns with Russell’s use of consciousness to mean “the faculty ... without which there would be no experience of any kind.” It is these definitions that will be implied throughout my own discussion. The second notion of importance is the primal interconnectedness implied by the word’s etymological roots.

Knowing Consciousness

For the purposes of this discussion, to be conscious means “to know with,” implying that it cannot exist outside of some sort of participatory relationship. By extension, it is this participatory consciousness that is the faculty that makes experience possible “whatever the nature or degree of the experience” (Russell, 2000b, 32). It is located elsewhere than the physical, although the physical plays a role in its amplification

through experience. To distinguish between the faculty of consciousness, and its manifestation in experience, Russell offers a helpful metaphor.

The faculty of consciousness can be likened to the light from a film projector. The projector shines light onto a screen, modifying the light so as to produce any one of an infinity of images. These images are like the perceptions, sensations, dreams, memories, thoughts, and feelings that we experience – what I call the “forms of consciousness.” The light itself, without which no images would be possible, corresponds to the faculty of consciousness. (ibid.)

Further, it may be helpful to describe the effects or outcomes of consciousness. Goswami views consciousness as agentic, transforming possibility into actuality (2000, 15). For philosopher Christian de Quincey, consciousness is what gives matter the capacity to experience, to have a point of view, to know, to intend, to choose, to have purpose, meaning and values (On-line). For David Chalmers (1995) it is what creates “the subjective, the inner life of the mind” (1).

Within the metaphysic of transcendent monism, from Teilhard to Bohm, from Huxley to Wilber, consciousness is described as the nondual (or God) seeking an experience with itself. Or, as Wald puts it, “matter has reached the point of beginning to know itself. ... [Man is] a star’s way of knowing about stars” (in Russell, 2000b, 4). As Wade (1996) notes,

both Bohm and mystics describe the Unmanifest as a single, self-organizing matrix whose character is nondualistic, infinitely indeterminate, and Absolute: it subsumes all time and no time, all

space and no space, all matter and no matter, all mind and no mind.

Bohm's What Is sounds very much like the I AM or Void of mysticism."

(9)

And, as Goswami (2000) asserts, "the purpose of the universe is to manifest creatively the ideas of consciousness. Manifestation is necessary for consciousness to 'see' itself and its ideas." (91).

Philosopher and mystic David Spangler (1993) offers another systemic view. He describes two forms of consciousness: pure consciousness and multiple manifestations of consciousness, co-creatively interacting, one with the other (3). Spangler, borrowing a metaphor from quantum physics, the particle and the wave, says "consciousness, the sacred, the mystical: these are wave-like. But I am a particle. Actually, I am a continuum between the fluid, wave state of pure consciousness on the one hand and my specific, particulate, physical identity on the other" (ibid.).

More Than Awareness: An Aside

Wilber (2000c) instructs that the words "experience" and "awareness" carry the same meaning (177). Since consciousness is what makes experience possible, he instructs, it cannot be conflated with awareness. While consciousness is often popularly understood as simple awareness, Goswami (2000) suggests that a true understanding requires that we

distinguish between consciousness (God, the ground of all being,) and awareness (a subject-object split, implying an individual sentient being.)

When possibility waves move about in the brain without collapse," he submits, "consciousness is present (it is the ground of all being; where

would it go?) but not awareness. ... Only with awareness is there collapse” (48).

Goswami notes the paradox implied in the previous passage, inasmuch as awareness is required for the collapse of the possibility wave, but argues that this split can be explained through the occurrence of “dependent co-arising” (ibid., 49). The subject, or quantum self, the “chooser” among multiple possibilities, “co-arises dependently with the objects of awareness. Since this is only an apparent split, there is no ultimate dualism” (ibid.). This subject-object split, he explains, is an epiphenomenon that arises in appearance only since “all causal power of the quantum self resides in consciousness itself” (ibid., 50).

Evolving Consciousness

The previous chapter introduced holons as nested hierarchies of parts within wholes. In a holarchy, recall, each preceding holon (whole/part) is embraced and included, even while transcending in the direction of greater complexity. As Whitehead proclaims, “the ultimate metaphysical ground is the *creative advance into novelty*” (in Wilber, 1996, 25). As parts within wholes, we humans are advancing toward greater complexity within a holarchic cosmic embrace. The universe is an evolving holarchy. The Great Chain of Being is an evolving holarchy. Our own psychological stages of development reflect an evolving holarchy. In fact, the concept of holarchy is implicit in theories of evolution; not a linear path, but nested hierarchies of complexity that transcend and include.

Consciousness also evolves holarchically. Human consciousness progresses from pre-personal to personal to transpersonal. Building on the work of other life span theorists

(Maslow, Kegan, Kohlberg, Loevinger, Graves and Piaget, for example) Wade (1996) traces our progression through stages of consciousness that mirror stages of human development: pre-and perinatal consciousness, reactive consciousness, naïve consciousness, egocentric consciousness, conformist consciousness, achievement consciousness, affiliative consciousness, authentic consciousness, transcendent consciousness, unity consciousness, and after-death consciousness.

The Evolving Self in an Evolving World

The evolution of human development is, in essence, the evolution of the human's sense of "self," and its relationship to "other." In the early stages of consciousness, the self has not yet been discovered. This is the prepersonal stage, within which Jenny Wade includes pre- and perinatal consciousness, the "reactive consciousness" of infants and the "naïve" consciousness of children. In Wade's model, the personal stages of development begin with the formation of a separate self, or "egocentric consciousness," then progress through "conformist consciousness" in which the egoic self is strengthened and consolidated. The personal stages also include "achievement consciousness," a stage that stresses individuation, accomplishment and competition, and "affiliative consciousness," which she describes as more subjective and nonlinear, stressing belonging, acceptance, sharing and community.

Wade places "authentic consciousness" at the apex of the egoic or personal stage, equating it with Maslow's stage of self-actualization. Authentic consciousness, she says, "differs dramatically from earlier stages because it is free from commonly recognized forms of ego-distorted cognitive and affective perception" (ibid., 160). This stage brings a *significant reduction in fear and compulsiveness*, "freeing energy and conceptual space

for a new generativity shown through increased self-determination, self-actualization and self definition” (ibid., 162). Most conventional developmental theory, she suggests, goes no further than this stage (ibid., 159).

Wade does take us further, through the transpersonal stages of “transcendent consciousness,” “unity consciousness” and “after-death consciousness.” But I will call on Roger Walsh and Ken Wilber to help unfold the later stages (or levels, or waves) of evolutionary development, the transpersonal. In Piaget’s model, the formal operational stage of development, emphasizing an individual cognitive capacity and a “rational” worldview, constitutes the highest level of achievement – for individuals and for cultures (Walsh, 1995, 7). It is also the highest level recognized by mainstream materialist science (ibid.). Wilber extends Piaget’s model of cognitive development to include one more personal stage, and at least four stages of the transpersonal. While other developmental theorists have also accounted for transpersonal stages (Jean Gebser, for example), Wilber notes how these stages are also present in the perennial philosophies of East and West. Walsh (1995) credits Wilber with a unique recognition, that similar stages could be found in the developmental maps of philosopher-sages Plotinus (2nd century CE) and Aurobindo (20th century CE) (7).

In Wilber’s model, the personal level is completed with a stage he calls “vision logic,” a kind of network logic able to envision multiple relationships among individual concepts simultaneously. Vision-logic, I believe, equates primarily with Wade’s stage of authentic consciousness, although some degree of vision-logic appears to be accessible to affiliative consciousness. Vision-logic is described by Wilber (2000c) as “the highest function of the gross-realm mind; a synthesizing, unifying mode of cognition. “Vision-

logic does not achieve unity by ignoring differences but embracing them – it is integral-aperspectival – it finds universal pluralism and unity-in-diversity” (109).

Beyond vision-logic lie the transpersonal stages of development, transcending what Alan Watts refers to as the “skin-encapsulated ego” (in Laszlo, Grof and Russell, 1999). Wilber enumerates these stages as *psychic*, *subtle*, *causal* and *nondual*. The psychic stage “refers to an initial transpersonal stage at which experience is still largely somatically based, such as the experiences of kundalini energy or of the divinity of nature” (Walsh, 1995, 7). Then, “by the time the subtle levels have emerged,” says Walsh,

experience is more interior and concerned with subtle experiences of light and sound or archetypal imagery, for example, the shaman’s power animals, the Hindu’s Ista Deva, the Christian contemplative’s sacred figures. At the causal level all form and experiences drop away leaving only pure consciousness, such as the Buddhist’s nirvana, the Vedantin’s nirvikalpa samadhi, the Gnostic’s abyss. Finally, at the nondual culmination, phenomena reappear but are immediately and spontaneously recognized as projections, expressions, or manifestations of consciousness and as none other than consciousness. This is the Hindu’s sahajsamadhi and Zen’s ‘form is emptiness.’ (ibid., 7)

Wilber (2000c) refers to this ultimate nondual stage of consciousness as “One Taste.” According to the great sages “there is something in us that is *always conscious* – that is literally conscious or aware at all times and through all states, waking, dreaming, sleeping. And that *ever-present awareness is Spirit in us*” (64).

Levels and Quadrants

While Wade traces the stages or levels of development, she neglects the complexity within each wave. Wilber expresses this complexity as four quadrants. Taken together with the stages or levels they provide the foundation for an integral model of consciousness, of parts and wholes. As demonstrated in Figure 2.1, the four quadrants reflect the objective and subjective elements of consciousness, and the individual and collective. They are, in Wilber's words, the "four corners of the Kosmos" (1997, 3). Each corner constitutes a holarchy, evolving as consciousness evolves, stage by stage, meme by meme. As Wilber maintains, the spiraling stages of development are congruent with the Great Chain of Being, so each level in the Great Chain actually has an *inside* and *outside* in both *individual* and *collective* forms. This gives us the four dimensions (or four quadrants) of each level of existence.

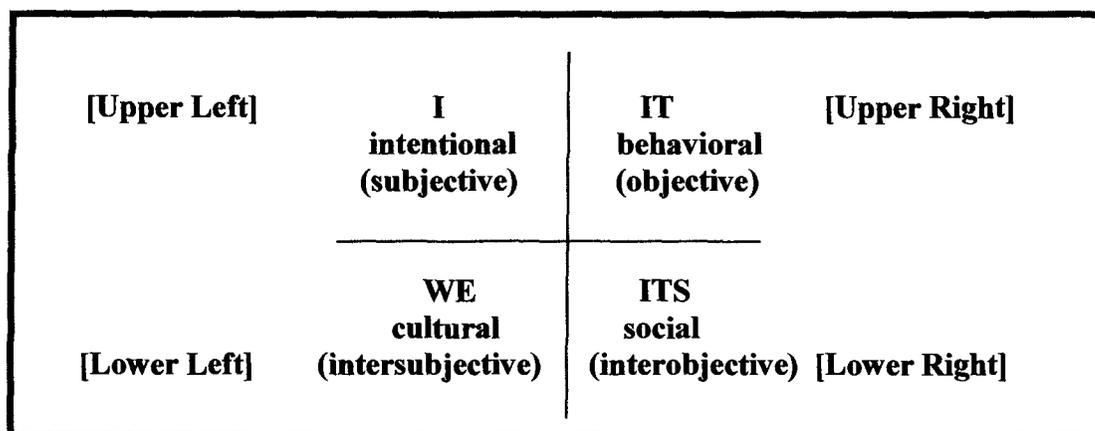


Figure 2.1 Each Level has Four Quadrants

(reproduced from Wilber, 2000a, 446)

In the Upper Left are located the stages of consciousness that range from prepersonal to personal to transpersonal. In the Upper Right quadrant consciousness is expressed as organic states in an objective, empirical fashion. For example, says Wilber, “the brain contains acetylcholine, dopamine, serotonin, etc., all described in objective it-language (2000c, 59). In the Lower Right quadrant is the collective “it,” “the exterior concrete social forms seen from without (e.g. modes of production, technology, economic base, social institutions, information systems) (ibid.). Finally, in the Lower Left quadrant is the interior “we,” “the cultural values shared from within, e.g. morals, worldviews, cultural meaning” (ibid.).

With this holistic approach, Wilber calls attention to the interior domains of consciousness often ignored by objective science. Consciousness, he cautions, cannot be reduced to any quadrant, nor simply to the individual, since consciousness is also fully embedded in the social and cultural realms. Consciousness “exists inextricably embedded in shared cultural values, beliefs and worldviews” (Wilber, 2000b, 91). Just as every exterior has an interior, says Wilber (1997), “every individual holon exists in a community” (5).

With this integral model bringing together the quadrants with stages or levels of development similar to those addressed earlier, Wilber evokes the evolutionary imperative of transcend and include. The model draws on the strengths of currently conflicting schools of consciousness theory and research, each of which makes a uniquely important contribution while attempting to incorporate and integrate their essential features (Wilber, 1997, 1). According to Wilber, this includes cognitive science, introspectionism, neuropsychology, individual psychotherapy, social psychology,

clinical psychiatry, developmental psychology, psychosomatic medicine, nonordinary states of consciousness, and Eastern and contemplative traditions, quantum consciousness approaches, and subtle energies research (1997, 1-3). While Wilber maintains that each of these schools make a useful contribution, their contributions tend to be quadrant-dependent, ignoring or even denying the existence of the other quadrants (ibid., 7). The integral model, which Wilber often summarizes as AQAL, or “all quadrants, all levels,” offers a holistic and integral theory that facilitates a more comprehensive mapping of the contours of consciousness.

Enter the Spiral

One expression of the evolving stages of consciousness finds form in Spiral Dynamics, an elegant model based on Clare Graves’ theory of human emergence, change and transformation. Like other developmentalists, Graves proposes that “the psychology of the mature human being is an unfolding, emergent, oscillating spiraling process marked by a subordination of older, lower-order behavior systems to newer, higher-order systems as man’s existential problems change” (in Beck and Cowan, 1996, 28). Drawing on decades of his own research, Graves summarizes his approach as follows:

1. Human nature is not static, nor is it finite. Human nature changes as the conditions of existence change, thus forging new systems. Yet the older systems stay with us.
2. When a new system or level is activated, we change our psychology and rules for living to adapt to those new conditions.

3. We live in a potentially open system of values with an infinite number of modes of living available to us. There is no final state to which we must all aspire.
4. An individual, a company, or an entire society can respond positively only to those managerial principles, motivational appeals, educational formulas, and legal or ethical codes that are appropriate to the current level of human existence.

(in Beck and Cowan, 1996, 29)

As early as the 1950's, Graves was oriented toward the holistic integration of bio, psycho, and social, bringing together knowledge in disciplines and fields that have traditionally been held separate. On his death in 1986, Graves work was taken up by Don Beck and Christopher Cowan, and further developed into a construct now known as Spiral Dynamics, a developmental model of spiraling worldviews (Dinan, 1). Spiral Dynamics proposes that "each successive stage, wave, or level of existence is a stage through which people pass on their way to other stages of being" (Graves, in Wilber, 2000b, 6).

Beck and Cowan (1996) refer to the eight general stages in the Spiral Dynamics model as *memes* (30). The usage in Spiral Dynamics, however, differs substantially from the meaning attributed to Dawkins in the previous chapter (as an individual unit of cultural information,) or from Csikszentmihalyi (1993), for whom a meme is "any permanent pattern of information produced by an act of human intentionality" (120). Spiral Dynamics proposes "the existence of another kind of wave-like meta-meme, a systems or 'value meme' (vMeme)" (Beck and Cowan, 1996, 31). These vMememes, say

Beck and Cowan, are organizing principles that act like attractors for the content-rich memes Dawkins and Csikszentmihalyi describe” (Beck and Cowan, 1996, 31). A vMeme, Beck and Cowan suggest, “transposes itself into a world *view*, a value *system*, a *level* of psychological existence, a belief *structure*, organizing *principle*, a *way* of thinking, and a *mode* of living” (ibid., 40). Like DNA, the vMememes provide instructions for worldviews, cultural assumptions, and decision making criteria (ibid., 32). For Dinan, the vMememes can be explained as “broad orienting paradigms, a schema through which we interpret the world”(Dinan, 1). Another word that might be applied is “field.”

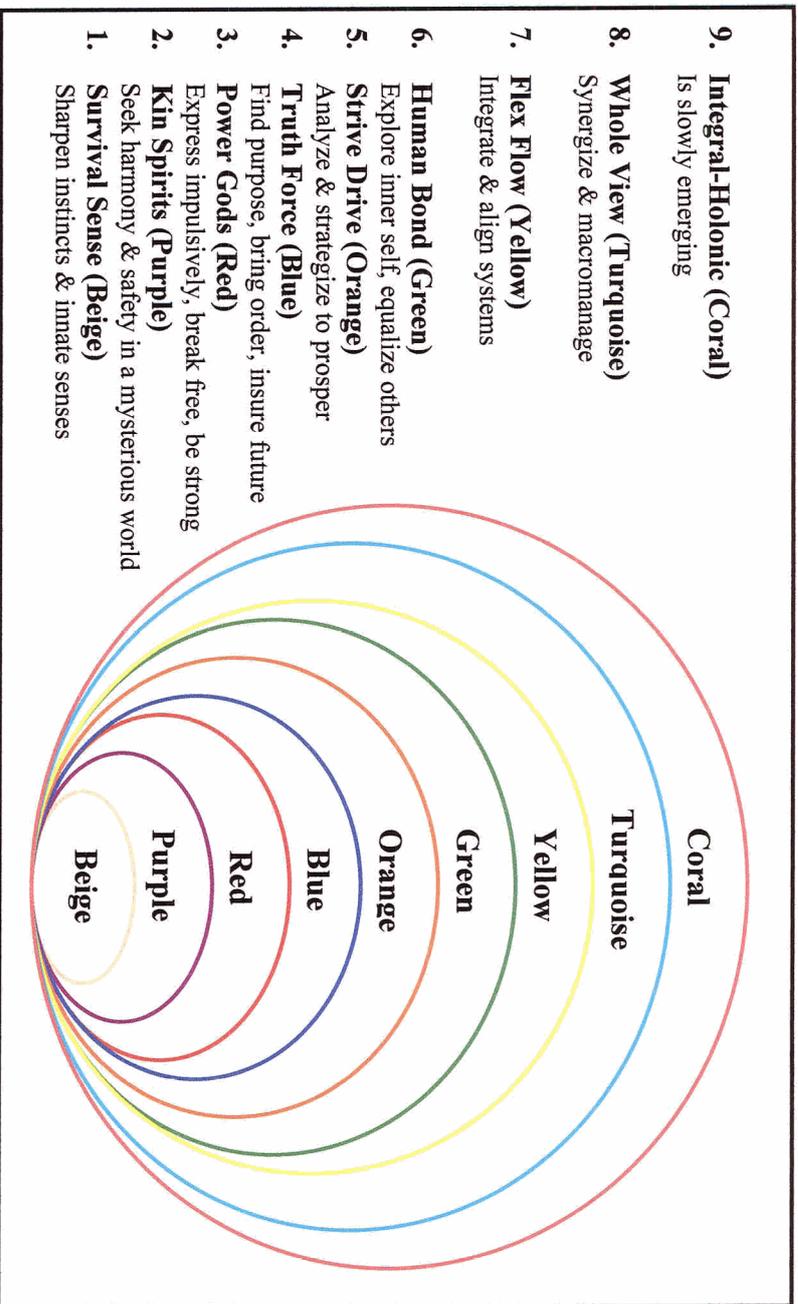


Figure 2.2 The Spiral

(Adapted from Wilber, 2000b, 8)

While the Spiral Dynamics model does not easily lend itself to a brief summary, Figure 2.2 demonstrates how Wilber, with the permission of Beck and Cowan, has adapted it. Within the spiral, each level, or vMeme, is color coded to provide clarity and ease of comparison among the levels of development. While initial responses to the color scheme are frequently negative (in Dinan's words, "cheesy") I eventually found the color coding to be extremely helpful. For me, it renders a complex construct more accessible by offering a useful conceptual shorthand in everyday language.

Some key points:

1. The overall meme structure is holarchic. The levels of the spiral form a nested hierarchy; at each emergent level, the preceding level is both transcended and included. No stage in the holarchy is superior to the other; the stages are not a reflection of intelligence at any particular level, but of increasing complexity. As Wilber (2000b) stresses, these memes are available to all individuals as developmental *potential* (7).
2. Each vMeme reflects an evolved level of consciousness and corresponding worldview. Extensive cross-cultural research shows that the majority of the world's population occupy the middle levels of the spiral – 40% are at blue (equates with conformist consciousness), 30% at orange (equates with achievement consciousness, and 10% at green (equates with affiliative consciousness). Just slightly more than 1% of the world's population currently occupy the second tier (Beck and Cowan, 1996, 300-301).

3. While each level holds different worldviews, in Spiral Dynamics each worldview is equally valued; as Wilber (2000b) explains, “the health of the entire spiral is the prime directive, not preferential treatment for any one level” (56).
4. The spiral is divided into two tiers: in the first tier (beige to green), emphasis is on *subsistence*, while at the second tier (yellow, turquoise and beyond), the focus shifts from survival to *being*. Yellow and turquoise mark the transition from the first tier to the second.³ At first tier, primary concern is for the values implicit in one’s own vMeme. At second tier, thinking becomes more holistic and integral; concern is for the health of the entire spiral.
5. The vMememes zig-zag between themes of express-self and sacrifice-self. The warmer colors (beige, red, orange, yellow) are more I-oriented, while the cooler colors (purple, blue, green, turquoise) are more we-oriented. Therefore, as human development and evolution traverses the spiral, experience tends alternately toward themes of individualism and collectivism. “The Individual/Elite vMeme family,” say Beck and Cowan (1996), “is focused on the external world (outside the self) and how to gain power over it, to master it, to change it” (Beck and Cowan, 1996, 57). Conversely, the Communal/Collective vMeme family is the “self-sacrificing zone [in which] control is anchored in something more powerful than any individual – the kin and folk, the unifying Higher Power, the community of mutual interest, or Earth’s living system” (ibid., 58).

³ While acknowledging the emergence of coral, the characteristics of this meme, say Beck and Cowan, are “still unclear.” Wilber (2000b), however, equates the coral meme with the first of the transpersonal stages: the psychic level. (146.)

6. Overall development through the spiral can be uneven. A person can be at green in one particular aspect of their life, at orange in another, and at red in yet another.

Wilber calls these streams, and Figure 2.3 shows how different streams – cognitive, moral, emotional, for example – may reach different levels of development within any individual. As Beck notes, “the focus is not on types *of* people but types *in* people” (in Wilber, 2000b, 8.)

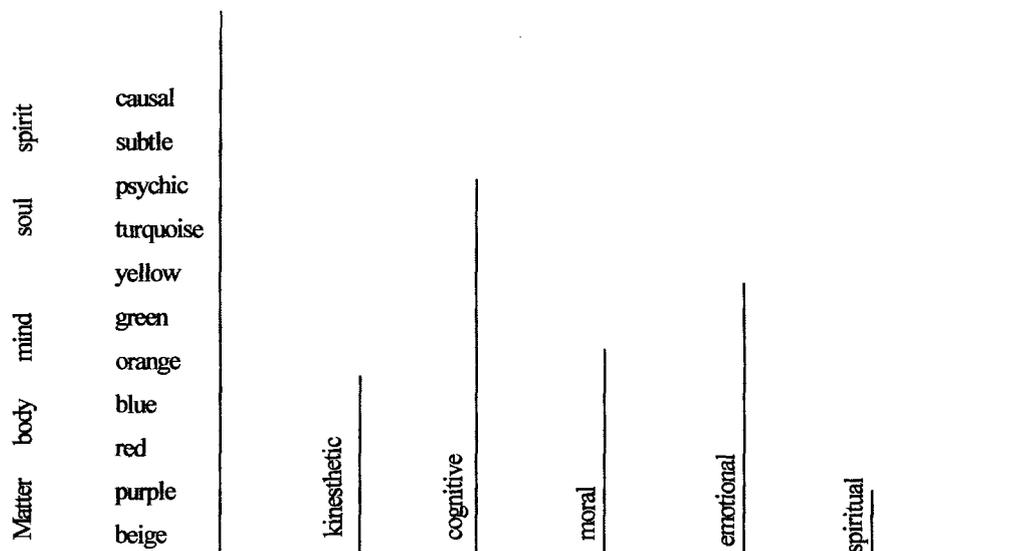


Figure 2.3 Waves and Streams

(from Wilber, 2000b, 45)

In the discussion that follows, participation will be viewed as a “stream,” one that will vary from worldview to worldview within each wave or vMeme, and that will vary from person to person, reflecting their personal experiences, as well as the social and cultural contexts in which they live. The remainder of this discussion will employ the color coding of the Spiral Dynamics model as a reference point when addressing the evolution of consciousness, and its implication for participation.

Worldviews

The topic of worldview is key to this discussion. As Ray and Anderson (2000) define, “your worldview is the content of everything you believe is *real* – God, the economy, technology, the planet, how things work, how you should work and play, your relationship with your beloved – and everything you value” (17). Wilber (2000b) adds depth to this definition: worldview is the way the world looks at any particular level or wave of consciousness (111).

While, from ancient history through to the present, humans have espoused countless worldviews, more recent efforts have been made to classify them into “types.” Pepper offers such a typology. Worldviews, says Pepper (1942,) are often seen as “creeds to be accepted or rejected, or as expressions of highly individualized personalities, or as objects of historical scholarship to be traced to their cultural sources or given their philological or psychological interpretations” (2.) But rarely are worldviews seen as “objects in their own right” (ibid.). It is this perspective that Pepper proposes. In doing so, he posits four “relatively adequate” hypotheses to explain worldview: formism, mechanism, contextualism and organicism. *Formism*, says Pepper (1942,) “is often called ‘realism’ or ‘Platonic idealism’” (141); it posits that “the world exists as categories”

(Wilber, 2000b, 110). *Mechanism* is often referred to as “naturalism,” “materialism,” or “realism” (Pepper, 1942, 141), expressed as a world of “cause and effect” (Wilber, 2000b, 110). *Contextualism*, says Pepper (1942), is often called “pragmatism” (141). In this worldview, the world is “relational” (Wilber, 2000b, 110.) Finally, *organicism* is described by Pepper as “absolute (or objective) idealism” (141) or, as Wilber describes, “the world is interactive and relational” (2000b, 110).

Within the Spiral Dynamics framework, worldviews shift with shifting levels or waves of consciousness. Wilber (2000b) states that, regardless of the model used – from Spiral Dynamics to the Great Chain of Being to Jane Loevinger’s levels of self – worldviews can be easily classified “according to *the level of the worldview itself*” (111).

Wilber’s contribution is to propose an “integral synthesis” in which all of the major worldviews are basically (even if only partially) *true* (111). It is not, he emphasizes,

that there is *one* level of reality, and those other views are all primitive and *incorrect* versions of that one level. Each of those views is a correct view of a lower yet fundamentally important level of reality, not an incorrect view of the one real level. The notion of development allows us to recognize nested truths, not primitive superstitions (2000b, 111-112).

As Wilber (2000c) contends, each stage is adequate but the next stage is more adequate. “In virtually all types of development that we are aware of, each succeeding stage *transcends but includes* its predecessor(s), [giving us] a natural, inherent, intrinsic ranking – a ranking of wholeness and depth” (237).

Spiraling Worldviews

The elegance of the Spiral Dynamics model, then, lies in its ability to encompass a broad range of previously competing worldviews through its acknowledgement of the evolving developmental process of transcend and include. While not fitting neatly into Pepper's hypotheses, the worldviews that unfold within the spiral do agree with the categories suggested by Pepper, and can be viewed as objects in their own right.

	Worldview (What I see)	Meme	Self-Identify (Who I am)
Preconventional (egocentric)	Archaic (instinctual)	beige	impulsive
	Magic (animistic)	purple	egocentric
Conventional (ethnocentric)	Mythic (membership)	red blue	conformist
	Formal (rational)	orange	conscientious
Postconventional (worldcentric)	Pluralistic (relative)	green	individualistic
	Integral (holistic)	second tier	autonomous
	(Transpersonal)		

Figure 2.4 Worldviews and Selfhood

(Wilber, 2000b, 21)

Figure 2.4 draws the connections between worldview and the notion of self that is active at any particular wave, level, or vMeme. As the transpersonal levels are reached, the worldcentric (or post-conventional or post-rational) worldview gives way to another worldview. These transpersonal vMememes, I propose, and their attendant worldviews, in fact extend beyond Pepper's organicist hypothesis (since "interactive and relational" can also be attributed to the green vMeme), and embrace a greater intersubjectivity and participation. This view may find itself to be compatible with Gary Schwartz and Linda Russek's hypothesis that four additional worldviews need be added to Pepper's typology. As Wilber (2000b) reports, these additions are: *implicit process* (the world has subtler energies and consciousness), *circular causality* (cybernetics), *creative unfolding* (emergent adaptation), and *integrative diversity* (which attempts to integrate them all) (110). However, while Schwartz and Russek's hypothesis remains unpublished (or at least, beyond the reference in Wilber, I have not been able to locate a published version) I can only speculate on the details of their model. Therefore, I will content myself with a further discussion of intersubjectivity and participation, because both are relevant considerations as worldviews evolve beyond the "survival" exigencies of first tier and flow into the second tier, or "being" waves of existence.

Human Development Through the Spiral

The Beige Instinctive / Reactive Meme

The primary concern of the beige meme is survival or "do what you must do just to stay alive" (Beck and Cowan, 1996, 45). With a strong focus on reproduction and safety, the beige meme is driven largely by instinct. The individual responds to the biological senses: touch, taste, smell, sight, hearing. Within the beige meme, "a distinct

self is barely awakened or sustained” (ibid.). Social organization is limited; protection needs bring individuals together in loose bands. Wilber (2000b) reports that this meme shows up in first human societies, newborn infants, senile elderly, late-stage Alzheimer’s victims, mentally ill street people, starving masses, shell shock (9).

The Purple Naïve / Magical Meme

The preconventional and egocentric purple meme originated approximately 30,000 years ago, as humans begin to organize into tribes. The purple worldview is magical and animistic, including all phenomena within nature in a living web of sentience and participation. Within this worldview, says Wilber, “magical spirits, good and bad, swarm the earth leaving blessings, curses, and spells which determine events” (2000b, 9).

For this meme, the boundaries between subject and object, between self and other, are “blurred and permeable” (Wade, 1996, 85) and concepts of time and causality are lacking (ibid., 86). In young children it shows up in Wade’s “naïve consciousness” or Piaget’s “magical” stage of development, in which “two kinds of precausality are seen: efficacy, the sense that effort or wish is responsible for external happenings, and phenomenalism, the sense that temporal proximity between two events means that one caused the other” (ibid.). Wilber warns that the “participation mystique” of the magical stages – “a vague dissociation of self and group, self and nature, self and animals”– shouldn’t be confused with later more holistic and transcendent stages of consciousness (2001b, 204). Paleohumans, he notes, rather than transcending subject and object, weren’t able to differentiate them to begin with (ibid., 205). As Wilber cautions, purple can sound “holistic,” but is really “atomistic.” For Beck and Cowan (1996) examples of this wave of consciousness can be found in athletic teams, corporate “tribes,” family rituals, magical

ethnic beliefs and superstitions, curses and good luck charms (45). They suggest that this structure of thinking is strong in Third World settings (ibid.).

The Red Egocentric Meme

The red meme has been operative for approximately 10,000 years. At this stage, worldview makes a transition from magical to mythical. Big forces are at work in the world, in the form of archetypal gods and goddesses, dragons, beasts, and powerful people. In the red meme, preconventional consciousness reaches the pinnacle of egocentricity or impulsiveness. Wilber (2000b) views this stage as the “first emergence of a self distinct from the tribe; powerful, impulsive, egocentric, heroic” (9). The basic life concerns of this narcissistic meme are dominance and power. Empires are built (legal or otherwise), and loyalty is offered in exchange for protection. Beck and Cowan (1996) sum up this stage as “be what you are, and do what you want, regardless,” noting that it shows up in the ‘terrible two’s,’ rebellious youth, frontier mentalities, feudal kingdoms, James Bond villains, epic heroes, soldiers of fortune ... [and] wild rock stars (45.)

The Blue Conformist Meme

As evolution proceeds to the blue meme (Wade’s conformist consciousness), and the orange meme (Wade’s achievement consciousness), structures of thinking enter the conventional stages. For the past 5,000 years, the blue meme has been the primary presence on the planet. Conventional ethnocentrism begins with the blue meme; the worldview is “mythic membership,” described by Father Thomas Keating (1995) as “overidentification and unquestioning loyalty to a group” (On-line). For the blue meme, life is a quest for meaning, direction and purpose, but outcomes are not self-directed; they are determined by an all-powerful Other or Order, in other words, the word of God or the

word of law. This worldview typically engages dualistic thinking: black and white, right and wrong, good and evil.

At the blue conformist stage of consciousness, key concerns are social membership or belonging. Life choices tend to be conformist, guided by absolutist codes of right and wrong, and “one sacrifices self to the transcendent Cause, Truth or righteous Pathway” (Beck and Cowan, 1996, 46). Organizational structures are pyramidal and authoritarian; social cohesion is maintained through well-defined rules and roles, and by guilt and/or punishment.

At blue, the “self” is well defined, but individuality can be sacrificed to a larger authority, such as “God and Country.” As Wilber (2000b) points out, at this stage, “the narcissism is dispersed into the *group* – not me, but my country, can do no wrong” (21). This meme shows up in codes of chivalry and honor, patriotism, the moral majority, religious fundamentalism, caste systems, traditional religious and service clubs.

The Orange Achievement Meme

The orange meme emerged about three hundred years ago with the Enlightenment, and the ensuing industrial and scientific revolutions. In this worldview, Wilber says, “the world is a rational and well-oiled machine with natural laws that can be learned, mastered, and manipulated for one’s own purposes” (2000b, 10). Truth, order and purpose are individual quests.

The orange achievement meme is the meme of rationalism, materialism, and strategic individualism. The orange meme see itself as conscientious; it is primarily concerned with opportunity and success, and its worldview is rational (this is Wade’s stage of achievement consciousness). Orange has taken a turn from “we” to “me;” as

Wilber (2000b) writes, “at this wave, the self ‘escapes’ from the ‘herd mentality’ of blue, and seeks truth and meaning in individualistic terms” (10). The orange meme tends toward competition, self-interest, risk-taking, liberty, rights, self-reliance, belief in self, and faith in objectivist science and technological progress. It shows up in the Enlightenment, Wall Street, emerging middle classes around the world, Chambers of Commerce, colonialism, materialism, secular humanism, liberal self-interest and positivist science.

The Green Affiliative Meme

The worldview that marks the green affiliative meme is often called “pluralistic relativism;” according to Wilber, green is known for egalitarianism, antihierarchy, pluralistic values, political correctness, social construction of reality, diversity, multiculturalism, and relativist values systems. It has been a noticeable force over the past few decades, and continues to grow.

At postconventional and worldcentric green, the individuality so prevalent in orange shifts back toward the good of the collective; the emphasis is on sharing and participating, rather than competing. Wilber calls green the “sensitive” meme. Getting along with others and feeling accepted by one’s peers are basic life concerns. As Beck and Cowan (1996) explain, the primary theme of the green meme is to seek peace within the inner self and explore, with others, the caring dimensions of community (46). Wilber (2000b) describes green as the “basis of *value communities* (i.e. freely chosen affiliations based on shared sentiments)” (11). The green meme shows up in the environmental movement, humanistic psychology, liberation theology, postmodernism, human rights movements, ecofeminism, animal rights, and John Lennon’s music.

The Memetic Transition From First to Second Tier Stages of Consciousness

With green the first tier is completed and consciousness begins its evolutionary jump to yellow, the portal to second tier. One of the hallmarks of first tier thinking is that the values and worldview of each meme is the right view, the just view, the only way to view the world. At second tier thinking becomes more holistic and transcendent. The entire spiral is seen to play an integral role in human consciousness, and human well-being. But this evolutionary jump does not occur without resistance. The transition from green to yellow is a “momentous leap,” in which consciousness shifts from a first tier focus on subsistence, to a second tier focus on being (Beck and Cowan, 1996, 274). “This is not just another step along the developmental staircase,” say Beck and Cowan, since the yellow meme “introduces complexity beyond even the best First Tier thinking” (ibid.). Graves predicts that green meme thinking must actually break down so that energy can be freed for the leap from green to yellow, “the first level of ‘being.’ This is where the leading edge of man is today” (ibid.). Only by reaching second tier, say Beck and Cowan, will humanity be ready to “find new interconnections and make a fresh synthesis” (ibid., 275).

The Yellow Systemic / Integrative Meme

Yellow is the meme of integration. At yellow, hierarchical ranking is reclaimed, although in a softer, nested fashion (such as growth hierarchies, actualization hierarchies versus dominator hierarchies). With yellow, life is seen to be a “kaleidoscope of natural hierarchies, systems and forms” (Beck and Cowan, 1996, 47). The prime concerns of yellow include systemic thinking, flexibility, spontaneity and functionality, while knowledge and competency are highly esteemed, superceding power, status, or group

sensitivity. For yellow, systems must be integrative and open, while “differences and pluralities can be integrated into interdependent, natural flows” (Wilber, 2000b, 13). Yellow shows up in Peter Senge’s learning organizations, chaos theory, appropriate technology, much of the “new physics,” and mind/body medicine.

The Turquoise Global / Holistic Meme

While yellow is the integrative meme, turquoise is the holistic meme. While yellow sees itself as “I, the knowing,” turquoise views itself as “we, the becoming.” For turquoise, the world is a “single, dynamic organism with its own collective mind” while the self is “both distinct and a blended part of a larger, compassionate whole” (Beck and Cowan, 1996, 47). Turquoise, of course, transcends while including the qualities of yellow. For yellow, knowledge is primary, while at turquoise knowledge is united with feeling. Action, for yellow, must be meaningful for the individual, while for turquoise it must be meaningful for the collectivity. Turquoise holds a macro-view which, say Beck and Cowan, “translates itself into action on behalf of the whole Spiral and all its parts” (1996, 292).

Turquoise seeks universal order, but not as a result of the external rules of blue, or the group bonds of green; turquoise sees order emerging in a “living, conscious fashion” from multiple levels interwoven into one conscious system (Wilber, 2000b, 73). According to Wilber, “turquoise thinking uses the entire spiral; sees multiple levels of interaction; detects harmonics, the mystical forces, and the pervasive flow-states that permeate any organization” (13). For Beck and Cowan, the turquoise meme shows up in David Bohm’s theory of the implicate order, Rupert Sheldrake’s morphic field theory,

Lovelock's Gaia hypothesis, Teilhard de Chardin's noosphere, McLuhan's global village, and the work of Ken Wilber.

The Spiral of the Future

Where is all this headed? As Wilber (2002) suggests, Fifty thousand years from now, green and yellow will be almost as determined as red or blue are now. At that time, most teenagers might be negotiating, not orange as they are now, but turquoise – orange they would have passed through probably around age 8 or 9 with a quick yawn. And the leading edge would likely be somewhere around coral/psychic, whose vast unformed potentials will start to crystallize and take on form as molded by AQAL space through future parameters as yet undetermined, still to emerge in part as creative novelty before they settle into predetermined habit. (Excerpt A, 28)

But that is a few lifetimes away. At the present time, among the world's population, the average consciousness is blue (conformist consciousness). Within North America, the average is orange (achievement consciousness). The leading edge of consciousness today is at green while, together, yellow and turquoise make up less than 2% of the world's population. We seem to be in no danger of a mass exodus to second tier consciousness any time soon. However, as stated earlier, Wilber predicts that a significant portion of people at green are poised to make the leap to yellow, to second tier consciousness, to the more holistic and integral worldview that can account for and embrace each of the stages that precedes it.

A Spiral Summary

The stages of the spiral are not linear steps up a developmental ladder. Don Beck states that “each stage is simply a temporary, transitional plateau that forms in individual and collective minds” (2000, 2). Each spiraling level of existence emerges in holarchic fashion, in nested hierarchies in which the preceding level is both transcended and included in the level that is emerging. No stage in the holarchy is considered superior to the other; the stages are not a reflection of intelligence, but of ever increasing complexity. Within each stage of consciousness, each level of existence, we find very smart people and very successful people. And at each stage growth is available to all; we are not stuck in one meme forever. Everyone everywhere in the world can potentially attain each of these levels of consciousness development. But it is important to note that much of our development is dependent upon the life conditions in which we find ourselves.

In conditions where life is difficult, in situations, for example, where famine, warfare, rough justice, repressive government, or other threats to survival are prevalent, an individual will do whatever seems necessary in order to stay alive. When life presents such difficult situations, the earlier memes, such as the purple naïve / magical meme, or the red egocentric meme, are likely to show their faces more frequently than is likely in a setting where peace and prosperity prevail. As Maslow pointed out, when our survival and safety needs are met, we are free to address our needs for esteem and belonging. When those needs are well taken care of, we open up to the potential for self-actualization and transcendence. This is as true in the ghettos of big Western cities as under the repressive regimes of some Third World nations. It has nothing to do with race, ethnicity, gender, or all the other ways we experience differences among people. It has

much to do with the life conditions we are experiencing, and the ways of thinking that accompany them.

Transformation and Translation: Related Evolutionary Imperatives

As each level of the spiral is transcended and included, evolutionary transformation results. As Wilber (2000c) maintains, evolutionary development cannot occur in the absence of transformation. One might assume that the goal of evolution is simply to transform. But, Wilber reminds, translation within each stage of consciousness development plays an equally important role (28). Translative explanations and practices offer explanations for the reality that an individual experiences at each level of development. By presenting a range of possibilities for experience and meaning making within each stage, translative explanations and practices contribute to a fullness of experience and expression at each stage of an individual's development. Translative explanations and practices serve a collective purpose as well. Translative cultural explanations, for example, provide the cultural glue that holds a social group together, reduces conflict, and promotes social harmony. Transformative explanations, on the other hand, introduce discomfort, and a challenge to change. In this way, translation is a horizontal endeavour, while transformation has a vertical trajectory. Both are necessary and appropriate.

Wilber (2000b) lists four factors that contribute to personal transformation: *fulfillment, dissonance, insight, and opening* (35). Fulfillment means that an individual has fairly fully explored reality at any one stage of development, and has established competence in the challenges extended to that meme. Dissonance follows fulfillment, occurring when previously acquired meaning no longer makes sense. As Wilber

describes, “the new wave is struggling to emerge, the old wave is struggling to hold on” (ibid.), resulting in chaos, conflict and confusion. Insight brings new meaning to old situations, reframing what is possible, and what one might aspire toward. Opening is, of course, an invitation to the next stage of consciousness, transcending while including the best of what has come before.

Consciousness, Participation, and the Pull of the Cosmos

Consciousness and Participation: Integral partners?

In earlier discussion I have reported that, within a metaphysic of transcendental monism, mind exists prior to matter. In this metaphysic, consciousness is causal; it is necessary for any type of experience to occur. In Goswami’s terms, it is the agency that transforms possibility into actuality and, in so doing, reality is created moment to moment. Each of the memes in the unfolding spiral is, of course, a stage of mind. From each stage of mind, reality arises a little differently.

I have also put forward the argument that mind or consciousness cannot exist outside of a participatory relationship. And this leads me to explore the role of participation within consciousness. Since participation is a primary phenomenon throughout the universe, I am led to speculate that participation is also a prerequisite for any type of experience. One might argue that participation is innate within consciousness since, as the faculty which makes experience possible, consciousness is by its very nature participatory. The next question, then, would be how does participation play a role in experience at each memetic level of the spiral? I’d like to explore this a little further.

Stan Grof's work with the transpersonal levels of consciousness is helpful here, having created a "new, vastly extended map of the psyche, ... a new map of reality" (Laszlo, Grof and Russell, 1999, 103). This new map adds categories of experience to the realm of reality – not pathological distortions, but "authentic aspects and realms of existence" (ibid., 104). As Grof submits,

the content of the experiences in the first of these categories is the world as we know it in everyday life, but perceived from a radically different perspective. Instead of experiencing its various elements as objects, we *become* them. And, strangely enough, by becoming them we gain access to entirely new information about them. This is a radically different way of acquiring knowledge about the universe – not by registering different aspects of the objects of our enquiry through our senses and analyzing and synthesizing this information, but by becoming these objects. (ibid.)

While materialists will have great difficulty agreeing, many physicists have been raising similar possibilities. John Archibald Wheeler, for example, asks

may the universe in some strange sense be "brought into being" by the participation of those who participate? The vital act is the act of participation. "Participator" is the incontrovertible new concept given by quantum mechanics. It strikes down the term "observer" of classical theory, the man who stands safely behind the thick glass wall and watches what goes on without taking part. It can't be done, quantum mechanics says."

(in Zukav, 1979, 29)

This possibility leans further toward probability when considering the particle/wave dilemma encountered by quantum physics. Stapp describes elementary particles as “a set of relationships that reach outward to other things” (in Wheatley, 1999, 34). Planck and Einstein demonstrated that waves have particle-like traits, while de Broglie showed that particles also possess wave-like attributes. According to Schrodinger, particles are actually standing waves (Zukav, 1979, 106).

Some take the particle/wave equation to suggest that quantum physics can provide a model that explains the divine, proposing that the wave potential of the quantum vacuum can be equated with pure consciousness or Spirit, and that forms of consciousness arise when the wave potential is collapsed. I do not share this perspective. The laws that govern quantum mechanics can not be extrapolated as the laws that govern the entire universe. To equate Spirit with a quantum wave potential would constitute rampant reductionism. Quantum theory can only tell us about reality at the quantum level of matter; it cannot be extended to explain All That Is. As the ground of all reality, Spirit, or pure consciousness cannot be reduced to a sub-atomic play of particles and waves.

However, as a metaphor, the particle/wave scenario serves well. With this metaphor, I imagine that particles and waves are both manifestations of Spirit, parts and wholes in a participatory dance between pure consciousness and forms of consciousness. Recalling Spangler, *this is the participatory flow between particulate consciousness (me, myself) and the standing wave of pure consciousness (All That Is)*. On a metaphysical level, perhaps, participation can be considered to be at play in any relationship that exists outside of pure consciousness, that nondual state in which “there is awareness – one is wide awake – but there is no object of awareness. It is pure consciousness, consciousness

before it takes on the various forms and qualities of a particular experience” (Russell, 2000b, 77). Or, in other words, before it takes on a *particulate* form of experience.

Who Participates? Universal Patterns of Participation

While participation can be seen to be an intrinsic characteristic of consciousness (and vice versa), it is less clear where consciousness, and therefore participation, begins and ends. Is consciousness, for example, an attribute reserved for humans alone? Do other forms of matter have consciousness? Does it run all the way up and down the evolutionary spiral? At the level of matter, for example, while we might be hard pressed to say that a rock possesses consciousness it might be argued that the electrons within the rock do possess some form of consciousness. The entire universe is sensitive, Swimme (1984) submits; it is a realm of sensitivity. An electron is sensitive because “the electron notices things and is intrinsically altered by them” (90).

What can the nonlinear sciences contribute to this discussion? As the systems sciences tell us, each system, from atom to galaxy, is a whole, irreducible to its components (Macy and Brown, 1998, 41). And there is evidence that these universal cohabitants do not simply co-exist in some cosmically contiguous arrangement. They do not just hang out together, they engage. “We are participants in nature,” says Laszlo (2001), “interacting with each other, with the wide reaches of the biosphere, and with the still wider reaches of the universe” (194).

Evolutionary biology shows that bacteria, primal to all living things, are networkers! With evolutionary ferment and fervour, they merge, combine their bodies, and make permanent alliances (Houston, 2000, 28). So too, says quantum mechanics, do subatomic particles. Each particle is defined by its energy and by the network of

relationships in which it exchanges energy (Wheatley, 1999, 71). As Capra asserts, these particles are not separate entities but interrelated energy patterns in an ongoing dynamic process. These patterns do not contain one another but involve one another (in Wheatley, 1999, 71).

Ecosystems are also participatory. An ecosystem is a society (Swimme, 1984). It has its own laws and citizens, its own customary interactions, its preferred species and fringe species. The whole system of life resembles a self; it organizes all sorts of materials, creatures, and energy into a coherent, self-sustaining process (157).

Other patterns of participation can be found in Jung's notion of the collective consciousness, in the Taoist concept of yin and yang, in Sheldrake's morphic fields, in the karma of the Eastern wisdom traditions, and in the Hegelian dialectic. Participation is also inherent in the concept of intersubjectivity, the dynamic dance of meaning making among holons.

The four quadrants of Ken Wilber's integral model reveal the participatory nature of consciousness. For Wilber, consciousness co-arises in all four quadrants of existence. It cannot be reduced to phenomena in any one quadrant. On the whole, consciousness "is anchored in, and distributed across, all of the quadrants – intentional, behavioral, cultural and social. If you 'erase' any quadrant, they all disappear, because each is intrinsically necessary for the existence of the others" (Wilber, 1997, 2). Individual consciousness cannot arise on its own, he contends. Subjective events are also intersubjective events, arising within a cultural worldspace (Lower Left) that shapes and informs individual consciousness. Wilber contends that "no theory of consciousness is complete that ignores this crucial dimension" (ibid., 18).

Patterns of participation are deeply embedded in the universe. Consciously or not, we are active participants in the co-creation of our world. And in the evolution of our world.

Evolutionary Patterns of Participation

Participation, it seems, is inherent in evolution. Skolimowski (1994) points out that the capacity for participation means the capacity for reaching beyond. The participatory universe is merely another name for the unfolding of life in organized forms (152). Sahtouris (2001-2002) describes the evolutionary process. Evolution, she says,

always begins with unity that then individuates – as in the ancient Vedic creation story in which a little wavelet forms in a smooth sea, and forever after is torn between loving its own individuality and wanting to merge back into the One. This universal tension between part and whole, and among parts, drives evolution. (19)

It is interesting to note the emerging congruity among Sahtouris' explanation, Spangler's particle/wave metaphor, and the evolution of consciousness in the Spiral Dynamics model. Within the spiral, beige and purple can be seen as wavelike forms of consciousness. Then differentiation begins as consciousness evolves through red and blue. Orange marks the height of differentiated, particulate consciousness: individualism. *Green is still particulate, but with a growing sense of inclusion. At second tier, and turquoise in particular, consciousness once again becomes wavelike. With turquoise, while still valuing the particles, consciousness is returning to the flow of the whole.*

The spiral model accounts for the “all or nothing” politics of individuation which, in our current global dilemma, threatens to overextend the carrying capacity of our

planet. Acknowledging this threat, Sahtouris (2001-2002) points to the highly competitive characteristics of any young species. “They take all the resources they can, they hog territory, they multiply wildly. Sound familiar?” she asks (19). But, then, she maintains, “a lot of species have managed to grow up, to share things and territory, to cooperate. It’s what keeps them alive. It’s evolution in cooperative mode, and it was operating right there at the beginning of life” (ibid.).

Goswami (2000) too stresses the evolutionary imperative of participation within the quantum non-locality of biological co-evolution, whereby two entirely different species must evolve together in order for either to survive (111). If survival ultimately depends on participation and cooperation, why do we continue to plague ourselves with their absence? And why, although our evolutionary path would seemingly draw us toward greater participation, do we continue to hold our participatory natures outside our awareness?

An explanation may be found with Sheldrake (1991). While our ancestors once viewed the world as holistic and participatory [the purple meme], he notes, our more recent culture has been dominated by the scientific and technological conquest of nature (60). In other words, the materialism of blue and orange. Sheldrake affirms our evolutionary yearnings for connectedness and, at the same time, our resistance. “Returning to nature,” he suggests, “feels like going home, or reconnecting with the source of life” [nondual consciousness, All That Is]. But few of us want to return home for very long. “After all,” he says, “we are the inheritors of a culture and a way of life that emphasizes our separation” (ibid., 61). I would add that we are evolving and, in the process, becoming more conscious of our consciousness. Evolving, perhaps, from homo

sapiens sapiens to homo noeticus or homo integralus, a human being that is not only aware of its awareness, but aware of the evolutionary nature of its own unfolding consciousness, from first tier consciousness to second tier, and beyond. To comprehend this evolutionary path and our evolutionary choices, it will be helpful to better understand the evolutionary process itself, and its participatory nature.

Compassion Unfolding

What follows reflects my own evolving understanding. From Skolimowski (1994) I learn that the concept of participatory consciousness “unifies man with the cosmos, as well as the human world with all forms of life. They are all bundles of quivering sensitivities; and so are we” (25-26). Recalling Swimme’s earlier assertion that compassion is a critical evolutionary driver, compassion can perhaps be seen as sensitivity become aware of itself. Through consciousness, sensitivity is evolving within the universe while, at the same time, sensitivity is evolving the universe. In evolutionary terms, it is both the driver and the driven. The next evolutionary leap depends on the agency of human sensitivities. The universe waits, as Swimme (1984) suggests, for humans to “mature into their destiny as the human form of cosmic dynamics” (90).

And, from the ground of compassion, comes the possibility of empathy. For Skolimowski (1994,) “deep participation means *empathy*, an almost complete *identification with the subject of our attention. Empathy or identification is an aspect of the meaning of participation, thus an aspect of the meaning of wholeness*” (152). So, it would seem, compassion is enfolded in sensitivity, while empathy is enfolded in compassion. A holarchic pattern is beginning to emerge here, with each stage of awareness including and transcending its predecessor. An implicate consciousness,

become explicate as new possibility waves are collapsed, as increasingly complex forms of consciousness are unfolded. Its teleological direction? Perhaps it is, as Bohm (1996) describes, the possibility of a different kind of consciousness, “a *participatory consciousness* – as indeed all consciousness always is, but one that is frankly acknowledged to be participatory and can go that way freely” (26-27).

And how does sensitivity unfold around the spiral? Perhaps, at beige, sensitivity is limited. Like consciousness, it is present, but undifferentiated. Differentiation increases as evolution progresses from purple, through red, blue, orange and green. With each turn of the spiral, consciousness expands, becomes more inclusive, more complex, more compassionate. A global, unitive empathy, or deep participation, begins, perhaps, at the turquoise meme, further evolving through the transpersonal levels of consciousness, toward the nondual.

Participatory Consciousness: The Evidence is Compelling

By now I am persuaded that consciousness, or at least the *forms* of consciousness that manifest outside of the nondual, is by its very nature participatory. Therefore human beings, like other life forms, must be by their very nature participatory beings. And while participation is our natural experience right up to the nondual, it also appears to be our natural state within the nondual. Bache (2000) reports that research into nonordinary states shows that “as one falls into the Divine, it is not just the private soul that is left behind ... but eventually all other dualities as well. Wherever one of us goes, to some degree we all go” (20).

As John Archibald Wheeler reminds once again, “the universe does not exist ‘out there’ independent of us. We are inescapably involved in bringing about that which

appears to be happening. We are not only observers. We are participators. In some strange sense this is a participatory universe” (in Skolimowski, 1987, 69). As Skolimowski (1994) proclaims, participation is the essence of the universe in its unfolding (168).

It seems reasonable to claim that, without participation, nothing exists. As Goswami (2000) attests, quantum events remain in possibility until consciousness looks at and actualizes them (108). Prigogine and Stengers propose that, “whatever we call reality, it is revealed to us only through an active construction in which we participate” (in Wheatley, 1999, 65.) Without the observer, there is no observed. This is not a recent discovery; in the 5th Century B.C., the Greek philosopher Parmenides pronounced, “no mind, no world” (in Skolimowski, 1987, 70).

Where We’ve Been and Where We’re Going

The Pull to Participate

The pull is toward participation in all aspects of life: in our families, our workplaces, our institutions, our communities. We are being pulled to participate in global as well as local domains. And we are pulled to participate within all spheres of consciousness: the physiosphere, the biosphere, noosphere, the theosphere. But, in an age when participation is seen as consumerism, competition, and corporatism (the influence of orange), how do we go about it?

Not surprisingly, given earlier discussion of intersubjectivity, an interesting lead comes from Gordon Wheeler (2000) who notes that recent psychological studies have shown “we become conscious in the midst of our inter-subjective dialogue and

communication with others. Consciousness, in short, rises out of the very fabric of our relatedness” (2). Another way to say this might be that consciousness rises out of the very fabric of our participation. This, along with Bohm’s notion of participatory thought, and Wilber’s assertion that consciousness is “tetra-enacted,” offers a way to think about evolutionary participation.

Participatory thought can be understood as an awareness that, through thought, we participate in the construction of reality – as we perceive it. We are consciousness, collapsing possibility waves in a participatory creative process. On some level, we recognize our connectedness to everything in the universe. Bohm (1996) contrasts “participatory thought” with “literal thought,” which “aims at being a reflection of reality *as it is* – it claims just to tell you the way things are” (85). In participatory thought, on the other hand, subject and object are one; they co-participate and co-create. Participatory thought is dialogical, while literal thought is monological. Participatory thought is intersubjective, while literal thought claims to be objective. As Bohm describes, “literal thought tends to fragment, while the participatory thought tends to bring things together” (ibid., 87.) In truth, says Bohm, we employ both literal and participatory thought. It is literal thought, for example, that makes technological advances possible. Literal thought is not bad, it’s just not all there is. But, although we do engage in participatory thought, the hegemony of literal thought leads us to claim otherwise, and helps to keep alive a worldview that is mechanistic and reductive.

Avoiding the Pre / Trans Fallacy: Another Caution

Bohm’s notion of participatory thought should not be confused with the participation mystique that Piaget and other developmental theorists ascribe to the

“magical” stages of human development, in Piaget’s terms, the preoperational stage (Wilber, 2000a, 227). According to Wilber, this developmental stage refers both to a particular period in child development (ages two to four, generally) as well as to animistically oriented individuals within tribal-type social organization. This stage, to which Wilber attributes a “prepersonal worldview” (2001b, 184), is marked by a lack of differentiation between subject and object, between self and group, between self and nature, and between self and animals (ibid., 204). This worldview is, however, frequently confused with a transpersonal worldview, offering an example of Wilber’s notion of the pre/trans fallacy in which characteristics of a less complex stage of development are elevated to a more complex stage of development, and vice versa.

This fallacy constitutes a “category error” that results from reductionist (or elevationist) thinking. All humans, says Wilber,

have access to three general realms of being and knowing – the sensory, the mental, and the spiritual. Those three realms can be stated in any number of different ways: subconscious, self-conscious, and super-conscious; or prerational, rational, and transrational; or prepersonal, personal, and transpersonal. The point is simply that, for example, since *prerational* and *transrational* are both, in their own ways, *nonrational*, then they appear quite similar or even identical to the untutored eye. (2001b, 180-181)

Bohm (1996) acknowledges the existence of this prepersonal phenomenon. He cites tribal cultures as “feeling they were participating in nature” (84). He notes, for example, that “tribes would have a totem – certain animals with which they were

identified – and say ‘the tribe and the totem = we are identical.’ ” (85). Another example, interesting in light of recent occurrences in the US, suggests that “when my country is attacked, *I* am attacked. I am my country. When you cross that boundary, you have hit *me*” (ibid.). This is an example of prepersonal, participatory tribal thinking in a modern context.

Although Bohm does not note the differences, I wish to distinguish between prepersonal and transpersonal forms of participatory thought. It will also be helpful to acknowledge that, to attain the transpersonal stage of participatory thought development must proceed through each of the preceding stages, which are prepersonal participatory thought and personal literal thought. The point here, aided by the cautions suggested by Wilber’s pre/trans fallacy, is that while all transpersonal thought may be said to be participatory, all participatory thought is not transpersonal. It can be prepersonal or transpersonal, depending on the stage of development of the individual and the social unit. This is not to dismiss pre-personal participatory thought as immature. As Wilber attests, the transpersonal arises through the prepersonal and the personal. So, all participatory thought, magical or animistic, must be included, even as it is transcended.

For this reason, an integral theory of participation will neither reduce all participation to the prepersonal (the “participation mystique”) nor elevate “magical” participatory thinking to the transpersonal. Rather, an integral theory will holistically account for all of the ways in which participation manifests, from prepersonal to personal to transpersonal, reflecting evolving participatory experience within evolving consciousness. An integral theory of participation will account for the intrinsic

connection between consciousness and participation, and will explain their relatedness as universal constants and evolutionary companions.

CHAPTER THREE

AN INTEGRAL PERSPECTIVE ON RELATEDNESS

Through mindfulness we experience Interbeing
which means everything is in everything else.
Buddha

The next Buddha ... will take the form of a Sangha and
not an individual.

Thich Nhat Hanh

The Universality of Relatedness

The first two chapters of this dissertation have explored ways of knowing consciousness and participation. But, at their core, these chapters have been an exploration of relatedness. Holism, holarchy, interdependence, evolution, an implicate order, intersubjectivity, and compassion are all aspects of relatedness, while universal evidence of relatedness can be found in such seemingly diverse manifestations as networks and systems, morphic fields, quantum potential, archetypes and autopoiesis, as well as in human behavior and psychospiritual development.

Relatedness is critical to an integral theory of participation. This chapter explores relatedness from an integral second tier perspective that recognizes relatedness as innate, an “always is.” Like consciousness, relatedness is a phenomenon that manifests in all realms of existence.

At this point I’d like to call particular attention to four claims about relatedness that underpin Chapters One and Two:

1. Consciousness and participation are integral partners. Participation is implicit within consciousness since, as the faculty that makes experience possible, consciousness is by its very nature participatory.
2. Participation is at play in all relationships outside of pure consciousness.
3. Without participation, nothing exists.
4. Consciously or not, we are active participants in the co-creation of our world.

This view of relatedness is, of course, my own, although the consciousness studies literature offers much support. But relatedness means different things to different people. Not surprisingly, the meaning we assign to concepts of relatedness will depend upon the stage of consciousness from which we make meaning of our experiences. A blue conformist perspective of relatedness, for example, is likely to have a mythic and ethnocentric quality. Orange achievement oriented thinking acknowledges relatedness at the level of particles, but stresses individuation within biological life spheres. Green affiliative thinking is highly relational, but tends toward a postmodern perspective that attaches relatedness to everything in the universe, regardless of the level of depth and complexity. For the relativist-pluralist mind, all organisms are equally related in a nonhierarchical web of life.

Relatedness looks different from a second tier perspective. In this chapter I introduce second tier perspectives of relatedness that make important conceptual contributions to an integral theory of participation. To do so, I will lean on the visionary voices of few second tier pioneers: Pierre Teilhard de Chardin, Beatrice Bruteau, Deepak Chopra, Chris Bache, Thich Nhat Hanh, and Ken Wilber. With their assistance, I will explore relatedness from a turquoise point of view. I will also call on the very turquoise

science of Gary Schwartz and Rupert Sheldrake. In addition, I will share some of my own rainbow of experiences, seen now through an emerging turquoise lens.

Everything Emerges From Perspective – Interrelated Perspective

Any integral discussion of relatedness must include a discussion of perspective. As Wilber maintains, everything, the Kosmos itself, begins with perspective (2002, Excerpt C, Part I, Page 2, 5). Sentience, for example, emerges from perspective. So does perception. Emotions, feelings, and thoughts also arise from perspective. Perspective can be seen as a “space” within reality from which we experience and make sense of our experiences, subjective or objective, individual or collective.

The AQAL matrix is a map of the whole of reality. Perspective is a view from within the AQAL matrix, from one of the four quadrants, within one of the evolving stages of consciousness. In this way, reality arises as subjective and objective perspective, and as individual and collective perspective. In unfolding stages, perspective evolves as consciousness evolves. All holons, says Wilber, ultimately consist of nothing but perspective: a view from within the AQAL matrix (ibid.). As demonstrated by Figure 3.1, all perspectives are related within the AQAL matrix.

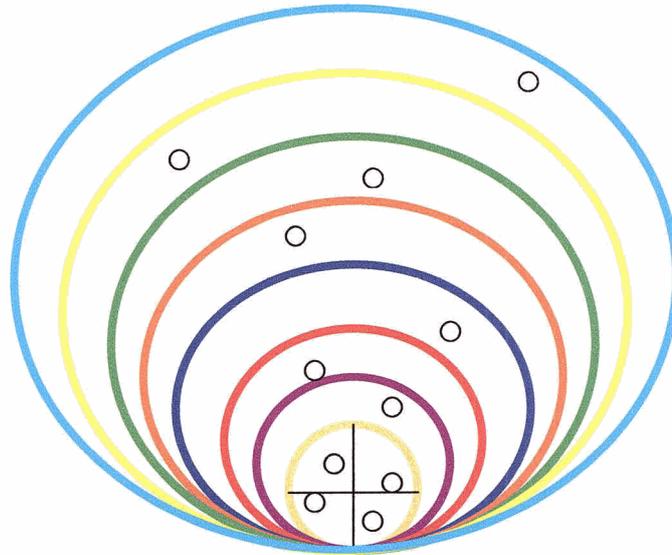


Figure 3.1 Reality Arises as an AQAL Perspective

Worldview : Godview

Worldviews provide an excellent example of perspective. In this case, perspective can be understood as the memetic lens through which an individual makes sense of reality and life experiences. These perspectives, of course, emerge holarchically as the spiral of human development. The ways that we know reality, and make sense of our experiences, evolve through the levels of the spiral, from beige, through purple, red, blue, orange and green of first tier thinking, and then onto the second tier memes of yellow and turquoise. Each of these stages is a perspective.

All reality emerges from a perspective. Our sense of reality reflects our perception of the material world, and our own inner reality. But our sense of reality is also a reflection of our vision of God or divinity. Here is an example. Physician and

metaphysician Deepak Chopra (2000) contends that there are seven ways to know God.⁴ Each way of knowing God arises from a perspective – an evolving perspective. And, although he does not use this term, the evolutionary path he describes is holarchic, not linear. Each stage transcends, while including its predecessors. Each stage is synchronous with the stages of consciousness development and accompanying worldviews proffered by various developmental theorists.

In Chopra's model, the first stage of knowing God is as "God the protector;" this stage is experienced through fear, typically evoking a fight or flight response (51). God is seen as judgmental, vengeful, and quick to anger; we pray to this God to be merciful.

The second stage of knowing God is as "God the Almighty" (67) in which God is seen as sovereign and omnipotent. Chopra calls this stage the "reactive" response; its goal is rationality and control over life.

In the third stage God is known as the "God of Peace," (83) invoking the "restful awareness response" that brings calm and detachment to a confusing world. This God of Peace can be known by going inward to find the "silent witness." Stages One through Three have much in common with the stages of consciousness that emerge through first tier consciousness, as outlined by Beck and Cowan, and by Wilber.

In the fourth stage, invoking the "intuitive response," divinity is known as "God the Redeemer" (101). God is understanding, tolerant, forgiving, nonjudgmental,

⁴ Noted Christian theologian James Fowler also posits a developmental direction to faith. Fowler's model, however, is based on age, not evolutionary development. His stages of faith begin with infancy and undifferentiated faith, and develop through six levels: intuitive-projective faith, mythic-literal faith, synthetic-conventional faith, individuative-reflective faith, conjunctive faith and universalizing faith. While the model is one of "ages and stages," the stages bear striking similarity to Chopra's model, and to the spiral development models embraced by Wade, Wilber and Beck and Cowan, and conceptually span first tier, second tier and transpersonal levels of consciousness.

inclusive, accepting, and wise, and these qualities are available to all individuals at this stage of development.

In Stage Five, we move beyond nonjudgment and forgiveness, and recognize our creative capacities, that we have a hand in creating our reality. In this stage, “God the Creator” (118) invokes unlimited creative potential, control over time and space, abundance, openness and generosity, willingness to be known, and inspiration. As Chopra explains,

there is a level of creativity that goes beyond anything we have discussed so far. It dawns when intuition becomes so powerful it must break out into the environment. This “super-intuition” controls events and makes wishes come true, as though an artist is working not in paint and canvas but in the raw material of life. (ibid.)

To me, the intuitive response of Stage Four sounds and feels much like the systemic integrative consciousness of the yellow meme. And Stage Five seems remarkably similar to the newly emerging global holistic consciousness of the turquoise meme. At Stage Five I recognize that God and I are one. To some small degree I am aware that I am speaking of myself when I describe divinity.

In Chopra’s model, the final two stages, the “visionary response” and the “sacred response,” appear to parallel the transpersonal stages of consciousness, from psychic to subtle, through causal, to non-dual. Since participation in the transpersonal realm is not the focus of this dissertation, however, I’ll omit such detail here.⁵

⁵ For a fascinating theoretical and experiential account of participation in the transpersonal realms, see Chris Bache, “Dark Night, Early Dawn: Steps to a Deep Ecology of Mind (2000, SUNY Press).

I want to emphasize that the spectrum of ways to know God is a spectrum of ways to express relatedness with All That Is or, put another way, of ways to participate with divinity. My relationship to All That Is acts as a strong determinant for the way I view wholes and parts. At the same time, my memetically generated views on relatedness are a reflection of my relationship to God. In the earlier stages of my development I participated in fear of God. Later I participated *with* God. From the global holistic turquoise perspective, God and I are not separate. We are in some way one, whole, interconnected, and co-creative. From the perspective of the turquoise meme, I participate *as* God, as an interwoven strand of co-creative divinity. It is from this turquoise perspective that I begin to truly understand my capacity for conscious participation in my own evolution.

Interbeing

The notion that I can participate in my own evolution, and that together we can participate collectively in humanity's evolution, has roots in the concept of interbeing. Interbeing is a principle assumed by mystics and masters for at least the past 2,500 years. It was that long ago that Siddhartha Gautama sat to meditate in the shelter of the Bodhi tree, and is said to have arisen as an enlightened Buddha. At its most simple, interbeing means interconnectedness, or "when you touch one, you touch all" (Nhat Hanh, 1998, 45).

Today, many teachers bring this Eastern wisdom to Western minds craving a path to wholeness. One such teacher is Thich Nhat Hanh, a Buddhist monk who, in 1967, was nominated for the Nobel Peace Prize for work to promote peace among north and south in his native Vietnam. A respected scholar, writer, and spiritual teacher, he travels

worldwide, bringing contemporary turquoise wisdom to the Buddha's timeless vision of interbeing, and the role of the Sangha, or community, in humanity's future.

As one way of explaining interbeing, Nhat Hanh points to the Buddhist tradition that identifies "three jewels:" Buddha, Dharma and Sangha. Buddha is the enlightened teacher, Dharma is the life path, and Sangha is the community. As Nhat Hanh explains, "Buddha, Dharma and Sangha inter-are. The Dharma cannot exist without a Buddha and a Sangha. How could the Dharma exist if there were no practitioners?" (ibid., 66). This helps me to understand that the principle of interbeing carries a practice injunction; rather than simply a passive interrelatedness, interbeing implies agentic creativity.

This practice injunction takes shape in Thich Nhat Hanh's prediction of the future of interconnectedness. He affirms:

For many years I have been saying that the next Buddha that will come to us will take the form of a Sangha and not an individual. That is not a fantasy on my part, but the insight I have got through my life, through my experience. The next Buddha may take the form of a Sangha and everyone else will be a cell of the Buddhakaya, the Buddha body, and it is possible for us to prepare ourselves to be that cell in the body of the Buddha.

(1999, On-line.)

This turquoise vision of global holism, made bright with the beacon of transpersonal insight, gives us a glimpse of a possible future in which human practices of interbeing go hand in hand with divine creation.

Teilhard and Bruteau: A Vision for a Creative Union of Persons

The notion of interbeing as creative practice finds support in the work of Pierre Teilhard de Chardin, a Jesuit priest and paleontologist whose writings, particularly *The Phenomenon of Man*, anticipated much of the current exploration into evolutionary consciousness. Teilhard observed that “all of evolution has progressed by a series of creative unions” (Bruteau, 2001, 2). A pattern emerges, with each union resulting in ever greater complexity and ever greater consciousness. Drawing on Teilhard’s work, Christian theologian and philosopher Beatrice Bruteau suggests that, because we can look back and recognize recurring patterns, it is legitimate to project this pattern into the future. In this way, Teilhard and Bruteau agree, we can anticipate another creative union in which “we will be the uniting elements” (ibid.).

And it is at this place in our evolution, according to Teilhard, when we encounter a unique historical situation: in the case of human evolution, the uniting elements are free agents. In other words, we will choose whether or not to participate. Thus, says Bruteau, “the new union, the new being, the next creative advance in evolution, will come about only if we freely consent to form it. This is why Teilhard says that the whole cosmic enterprise now hangs on our decision: we are evolution” (Bruteau, 2001, 2).

I AM Evolution

This only truly begins to make sense to me, in a feeling way as well as a knowing way, when turquoise is the memetic stance from which I make meaning of my experiences. Although not cited as a truly transpersonal stage, at turquoise I *begin* to transcend self, as I begin to experience intersubjective participation within one conscious and creative system. This engagement of the transpersonal occurs most frequently

through peak experience and in non-ordinary states. But, increasingly, I am aware in my day to day existence of my true nature as God-in-the-world. In this way, I come to experience myself as *more than* what Christian theologian and philosopher Beatrice Bruteau (2001) calls my “descriptive” self.

My descriptive self is the me that is a fifty-five year old graduate student; the me that is a mother, a daughter, a sister; the me that is a Cancer with Leo ascendant, Moon in Sagittarius; the me that is a consultant, flying around the province to deliver workshops, and the me that wonders how my working life might evolve once I have graduated with a newly minted PhD. As my descriptive self, says Bruteau, I am defined by qualities that are outside me, and are ascribed labels.

This sounds familiar. My common practice is to self-reference as “I am a” as opposed to “I am.” In this way, I become the “I” of negation. “I am I by being not-you” (Bruteau, 1997, 27). The I that is captured within description is an objective I, an “it” I. It is not my subjective, inner I; not my God-enfolded “I am.” This descriptive self is the one that we typically identify with right up to, and including yellow systemic integrative consciousness.

But as consciousness evolves to embrace turquoise I come to know myself not so much as a “descriptive self” but as, in Bruteau’s words, a “person.” Removing the labels by which I typically identify myself, what is left is the inner me, the “pure I AM, unmodified, indescribable, unclassifiable, incomparable. As a person, I am not defined, not finite” (ibid., 28).

As Bruteau explains, persons are not “defined” because they are not descriptively different from one another. At this point, it seems appropriate to quote Bruteau:

“Persons,” she says,

are beings, and Being is self-diffusive, active and being-communicating.

When we ourselves, in meditation, strip away all the descriptions and center in our bare I AM, we discover that it is a radiant energy, it goes out from itself. The same reality, the same act of be-ing, that says I AM enstatically, in the same breath pronounces the ecstatic MAY YOU BE.

This is how Being is, and Person is a fundamental Being. This act of being “I” is not an act of negating another but of affirming another. This act of affirming is what differentiates the persons. They are distinct not by their descriptions, but their acts. Not by the kinds of acts (that would be description again) but by the existential actuality of act-ing. And the primary act-ing is affirming the be-ing of the other. That is the essence of being a person. (ibid.)

In Bruteau’s terms, I think that what I am experiencing at second tier consciousness is that I am coming to know myself as a person. I am coming to know myself as “I am,” as “act-ing,” as “Be-ing.” I am coming to see that my participation is both doing *and* being. Evolution, in Bruteau’s (2002) words, the “song that goes on singing,” has a participatory refrain: “do be do be do be do be do.”

As a participant in evolution, as an increasingly conscious participant, I am coming to know not only my intersubjective interdependence, but my inter-independence within collectivity, within community, within cosmic oneness. I am / We are evolution.

This recognition of a conscious creative union of persons marks the emergence of the *hyperpersonal*, a term which Bruteau borrows from Teilhard; both foresee the hyperpersonal as “the next great stage of evolution” (2001, 13).

As Bruteau predicts, conscious, choiceful evolution is the “grand option that confronts us” (ibid., 2). Creative unions, she suggests, occur when the participating elements engage freely. Domination is not creative, it cannot produce newness. New forms of complexity and consciousness can emerge only from consensual participation in the evolutionary process (ibid., 3).

In Bruteau’s view, all individuals have a contribution to make to this grand creative union; “no one is dispensable. Each one is of absolute and incalculable value.” (ibid., 13) But, she cautions,

Let us notice with particular care that the energies do not *merge* or become submerged in some amorphous whole. We do not acquire a kind of oceanic sense of being swallowed up in a great All. Quite the contrary: subjectively, it feels rather like an *intensification* of the individuality and self-consciousness, or self-realization. (ibid.)

This, then, is not the voice of purple magical thinking, nor of green anti-hierarchical pluralism; this is the integral voice of second tier consciousness. At second tier, I recognize that I participate in divine life and, through creative action, live out this realization in my day-to-day world, both in terms of conscious participation and of conscious evolution.

And this, I believe, is the enactment of Chopra’s fifth stage of “knowing God.” Stage Five, he says, joins the individual to God “in a partnership as co-creators” (2000,

120). It is from this second tier perspective that co-creative, interdependent, intersubjective participation in one conscious system, in one conscious evolution, becomes plausible. As Bruteau predicts, should we choose to engage our energy in this manner, we choose the “grand option,” an engagement in the next creative union (2001, 15).

Activating Human Energy

At this point, a discussion of the dynamics of energy will help to clarify how human energy plays a role in directing evolution. Much thinking about energy comes from a materialist perspective. Energy plays a significant role in Newtonian physics where causation is related to energy, “the principle of movement and change” (Sheldrake, 1995a, 59). From any perspective, energy is kinetic; it holds and expresses capacity for movement and change. But as a force of change energy doesn’t stand alone.

Later in the twentieth century, the concept of information entered the picture. As Gary Schwartz and Linda Russek (1999) report, science currently uses two fundamentally non-material concepts: information and energy (101). Information refers to pattern, form and structure, while energy refers to force and power, the ability to do. According to Schwartz and Russek, energy “does the work of information” (ibid.). While energy can be seen as the cause of change, Sheldrake advises that we must look elsewhere for the ordering of change (1995a, 60). For Sheldrake, the “elsewhere” is in morphogenetic fields of information, the fields that give form, pattern and structure to reality.

Nor does energy manifest as a homogeneous expression of the capacity for movement and change; it too shifts shape and evolves. As matter becomes more complex, energy becomes more subtle (Wilber, 2002, Excerpt G, Part I, 16). And each level of

subtle energy correlates with a level of consciousness. As Wilber explains, “increasing evolution brings increasing *complexity of gross form* (in the UR), which is correlated with *an increasing degree of consciousness* (in the UL), and, in the UR itself, *a subtilization of corresponding energies*” (ibid.).

Energy, then, spans a continuum, from physical gross energy to subtle energy to causal energy. The forms with which materialist science is most familiar are gross energy forces. They manifest, for example, in the form of waves (e.g. electromagnetic, gravitational, nuclear) and rays (e.g. gamma rays, X-rays, visible light, infrared, microwaves). Generally speaking, gross energies form in fields that surround the material bodies with which they are associated (Wilber, 2002, Excerpt G, Part II, 3).

But it is the subtle forms of energy that are most helpful to this discussion, and I will use Ken Wilber’s taxonomy to make sense of it all. Subtle energy, he instructs, is a step up the evolutionary spiral from matter. For example, atoms and molecules possess the forms of gross energy portrayed above. But as matter takes an evolutionary leap and becomes biotic, for example when molecules combine to create life forms, increasingly subtle energies enter the picture.

Subtle energies are present in all life forms, from prokaryotes to humans. And, in keeping with the holarchic nature of evolution, subtle energies span a continuum; as matter evolves and becomes more complex, the energy associated with it becomes increasingly subtle. Thus, within the realms of subtle energy, we find increasing forms of depth and complexity; subtle energy progresses from etheric (bio-life) to astral (emotional) to psychic (mental). From there, energy becomes causal, the initiator or the

creator of the whole sequence of manifestation (Wilber, 2002, Excerpt G, Part II, 11). At the highest level, of course, we find the nondual, the ground of All That Is.

Borrowing from Wilber and the multitude of mystics and healers that precede him, Figure 3.2 presents my simple rendition of the holarchic evolution of energy:

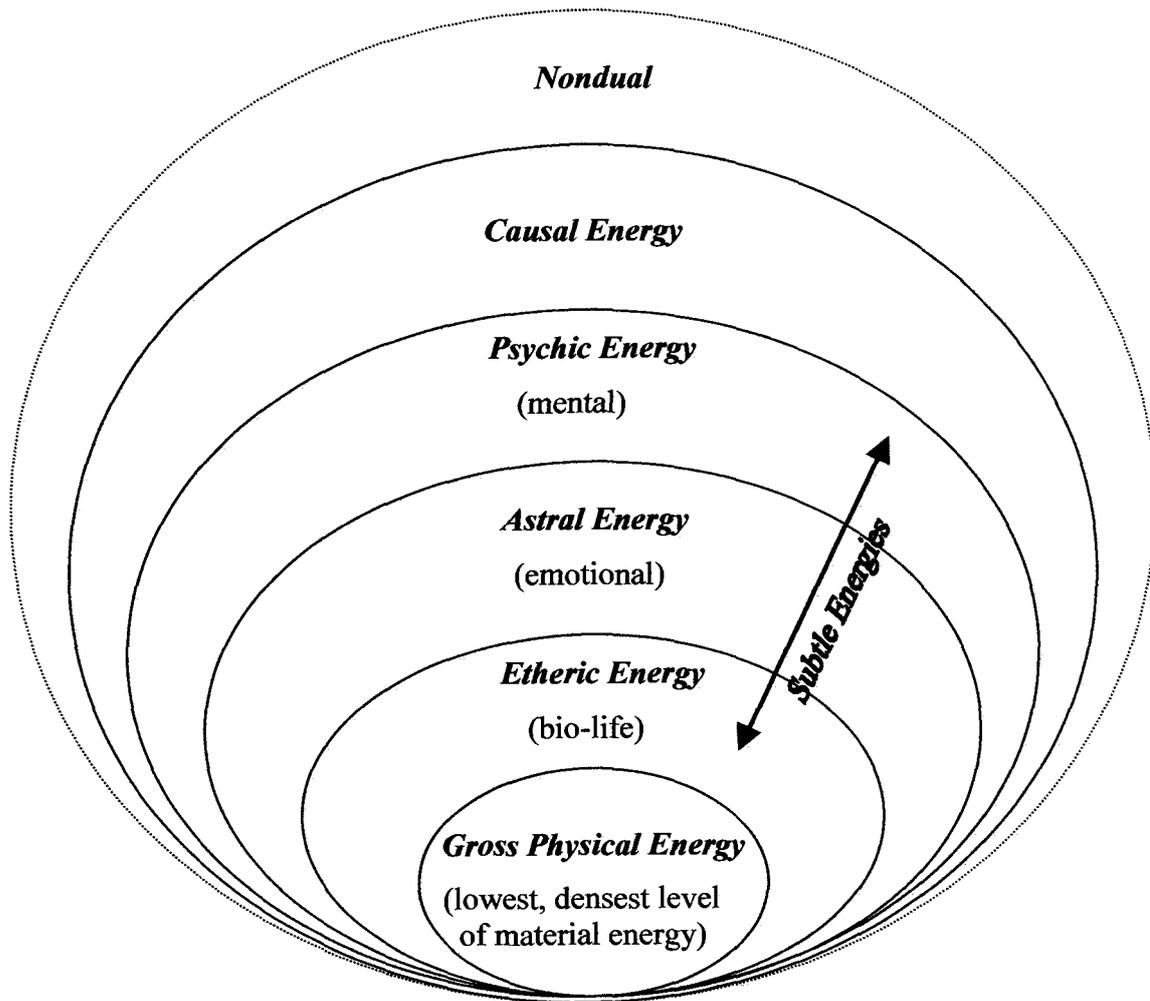


Figure 3.2 Evolving Energy

I would like to focus on the first level of subtle energy, etheric energy. Etheric energy has many names: vital energy, prana, ki, and qi (chi) are some that are more familiar to Western minds. The manipulation of this vital energy is a common characteristic of many non-allopathic healing modalities, such as acupuncture, Reiki, and Healing Touch. A common misconception in New Age circles is that this level of energy

equates with Spirit. Of course, since spirit is imbued in all life, one can say that spirit is present in all energy. But energy is not spirit. This is an important distinction since, as Wilber (2002) reminds, subtle energy is characteristic of a complexification of matter, not a transcendence of matter (Excerpt G, Part II, 2).

There is another common confusion that I would like to address, and that is the idea that consciousness and energy are the same thing. Clarity is gained with recognition that every holon has both an exterior and an interior. Figure 3.3 demonstrates how the exterior of a holon is an evolving expression of form, while the interior is an evolving expression of sentience. Energy, then, is an evolving external expression of form, while consciousness is the interior sentient experience of that form.

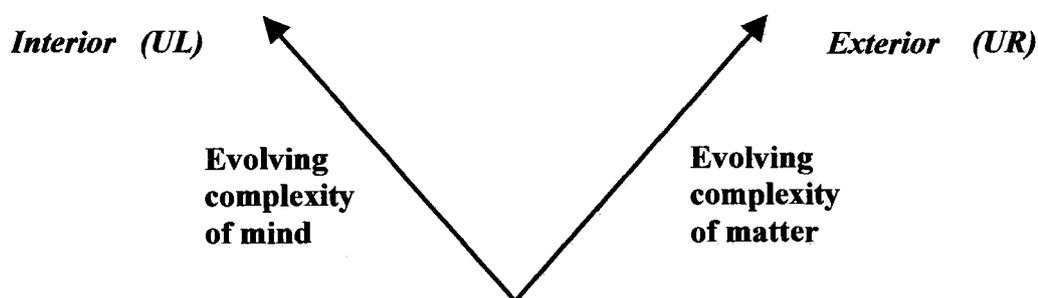


Figure 3.3 Every Holon has an Inside and an Outside

But differentiated levels of energy *are* associated with corresponding levels of consciousness. Just as “every mind has its body” (Wilber, 2002, Excerpt G, Part II, 2), every level of body has a corresponding level of mind (Figure 3.4). Therefore, a holarchy

of energy (and attending physical form) is accompanied by a similar holarchy of gross mind, subtle mind, and causal mind.

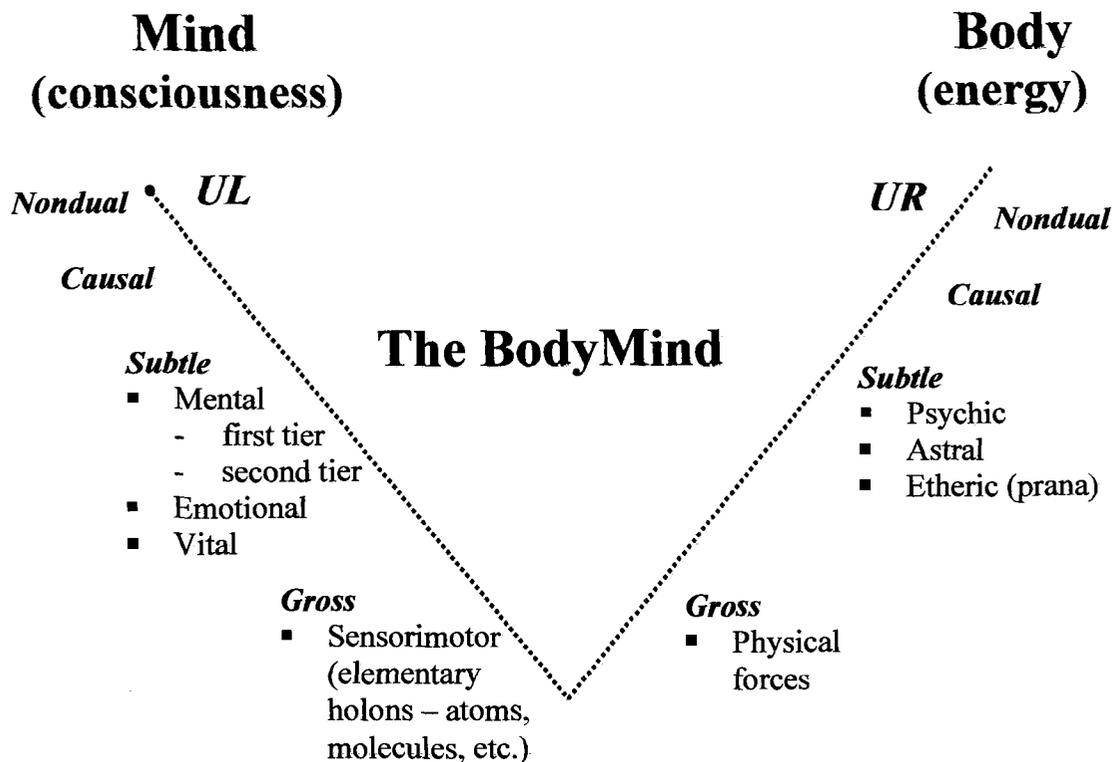


Figure 3.4 Every Mind has a Body: Every Body has a Mind

(Adapted from Wilber, 2002, Excerpt G, Part II, 9)

The point that Wilber is keen to clarify is that energy can be found only in the exterior realm. For me, this raises a very interesting question. Since every holon has an interior as well as an exterior, energy, as a force for movement and change, must have an interior that is similarly agentic. Agentic exteriors must have agentic interiors. Wilber carefully explains that, in the physical world (UR,) prana is the quantum potential that

collapses probability waves to create matter (2001b, 129; 2002, Excerpt G, Part II, 11). But prana is an exterior; it is physical. As such, it must have a corresponding non-physical interior; there must be an interior spark of sentience that is also involved in the collapse of probability waves. If, as Harman and others insist, it is mind that gives rise to matter (and not the other way around) then mind is equally agentic. Therefore, there is some aspect of interiority that participates agentially when probability waves are collapsed to create experiences of Being-in-the-world. What is it?

To my knowledge, and I've looked rather carefully, Wilber does not overtly address this.⁶ He acknowledges that energy has an interior, in the form of feelings with intention (2002, Excerpt G, Notes, 2.) But what is left unidentified, or at least undeveloped, is that there is a comprehensive range of agency within those interiors. I explore this in further detail in Chapter Five as I present an integral theory of participation, arguing that, like sentience itself, this interior agency begins with prehension, and then evolves. I argue that this interior agency is, like prana, both *receptive* (able to feel, to be influenced) and *radiant* (agentic, able to reach out and influence). And I propose that this evolving prana-connected interior agency manifests as a holarchy of human *will*. This notion plays a critical role in the unfolding of an integral theory of participation.

In preparation, there is one more aspect of interiority that requires further attention, and that is prehension.

⁶ I make this assertion at my own peril, with full awareness that, when other authors have made similar assertions, Wilber joyfully points out that he *has* addressed it in one part or other of his comprehensive canon of work (in for example, one of the 236 pages of end notes that accompanies 550 pages of text in Sex, Ecology, Spirituality). The scope and detail of Wilber's contribution is expansive, making it quite possible to miss an important reference. I ask to be forgiven if I have made such an error.

A Prehensive Primer

Prehension is a concept brought into the world by philosopher Alfred North Whitehead. Describing one holon's ability to sense and feel another holon, it refers to the most fundamental arising of interior experience. For this discussion, a holon might be any whole/part, a moment of awareness, for example, or an event, or a material object. With prehension, each whole/part is able to sense and feel another whole/part, again, a moment of awareness, an event, a material object.

Here is how I have come to understand prehension, and its ubiquitous presence in the universe of experience. From time to time I become thoughtful, and take a little time to ponder the puzzle of my moment to moment existence. I have often wondered what it was that could take a series of seemingly singular events, points of progression between birth and death, and weave them into a cohesive whole, into a lifetime of evolving experience. What is it that connects these moments so they can play, uninterrupted, like a movie of the mind, the movie of my very own life? Because when I examine them more closely, I suspect that, like a movie, the events that make up my life are really just a series of stills, freeze-frames brought to life by an interpreting eye, an experiencing I. But this stream of reality enters my awareness in the same way I hear a symphony, as single notes slung together, creating the perception of harmonic flow. And what I hear *is* a symphony, not a series of discrete notes. But what is it that links the notes and unifies the sound? Similarly, what is it that links my moments of experience, those moments from five years ago, or from five minutes ago, with all the moments that have led up to now? And now? And now?

It is interesting to note that quantum physics and the nonlinear sciences are echoing what mystics have alleged for millennia. What we experience as reality arises moment by moment by moment. In reality, there is only a now, a series of moments arising in present time. Each moment is a whole/part. Our sense of time passing, of history marching, occurs because each moment, each whole/part is connected, holarchically, one to the other. Each moment is sensed and felt by the moment that follows. In this way, each moment re-members the moment from which it itself arose.

Prehension provides the means by which events of awareness connect and remember. Figure 3.5 demonstrates how moment to moment experiences are connected by prehension. Each holon (in this case, each arising moment) is influenced by feeling the holon that immediately precedes it. Prehension describes, as Christian de Quincey (2002) explains, a holon's ability to "take into itself the essence of what it experiences" (67). This essence is what the holon, in this case, a moment of awareness, inherited from the holon that preceded it. In this way we can say that each holon inherits the experience of its ancestors. At the same time, each moment has the capacity for creativity, the opportunity for newness to arise. And it passes this newness on to its descendents. In this way, each moment transcends and includes its own newness; this is what is sensed and felt by the next emerging holon as it prehends its predecessor.

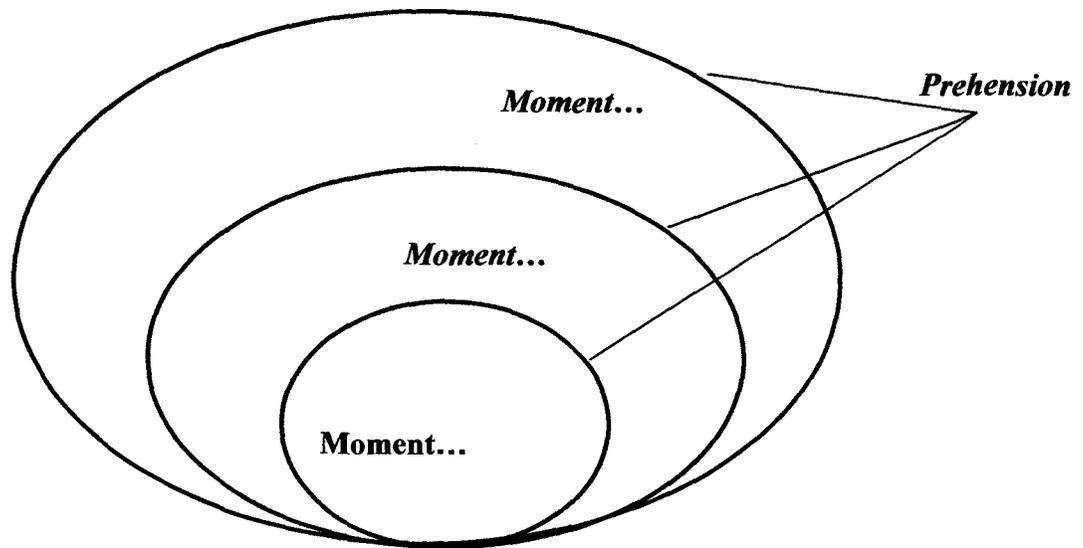


Figure 3.5 Prehension Connects Moment to Moment Experience

In Wilber's integral model, with the increasing complexity that evolution brings, the faculty of prehension holarchically transcends toward the faculty of sensation. This process of development continues through an evolving continuum of levels: from prehension and sensation, to perception, impulse, emotion, symbols, concepts, concrete operational thinking, formal operational thinking, and vision-logic thinking, in other words, the stream of evolving consciousness (Figure 3.6). Prehension, then, is the most basic form of awareness, or experience, and it is present in all holons, all whole/parts, within the universe.

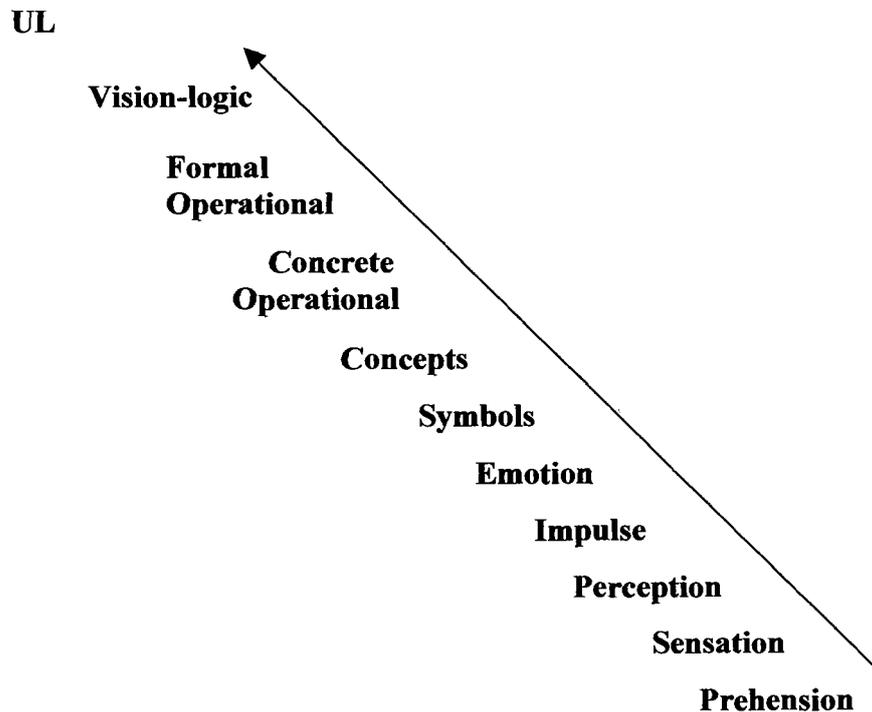


Figure 3.6 Evolving Consciousness: Upper Left Quadrant

(adapted from Wilber, 2000b, 70)

Prehension can be seen as *proto-awareness* or *proto-sentience*. According to theologian / philosopher David Ray Griffin, it is prehension that can explain “not only memory and perception, ... but also temporality, space, causality, enduring individuality (or substance,) ... the mind-body relation, the subject relation in general, and the God-world relation” (in Anderson, On-line). And, as pointed out in an earlier chapter, Whitehead’s notion of prehension explains how and why the universe is holarchical by demonstrating the hierarchical each succeeding moment as it transcends and includes its predecessors. Such is the very definition of hierarchy, says Wilber (2002, Excerpt A, 13).

Prehension has quite a philosophical pedigree. And yet, for most of us, it remains outside our awareness. Bringing it into our awareness opens up new conceptual ground for exploring the depth and complexity of participation.

Sensitivity: A Basic Form of Universal Relatedness

One of the ways that prehension can be brought more fully into awareness is to use the concept to explore another element of universal relatedness: sensitivity. Brian Swimme and Henryk Skolimowski, among others, suggest that the universe is a realm of sensitivity. All things in the universe notice other things. Things, of course, are “its,” and as such, they are third person perspectives found only in the objective right hand quadrants. But all its have a first person perspective, an interior perspective, an “I.” Sensitivity is a basic relational aspect of interiority for its at all levels of complexity. And prehension goes a long way toward explaining such sensitivity. An it can possess sensitivity because it possesses the inner ability to touch and to feel. At a basic level, all holons must be sensitive because they possess prehension. And as they evolve, as holons become more, sensitivity increases and becomes more.

As first introduced in Chapter Two, sensitivity evolves first toward compassion, then toward unitive empathy, a holarchic process that probably looks something like that depicted by Figure 3.7:

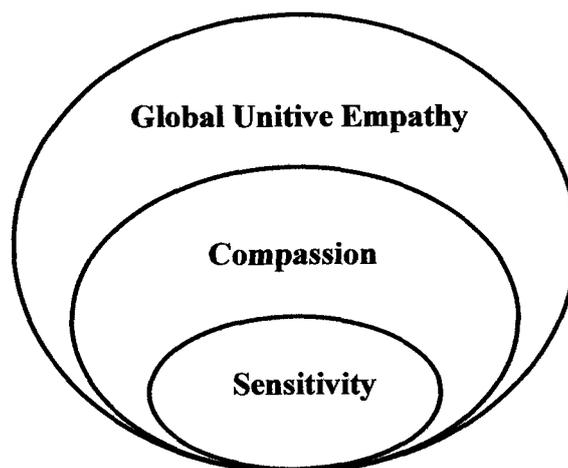


Figure 3.7 The Evolution of Universal Sensitivity

Now, of course, there are four quadrants that map the wholeness of holons, and I have just accounted for only two of them: the Upper Right (objective) and the Upper Left (subjective). But every holon also manifests interobjectively and intersubjectively. And so this discussion of prehension must also account for prehension in the Lower Left quadrant. Wilber calls this teleprehension. I'll now use it to explore the highest level of sensitivity, what I am calling unitive empathy.

Teleprehension: Sensitivity Among Friends

The Lower Left intersubjective quadrant is the realm of shared membership and shared meaning. In this quadrant, prehension is also intersubjective, manifesting as teleprehension, or “mutual feeling.” Wilber introduces the notion of teleprehension, describing three forms of “direct feelings of another’s feelings;” these three forms account, he says, for the ways that “I” feel “we,” and how “we” feel “we” (2002, Excerpt C, Part II, Page 1, 8). The first form, he suggests, is *psychic phenomena*. The second form

is a *transcendent self* (or spiritual oneness) and the third is *harmonic empathy* (2002, Excerpt C, Part II, Page 7, 8).

I would like to explore this in the context of evolving sensitivity, which at higher levels of consciousness manifests as compassion, and then empathy. “Empathy,” according to my dictionary, means “intellectual or imaginative apprehension of another’s condition or stage of mind, without actually experiencing the feelings of another” (Funk and Wagnalls, 433).

From my experience, the empathy that my dictionary describes can be found within the upper reaches of first tier (orange achievement, green affiliative/relativistic) and the earliest stage of second tier (yellow systemic/integrative). However, the mutual experience of feeling is also possible, as a quality that Wilber names “harmonic empathy.” He defines this as “a type of *felt resonance* or mutual prehension – an immediate, nonreflexive, intersubjective presence or resonance with another holon at a similar level of depth” (2002, Excerpt C, Part II, Page 1, 8).

As described by Wilber, harmonic empathy is experienced within each level or stage of consciousness, between holons at a similar depth (or level or stage of consciousness). I believe, however, that as consciousness extends into second tier, most specifically at turquoise and the transpersonal levels, harmonic empathy is not limited to holons at a similar depth. Turquoise, I recall, has achieved the ability to detect harmonics at all levels throughout a system. From this I can project that turquoise has capacity for intentional teleprehension, for an *integral (AQAL)* and *conscious* harmonic empathy. To avoid confusion, I have called this *unitive empathy*.

Beyond the Space/Time Continuum: Touching the Present, Feeling the Future

I will clarify by taking a short personal tour through the halls of teleprehesion. For most of my life, I have had experiences that show me that I am much more than a “material girl in a material world.” I have had more than the usual brushes with non-local action-at-a-distance, such as telepathy and clairvoyance. I would call these phenomena receptive forms of non-local action-at-a-distance, or *receptive teleprehesion*. But I have also had experience with forms of non-local action-at-a-distance that I would call *radiant*, the flowing forth of a non-material force of emergence.

Teleprehesion #1

While I have not personally been able to bend spoons, or teleport objects, these phenomena have been well demonstrated in reputable scientific laboratories. However, I do know how to manifest as well as to receive. I know, for example, how to “think myself sick” and to “think myself well,” a talent that I honed as a dependable strategy for staying home from school. I have also been able to “think others well,” or to influence the health of another without using hands-on touch or physical energy manipulation. On the days I am in flow I seem to be able to manifest a variety of things, from people to parking spaces. Teleprehesive experience also appears in my life as clairsentience, or the ability to sense the emotions of others without any outer stimulation. This can happen up close, or at a distance, with individuals or in collective settings. It results in my feeling (and sometimes taking on) the feelings of others. They manifest as feelings in my body, as five-sense data and, without careful boundary setting, can become rooted in my own energy and mental fields. I would group these experiences into the “psychic phenomena”

category of teleprehesion. There are many examples of these types of phenomena at all stages of consciousness.

Teleprehesion #2

The second form of teleprehesion arises with the transcendent Self of “spiritual non-duality.” It is experienced as that ever-present awareness that is “Spirit in us” (Wilber, 2000c, 64). It is an awareness that since “there is but one Self” ... “all holons share an immediate presence of Presence” (Wilber, 2002, Excerpt C, Part II, Page 1, 8).

This form of teleprehesion is available at all stages as a state of consciousness, accessible during deep sleep. While I have experienced this every night of my life, it is only in more recent years that it has come into my awareness. While most of my experiences with the non-dual have occurred during meditation they do occur, with increasing frequency, within my waking awareness. I experience this state of consciousness as a release of identification with subject or object, a merging of “self” and “Self.” I am filled with the realization that I am / We are One. Here I am one with my environment, inseparable from all else in my awareness: trees, mountains, grass, birds, animals, people. As they arise, I recognize these external phenomena as “projections, expressions, or manifestations of consciousness and as none other than consciousness” (Walsh, 1995, 7).

Teleprehesion #3

It is the third form of teleprehesion, or “harmonic empathy,” (in my terms, unitive empathy) that is of most interest at this point in the discussion. It is a mutual prehesion, a *felt resonance* between myself and a larger circle of understanding, not simply of language and symbols, but of mutual meaning, of mutual feeling (Wilber,

2002, Excerpt C, Part II, Page 1, 8). Cultural participation (LL), for example, is a participation in meaning and in feeling. Recently, reading Jane Urquhart's *The Stone Carvers*, I came across reference to "the Devil's own insect," the blackfly. Having been a West Coaster for most of my life, I have never had physical experience of the winged scourge of Northern Ontario. Neither have I been more than a transient part of the landscape that Urquhart so beautifully brings to life. But, for many years I was a cultural member of a folk music community, and have sung Wade Hemsworth's "Blackfly Song" more times than I can remember. Years later, reading Urquhart, I experience shared meaning embedded through song, not stinging fly bites. I also experience *shared feeling*, my emotional response to both the landscape of the text and the landscape of the soil. As I read her words, I not only *visualize* the landscape, I *feel* the landscape. I not only *know* what she means, I *feel* what she means.

This is a very simple example, one we have likely all shared. But here is another instance. Chris Bache speaks of his evolving experience as professor of religious studies at Youngstown State University in Ohio. Some years ago, as his own spiritual and meditative practice deepened, he began to notice synchronicities and mind connections with students that couldn't be explained in material terms. As Bache (2000) tells it:

In lecturing there is a moment that comes when a student has asked a question or when you are searching for just the right example to communicate a difficult concept to a particular group of students, with their distinctive capacities and limitations. There is a pause in the flow of your mind, a break in the continuity of thinking. These moments are choice points, opportunities for intuition to transform an otherwise

predictable lecture into a lively improvisational exercise. A good teacher learns to enter these moments often, to reach deeply into the possibilities they present, and to use the inspiration that flows from them to do one's work more effectively. Through them the new and unprecedented enters the room. (188)

As time went on, Bache noticed events taking on an increasing synchronicity that could not be explained by chance, i.e. ideas and suggestions presented at just the right time, "stumbling" across just the right resource, hearing just the right question at just the right time. Bache's students began to approach him with fascinating information. Frequently, he learned, the example used in class actually happened to one of his students the week before, the month before, the year before. He seemed to be drawing on the experiences of class members without knowing it. "When these things first began to happen," he says, "I was shocked, because I was completely unaware of making any paranormal contact with my students and certainly had not intended any. In fact, having always considered myself a psychic brick, I had thought I was incapable of it" (ibid., 189).

Psychic brick or not, these events showed up with increasing regularity, and greater depth of intuition. To suggest that the learning environment was changing is an understatement. Bache describes it as a "mysterious alchemy" between himself and his students. Students reported that their lives were deeply affected by their experiences in class, and that class participation was, in many cases, a catalyst for emotional healing. The story continues:

When these synchronistic resonances first began manifesting in my classes, I thought of them as paranormal exchanges taking place between

separate minds. As deeper patterns of interconnectedness emerged, however, I began to recognize that at least some of these experiences were better thought of as the manifestation of a group mind. I had read Rupert Sheldrake's books and had embraced his concept of *morphic fields* operating at the species level, but only slowly was I able to recognize the existence of these fields operating in my classes. Eventually, it simply became more elegant to conceptualize these phenomena as symptoms of a unified learning field that underlay and integrated the class as a whole.

(195)

Bache began referring to this "mysterious interweaving of minds" as "the magic" (190). "When the magic happened," he reports, "the walls of our separateness came down temporarily, secrets were exchanged, and healing flowed" (*ibid.*). He also notes "when the magic happened, my students said I had tapped into levels of creativity beyond our separate capacities. On a good day the room was so filled with new ideas that after class I too sometimes copied down the blackboard, having caught glimpses of a deeper trajectory of new concepts unfolding in our dialogue" (*ibid.*).

I have shared this story at length because it offers a vivid example of teleprehesion in each of three forms: psychic phenomena, spiritual nonduality, and harmonic empathy. It is an example of teleprehesion that is both receptive and radiant. And, this story demonstrates a link between harmonic empathy and conscious creativity. So, let's pursue this further.

Evolving Teleprehension

I trust that we have now created a circle of shared meaning, perhaps even felt meaning, regarding the concept of teleprehension. But it is important to note that teleprehension emerges differently in different circumstances. Familiarity with psychic phenomena is a teleprehensive experience that appears to be available to all stages of development, and is, in fact, very common at purple naïve/magical consciousness. Spiritual nonduality, manifesting as day-to-day awareness of “I” as a transcendent Self, is a later transpersonal manifestation, beginning to be known as I flit and flirt with turquoise global holism.

Harmonic empathy is also available as a cosmic habit throughout the consciousness spectrum but, I posit, at earlier stages of consciousness, this resonance emerges as prehensive sensitivity; it later transcends to include compassion and empathy. And I suggest that it is not until turquoise global/holistic consciousness that harmonic empathy truly becomes “unitive empathy,” and a factor in conscious creativity.

As I explored in Chapter Two, at second tier there is a momentous leap in consciousness, from a focus on subsistence, to a focus on being. Using Abraham Maslow’s familiar hierarchy⁷ to illustrate, survival needs have largely been met by the time one reaches the second tier stages; here, self-actualization and transcendence are the order of the day. Self-actualization is the rallying cry of yellow systemic / integrative consciousness: it’s motto, *I the knowing*. For turquoise, the objective is transcendence.

⁷ Maslow’s original hierarchy of human motivational needs ranged from survival needs (addressing physiological needs such as hunger, thirst, bodily comforts), through safety and security needs, belongingness and love needs, esteem needs (such as achievement, competence, approval and recognition) through to self-actualization needs. After a time, Maslow added transcendence to his hierarchy. According to Huitt [On-line], “Maslow later differentiated the growth need of self-actualization, specifically naming two lower-level growth needs prior to general level of self-actualization.”

Its dictum? *We, the becoming* (Beck and Cowan, 1996, 58). Wilber (2000b) describes how turquoise transcends while including the qualities of yellow; for yellow, knowledge is primary, while at turquoise, knowledge is united with feeling (13). And Beck and Cowan (1996) note that action, for yellow, must be meaningful for the individual, while for turquoise, it must be meaningful for the collectivity. “Turquoise’s macro-view perspective,” they project, translates into action in behalf of the whole Spiral and all its parts” (292).

From a turquoise global holistic perspective, I submit, teleprehension manifests as a *feeling* awareness of intersubjective participation in one conscious system. Turquoise brings a strongly felt teleological pull toward Teilhard’s concept of the hyperpersonal; at higher levels of consciousness, teleprehension morphs into the hyperpersonal, or a conscious and creative union of “persons.” This is, perhaps, the point at which the temporary traits of transpersonal *states* begin to be laid down as permanent *stages* of consciousness, as transpersonal stages of consciousness.

Beyond a Web of Relatedness: A Cautionary Tale

We are called, I believe, not merely to *have* perspective (which we do regardless, always already). We are called to *evolve* that perspective. Perspective arises from a place within the AQAL matrix. In the same way, relatedness arises from a place within the AQAL matrix. Relatedness shows up in all of the spaces within four-fold consciousness, and emerges holarchically within each quadrant. In this way, all things are interconnected.

But a common misconception is that all things are linked in an “interconnected web of life” (see, for example, Macy and Brown, 1998). From this perspective, each

organism, indeed all of Nature, regardless of type or level of developmental complexity, is embedded in an ontologically preexisting web-like network, linked through inseparable strands of relationship. As Niklas Luhmann clarifies with his concept of social autopoiesis, in the living system that is Gaia, as in human societies, organizations and institutions, it is not web-like relationships that connect individual organisms, but the interactions between organisms as they autopoietically enact their environment (in Wilber, 2002, Excerpt C, Part I, Page 1, 11). In other words, a system is a nexus of transaction, of communication, of creativity, and *not* a nexus of the individuals themselves.

Wilber concurs. Autopoietic theories, he suggests, “remind us that the objective organism is not merely a strand in a Web, but also a relatively autonomous agent acting in its environment.” Continuing, he states that this environment “is not a pre-given Web but is rather brought forth by the autopoietic regime of the organism itself” (ibid.). The organism, then, is not merely embedded in the environment, as a strand of a web, but participates in enacting the environment, in bringing the “web” to life. In this way, participation is at play as self-organizing social systems survive and evolve, by interacting autopoietically with their environments in a reproductive feedback system (Bausch, in Wilber, 2002, ibid., 10). Therefore a system can be summarized as a set of interrelationships that manifest through the autopoietic transactions, or the participation, of the individuals.

From Second Tier Relatedness to Second Tier Theory

While this chapter has explored relatedness through the eyes of second-tier thinkers, it is certainly not a concept that can be limited to second tier. As I suggested at

the beginning of this chapter, each of the levels of first tier thinking speaks to relatedness from a slightly different perspective. The notion that life is interconnected in a web of living organisms, the idea challenged by Luhmann in the preceding paragraphs, is a popular example of the purple (naïve/magical) meme at work in the world. But what is true for the purple meme is not adequate for second-tier thinking.

Since an integral theory of participation is by definition a second tier perspective, a second tier conceptualization of relatedness is a core requirement. The concept of relatedness takes on new meaning at second tier. At second tier, relatedness is omnipresent, agentic and evolving. Ultimately, especially from a turquoise global holistic perspective, and from the transpersonal perspectives into which turquoise tentatively taps, the concept of relatedness acknowledges oneness of all that is with All That Is. Recognizing the inherent agency of relatedness, turquoise acknowledges humanity's potential for conscious participation and co-creation with Divinity.

CHAPTER FOUR

EPISTEMOLOGY, PARADIGM AND THEORY: EVOLVING WAYS OF KNOWING PARTICIPATION

We are what we think. With our thoughts we make up the world.
Buddha

One's destination is never a place, but rather a new way of looking at things.
Henry Miller

Evolution is a condition to which all theories must bow.
Pierre Teilhard de Chardin

As I seek to understand participation, I wonder what epistemological standpoint can accommodate the perspectives of second tier stages of consciousness development. For me, this question is critical to constructing an integral theory of participation. None of the extant epistemologies that elicit human knowing are sufficient to undertake an inquiry into participation. Simply put, a second tier inquiry requires a second tier epistemology.

Elements of such an epistemological perspective are now beginning to surface in the integral literature, but a fully-fledged second tier epistemology has yet to be articulated. Therefore, since my own inquiry requires a second-tier epistemology from which to proceed, this chapter proposes an epistemological framework to guide my integral inquiry into participation.

Like all elements of consciousness, epistemological perspective evolves. As more and more people begin navigating second tier consciousness, the collective ways in

which we make sense of our world continue to expand. At this time, the first tier memes provide the vantage point for a majority of the world's population. It follows, then, that the ways in which participation is "known" will also be congruent with the perspectives typically associated with first tier stages of consciousness. This level of consciousness does not provide an adequate perspective for a second tier exploration of participation.

A second tier inquiry into the phenomenon of participation requires that this epistemological gap be addressed, since expanded views of participation will emanate from expanded ways of knowing participation. In so positing, however, I am careful not to present this epistemological expansion as a linear historical procession of epistemologies past and present. While an historical view is certainly possible, since humanity's overall evolutionary path can be traced along a time-oriented trajectory of development, such a linear perspective does not tell the whole story, or even an adequate story. By comparison, an integral perspective is more adequate because it includes past and present ways of knowing, while embracing the newness that is emerging as consciousness evolves.

To explore this evolution, I have looked to individuals whose thinking navigates second tier stages of consciousness. While I draw on the work of pioneering second tier thinkers and theorists, I offer this epistemological framework as my own synthesis, or my integrated perspective of "ways of knowing" as observed and experienced from a second tier perspective. This framework, and accompanying discussion throughout this chapter, will serve to articulate the ground of knowing from which my integral theory of participation emerged.

In the first section I offer a *noetic epistemology* as the next stage in our evolving ground of knowing, and in the second section I propose Ken Wilber's integral model as the guiding paradigm from which to construct an integral theory of participation. It is this noetic epistemological stance, hand-in-hand with Wilber's integral model and my own "integral transformative practice," that provides the methodology to build new knowledge about participation and capacity building, and construct an integral theory of participation.

Toward a Noetic Epistemology

Why the Search for a Noetic Epistemology?

In 1992, twenty distinguished scientists and philosophers, concerned with science's residual reliance on reductive materialism and positivism, met and formulated a statement on epistemology. "We seek," they said, "not the ultimate epistemology, but an intermediate, provisional one – which will extend the present form of science to include that which it has heretofore excluded" (Institute of Noetic Sciences, 1993, 27 – hereafter referred to as the IONS Report).

The lens through which we know reality is our epistemological perspective, and reflects the ontological assumptions from which we determine what is real. While humanity has held numerous ontological and epistemological perspectives throughout our history, for the purposes of this dissertation I collapse them into three main categories: premodern idealism, modern materialism, postmodern relativism. I suggest that an emergent epistemology is being shaped as humanity commences a long prophesied breakthrough leap of consciousness into what Don Beck and Ken Wilber call second tier

consciousness (yellow systemic / integrative and turquoise global / holistic). I call this emerging epistemology “noetic,” for reasons that will be explained later in this chapter. But to understand where we are going first requires an understanding of what has come before, ontologically and epistemologically.

When the lens is *premodern idealism*, reality contains involutory givens,⁸ forms of reality that seem to have been present since evolution began (Wilber, 2002, Excerpt A, 81). These pre-given forms are understood to be present regardless of our awareness of them; they simply await discovery. This epistemological stance is congruent with such diverse spiritual forms as the Great Chain of Being, shamanism, Buddhism and Christian mysticism. Within these spiritual traditions, salvation in many ways implies the rediscovery of a pre-existing reality (ibid., 9).

When the lens is the epistemological perspective proposed within the still dominant paradigm, *modern materialism*, reality is once again pre-given, existing independently of the observer, and revealed to us in the form of facts. For modernity, there are only pre-given facts. The task of epistemology, then, is to create accurate maps of pre-given territories. As Wilber (2002) observes, with the Enlightenment and the coming of modernity, came the assertion that “the givens alone are real: facts alone exist” (Excerpt A, 80). He suggests that the conflict that separates ancient and modern thinking

⁸ For Wilber, reality at all levels of consciousness *will* contain ‘involuntary pre-givens,’ but as evolving forms which differ from earlier notions of pre-given reality, such as Platonic forms, archetypes, Hegelian ideas, Aurobindo’s involutory deposits. For example, for Aurobindo, “all of the higher levels of reality are laid down by involution and therefore pre-exist in a real sense, and thus these higher levels unfold or become manifest during evolution, (so that evolution is simply unfolding what involution enfolded or deposited” (Wilber, 2002, Excerpt A, 9.) Wilber, on the other hand, views involution as ‘Kosmic habits,’ “which are not pre-given realities (archetypal, Platonic, Hegelian, or Aurobindian,) but rather Kosmic patterns and routines repeated by enough holons that they become engrained in the Kosmos and are henceforth carried forward, either as enduring physical patterns or self-organizing autopoietic entities of one variety or another” (Ibid., 23.)

can be reduced to one primary question: “are there ontologically pre-existing levels or dimensions of reality?” (ibid., 9).

When our lens is the perspective of *postmodern relativist pluralism*, reality contains no pre-givens, but also no facts. It is interpreted, indeed constructed, solely by the observer. The universe emerges as a moment to moment social construction, each moment disconnected from the moment that came before: reality, in postmodern relativist terms, is “nothing but breaks, incommensurate disjunctions, fragments, shards, as the broken Kosmos proceeds moment by moment to alienate and deny its past”(ibid.). This is the worldview onto which Wilber has conferred the term “flatland.” Nothing is privileged because nothing is preferred. All that exists is interpretation.

A hallmark of each of these views, premodern idealism, modern materialism, and postmodern relativism, is that each vehemently denies the others. Positions are taken and hostages held in the war of competing metaphysics. However, at second tier a metaphysical perspective emerges that sees the partial truths in all. With the shift to second tier, consciousness recognizes that the “next” emanates from everything that came before. Like consciousness, epistemology has directionality, a teleological pull in the direction of “greater depth, complexity, consciousness and care” (Wilber, 2002, Excerpt A, 55). In that divine directional pull, what is next emerges from everything that came before. Each ontological and epistemological perspective has been adequate for the stages of consciousness that created them. We include them even as we transcend them. Given the more recent appearance of second tier consciousness, my current quest is to articulate an epistemological stance that is more adequate, evidencing greater depth, complexity, consciousness and care.

The Heirs of Eros: Epistemological ‘Transcend and Include’

As proposed in the previous chapter, the teleological pull is toward a more integral and participatory view of “reality.” Each metaphysical framework reflects an epistemological stance, and an evolving (*transcend and include*) epistemology. Figure 4.1 is intended primarily to show directionality, and general metaphysical tendencies, rather than assignment of discrete metaphysical positions. And, it should be remembered, no human being is a “pure type;” Don Beck and Chris Cowan’s multicolored spiral vMemes refer to types *in* people, not types *of* people. With that in mind, it becomes more evident that we occupy multiple vMemes, hold multiple truths, and multiple ways of knowing.

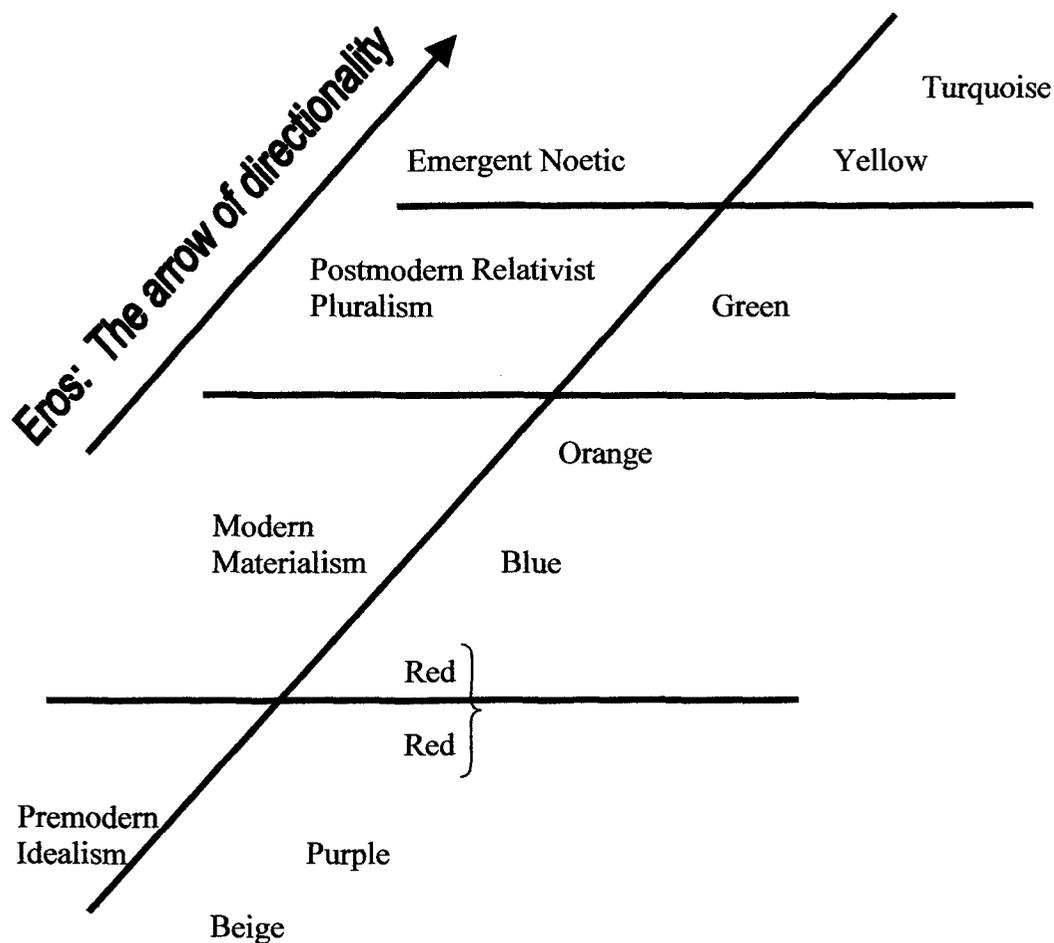


Figure 4.1 Eros: The Arrow of Directionality

The Evolutionary Path to a Noetic Epistemology

The road to a noetic epistemology has been hewn by philosophical pioneers in multiple and diverse disciplines. Here are some of the seminal signposts that have emerged along the way:

Immanuel Kant (1724 – 1804)

Kant's *Critique of Pure Reason* argued that "we do not see things as they really are" (Feuerstein, On-line, 1). For Kant, the human mind is an initiator, a creator of

experience, not merely a passive percipient (Ross, On-line). According to Peter Russell (2000b,) Kant made a clear distinction between the *phenomenon*, or “that which appears to be” and the *noumenon* or “that which is apprehended” (40). For Kant, the phenomenon is all that is knowable; the underlying reality can never be directly known (ibid., 41).

William James (1842-1910)

Frequently honored as a founding force in modern psychology, James advocated for a psychology developed around a “cognitive psychology of consciousness” (Taylor, On-line). Willis Harman (1993) credits James for his efforts to redefine epistemology in ways that can guide research into human consciousness (3). Contrary to counterclaims by the dominant positivist science, explanations about reality, according to James, are informed by a metaphysical system, whether overtly stated or simply implied; within every belief system, he said, “the juices of metaphysical assumptions leak in at every joint” (in Harman, 1993, 3). In response, James posited a *radical empiricism*. For an empiricism to be radical, he said, it must include nothing that is *not* directly experienced, while taking into account everything that *is* directly experienced (ibid.).

James argued that a science that excludes or denies consciousness is an incomplete science. He also posited a psychology that includes transcendent stages of consciousness, asserting that a person’s real being includes

the germinal higher part of himself, [which is] co-terminous and continuous with a MORE of like quality, which is operative in the universe outside of him, and which he can keep in working touch with, and in a fashion get on board of and save himself when all his lower being has gone to pieces in the wreck. (In Harman, 1998, 74)

Alfred North Whitehead (1861-1947)

As a modern day panpsychist, Whitehead conceived of an evolving God that “was interdependent with nature and its processes of becoming” (Tarnas, 1991, 383). As a cosmological and ontological theory, panpsychism proposes that all objects are also subjects; even “inanimate” objects experience an inner subjective reality (de Quincey, 2002, 104). In Whiteheadian terms, that interior experience, or consciousness, is “whatever endows an entity, being or thing with the ability to ‘prehend,’ to take into itself, the essence of what it experiences” (ibid., 67).

Whitehead is lauded as one of the major theorists who have recognized the interiority of objects, and equated it with consciousness (Wilber, 2000a, 117). Sentience emerges as “experiential events,” as “moments of experience” (de Quincey, 2002, 49). Experience is linked, moment by moment, through prehension, or “prehensive unification” (Wilber, 2002, 12). Prehension is the process by which objects take into account something at a distance (de Quincey, 2002, 158). It describes “the contact and thus ‘feeling’ of an object by any subject, no matter how primitive” (Wilber, 2000a, 117).

Wilber (2002) credits Whitehead with discovering why the universe is intrinsically holarchical: each moment, he says, “transcends its predecessors, the very definition of holarchy” (13). Prehension is primary to this holarchy, since each emerging moment must be able to feel the previous moment (67).

Jean Gebser (1905-1973)

Gebser articulated a groundbreaking model of evolving structures of consciousness. His initial model included four stages: “the archaic, the magic, the mythic and the mental worldviews” (Wilber, 2000a, 125). Each stage constitutes unique perspective from which

the world is interpreted. Gebser emphasized that these structures of consciousness are not only historical, a mere map of the past, but form an essential part of modern consciousness (Feuerstein, 2). Gebser also noticed that, since the turn of the twentieth century, humanity had been going through a “fundamental transformation which we are all witnessing and in which we are willy-nilly participating” (ibid.). Gebser viewed this as a shift in our cognitive structuring, a shift to what he termed an “integral” and “aperspectival” worldview, one that privileges no single perspective as complete (Wilber, 2000a, 193). For Gebser, this worldview arises with the emergence of “arational” (i.e. beyond rational) consciousness.

According to Georg Feuerstein, Gebser viewed “rational consciousness” (which, he said, should not be confused with logical thought) “as the deficient form of the mental structure of consciousness.” In *The Ever-Present Origin*, Gebser describes this rationalism as the imposition of positivist scientific (or, he says, pseudoscientific) thinking onto areas of human experience in which it is neither relevant nor applicable (Feuerstein, 2.)

Martin Heidegger (1889 – 1976)

With his considerable contribution to a postmodern epistemology of relativism, Heidegger posits that one’s way of knowing is contextual, interpretive and evolving. For Heidegger, the ways that each culture interprets Being are grounded in historicity, or cultural inheritance. Postmodernism has shown that the empirical world is not simply perceived reality, but is an interpretation of reality. There is no objective “real” world awaiting discovery. Rather, says Wilber, “the objective world is actually set in subjective

and intersubjective contexts and backgrounds that in many ways govern what is seen, and what *can* be seen, in that ‘empirical’ world” (2001a, 8).

Wilber (2000a) describes Heidegger’s notion of *Dasein*, or “being-in-the-world” as an example of a centauric [second tier] conceptualization, or vision logic thinking that offers “an attempt to reweave the fragments” of a fragmented materialist ontology (403). According to Heidegger, *Dasein* is defined as “entangled-disclosed, thrown-projecting being-in-the-world which is concerned with its ownmost potentiality in its being-together with the ‘world’ and in being-with with the others” (in Nichols, 2000, 2).

From Kant we receive the differentiation between *phenomenon* (an object apprehended through the senses) and *noumenon* (an object that is knowable independent of sensual perception). From James, we receive a “radical epistemology” that argues for the inclusion of *all* experiences, including those originating with consciousness, and positing transcending levels of consciousness from which those experiences emerge. Gebser articulated those evolving structures of consciousness as archaic, magic, mythic, and mental, arguing that each represents a perspective through which experience is interpreted. From Gebser we also receive his observation of the emergence of a new, integral and aperspectival worldview. Whitehead gives us the notion that every exterior has an interior, that every object is also a subject. Moment to moment experiences are connected by prehension, each moment (or holon) is influenced by “feeling” the moment (or holon) that holarchically precedes it. And from Heidegger, we receive the notion of epistemological historicity, or cultural inheritance, that our world is interpreted through our experience *via* our worldview, and that our “being-in-the-world” is an integration of subjectivity, objectivity, intersubjectivity and interobjectivity.

This short summary, although omitting the myriad of other thinkers and writers who have contributed to the evolution of epistemology, nonetheless sets the stage for the entrance and influential presence of Ken Wilber.

Ken Wilber (1949 -)

Wilber's comprehensive contribution to an emerging epistemology can best be summarized by his "integral model," which posits multiple evolving levels of consciousness (also described as waves, or stages) of consciousness, wherein each level is composed of four quadrants: the subjective, the objective, the intersubjective, and the interobjective, or I, we, it and its. (In more recent writings, he has adopted Beck and Cowan's colorful "spiral" metaphor to represent these levels of consciousness, as illustrated in Figure 4.2). Wilber's model also accounts for diverse states of consciousness: "waking, sleeping, dreaming, altered, nonordinary, and meditative" (Wilber, 2000b, 43). This model also acknowledges a multiplicity of "lines" (or streams) of development that include:

cognition, morals, self-identity, psychosexuality, ideas of the good, role taking, socio-emotional capacity, creativity, altruism, several lines that can be called 'spiritual' (care, openness, concern, religious faith, meditative stages,) communicative competence, modes of space and time, affect/emotion, death-seizure, needs, worldviews, mathematical competence, musical skills, kinesthetics, gender identity, defense mechanisms, interpersonal capacity, and empathy. (ibid., 44)

Wilber's integral model, encompassing as it does all quadrants, and all levels, is frequently referenced by its acronym, AQAL.

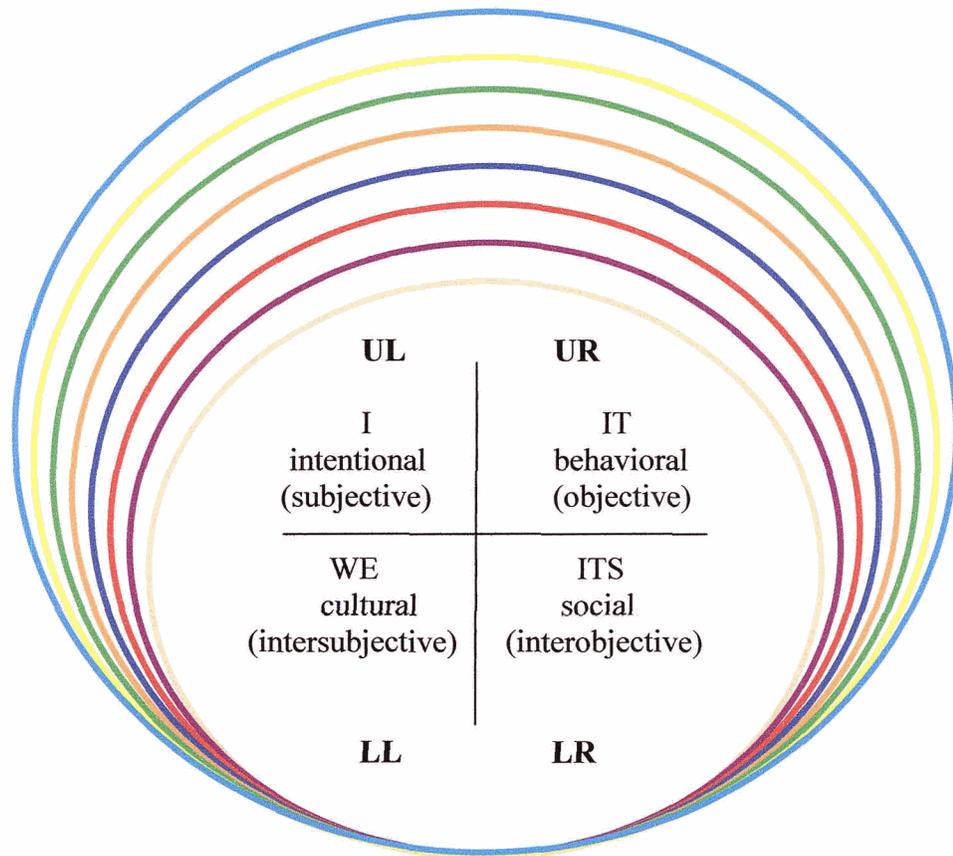


Figure 4.2 All Quadrants, All Levels (AQAL)

In his most recent writing, Wilber (2002) announces the next iteration of the AQAL approach, what he calls “integral post-metaphysics.” He argues that we need ways to interpret “Kosmic habits” (or deep universal forms or structures) that don’t rely on “outmoded and discredited metaphysical postulates such as pre-existing ontological levels or structures of reality, archetypes as fixed and pregiven forms, involution as a predetermined path, phenomena as existing independently of subjects perceiving them,

etc.” (Excerpt A, 25). We need, he says, an Integral Post-Metaphysics that will generate knowledge, and permit ways of knowing that “can generate all the essentials of premodern spiritual and metaphysical systems *but without their now-discredited ontological baggage*” (ibid., 2).

But while Wilber cautions against overarching assumptions of pre-given involutory structures or forms he acknowledges that each level of consciousness can be described as having certain habits or deep structures that differentiate it from other levels. It is these habits or deep structures that are accounted for within the various typologies of developmental theorists (e.g. Graves, Gebser, Piaget, Loevinger, Wade and Wilber). Employing the metaphor of the multicolored spiral, Wilber notes the relative historical timelines along which consciousness has developed. Each meme within the spiral can be seen as a deep structure grounded in Kosmic habits – habits which emerged from the creativity of the preceding deep structure. The older the memetic structure, the more deeply embedded it is, “the more fixed a Kosmic habit it has become” (2002, Excerpt A, 26).

The beige meme, for example, has been with us since humans first began to differentiate from our evolutionary ancestors; as the “sensorimotor” wave, Wilber notes, this meme is “similar the world over [since] all humans, without exception, require food, water, warmth, shelter” (2002, Excerpt A, 26). The purple meme, he suggests, is at least 30,000 years old, while red has been around for at least 10,000 years, and blue for approximately 3,000 years. Orange is relatively new, having developed only 300 years ago, while green is newer still, having been present in any significant way for only 30 to 40 years (ibid.).

Wilber calls on Sheldrake's theories of morphic resonance and formative causation⁹ (first introduced in Chapter One) to explain how Kosmic habits are laid down, and to assess the potential for the creative emergence of new habits within each level of consciousness. Wilber posits that, for the levels of consciousness that have been around for a long time (i.e. beige, purple, red, and blue,) “there is very little wiggle room left in their deep features: they have become morphogenetic grooves of intense habitual patterns almost impossible to break” (ibid., 26). Green, on the other hand, while often accused of being the “self-involved meme” and the “postmodern flatland” meme, has more wiggle room; it has not yet settled as well-defined habit (ibid.). With today’s leading edge at yellow, this means that those of us who are working with integral ideas and practices “are actually creating the Kosmic habits that future generations will inherit, even as future generations continue to move beyond yellow” (ibid.).

Creating a Postmetaphysical Future

If, as Harman (1990) claims, metaphysics by definition addresses both ontological and epistemological questions (1), Wilber might be seen to be arguing that neither are relevant within an integral framework. But, by metaphysic I understand Wilber to speak

⁹ Formative causation, in Sheldrake’s theory, involves ‘morphic resonance’ – the transfer of information from one system to another based on what has come before; in other words, the past influences the future. Sheldrake (1995c) states that “morphogenetic fields are ‘probability structures,’ in which the influence of the most common past types combines to increase the probability that such types will occur again” (109). Although morphic fields are habitual in nature, they are also inherently creative. Morphic fields, says Sheldrake, “contain goals or attractors that are indeed habitual and conservative; the creativity that occurs within them involves new ways of reaching these goals” (Ibid., 320). This creativity brings new fields into being; “the appearance of a new kind of field involves a creative jump or synthesis. A new morphic attractor comes into being, and with it a new pattern of relationships and connections” (Ibid., 31).

of ontological perspectives as specific to discrete (yet evolving) stages of consciousness, ranging from the undifferentiated reality at beige, through mythic reality at blue, and transcending toward an increasingly interconnected and participatory “reality” as consciousness reaches into second tier (yellow and turquoise). Therefore, ontology can be said to evolve as consciousness evolves; an ontological perspective will emerge from the stage of consciousness at which it is apprehended, transcending and including much of what came before. In this way, it seems, metaphysics takes on both a relativist and evolutionary stance; a metaphysic is both generated by, and dependent upon, conditions of consciousness. How we know determines what we know. Both the ontological framework and the epistemological framework become one. And this radical (and evolutionary) proposition, I believe, offers a useful arational, aperspectival, integral, and eminently turquoise stance from which to flesh out a noetic epistemology.

Toward a Noetic Epistemology

In an earlier chapter I quoted Richard Amoroso, publisher of *The Noetic Journal* who contends that a noetic epistemology is “the only complete epistemology.” While this assertion is intriguing it is not instructive, since he fails to share his vision for a noetic epistemology. So what is it, and how does it differ from earlier and extant epistemologies?

Epistemology comes from the Greek “episteme,” which means to understand or to know, and from “histanai,” which means “to cause to stand” (Merriam-Webster Collegiate Dictionary). Thus, a relationship is drawn between “knowing” and “standing.” Stance, while often associated with position can, at a more fundamental level, be understood as the stage of consciousness (and attending worldview) from which one

stands to apprehend the object of knowledge. In this way, “I stand for what I know” can resurface as “I know from where I stand,” epistemologically speaking.

As noted in Chapter One, “noetic,” like “noumenon,” comes from *nous*, meaning “mind, intelligence or transcendental ways of knowing.” Noetic ways of knowing recognize that knowledge is received in multiple ways. For example, as Harman (1998) enumerates, through the reasoning capacity of the intellect, through the senses, and through intuitive, or inner, ways of knowing (ix). Applied to the sciences, noetics offers a way to extend the research of conventional science, by applying rigorous methods to inquire into those forms of reality that transcend physical phenomena, such as mind, consciousness, and spirit (Schlitz, Taylor and Lewis, 1998, 2). The Institute of Noetic Sciences, for instance, brings expanded ways of knowing into diverse fields of inquiry, including “psi research, exceptional abilities, spontaneous remission, mind-body healing, altruism, multiple ways of knowing, death and dying, [and] subtle energy” (Institute of Noetic Sciences brochure).

A noetic epistemology, therefore, can be seen as both a “knowing *through* the whole” and a “knowing *of* the whole.” A noetic epistemology will account for *all* of the ways we know. As summarized by Marilyn Schlitz, Vice-President of Research and Education at the Institute of Noetic Sciences, “it is about trying to hold open multiple viewpoints simultaneously. And it is the sense of respect and deep engagement with multiple ways of knowing and understanding reality, and with that comes a broader ontology or a broader sense of what reality might be” (Personal communication, October 3, 2002). Schlitz sees the work of the Institute as “creating a vessel for holding multiple

epistemologies and ontologies simultaneously in a way that fosters deep engagement of ... core issues” (ibid.).

In a noetic epistemology, the “whole” is evolving. Since reality is experienced through consciousness, consciousness can be understood as the ground of knowing. Therefore, as consciousness evolves and expands, our ways of knowing evolve and expand. As it transcends and includes, a noetic epistemology will account for not simply our past ways of knowing, and our emerging ways of knowing. It will account for our future ways of knowing as well (even though, as Wilber reminds us, these can not be predicted; they can only be construed as probability waves). In this manner, noetic epistemology is not specific to a “stage” of consciousness since it is always at the growing edge of human consciousness. But, most importantly perhaps, a noetic epistemology holds not only the growing tip of knowing, but *all* the ways of knowing that precede it. In other words, a noetic epistemology is holonic and holarchic; parts and wholes, transcending while including much of what came before.

Epistemology: The Vessel of our Knowing

I am drawn to the metaphor of epistemology as a vessel. In the materialist world, a vessel is constrained by its capacity. When its contents exceed that capacity, the cup runneth over. New knowledge can no longer be held; the knowers flail out with the overflow. Of course, in a postmodern world, the vessel does not exist, since postmodernism essentially denies structure (Wilber, 2002, Excerpt A, 9). But that, in itself, is a vessel, an epistemology. Regardless, most epistemological vessels can contain only certain ways of knowing. But when our vessel is noetic in nature, it becomes an

ever-spacious container for the gathering and cradling of our transcending ways of knowing.

The picture in my mind is of an expanding wooden basket. We have all seen them at craft markets and country fairs. Jigsawed from a single piece of wood, they are constructed of concentric rings of maple, pine, redwood or cedar, and grow from flat to basket as their rings are unfolded. With each expansion (transcending) of a new ring, the vessel grows to include both newness and the rich treasures of everything that it held before.

In an expanding universe, and an expanding epistemology, our vessel's rings are limitless. But the ring that is currently at the growing edge, at the tip of our knowing, is the noetic ring. A noetic epistemology, therefore, will evolve as we evolve. In a few hundred years, no doubt, we will look back at our expanding wooden vessel, and see that what we now propose to be our growing edge (i.e. consciousness at the cusp of first and second tier awareness, poised for the quantum leap from green to yellow) has been transcended by ever emerging newness. That newness, accompanied by its expanded ways of knowing, will constitute the noetic epistemology of that time. While we cannot predict what that newness will be, we can predict that it will emerge.

Noetic Architecture: Shaping the Contours of a Noetic Epistemology

In seeking to sketch the contours of a noetic epistemology, my intention is not to dismiss other previously held and extant epistemologies with a derisive "been there, done that." That would, in fact, be impossible, since a noetic epistemology recognizes (and holarchically includes) the partial truths of all preceding ways of knowing. The emerging epistemology simply becomes more adequate as it transcends and includes what came

before. The ring at the growing edge is able to stand *only* when it is supported by all of the preceding rings of the basket. Each ring is inherited from the past; it prehends (or feels) all of the rings that precede it. In this way, noetic epistemology is always emerging, always including and transcending, always at the edges of consciousness. From my perspective, for the present moment (...moment...moment...moment...), a noetic epistemology can be seen to be:

1. *Holistic:* At this, our growing epistemological edge, consciousness is understood as the ground of knowing. Consciousness is holarchic, as is our knowing of consciousness – parts and wholes evolving toward greater inclusion, depth and complexity. A noetic epistemology, then, is also holarchic, including each stage of consciousness (and ways of knowing consciousness) that came before, while evolving towards greater inclusion, depth and complexity.

Mirroring the metaphor of the unfolding vessel, a noetic epistemology places emphasis on the unity of experience. The parts will be understood through the whole. In doing so, however, it will not exclude “a reductionistic approach that seeks to understand the whole through the parts” (Institute of Noetic Sciences, 1993, 6). Newtonian physics, for example, works at one level of reality; it can be included while transcending to accommodate increasing complexity occurring at macro levels. In this way, too, the Great Chain of Being can be included, and transcended as our evolution in thinking and knowing expands.

2. *Radically empirical:* Following James, a noetic epistemology will be “radically empirical,” or inclusive of all direct experience. For Schlitz, et. al. (1998), such an epistemology “would be phenomenological or experiential in a broad sense, including

subjective experience as primary data in addition to physical-sense data” (8). For the twenty scientists and philosophers who drafted the statement on epistemology, this means that no phenomena will be written off because they “violate known scientific laws” (IONS Report, 1993, 5).

3. *Multivalent:* A noetic epistemology is multivalent, including all realms of consciousness, as well as all ways of experiencing consciousness. It will acknowledge that knowing is received in multiple ways, through the intellect, the senses, the emotions, and intuitive and spiritual capacities, what Frances Vaughan (1998) calls “contemplative knowing,” or “transcendental intuition” (2). This multivalent epistemology will also include all states of consciousness in which knowing can be received, including waking, sleeping, meditating, mystical states, and altered states.

A noetic epistemology also includes multiple stances, and multiple spaces from which reality is known. These stances (or places to stand) can be understood as levels or stages of consciousness; we have previously identified six within first tier consciousness (beige through green, in Spiral language,) and two emerging stages (yellow, turquoise) as a small but growing cohort makes the shift to second tier consciousness. Each stage can be seen as a separate ring in our epistemological vessel; it contains a beige ring, a purple ring, a red ring, a blue ring, and so on. And each stage contains four spaces, or quadrants, enabling our noetic epistemology to be inclusive of the subjective, objective, intersubjective and interobjective realms of consciousness.

4. *Evolving:* Noetic knowing is not only multivalent, but evolving as within each quadrant consciousness transcends and includes the ways of knowing that came before. Our ways of knowing are proceeding, with Eros, in the direction of greater inclusiveness,

greater depth and greater complexity. They are transcending (while including) premodern idealism, modern materialism and postmodern relativism. And always moving (sometimes in fits and starts, sometimes in quantum leaps, sometimes in backward burps) in the direction of an emerging noetic epistemology. At this point in our historical path, a noetic epistemology is becoming inclusive of the ways of knowing inherent (and growing) within an emergent second tier consciousness.

One more cautionary tale deserves telling here. Given the fact that the dominant paradigm remains materialist, and evolution in that paradigm has come to be associated with the notion of “survival of the fittest,” we must take care not to fall into a view of evolution as a linear process, nor to see each successive stage of consciousness as more accurate (or more fit) than the one that precedes it. It is simply more adequate, since it is more inclusive, and has greater depth and complexity.

5. *Post metaphysical and aperspectival:* A noetic epistemology holds that there is no “one” reality, and certainly no “correct” reality. Ontological stances are, rather, understood to be associated with specific stages of consciousness; each is included and transcended as consciousness evolves. This is the transformative breakthrough in cognitive structuring intuited by Gebser as early as the 1930’s, an “aperspectival world, that is, the emergent reality informed by the arational consciousness” (Feuerstein, 2).

Post-metaphysics offers an aperspectival means for producing a full spectrum of existence, without necessity for metaphysical or ontological assumptions (Wilber, 2002, Excerpt A, 3). There are no involutory ontological givens, simply evolutionary emergings; no future certainties, only waves of probability. “The leap from first tier to second tier is a leap from partialism and pluralism to integralism and holism” (ibid., 73).

This aperspectival stance, which privileges no one particular epistemology, nor one particular stage of consciousness, is especially helpful when approaching the (subjective and intersubjective) left-hand quadrants. For example, Vaughan (2000) notes that intersubjective consciousness (i.e. culture) can constrict and repress as easily as it can heal and inspire (8). But, she predicts, at the aperspectival levels of consciousness, “as we learn more about how intersubjective consciousness functions in our lives and how we each contribute to the quality of our collective mindstages, we may begin to understand that downward causation, the role of consciousness in shaping our world, is an untapped resource of astonishing power” (ibid.).

6. *Paradoxical:* A noetic epistemology has the capacity to hold paradox. As the “group of twenty” observes, scientific inquiry often employs models and metaphors to represent different facets of experienced reality. Any model or metaphor, they say, even if it seems to conflict with another model or metaphor, must be acceptable if it helps to expand knowledge (IONS report, 6). To illustrate, they offer the example of wave and particle models in physics. Another example arises with the question of causality; Schlitz, et. al. (1998) argue that “the ‘upward’ causation’ of physiomotor action resulting from a brain state does not necessarily invalidate the ‘downward causation’ implied by the subjective feeling of volition” (9).

7. *Objective and normative:* A noetic epistemology will hold objectivity. In other words, it will attempt to be free of bias. But, again, an exploration of terms is helpful, since “objective” has taken on other, frequently hegemonic, meanings. As the IONS report (1993) states:

in considering what kinds of observations could or should be admitted as scientific data, considerable misunderstanding has resulted from the confusing of two meanings of the terms 'objective' and 'subjective.' One meaning of 'objective' is in the sense of *unbiased*. The other meaning is in the sense of external to the person, as contrasted with the 'subjective' meaning *inner*. The epistemology we seek is 'objective' in the first sense, but includes the subjective in the second sense. (2)

Care must be taken not to fall into a stance that Feuerstein has called "epistemological imperialism." In Jean Gebser's typology, he says, this imperialism arises from the mental stage of consciousness, occurring when one cognitive style is privileged over others. "In the case of scientism," notes Feuerstein, "it is the mental structure that is invested with this imperialistic power, and hence the mental structure is perverted into the rational consciousness (in the Gebserian sense, of course)" (4). But such imperialism can easily be conferred on subjective ways of knowing as well.

While claiming objectivity (or lack of bias) a noetic epistemology will *not* claim to be free of values. And herein lies another paradox. Vaughan (2000) notes this paradox in the competing goals of science and religion. The goal of science, she contends, is to determine "what is," by describing and measuring an "observable reality." On the other hand, religion traditionally tells us "what should be," presented in the form of norms and values. "Science deals with the visible, outer world, religion with the invisible inner world. Both worlds" she says, "need to be included in an integral view of consciousness" (4).

This becomes possible when consciousness evolves to the point where it can distinguish and appreciate both; the aperspectival stance sees the partial truths in all preceding stances, and the relative values implicit within them. But not all values will be acceptable to the aperspectival mind. One example is a values-set that respects and defends cultural difference. Another might be a values-set that endorses the genital mutilation of women. The latter set of values is often conflated with the former, reduced to explanations of pluralist values. For others, these are competing values. Regardless, each way of explaining these practices is influenced by our ways of knowing of them. If my ground is “objective lack of bias” I may be tempted to know genital mutilation as simply another cultural practice, and will therefore accept it under the guise of “difference.” But if I hold it subject to normative values that privilege one perspective over another, I can be accused of bias.

Or can I hold both? I can imagine bringing objectivity to my knowing of cultural difference, but not to its pathological forms (e.g. racism). And I certainly can't bring pure objectivity to my knowing about genital mutilation. It is a practice grounded in values that I choose not to include, even as I transcend to embrace increasingly holistic ways of knowing. As an individual who operates primarily from an aperspectival stance, I nonetheless choose to discern. Objectively, with as little bias as I can muster without falling into the cavernous anomie of normlessness. A noetic epistemology can, I believe, hold this paradox, honoring objectivity and normative bias as intrinsic to its dialectical construct.

8. *Relational:* A noetic epistemology will account for, and contribute to, knowing through relatedness. Parker Palmer (1989) calls for an epistemology that affirms that

reality is, by nature, relational (2). In diverse areas of scholarship, he reports, “we are learning that the act of knowing itself ... is a bond of community between us and that which we know. The act of knowing itself is a way of building and rebuilding community” (ibid.). As Palmer claims, individually and collectively, the ways we live are shaped by the ways we know (1).

And this, I believe, is critical as we seek to explore our unique individual roles in our collective evolution. As cited in an earlier chapter, the Institute of Noetic Science’s Noetic Bet posits that “reality is multi-dimensional, the world is more than physical, everything is connected to everything else, we are grander than we imagine, our evolution is not complete, and we can (will) consciously participate in our own evolution.” Relational ways of knowing acknowledge that the ways we know influence the ways we experience our multidimensional reality, our subjectivity, our interconnection. Our ways of knowing are both a reflection of, and a contributor to, the consciousness from which we consciously participate in our own evolution.

9. *Participatory*: Not surprisingly, given the topic of this dissertation and the epistemological framework we are currently exploring, a noetic epistemology is participatory. The IONS Report (1993) anticipates the emergence of such a participatory epistemology, “recognizing that understanding comes, not alone from being detached, objective, analytical, coldly clinical, but also from cooperating with or identifying with the observed and experiencing it subjectively”(6). Schlitz, et. al. (1998) call that participatory intersubjectivity “engaged epistemology” (1).

This engaged epistemology would include, as Willis Harman and Christian de Quincy emphasize, “the processes and contents of the unconscious mind” (In Schlitz, et.

al., 1998, 9). While well-grounded in indigenous cultures and countless wisdom traditions, participatory ways of knowing are only now being renewed and reclaimed within the Western mind. They include such phenomena and practices as psi energies, extended perception (intuition, ESP, etc.) contemplative knowing, participatory dreaming, and distance healing, to name but a few. These ways of knowing, suggest James Redfield, Michael Murphy and Sylvia Timbers (2002,) allow for insight into aspects of truth that cannot be fathomed by the “discursive intellect” alone. They suggest that, through such “extraordinary ways of knowing, we can serve the world with greater creativity and power” (137).

While much participatory knowing can be explained as an engagement of the purple, naïve / magical meme, I concur with Tarnas when he asserts that a participatory epistemology cannot be dismissed as simply a regression to a naïve participation mystique (1991, 434). Rather, I believe, a mature participatory epistemology, emerging most fully with second tier consciousness, will account for each of the multiple structures of consciousness that arise throughout the spiral of human development – and go beyond. In this way, second tier ways of knowing can recognize and embrace the undifferentiated consciousness from which sentience first arises, as well as the oceanic sense of interconnectedness known as the participation mystique. It will also acknowledge both the subject-object dualism so characteristic within materialist perspectives, as well as the relativist-pluralistic fragmentation of postmodernism. Then, when participatory ways of knowing resurface at second tier they are far in advance of naïve magical thinking; here they take an integral turn. For the systemic / integrative yellow meme, knowing is in tune with the multifaceted systemic flow of life that links all beings, while at the turquoise

global / holistic stage, ways of knowing become synergistic, harmonic, holistic. Further, say Beck and Cowan (1996,) at turquoise, “the person trusts intuition and instinct (reactivated at a new level from the earlier vMemos), allowing the mind to process with both the conscious and unconscious selves as coparticipants” (289).

10. Reflexive: Jay Earley proposes that consciousness is characterized by two corresponding qualities: participatory and reflexive (On-line, 1). Early describes participatory consciousness as a *ground* quality, present since social evolution began. Reflexive consciousness, on the other hand, is portrayed as *emergent*, so-called because it has emerged over the course of evolution (ibid.). For Earley (1997), participatory ways of knowing are enumerated as intuitive, artistic & religious, subjective, emotional, believing. In contrast, reflexive ways of knowing are factual, scientific, objective, rational, doubting (247). At this place in our evolutionary development, Earley argues for an integration of participatory and reflexive epistemology, suggesting that, on its own, participatory conscious is inadequate, since the modern environment is so different from the one in which we biologically evolved (1997, 250). We need both, he claims: a “highly developed reflexive consciousness, integrated with participation” (ibid.).

While Earley’s conceptualization is helpful, other ways of understanding reflexivity will contribute to a more complete discussion. So, I would like to include two additional and fairly common (though commonly conflated) ways of thinking about reflexivity: as reflection, and as systemic feedback. Ann Cunliffe and Jong S. Jun (2002) report that much of what passes for “reflexivity” is actually “reflection,” and advise that the two should not be confused (3). Reflection can be seen as both careful (read

objective) consideration of, and a mirroring back of, ideas, images, behavior, etc., often for the purposes of maintaining particular moral and social codes.

While reflection can metaphorically be seen as a mirror image, perhaps reflexivity can be seen as a feedback loop, a circular “directing back on itself” (American Heritage Dictionary) required by all systems not only to maintain, but to evolve. By way of example, Arthur Young (1976) offers the doughnut shaped image of the *torus*. Toroidal shapes are everywhere, says Duane Elgin (1993,) “from the structure of atoms, tornadoes, whirlpools, and planetary magnetic fields to the shape of galaxies and quasars” (207). Young (1976) suggests that “just as the sphere may be thought of as analogous to structure, so the torus may be *analogous to process*” (xxv). Elgin (1993) agrees, describing the torus as “the simplest geometry of a self-referencing system” (207). A holarchy can, I think, also be seen as reflexive, as it transcends and includes, it is in constant reference to its beginnings and it’s middle, to its wholeness. As Huston Smith explains, “things begin with wholeness and return reflexively to it” (in Young, 1976, xvi).

It is this final, systemic, notion of reflexivity that is most useful for our purposes. A noetic epistemology, then, will acknowledge the reflexive feedback loop between subject and object, between observer and observed. It will, as Meg Wheatley (1999) suggests, put us increasingly in touch with our “observer self” (149) and not just our behaviors, images and ideas. It will enable us to consciously and critically turn our minds to our thoughts and experiences (Cunliffe and Jun, 2002, 2). And, I believe, to our creative role in those thoughts and experiences.

Noetic ways of knowing, inclusive of epistemological reflexivity, will also acknowledge the ways in which changes in our inner world affect our observation or experience of the outer world. In addition, it recognizes the role of the personal characteristics of the observer, including the processes and contents of the unconscious mind (IONS Report, 1993, 3). And, it will recognize the potential transformation of the observer in the process of observation, and the need for the observer to be “profoundly changed through the process of exploration” (Schlitz, et. al., 1998, 9). And, perhaps, as our development proceeds, as we nurture our ability to both witness and feed back in toroidal fashion, we will begin to get closer to what Pollner terms “radical reflexivity,” or “an unsettling,” i.e. an insecurity regarding the basic assumptions, discourse and practices used in describing reality (in Cunliffe and Jun, 2002, 3). Because, in our reflexivity, we recognize that we are continuing to evolve.

Earley’s definitions of participatory and reflexive knowing are not as helpful here, since they rather reductively collapse ways of knowing into the dyad of subject (participatory ways of knowing) and object (reflexive ways of knowing). However, his model of social evolution is a useful starting point for the discussion to follow, as I examine epistemological evolution from stage to stage within first tier consciousness.

Earley identifies four steps in social evolution:

1. *Original unity*: First there is an original unity that consists of the ground quality alone. The emergent quality has yet to assert itself.
2. *Emergence*: The emergent quality gradually arises from the ground quality and becomes increasingly prominent.

3. *Dissociation and Suppression*: After a long while, the two qualities become dissociated from each other and the emergent quality becomes dominant. The ground quality is suppressed and often devalued.
4. *Integration*: Finally, society chooses to redevelop the ground quality in integration with the emergent quality. This allows both qualities to continue developing, now integrated with each other. From this point a new cycle can begin.

(Earley, 1997, 157.)

This model is congruent with one of the assumptions with which this chapter began, that we are evolving in the direction of greater participation and greater reflexivity. And it reflects my observation that we have experienced some “stuckness” along the way. Our awareness of our participatory nature has gone underground, while our ability to witness ourselves “objectively” has emerged and expanded. In my view, Earley’s model offers a useful assessment of the developmental process *up until now*. Later in this chapter I will posit how, with the emergence of second tier consciousness, his model is no longer adequate.

From Ground to Emergent: Transcend and Include

Epistemology has evolved as humanity evolved, and it continues to evolve. While premodern idealism, modern materialism and postmodern relativist pluralism have each made significant contributions to human knowledge, none offers a container large enough to hold the expanding ways of knowing that are emerging with second tier consciousness. In suggesting the characteristics of an emergent noetic epistemology depicted in Figure 4.3 I am attempting to articulate and give shape to what I view as the next

epistemological stance. This stance will transcend previous stances, even while including them in a broader epistemological embrace.

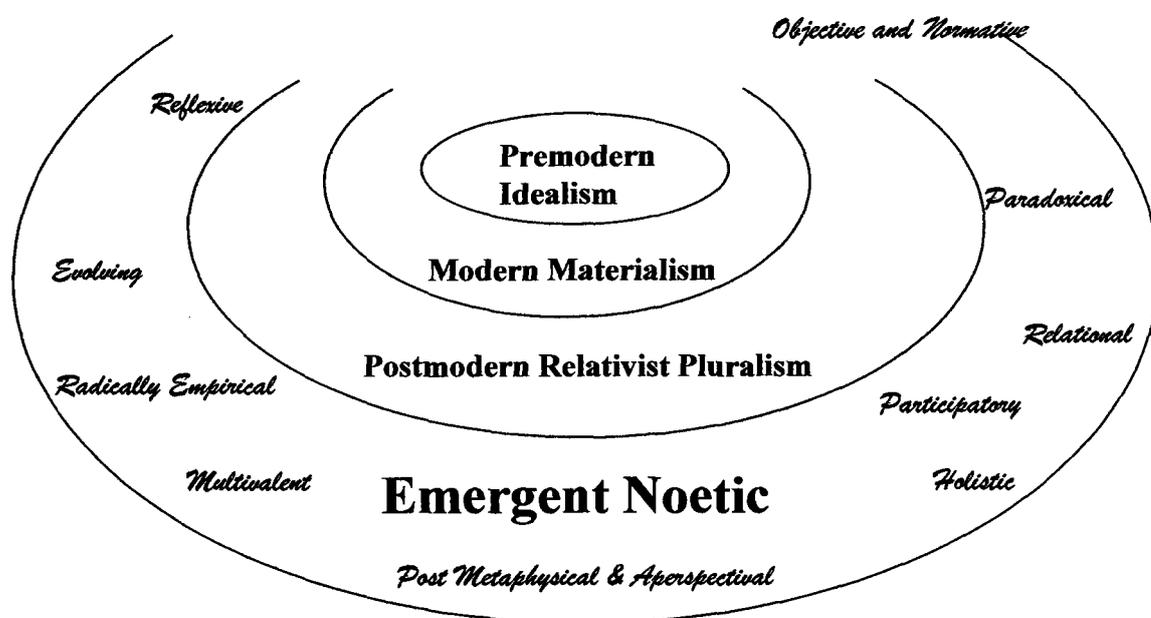


Figure 4.3 The Emergence of a Noetic Epistemology

A Postmetaphysical Paradox: And a Proposition

At the closing of Chapter Two, worldviews (comprising both ontological and epistemological assumptions) were described as “mind in motion,” evolving as we evolve. This has been advanced further in the current chapter, exploring the notion that there is no one metaphysic, no pregiven ontological representation of reality, that can work at all levels, all stages of consciousness. A postmetaphysical perspective will hold

that worldviews, encapsulating as they do diverse ontological and epistemological perspectives, are generated from within the stage of consciousness from which they are perceived. And that stage of consciousness, in turn, is often a reflection of the life conditions of the perceiver, of their own moment to moment to moment experience of being-in-the-world.

This aperspectival stance, the non-privileging stance arising from the integral thinking of the second tier, holds that while each worldview is adequate, the one that follows is more adequate. By that measure, one can assume that the worldview arising with emergent noetic ways of knowing is the most adequate at this stage of our evolution. But, at second tier consciousness, I believe, at the aperspectival worldview of the yellow and turquoise memes, we are faced with yet another paradox: not only do we refrain from privileging one particular worldview; we hold many competing worldviews simultaneously, and have been privileging them unconsciously. In many areas of our lives, we have unwittingly remained rooted in aging assumptions, elderly ontologies, and evaporating epistemologies. This can intensify when the going gets really tough; when our being-in-the-world is challenged by an upheaval in our life conditions, we sometimes regress to worldviews from an earlier era. It is this paradox that can contribute to the conditions in which we know participation differently in different parts of our lives. And it is the evolutionary gift of increasing reflexivity that enables us to first identify, and then transcend, the paradox.

Materialism: The Dominant Paradigm

In the west, at least, consciously or not, the dominant worldview is materialism. This is true even among people whose memetic center of gravity is solidly green – the

meme closely associated with postmodernism. And it continues to show its familiar face at the frothy edges of consciousness, within the pioneering yellow and turquoise memes. When these materialist assumptions are in play our understanding of participation will, consciously or unconsciously, follow suit. It is not that this materialist paradigm is all wrong, it simply is incomplete; it is adequate at some levels of reality, but not all. With many aspects of existence, including participation, it fails to tell the whole story.

This way of knowing, reducing evidence to five-sense data, is the epistemological legacy of a reductionist science that, as Schwartz and Russek (1999) suggest, fails to account for:

- 1) “the question of the evolution of order in nature and the universe,
- 2) emergent properties and holism in nature and the universe, and
- 3) phenomena that require an appreciation for unpredictability, complexity, and self-organization in nature and the universe” (142).

Regardless, there is typically a lack of awareness of the stage of consciousness, and attending worldview, that informs our experiences of participation. The question is, why?

Knowing Participation: A Short Walk Through Time

This question can be explored further with the assistance of Earley’s model of social evolution, in which he employs the complementary qualities of “ground” and “emergent.”

Step 1 – Original Unity:

In the early stages of human evolution, says Earley, participation was intrinsic to our being; it was a ground quality (On-line, 1). This is confirmed by modern anthropological research, showing that primal humans experienced a form of

interconnectedness within nature. This interconnectedness, known as the participation mystique, is more accurately viewed as a lack of differentiation between self and nature. (Wilber, 2001a, 204). While often presented as transpersonal, these experiences are more accurately viewed as prepersonal. The personal self has not yet emerged.

Step 2 – Emergence:

As the self emerges, and individuation proceeds, participation is no longer primary within human consciousness. [In Earley's dyad of participatory and reflexive consciousness, participatory consciousness is described as intuitive, artistic & religious, subjective, emotional and believing – in contrast with reflexive consciousness which involves factual, scientific, objective, rational, doubting ways of knowing.] As reflexive consciousness emerges and humanity grows more and more capable of witnessing itself, the ground of participation begins to fade into the background.

Step 3 – Dissociation & Suppression:

In the Modern era, it appears that our participatory nature has become dissociated as modern science has reified its reductionist stance and “objective” reflection has gained hegemony. The ground quality of participation is suppressed as we come to know the universe as atomistic, fragmented, and essentially dead. It is only a living universe that can be participatory.

Step 4 – Integration:

It is, I believe, the aperspectival mind that can best reintegrate the ground and emergent qualities of participation and reflexive consciousness. Second tier thinking sees the larger picture. It is able to recreate wholes from parts and to integrate our ground with what is emerging. As individuals reach second tier awareness in a variety of life's

“streams” (e.g. cognitive, emotional, kinesthetic) they grow more capable of both tapping into, and contributing to, the collective holding (or archetype, or morphic field) of this emergent integral worldview.

Taking a brief look at the stages of participation that will be explored in detail in the next chapter, demonstrating that participation evolves along the same evolutionary trajectory as consciousness, Figure 4.4 demonstrates how this looks when Earley’s model is used to track the evolution of participation.

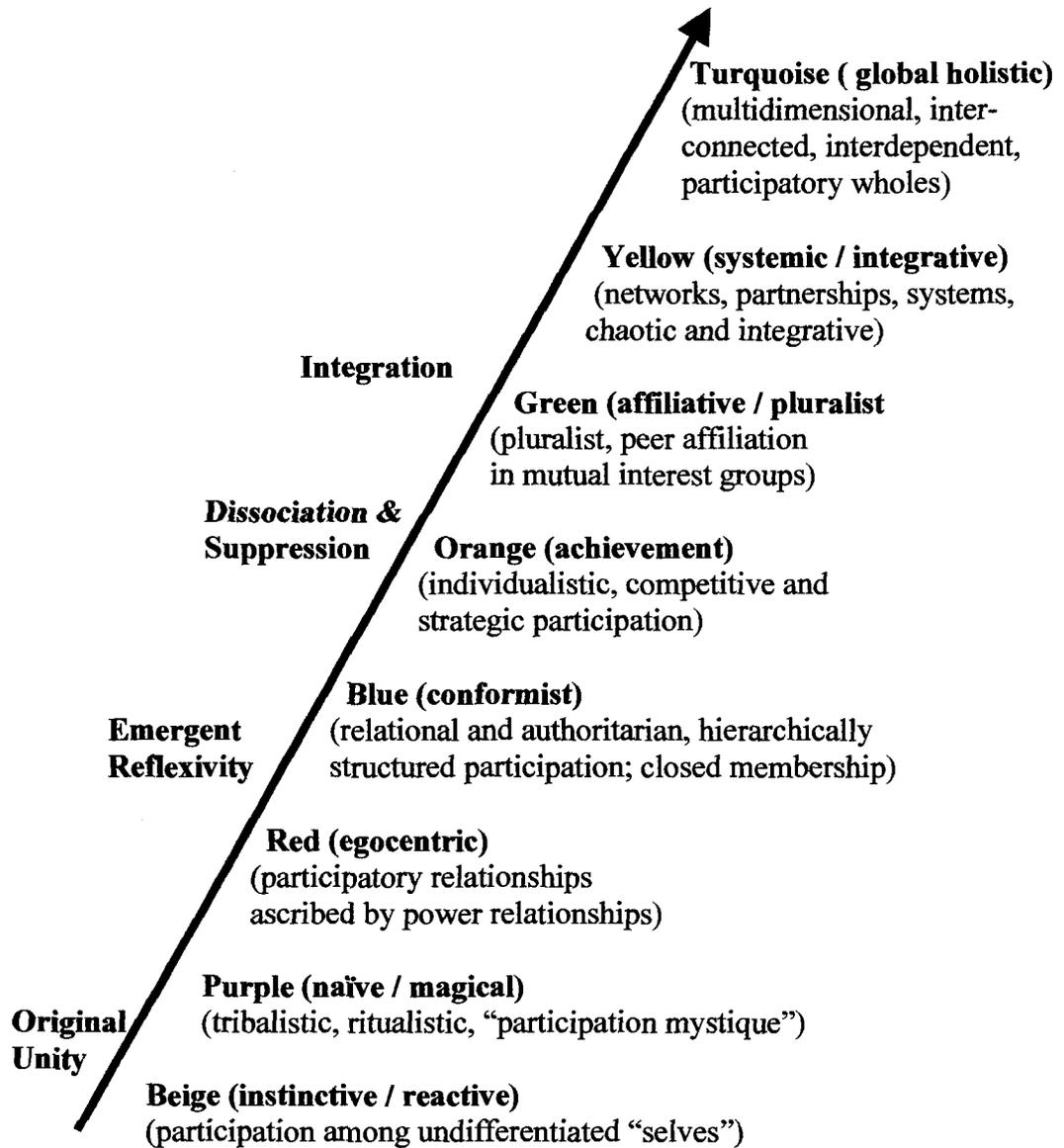


Figure 4.4 Stages of Participation Unfolding Within Jay Earley’s Model of Social Evolution

This model, in concert with Wilber’s theory of differentiated streams of development that enable an individual to be “multicolored” (i.e. a “cognitive yellow,” a

“moral orange,” a “psychospiritual green,” an “emotional blue”, etc.),¹⁰ helps to explain how we come to hold multiple worldviews regarding participation. I will make meaning of my experiences of participation differently, depending on the stream of my development that is currently most engaged in this particular situation (i.e. cognitive, emotional, etc.). Since I am a “rainbow self,” the parts (streams) of me that experience participation at Earley’s “emergent reflexive” and “dissociation and suppression” stages of development (primarily, I believe, encompassing red, blue, and orange, and green) will make meaning of my experiences within a materialist or postmodern worldview that posits separation and fragmentation, or pluralistic relativism, which can be seen as simply another version of separation and fragmentation. On the other hand, the parts (streams) of me that experience participation at the “integration” stages of development (the second tier memes of yellow and turquoise) will make meaning of my experiences within an emergent noetic worldview – one that posits that we live in a holistic, holarchic, evolving, paradoxical, relational, participatory and reflexive universe.

Before moving on, a note is required here regarding Earley’s model. While I find it useful for tracking our development up until now, given that the materialist worldview remains the dominant worldview, I do not believe that dissociation and suppression can be seen as intrinsic or healthy steps within the process of human development. Neither does Wilber (2000d), who argues that evolution proceeds by a process of transcend and include, or *differentiation and integration*. But, he cautions, this is exactly why

¹⁰ Refer back to Figure 2.3 for Wilber’s illustration of an individual’s tendency toward diverse evolutionary expression within multiple developmental “streams.”

something can go wrong at each and every stage – the greater the depth of the Kosmos, the more diseases there can be. And ... one of the most prevalent forms of evolutionary pathology occurs when *differentiation* goes too far into *dissociation*, whether ontogenetically or phylogenetically. In human evolution, for example, it is one thing to differentiate the mind and body, quite another to dissociate them. It is one thing to differentiate culture and nature, quite another to dissociate them. Differentiation is the prelude to integration; dissociation is the prelude to disaster” (151).

So, while differentiation is essential to evolution, it can go too far. So can transcendence, as Wilber attests; in the transcend and include process of evolution, each preceding stage is included, even as the new stage makes its own unique and defining contributions (2000d, 151). But, he notes, pathology is possible here as well, and occurs when “the senior dimension [holon] doesn’t transcend and include; it transcends and represses, denies, distorts, disrupts” (ibid.). This helps to explain how one meme can remain invisible to another meme, and how, when its presence is acknowledged, its perspective is deemed inadequate or incorrect.

Countering Early’s model I posit that as consciousness evolves, bringing with it greater reflexivity (of the living system variety) and choice, and as our collective center of gravity approaches second tier consciousness, the ground quality of participation and the emergent quality of reflexivity will appear in decreasingly differentiated forms. This pattern will hold until such time as the integral step becomes the epistemological stance that characterizes the majority of human cultures. In so positing, I acknowledge that I speak of the distant future, given that our current global center of gravity is still strongly

situated at blue (conformist) and orange (achievement) consciousness. Nonetheless, it is important, I believe, to reject the inclusion of “dissociation and suppression” as characteristics of a healthy developmental path – or healthy ways of knowing – since they are, in fact, the opposite. And I think Jay Earley would agree.

Knowing Participation Differently: Knowing Participation Noetically

New ways of doing participation require new ways of knowing about participation. So, how can a noetic epistemology help us to know participation differently? First, it acknowledges, as do the assumptions with which this chapter began, that consciousness, worldview, and participation are interconnected, that they evolve holarchically as we proceed through evermore inclusive and transcendent evolutionary stages of development. It acknowledges that, since we make meaning of our experiences differently at each stage of consciousness, we make different meaning of participation at each stage of consciousness. It acknowledges that reflexivity evolves as consciousness evolves, leading us to understand that as we become more self-reflexive we become increasingly aware that we are participants in our own evolution. And, it acknowledges that evolution has directionality, a teleological pull toward a more relational and integrative reality. It recognizes that a more holistic, integral and participatory worldview opens up at the higher stages of consciousness.

A greater depth of understanding of participation can be gained as ways of knowing transcend (even while including) the taken-for-granted acceptance of scientific materialism, and the relativist acceptance of postmodern pluralism. Just as the concept of participation has the potential for greater depth and complexity, so does the epistemological framework from which it is studied.

Therefore, I propose that a noetic epistemology is a more adequate epistemology for a second tier inquiry into participation. It enables me to acknowledge the primary nature of participation, without resorting to the limited logic of the participation mystique. It facilitates a broader examination of the phenomenon of participation, both conceptually and methodologically.

A noetic epistemology, therefore, is the standpoint from which an evolutionary and integral theory of participation can be constructed. It is, in fact, the epistemological standpoint that informs all knowing at second tier, transcending previously privileged epistemologies, even while including all of the ways of knowing inherent within them.

An Integral Inquiry Into Participation: Ways and Means

I once had a professor who defined a good theory as one that lasts long enough to get you a better one.

Ken Wilber

My intention in the discussion up to now has been to till ontological and epistemological ground, in preparation for the seeding of an integral theory of participation. In the tilling, I have unearthed the pervasiveness with which participation shows up in all parts of the universe, and the seismic shifts in scientific and metaphysical understanding that make possible new ways of knowing and sowing participation. I have further articulated an epistemological perspective from which to reexamine taken-for-granted assumptions about participation.

In preparation for creating an integral theory of participation, I note the multiplicity of ways that “theory” and “paradigm” are used in the literature. I want to clarify what I mean by both terms.

So, what do I mean by theory? Theory is simply an explanation, a way of bringing new understanding to human experience. Theory helps me to describe, to speculate and anticipate. Theory explores and explains both cause and meaning. Theory offers new ways of knowing, until even newer ways come along and make themselves known. Theory sheds light on that which lurks in shadow. And theory also creates shadow. It is my hope that an integral theory of participation will contribute depth and complexity to the seemingly simple assumptions that underpin current understandings of participation.

At its best, theory enhances human capacity. Capacity building nurtures expansion and transformation; it cultivates our capacity to transcend and include. Ken Wilber maintains that, in order for genuine transformation to occur, theory is not enough. On its own, he argues, theory is little more than ideology (2002, Excerpt B, 4). For real change to occur, those in the process of transformation, particularly those leading the transformation, “must possess a new paradigm” (2002, Excerpt B, 1). But in the past few decades, the term “paradigm” has become subject to misconception and misrepresentation. And so, prior to constructing a theory that has capacity building potential, my task is to outline the paradigmatic context in which such a theory might contribute to transformation.

What is a Theory Without a Paradigm?

Paradigm, like consciousness, is a word worn smooth by a million tongues. Taken to mean anything from a new idea to a New Age, paradigms (and their seasonal

shifting) have captured the popular imagination. They now permeate the lexicon of diverse disciplines, from business to education, from science to psychology. Introduced in 1962 by Thomas Kuhn as a concept to be applied in very specific scientific circumstances, the notion of paradigm has taken on a life of its own, its value obfuscated by interpretations that have, over the past forty years, strayed from Kuhn's original meaning.

Today, for example, paradigms are commonly confused with "worldview" – as a values orientation, an "overarching framework which organizes our whole approach to being in the world" (Heron and Reason, 1997, 3). From there, in characteristic postmodern parlance, they are relativized as social constructions, as "models, myths, moods and metaphors" (Ogilvy, 1986, in Heron and Reason, *ibid.*). In the world of postmodern inquiry, Wilber (1998b) observes, paradigms are seen as "one of many possible interpretations of reality, no more binding than any other" (26). And this, he advises, is not at all what Thomas Kuhn intended.

Taking to heart the counsel that transformative processes are most effective when they are grounded in a guiding paradigm, I want to ensure that I understand what a paradigm is, and how it can help me in my theory building work. I am assisted in this quest by Thomas Kuhn and Ken Wilber, both of whom have helped me to gain a clearer understanding of paradigms and the role they can play in the production of knowledge. With Kuhn's guidance I am better equipped to identify and choose a paradigm from which to commence my own theory building work.

Kuhn first employed the term "paradigm" to define "universally recognized scientific achievements that for a time provide model problems and solutions to a

community of practitioners” (1962, x). Kuhn equates paradigm with the rigors of “normal science,” described as “research firmly based upon one or more past scientific achievements that some particular scientific community acknowledges for a time as supplying the foundation of its further practice” (ibid., 10). As scientific practice paradigms include “law, theory, application, and instrumentation together [providing] models from which spring particular coherent traditions of scientific research” (ibid.).

For Kuhn, then, paradigm is not simply theory, no matter how grand, no matter how ground-breaking. There are many theories; only a few are adopted as paradigms. To be a paradigm a theory must, as in normal science, “define the legitimate problems and methods of a research field for succeeding generations of practitioners” (ibid.). Theory can only be counted as a paradigm when it contains a practice injunction; it must articulate the puzzle that will from then on define the puzzle-solving work of future inquirers. Within any given paradigm, future inquiry seeks not to disprove the theory or the paradigm, but to go deeper, teasing out its many facets of knowing and application (ibid., 42).

For Kuhn, examples of such paradigms include the big scientific revolutions, such as that created by Copernican astronomy and Newtonian physics, and smaller, less celebrated revolutions such as Boyle’s law, which relates gas pressure to volume (28), or Roentgen’s discovery of X-rays. Each became a paradigm not simply because it opened up new theoretical territory, but because it became the accepted standard that guided research for years to come. More than a theory, says Kuhn, a paradigm is a disciplinary matrix: “disciplinary” because it refers to the common possession of the practitioners of

a particular discipline; ‘matrix’ because it is composed of ordered elements of various sorts, each requiring further specification” (182).

Kuhn associates the possession of a paradigm with a period of mature inquiry in any scientific field; while inquiry can progress in the absence of a grounding paradigm, possession of the paradigm permits more esoteric forms of research (11). In a pre-paradigm period, there are many competing schools and theories, each seeking to dominate the field. When a paradigm is acquired, one school tends to dominate, providing the foundations for subsequent inquiry within the field. The emerging paradigm clarifies the big questions, opening fertile ground for the subsequent “puzzle-solving” which forms the bulk of most scientific inquiry. Writing in the early 1960’s, Kuhn claimed that the natural sciences had reached such maturity. A similar maturity in the social sciences was, to him, less clear.

A Participatory Paradigm?

My reading of Kuhn enabled me to examine the feelings of discomfort and dissatisfaction that typically emerge as I engage with the discourses that address participation. As I came to a clearer understanding of paradigms I realized that the maturity of inquiry that a paradigm might provide has been absent from the discourse on participation. This is not to deny the value and validity of the work that has been conducted in a variety of disciplines. But I could find nothing that offered a conceptual container deep enough, or complex enough, to support my own musings about participation, nor from which to launch my own research.

With Kuhn’s assistance I realized that, while there is much talk of a participatory paradigm, there has in fact been no such thing. From time to time, a case is made for the

existence, emergence or resurgence of a participatory worldview (Pepper, 1942; Berman, 1981; Skolimowski, 1987; Tarnas, 1991; Abram, 1996; Skrbina, 2001). There are also theories about participation. Owen Barfield (1965,) for example, posits three historical phases of human relationship to participation: original participation, modern alienation and loss of participation, and “final participation” or “participation [that] is consciously experienced”(137). Others, from ecologists to feminists, offer their own versions of the decline and fall of participation – some progressive, some regressive - and its reclamation within a holistic worldview. And Henryk Skolimowski (1994) offers his elucidation of participatory philosophy “as a candidate for a new grand theory,” indeed as a “paradigm” (328), but in the years since it was published it has failed to become so. Similarly, much theoretical work has been done in the area of participatory research, but has not produced a paradigm to guide research into the phenomenon of participation itself.

So, with Kuhn’s criteria as my measure, I have been able to locate no participation paradigm from which to further inquire. Nor have I found coherent theories of participation on which to build. I have, however, found a panoply of unconnected metaphysical extractions and common sense assumptions, spiced with intuition and inspiration. Most notably, perhaps, they have made their way into practice in the form of methodology and methods in research, in governance, in health care, in community development. But still no participation paradigm.

An Integral Paradigm to Guide Integral Theory Building

I see Wilber’s integral model as a paradigm in the making, for inquirers whose memetic balance of gravity is firmly planted in the second tier of consciousness development. Like consciousness, and like epistemology, I believe that paradigms are

subject to evolutionary momentum. While a paradigm can serve as a standard for members of a research community, it will do so only for those members whose own level of consciousness is congruent with the developmental level from which the paradigm emerged. In this way, the integral model will never act as a paradigm for individuals who operate primarily within first tier consciousness. But for the yellow and turquoise memes, and for those inhabitants of green who are perched on the ledge awaiting leaping instructions, the integral model will so serve.

In Kuhn's terms, it models problems and solutions on which to ground future practice, both as research methodology and as practice-in-the-world, but only for those for whom integral makes sense. Where the integral model does make sense, it has attracted a growing community of practitioners, resulting in a rapidly expanding body of research, an exploding discourse. It's coherence as a disciplinary matrix is held, by many (including myself), as the standard that defines legitimate research problems and methods.

Does the integral model meet Wilber's own criteria? Does it qualify as a knowledge revolution of paradigmatic importance? To do so it must offer more than theory, it must not only direct future inquiry, it must contain the actual injunctions that create the data.

I believe that the integral model does qualify, and will use Wilber's own words to explain. A paradigm, he states, is "a mode of phenomena production or generation, a social practice that enacts or brings forth a phenomenological world, and theories are after-the-fact frameworks that attempt to explain or elucidate the newly-disclosed

worlds” (2003, Excerpt B, 3). Both are needed in order for transformation to occur.

Wilber goes on to explain that

knowledge revolutions are generally combinations of new paradigm-practices that bring forth a new phenomenological territory plus new theories and maps that attempt to offer some sort of abstract or contoured guidance to the new territories thus disclosed and brought forth. But a new theory without a new practice is simply a new map with no real territory, or what is generally called “ideology.” (Excerpt B., 3)

As a practice injunction, a paradigm “brings forth, enacts, and illumines a particular set of phenomena, data, experiences, or apprehensions” (Excerpt A, 44). A new theory arises with a new practice; paradigms “shift” when new experiments, new injunctions and new behaviors reveal aspects of reality that can’t be explained by previous experiments, injunctions or behaviors. It is these new social practices, injunctions, or exemplars, he stresses, which enact new worlds, resulting in new theory. The theory, then, is simply the map of a territory, “while a paradigm is a practice that brings forth a territory in the first place” (2002, Excerpt B, 3). For example, the primary paradigm, or practice injunction, of the green affiliative meme has proved to be postmodern deconstructionism. Hermeneutics and collaborative inquiry have also played a critical role, as have phenomenology and cultural studies.

With a small fraction of the population now paddling about in second tier meme pools, and with another fraction puddling around the edges in preparation for a quantum leap from green to yellow, a more widely-held integral paradigm seems possible. But integral practice injunctions are required to birth an integral paradigm. So, what are these

practices that will bring forth a territory of second tier experience? In the evolutionary tradition of transcend and include, a green propensity toward deconstruction, hermeneutics and collaborative inquiry, for example, will no doubt be included within a second tier paradigm, even as new practices are brought into play. This is true of each of the memes that precede green. As Wilber (2002) explains,

if the integral wave includes the essentials of the first-tier waves (traditional to modern to postmodern) – and then moves beyond them with its own defining emergents – then an integral social practice would of necessity include and exercise all of the important practices, injunctions, and methodologies of the first-tier waves, but now set in an integral framework that included their enduring contributions yet transcended their partialities, absolutisms, and exclusionary practices. (Excerpt B, 10)

The result, he suggests, is a paradigm, or set of second tier social practices, called *integral methodological pluralism* that includes all of the methodological approaches currently in play (ibid.).

Integral Epistemology, Integral Paradigm, Integral Methods

The integral model, then, contains an inherent practice injunction: integral methodological pluralism. Using Wilber's own criteria in addition to Kuhn's, it possesses all of the characteristics of a paradigm, a second tier paradigm. Further, as a set of social practices or methodologies that defines the legitimate problems and methods for future research, it co-arises with a second tier worldview, the integral-aperspectival stance that privileges no single perspective and no single methodology. "Integral" describes both the paradigm and worldview from which my theory building commenced.

Integral paradigm and integral worldview arise in harmonious resonance with a noetic epistemology. Therefore, as I engaged in building an integral theory of participation, the interpretive stance that revealed second tier territory is as follows: holistic, radically empirical, multivalent, evolving, postmetaphysical and aperspectival, paradoxical, objective *and* normative, relational, participatory and reflexive. While I have termed this epistemological stance “noetic” it is in full alignment with an emergent integral perspective. Both are inherently a second tier perspective. It is this noetic epistemological stance to which I hold my theory building practice accountable.

Which leaves the question of method. Integral methods for integral theory building emerge from, and are accountable to, the paradigmatic practice injunctions of integral methodological pluralism. I propose, then, that a second-tier integral approach can take the form of an Integral Transformative Practice (ITP), initially conceived and developed by George Leonard and Michael Murphy (On-line). In Wilber’s hands, ITP engages and exercises a full four-quadrant range of human practice capable of enacting and bringing forth increasingly higher levels of human potential (2002, Excerpt B, 13). At the level of community and society it means using an integrative tool kit to address social problems, rather than the piecemeal fix-its so typical when first tier memes compete with one another for ideological hegemony (ibid.). At second tier, Wilber predicts, “solutions to social problems [will] involve sustained inquiries into ways that will allow each wave (e.g. purple, red, blue, orange, green) to freely explore its own potentials but in a way that those waves would not construct if left to their own exclusionary practices” (ibid.). Finally, in academic settings, methodological pluralism creates not simply cross-disciplinary studies, which, in first tier fashion, tenaciously tend

to reaffirm their differences, but trans-disciplinary studies which create new, integrated, territory between former rivals (ibid.). These are all examples of methodological pluralism as an integral transformative practice.

The Practice Paradigm That Guides my Theory Building

With this discussion as background, I now intend to make clear how I will be constructing an integral theory of participation. The theoretical work that unfolds in the next two chapters shall be informed by, and held accountable, to:

- 1) a noetic epistemological stance
- 2) Wilber's integral model (AQAL) with its inherent practice injunction, integral methodological pluralism, and
- 3) an integral transformative practice.

I have already outlined the noetic epistemological stance from which this theory-building work will proceed (Section One of this chapter). I have also outlined the substance of the integral model of human consciousness: all quadrants, all levels, all lines, all types, all states.

It now remains to clarify the research and theory building activity from which an integral theory of participation will be constructed, to articulate the integral transformative practice from which both data generation and analysis have ensued. Many of these practices preceded the formal research process. Indeed, it is these very practices that first led me to realize that commonly taken-for-granted assumptions about participation no longer made sense to me. Drawn into deeper questioning, my excitement with the unfolding discoveries enticed me to author an integral theory of participation.

What follows in Figure 4.5 is a four-quadrant model describing the research methods with which I have undertaken this inquiry. They constitute the phenomenon-producing practices from which new data on participation have arisen, and from which the theory itself has emerged.

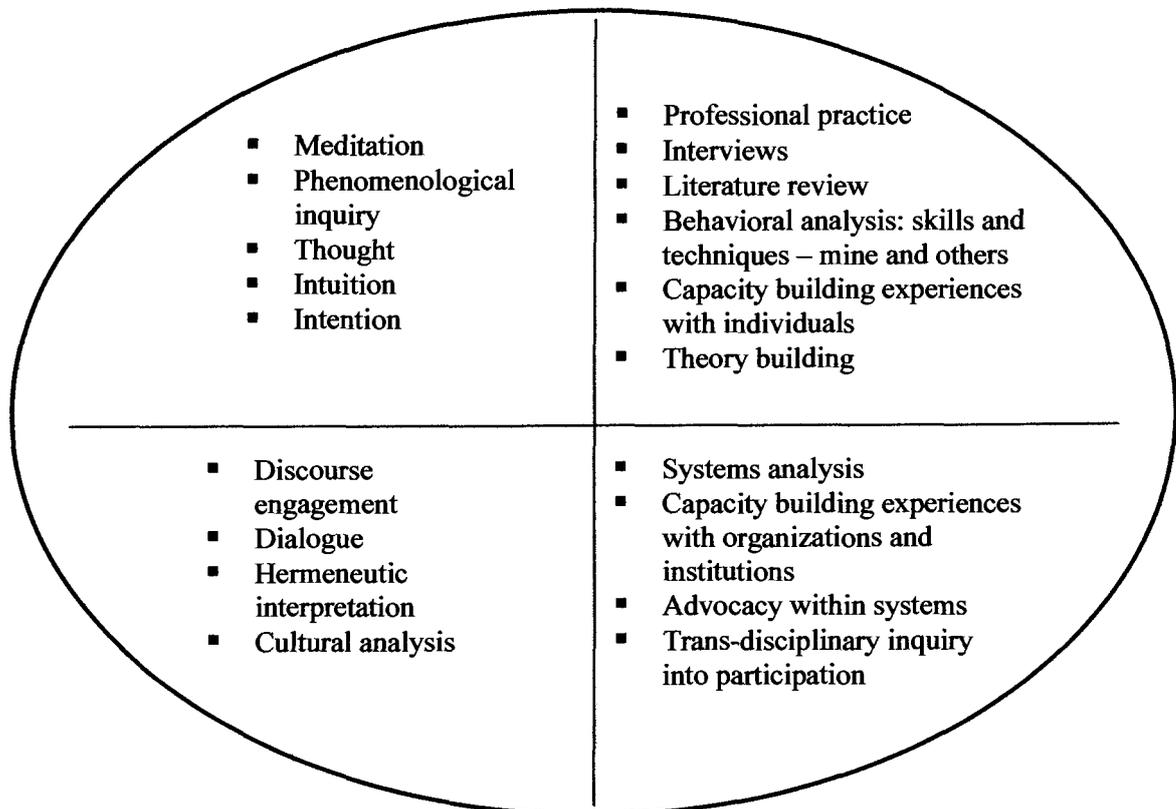


Figure 4.5 Practices to Guide Integral Theory Building

In the Upper Left Quadrant

Much of the data that has contributed to this theory building process has emerged from my own personal experiences, from fifteen years of consulting, and thirty-plus years of experience as an engaged citizen. An ongoing mindful and reflexive phenomenological

inquiry into the essence of those experiences has produced information contributing to the building of both context and theory. A more intentional and “presence-full” method of inquiry has been meditation; each day begins with a contemplative “going inward” that, with increasing frequency, “pops outward” in the form of intuition, insight, and inner instruction. Thought, of course, is at hand as that steady stream of abstract mental activity that arises in the form of ideas, concepts, and judgements. Through thought, I sort data and create meaning from a values perspective within the AQAL matrix, primarily second tier, but not always. These are the primary intentional practices that have contributed to this process of inquiry and theory building.

In the Lower Left Quadrant

Engagement in the discourse in general, and in dialogue with diverse informants, has made a significant contribution to my theory building work. Throughout, my own interpretation was tested and augmented by interactions with friends and colleagues, conversations with my supervisor and committee at the university, and in interviews with informants who play a leadership role in the field of consciousness studies. In each instance the intention was to gather a collection of perspectives in a hermeneutic circle of shared meaning making. Together we engaged in interpretation of a four quadrant collection of texts and contexts: cultural, social, intentional and material.

In the Upper Right Quadrant

Over the years, as consultant and citizen, I have had the opportunity to engage with individuals, organizations and communities in a variety of practice contexts. My own approach to participatory practice has evolved through the years, with periodic reflection on the behaviors, skills and techniques that I bring to that practice. So too have

my capacity building activities, intended to encourage and support others to broaden their own practices. In dialectical fashion, the practice has been generative of the emerging theory, and the emerging theory has been generative of changes in practice. As my lifelong inquiry morphed into research directed toward a doctoral dissertation, an extensive literature review, as well as interviews with key informants, have made considerable contribution to the data and analysis from which the theory emerges.

In the Lower Right Quadrant

Professional advocacy and capacity building activities with governmental organizations, and with agencies in the not-for-profit sector, have provided welcome opportunity to make observations and to test theoretical assumptions in real life multidisciplinary settings, and within diverse social systems and structures.

The inquiry itself has been conducted in transdisciplinary fashion, with simultaneous probing into diverse disciplines, while employing a four quadrant assortment of methodologies, including phenomenology, behavioral analysis, cultural analysis, and systems analysis. While borrowing from various traditions of inquiry, I have attempted to avoid the polemics that frequently accompany competitive methodologies. The result, I hope, is an inclusive approach to theory building, acknowledging that each has an important contribution to make to the whole. It is important to note that the very act of theory building is, in itself, a trans-disciplinary practice that discloses new phenomenological experience, new data about participation. In this way, the learning gets folded back into the inquiry, as yet another practice injunction.

Like the practices themselves, the territory (or data) that they evoke arises within four-fold consciousness, as matter and the behavior of matter, as social structure, as culture, and as inner experience. The territory that will be mapped as theory has emerged not simply from second tier perspectives but from my experience in each of the stages of consciousness with which I have become familiar, and each of the four-fold spaces within which my own consciousness has arisen. My territory, my being-in-the-world, has unfolded stage by stage, in quadratic fashion, through increasingly inclusive stages of consciousness: an evolution in inner knowing, in personal practice, in systems and in culture. As each quadrant unfolds, in tetra-evolution, new experiences are revealed, and with them, new data about participation. In this way, the theory not only emerges from my own experience, but is held accountable to my own experience with participation.

CHAPTER FIVE

AN INTEGRAL THEORY OF PARTICIPATION

Of the two aspects to the contemplative life, one is the breakthrough itself to realization of the participation in divine life; the other is creative action that lives out this realization in the terms of the world.

Beatrice Bruteau

The Many Faces of Participation

Cosmic Potential: Conscious Participation in Human Evolution

Conscious participation in evolution is the potential of all humanity. Human evolutionary development is not complete, and we are capable of so much more than we have so far dreamed. Nor are we helplessly adrift in the cosmic currents of impersonal evolutionary forces. Evolution is very personal. Consciously or not, we choose our evolutionary direction. We are going somewhere. We are becoming more. In the becoming we have the potential to participate more consciously and with greater intention.

Participation is key to our conscious unfolding. As wisdom evolves, we discover that we are not simply participants in the drama of our day-to-day lives. We are participants in our own evolution. At this point in human evolution, humans on the edge of second tier awareness are coming to experience an active contribution to the grace and grandeur of the evolutionary process. As Teilhard affirms, “We are evolution.”¹¹

¹¹ To assist in developing the theory, I occasionally restate quotations that have appeared in earlier chapters. So as not to overburden the reader with excessive citations, and to facilitate unencumbered reading, I have chosen not to reiterate the referencing of particular authors when the material has been properly cited earlier in the text.

Foundations of Second Tier Knowing of Participation

For me, the meaning of participation has expanded as my own consciousness has expanded, transcending and including first tier perspectives, while opening to the insights that are characteristic of second tier consciousness. In articulating an integral theory of participation I speak from my own experiences and my own insights. I speak primarily from a second tier perspective. But my voice has been both inspired and supported by the foundational work of other second tier pioneers.

Epistemologically I have been influenced by Immanuel Kant's positing of dual aspects of knowing: phenomenon (mind-directed, sense-based experience) and noumenon (reality that is beyond sense perception, not directly knowable). I have also been influenced by William James' proposal for a radical epistemology or ways of knowing that includes *all* forms of direct experience. I was excited to encounter Alfred North Whitehead's assertion that all holons have interiors as well as exteriors; therefore, each possesses a form of consciousness, moments of inner experience linked through prehensive unification. Jean Gebser's helpful contribution includes a seminal model of the evolving structures of experience, or consciousness, and the recognition of a newly emerging structure of consciousness characterized by an aperspectival worldview. Martin Heidegger brings the gifts of postmodern thinking, ways of knowing inner and outer experience that are context-laden, interpretive, and evolving, without the postmodern extremism that argues that reality is nothing but social construction. Each has provided an important starting point for my own epistemological offering, the emergent noetic epistemology introduced in Chapter Three.

But the most important influence has been the work of Ken Wilber. His integral model, summarized as AQAL, or all quadrants, all levels, all lines, all states, all types, provides both a broad paradigm, and a very specific theoretical construct on which to build my own theory. Like Wilber, I have adopted Beck and Cowan's Spiral Dynamics model as a helpful second tier model for describing the evolution of human consciousness. Spiral Dynamics, along with the AQAL framework, provides the key conceptual ground on which I have constructed an integral theory of participation. I am equally indebted to the developmental models of Jenny Wade, Clare Graves, Abraham Maslow, Jay Earley, and Huston Smith. Although the details of their models are distinctive, the congruence among their maps of interior development demonstrates the overall constancy and direction of the human developmental process.

In the sciences, I am particularly grateful to Amit Goswami, Elisabet Sahtouris, Gary Schwartz, Candace Pert, Edgar Mitchell and Marilyn Schlitz. Each has defied convention in their quest for a science that can address the hard questions of consciousness and divinity. My own theory building work has been especially catalyzed by Rupert Sheldrake's groundbreaking theory of morphogenesis and his research into the relationship between morphogenetic fields and nonlocal capacities of the mind.

In philosophy and theology my thinking has been sparked by the pioneering perspectives of second tier visionaries Pierre Teilhard de Chardin, Beatrice Bruteau, Willis Harman, Peter Russell, Duane Elgin, David Spangler, Deepak Chopra, Michael Murphy, Henryk Skolimowski and Chris Bache.

From Second Tier Pioneers to Second Tier Theory

Since second tier consciousness is only now beginning to emerge in the world one might argue that it is not possible for anyone, even research pioneers, to make far ranging claims about these emerging stages of consciousness. Because the yellow and turquoise memes have not yet settled into fully fledged habit, I can only tentatively predict how second tier memes experience and make meaning of participation.

However, prediction is possible because consciousness researchers and mystics alike have contributed a solid foundation of knowledge about the emerging characteristics of second tier consciousness, as well as the transpersonal stages and states. These research foundations, combined with personal experiences with second tier consciousness, enable me to project with some confidence. The result is my own offering of an integral theory of participation.

One might expect that such a theory, especially one claiming to be an integral second tier theory, would build on previous, presumably first-tier theories. This had been my expectation when I first began this undertaking. I set out on my research journey expecting to find just such theory. After months of reading I was still looking. While many people talk about participation, few try to explain it. Nowhere did I find a fully developed theory on which to build my own theoretical offering. Most importantly, I *found no theory that addressed participation within the parameters of the integral model.*

Since I failed to find it in books, I decided to find the people who write the books. I arranged some interviews and went to California. Through these interviews I found that the theoretical possibilities being discussed were coming from me and not from the

individuals being interviewed. While none professed to having a theory enthusiasm was expressed for the development of a theory of participation.

While I have not located a coherent theory of participation on which to build, I encountered some assumptions about participation that are congruent with the first tier ontologies and epistemologies examined in earlier chapters. In the absence of true theory, these assumptions have tended to be taken as working hypotheses by scholars and practitioners. While addressing these assumptions, and going beyond, I am able to offer a more adequate theory of participation, one that expands previous conceptualizations and offers a way of understanding participation that is congruent with the integral paradigm and a noetic epistemology.

Where Are We Headed?

First, I establish a set of grounding assumptions. These assumptions summarize some important foundational concepts presented in previous chapters. I then identify three universal dynamics that are present wherever participation is present. They are enduring habits within nature: interconnectedness, agency and influence. This paves the way for a new and expanded explanation of participation that attempts to bring increased depth and complexity to a typically unidimensional construct.

Following the presentation of grounding assumptions, universal dynamics and expanded definition of participation, I present a theoretical framework. This simple framework is shaped by three key determinants of participation and the main substance of the theory is presented in the form of seventeen principles of participation. These principles are offered in three sections: a) the overall dynamics of participation; b)

evolving expressions of participation; and c) the evolving dynamics of “agency,” and its potential as a creative force for conscious participation.

In Chapter Six I turn my attention to capacity building, proposing six tenets for practice that underpin an integral model of conscious capacity building. I then present a model for integral capacity building that addresses the potential to expand human consciousness and human participation. Along the way I identify some barriers to participatory development that an integral approach to capacity building might address, and capacity building responses to address those barriers. I also propose two capacity building objectives necessitated by an integral approach.

Taken together, the grounding assumptions, dynamics and definition, and framework and principles form the theoretical map for human participation in an inherently participatory universe. The capacity building model in Chapter Six is intended as a compass, a direction-finding instrument helpful in plotting the journey suggested by the theoretical map. The map and compass offer essential tools for exploring the territory of participation.

Starting With Some Grounding Assumptions

To create an integral theory of participation, I begin by drawing together threads of ideas, concepts, insights and visions presented in the previous chapters, weaving them into a tapestry of grounding assumptions. The tapestry was conceived and executed from my own second tier perspective. The dominant pattern is stitched in yellow and turquoise, and it is on this ground that I begin to construct a theoretical framework.

The grounding assumptions are:

1. Consciousness and participation are interconnected. They appear to co-exist and co-evolve holarchically: parts and wholes, evolving within nested hierarchies of increasing complexity.
2. Participation is implicit within consciousness. All manifest forms of consciousness are participatory, from the pre-personal, through the personal and the transpersonal realms. Participation can be considered to be at play in any manifestation of consciousness that appears outside of pure consciousness.
3. Participation plays a key role in the evolution of human consciousness. In a living universe, participation evolves as consciousness evolves. Indeed, participation is a key factor in the evolution of consciousness. For example, sensitivity is a manifestation of participation. Through consciousness, sensitivity is evolving within the universe while, at the same time, sensitivity is evolving the universe.
4. While not a linear process, the evolution of consciousness does have directionality. There is a teleological pull toward conscious participation. A more holistic, integral and participatory worldview opens up at the higher stages of consciousness.
5. All reality arises from perspective. All experience arises from perspective. Each quadrant of consciousness, each stage of consciousness development, is a perspective.
6. Participation is experienced differently from different perspectives, at different stages of consciousness, and within different worldviews. Consciousness is experienced as intrinsically participatory when one reaches second tier consciousness and the turquoise meme in particular. The Spiral Dynamics model of consciousness

- development supplies a helpful framework for tracking the evolution of participation and participatory worldviews.
7. Consciously or not we are active participants in the co-creation of our world. At higher stages of consciousness co-creation becomes more conscious *and intentional*. As self-reflexivity evolves we become increasingly aware that we are participants in our own evolution.
 8. We can build capacity for evolving our worldview, thereby enabling us to operationalize conscious participation and to expand our practice in the direction of “full capacity participation.”
 9. Within the dominant worldview participation is viewed as instrumental, as a means to an end, rather than an intrinsic aspect of being. New ways of doing participation require new ways of knowing about participation.
 10. Our ways of knowing participation are evolving as consciousness evolves. These new ways of knowing participation can best be explored within an emerging epistemology described as “noetic.” A noetic epistemology can be seen as both a “knowing *through* the whole,” and a “knowing *of* the whole.”
 11. A noetic epistemology can be seen as an ever-expanding vessel that accommodates and is shaped by our evolving and transcending ways of knowing. A noetic epistemology can be described as: holistic, radically empirical, postmetaphysical and aperspectival, paradoxical, objective and normative, relational, participatory, and reflexive. A noetic epistemology evolves as humans evolve.
 12. At the aperspectival worldview of the yellow and turquoise memes, we are faced with a paradox. Not only do we refrain from privileging one particular worldview,

we hold many competing worldviews simultaneously and have been privileging them unconsciously. It is this paradox that contributes to the conditions in which we know participation differently.

13. We experience and make meaning of participation differently within different epistemological frameworks i.e. premodern idealism, modern materialism, postmodern relativist pluralism, emergent noetic.
14. It is at second tier consciousness that we are able to know participation noetically. It is at second tier that we come to recognize our interconnectedness as participatory beings in a participatory universe. We come to know that we participate in our own evolution.
15. A noetic epistemology offers the most holistic way of knowing participation, accounting for the depth, diversity and complexity that participatory relationships can engender.
16. It is the aperspectival mind that can begin to reintegrate the ground and emergent qualities of participation and reflexivity. Second tier thinking is able to recreate wholes from parts, to integrate our ground and what is emerging. As individuals reach second tier awareness they grow more capable of tapping into and contributing to the collective holding of this emergent integral worldview.
17. Ways of knowing participation parallel ways of knowing the divine. Experiences of life and of divinity evolve as perspective evolves. The ways I know God are a reflection of the ways I know reality. As consciousness reaches into the turquoise global holistic stage, I begin to recognize that I am God. I Am the consciousness collapsing the possibility waves of my reality. I. God. All arising from perspective.

All arising through participation. I AM / I am participation. At turquoise and beyond, I participate as God, and as co-creator.

18. As reflexivity expands we become increasingly aware that we are participants in our own evolution.
19. A noetic epistemology is a more adequate epistemology for further inquiry into participation.

Defining My Terms

The theory to follow will be mapped with words and graphics. Since words play such a key role, and since language is such a subjective medium, it is important to offer precise definition wherever possible. I have defined some of the important terms that will be used as I articulate an integral theory of participation.

First, I would like to make clear the language used to describe the evolution of consciousness. Up until now I have been rather inconsistent with the terms used to describe the various stages of consciousness, drawing as I have on various schemas, from Wade to Wilber to Beck and Cowan. While retaining the colour coding of the Spiral Dynamics model, I will now use the terms listed in Figure 5.1 as my own amalgam to describe each evolving stage of the spiral of consciousness development:

Global Holistic (turquoise)
Systemic / Integrative (yellow)
Affiliative / Pluralist (green)
Achievement (orange)
Conformist (blue)
Egocentric (red)
Naïve / Magical (purple)
Instinctive / Reactive (beige)

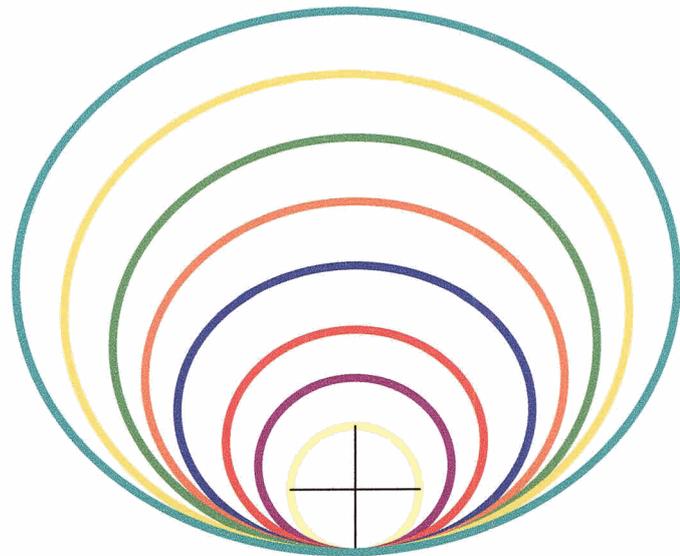


Figure 5.1 Lundy's Amalgam: Evolving Stages of Consciousness

Within the spiral, each level of consciousness development can be described as a probability wave (Wilber, 2002, Excerpt A, 21). In this way, each stage within the spiral represents a wave of possibilities / probabilities that are potentially available to all humans.

Waves of Probability

In the literature, the term probability wave is used somewhat interchangeably with the term possibility wave. Amit Goswami, for example, quoted liberally in Chapter Two, uses the term possibility wave to refer to a field of quantum potential. Within this field, quantum events remain in potentia until actualized by consciousness, thus transforming possibility into actuality (Goswami, 2001, 15) and manifesting as “one actual, localized event from the many potential events” (ibid., 14).

This experience is as true for humans as it is for electrons. In the realm of consciousness, as in the quantum material world, all reality first exists as potential. Each unfolding moment is a field of possibility until its virtual potential is collapsed into actuality. Only then does it manifest as a space-time event. In both instances, it is consciousness that does the collapsing.

As Chopra (2001) explains, in the virtual domain there is no energy and no time. There is only infinite creative potential. In this domain, nothing can be measured. In the quantum domain (which is the domain of mind and of energy) “events are uncertain” and “only probabilities can be measured” (39). It is not until probability waves are collapsed (by observation, by measurement, in other words, by consciousness) that events are predictable and measurable (ibid.).

The quantum metaphor helps to explain the moment to moment arising of reality in all realms of existence. In the realm of consciousness, as in the realm of matter, possibility / probability waves constitute a virtual reality that exists prior to time and space. They constitute a *precreation* state of multiple possibilities (Chopra, 2000, 32).

Figure 5.2 shows how I envision the flow from potential to actuality.

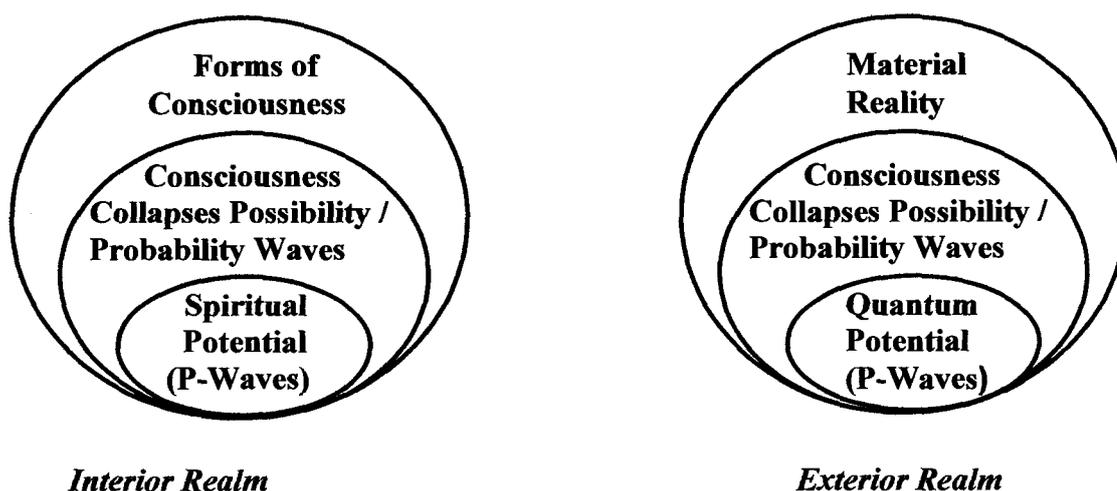


Figure 5.2 From Potential to Actuality: The Collapsing of P-Waves

Up until now, I have used two terms, possibility and probability, to describe the virtual potential of both matter and consciousness. I did so in order to remain congruent with the authors I was citing as I attempted to explain complex concepts. From here on I will make my language consistent by choosing the term probability because it speaks more clearly to my own emerging conceptualization of evolutionary unfolding. Let me explain.

Possibility infers unlimited potential, while probability describes the chance or likelihood that a given event will occur (Merriam Webster Dictionary, On-line). While a particular event may be possible, it may not be very probable. Within the spiral of development, for example, while second tier consciousness is the potential of all humans, the probability of actually finding individuals at second tier is currently less than two percent. Each level of development constitutes a probability wave. As enumerated in

Chapter Two, extensive research has demonstrated the probability of finding an individual at any particular stage of human development (Wilber, 2002, Excerpt A, 26).

Evolutionary probability is weighted in favour of the past habits of nature, for example when things have happened in a certain way for a long period of time there is a strong probability that they will continue in the same way. However, as Sheldrake has shown, creativity is another key organizing factor in nature, and a critical part of the evolutionary process. Therefore, each stage of consciousness exists as potential. Each stage is available to all humans when conditions are ripe to collapse those particular probability waves (after each of the previous stages have been transcended and included).

By choosing the term probability, I am acknowledging that morphic resonance influences the likelihood of collapse in the direction of habit (the influence of the past on the present). As Sheldrake advises, evolution is not a purely creative selection amidst endless possibilities. When determining the probability that a particular event will occur, it is important to account for the habits of nature, and the effects that the past has on the present (1995a, 113).

Reconceptualizing Participation

Finally, I would like to clarify the language I use to describe participation. A more adequate theory of participation requires a more adequate conceptualization of participation. *The usual ways of thinking about participation have been too thin, too limited, and too taken-for-granted.* We need a way of understanding participation that is thicker, richer, and more viscous. We need a more spacious meaning, one that takes into account our expanding knowledge and our emergent ways of knowing. We need a

definition that can account for, and reflect, the complexity of habit that evolution has laid down and that can account for the unfolding of potential into reality.

I have felt restricted by common sense, taken-for-granted understandings of this word. My dictionary's typical one-size-fits-all offering, defines participation as "to take part, or have a share in common with others." This is deceptively simple. It fails to account for the evolving relationships among parts and wholes throughout the universe, never mind the depth and complexity of human ways of experiencing reality within the evolving spiral of human existence. Participation has been understood as a physical interaction among individuals that involves "doing" (i.e. taking part in a program, a service, or an event). From this view participation is unidimensional and the same experience in all contexts.

An illustration comes from the American Heritage Dictionary (1996) which provides a sample usage of the word: "Teachers often encourage class participation." This example offers no clarity about the type or level of participation that is being invited, simply indicating some form of interaction. And measurement of this interaction most frequently takes the form of a body count, or a description of physical interaction, since the physical aspect of our being is what our five senses can discern.

The meaning of participation is expanded when its essence is more fully plumbed. Participation is the dynamic process pattern that underpins the phenomenon of relatedness in all contexts throughout the universe. To illustrate the presence of participation as a pervasive pattern, I have identified three enduring universal habits that are embedded within all relationships between wholes and parts. These habits are interconnectedness, agency and influence. Together, they embody the fundamental

dynamics of whole/parts, or holons. An expanded meaning of participation, then, can be understood as *relationships between wholes and parts, mediated by interconnectedness, agency and influence.*

These three habits of nature can be found in all corners of the cosmos, showing up wherever consciousness shows up. They also show up wherever matter shows up, from the “thick as a brick” forms of matter that we call the material world to the subtler forms of matter that take the form of energy. In four-quadrant fashion, these habits are present in thought processes, in chemical processes, in cultural communication, and in classrooms.

Interconnectedness describes a basic holistic pattern within nature. There is not one entity in the universe that is not both a whole and part of a whole. Everything in the outer material world and in our inner experience, is both a whole in itself and a part of something larger. Evidence of this interconnecting pattern can be found everywhere in the material world, from planets to photons, from brontosauri to bacteria, as well as in social systems and structures. Evidence of whole/partness can also be found in the subjective world of cognition and phenomenological experience and in the intersubjective realm of culture. The AQAL matrix, for example, reflects both the perspectives from which consciousness arises and the pattern that connects all consciousness.

Agency refers to the resource or the means by which change occurs. It stems from the Latin *agere*, “to do.” For Ken Wilber, agency is the pattern that governs or regulates the action of any whole/part (2002, Excerpt C, Part III, Page 2, page 1 of 11). As I see it, agency is a force of emergence, an emanation of will, that arises in all stages and spaces

of four-fold consciousness. Agency manifests within each quadrant, as the “juice” that fuels action and drives change.

Agency is present, for example, as holons evolve. Everything in the universe, every holon, is connected, one part to the other, through prehensive unification. All of human consciousness, moment to moment, is connected by prehension, the quantum sensitivity described by Whitehead by which one holon contacts and feels other holons. Prehension offers a good example of agency in action, accounting for localized action as well as action-at-a-distance. And, as will soon be explored, agency evolves beyond prehension toward increasingly inclusive and effective forms and forces of emergence.

Influence, in this context, is a noun that describes what is emerging. It is the emergent form that flows in and gives shape whenever agency is enacted. Influence can emerge as habit or as creativity, the primary organizing principles within nature. As habit, influence manifests as deep and strong morphic fields, the form and shape that the past gives the present, as in the example of the morphogenesis from acorn to oak tree. As creativity, influence arises as potential, revealing ever new possibilities, for example the potential for an organism to develop sight. These possibilities, emerging first as creative newness, may, over time, become habit.

Figure 5.3 demonstrates the holarchic emergence of interconnectedness, agency and influence:

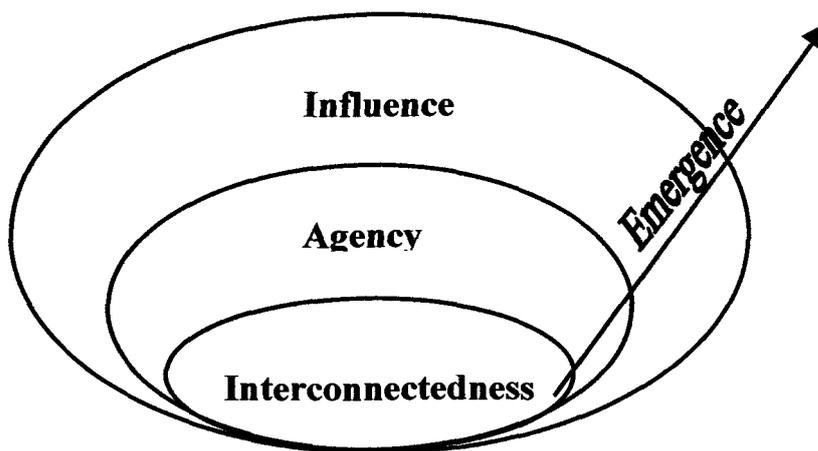


Figure 5.3 Evolving Interconnectedness, Agency and Influence

Constructing a Theoretical Framework

Having clarified some important terms, I now present a framework upon which an integral theory of participation can be brought to life and given shape. This theoretical framework identifies key components of an integral theory of participation, as viewed from a 2nd tier perspective, and my own growing experience with turquoise global holistic consciousness.

From my perspective, there are three key determinants that give structure to an integral theory of participation. These determinants are:

- 1) Relatedness (Self / Other / All That Is)
- 2) Evolving consciousness and evolving participation
- 3) Conscious participation in evolution

Each determinant is a holon, a whole / part. Therefore, these determinants need to be understood separately and in relationship to each other. In relationship, the three determinants can be viewed holarchically (Figure 5.4), as evolving elements of emergence.

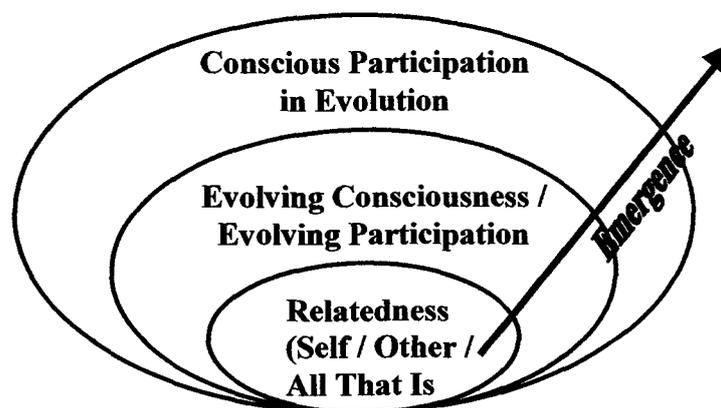


Figure 5.4 A Holarchic View of the Key Determinants of an Integral Theory of Participation

I will now expand on these determinants, since each provides an important conceptual and contextual underpinning for the theory that follows.

Relatedness

Relatedness in all realms of reality is central to this theory of participation. The theory accounts for relatedness not simply between subjects and objects, but between subjects, and between objects as well. A prerequisite for *conscious* participation in life and in evolution is a highly developed awareness of relatedness in all realms: relatedness to self, to other, and to All That Is.

Evidence for universal relatedness can be found in the cornerstone of Wilber's integral model, the AQAL matrix. Everything, all holons, arise from somewhere within

this matrix, in one or another level of consciousness, in one or another quadrant. No matter which perspective is arising it is integrally related to all other perspectives with in the AQAL matrix.

As explored in the previous chapter, relatedness can take multiple forms, including:

1. webs of transactions, webs of participation among individual organisms
2. mind / body interaction
3. mind to mind non-local communication
4. co-creation with divinity.

Other experiences of relatedness occur in meditative or mystical states when the usual subject-object split disappears as transpersonal levels of consciousness are reached. And John Wheeler's observation that consciousness arises from the very fabric of our relatedness signifies that this is a perspective that can be shared by physicists and mystics alike.

In the absence of relatedness, it seems, we are but random motes of dancing dust. In the absence of relatedness, participation is not possible. In relatedness, we have consciousness, connection and purpose. We have potential. And we participate.

Evolving Consciousness: Evolving Participation

Participation, then, is relatedness in motion. Relatedness is not static, it is dynamic, always shifting, always changing. As universal habits of relationship, interconnectedness, agency and influence are not simply present throughout the universe; they are an evolving presence. Each expands within the embrace of the greater whole, as

each stage of consciousness transcends and includes its predecessors, seeking ever increasing arrays of depth and complexity.

To illustrate, I notice that as consciousness evolves holarchically, my sense of interconnectedness evolves. There is a lack of differentiation at beige, an emphasis on shared characteristics (religious, social or racial, for example) at blue, pluralistic interest and issue-oriented groupings at green, an interdependent flow of multiple systems at yellow, and the holism of one conscious system at turquoise.

The perception of agency also evolves, from the wishful, magical means of purple to the power struggles of red, to mythic and moral manipulation at blue, to the mechanistic natural laws of orange, and to relativistic construction of reality at green. Influence, too, evolves: from the circular systems of purple, to the feudal empires of red, to pyramidal dominance at blue, and to flat organizational structures at green. At second tier, agency and influence are viewed as systemic, flowing and ever present. As each evolving stage is transcended, agency becomes increasingly intentional and more consciously enacted.

Individually and collectively, the dynamic habits that mediate relationships between wholes and parts are experienced differently at different stages or waves of consciousness. We experience each from the multicoloured memetic perspective with which we are currently making sense of the world. But, while interconnectedness, agency and influence evolve within first tier consciousness, taking on a different hue at each stage, first tier tends to view them as discrete processes and not as holarchic elements of a larger dynamic whole. It is with the reclamation of hierarchy (holarchy) that accompanies second tier thinking that the relationships among them become clear.

For example, it is at the second tier stages of consciousness, yellow systemic / integrative and turquoise global / holistic, that I come to view all beings as intrinsically interconnected. It is at second tier that I come to recognize that the dynamic of interconnectedness, arising through transactions and through communication among holons, implies that agency and influence arise simultaneously. I recognize that interconnectedness (the basic holistic pattern within nature) is inseparable from agency (the force of emergence) and influence (the form that emerges when agency is enacted). Wherever I find agency, I must also find influence. Wherever I find influence, I must also find interconnectedness. Finally, wherever interconnectedness can be found in the universe, agency and influence are equally present. Always.

Conscious Participation in Evolution

It is only with recognition of the intrinsic and evolving relationships among interconnectedness, agency and influence, that conscious participation in evolution becomes truly plausible. Additionally, recognition of each of the above dynamics (relatedness, and the evolution of consciousness and participation) are prerequisites for conscious participation in evolution. The second is implicately enfolded in the first, then unfolded as consciousness becomes more self-reflexive. We are always evolving and we are always participating. But until those dynamics are brought fully into awareness, along with an expanding sense of self and a generous jump in self-reflexivity, conscious participation is not yet feasible.

In summary, the above framework is holarchic in nature. Each emergent determinant transcends, even while including the determinant that precedes it. In this way, the potential for conscious capacity building emerges from an awareness of

conscious participation in evolution. It includes this awareness and then goes beyond, adding more depth, more complexity. Similarly, the potential for conscious participation in evolution emerges from an awareness of the evolving nature of both consciousness and participation. This awareness becomes possible with recognition of relatedness between self, other, and All That Is. Each evolving level of awareness, and its attendant possibilities, is enfolded in the level that precedes it.

Significant Signs of the First Determinant

Encouragingly, at the present time the notion of universal inter-relatedness is a high profile proposition. In the West, it shows up as a reawakening to the precepts of the perennial philosophies, popping up among scientist and theologian alike, and in the popular culture's enthrallment with evidence emerging from the complexity sciences. A familiar mantra of the green affiliative / pluralist meme in particular, the conceptual renaissance of universal inter-relatedness lays an important foundation for the leap to the next level within the AQAL framework, to second tier consciousness. As contended in the previous paragraph, universal inter-relatedness is an ideational construct that must precede an emergent awareness that consciousness evolves and, with it, participation. Without interrelatedness, there is nothing to transcend and include.

I believe that while the first level of the framework (recognition of interrelatedness) is available to all vision-logic thinkers, including green, the leap to the second level and beyond is unlikely until the leap to second tier consciousness is well underway. At the same time, engagement with the framework itself may serve as a boost for those members of the green meme who are on the edge of the transition to second tier. It is all about seeing a bigger picture.

Evolving Participation: Different Themes for Different Memes

At this point, having introduced the theoretical framework and examined its key components, I now discuss the second level of the framework, the evolution of consciousness and participation. To better understand how this plays out within a lifecourse I examined my personal experiences with participation. From the view afforded by a (primarily) second tier perspective, aided by an expanded definition of participation, I became aware of striking parallels between my evolving participatory experiences and the spiral of evolving consciousness. And this led me to apply the same spiral model of development to delineate evolving stages of participation. Figure 5.5 summarizes how participation plays out in the world of experience at different stages of consciousness. With the exception of the beige instinctive / reactive meme which, at this point in human history rarely shows up other than in infancy, I can account for each of these stages within my own experiences of participation. Because it is personally unknown to me, I have not attempted to include the beige meme in this accounting.

Evolving Consciousness / Evolving Participation

Global / Holistic (Turquoise) – participation within an interconnected whole; interdependent and intersubjective, synergistic, flowing, multidimensional; participation manifests within a holarchic continuum, meaningful to individual participants *and* to the collective.

Systemic / Integrative Yellow – nested in natural hierarchies (holarchies) through networks, partnerships; systemic, flexible, interactive, chaotic and integrative; meaningful to individual participants.

Second Tier Consciousness

First Tier Consciousness

Affiliative (Green) – pluralist, peer affiliation in mutual interest groups; strongly egalitarian; strives toward consensus oriented decision making.

Achievement (Orange) – individualistic, competitive and strategic; tendency toward consumerism.

Conformist (Blue) – relational and authoritarian, hierarchically structured; closed membership

Egocentric (Red) – domination/submission; roles ascribed by power relationships; entitlement legitimized by personal and inherited characteristics.

Naïve / Magical (Purple) – tribalistic, ritualistic (“participation mystique”).

Figure 5.5 Evolving Consciousness, Evolving Participation

As this is discussed in more detail, it is important to note that all of human activity spans a continuum that ranges from healthy experience to not-so-healthy experience. Participation is no exception. Because each evolving stage requires a healthy foundation on which to build, I have included a short description of the ways that participation manifests as healthy and not-so-healthy at each stage of development.

Participation and the Purple Naïve / Magical Meme.

The participation of purple is permeated by a pre-personal “participation mystique.” This is a perspective that senses a basic interconnectedness among all life and an immediate causal relationship between personal will and external causes. Through purple eyes I see webs of connection amongst all sentient creatures, even if I cannot see the hierarchy of depth and complexity that characterizes those connections.

Purple participation is motivated by the need for safety; blessings, curses and spells abound. Purple participation tends to be formal and ritualistic; circles are popular in purple settings, as are ceremonial altars. Participation might include the petitioning of ancestors, angels, and mystical spirits, while legitimacy and authority are sought through mysterious signs.

Examples of healthy purple participation include religious rituals that honor life and rituals to promote kinship bonds among tribes, teams, and ethnic clans, family rituals, and earth-based spirituality, as well as the rave dances of young adults. Women’s circles, story circles, drumming circles, and campfire singing provide other examples of healthy purple participation. Not-so-healthy participation would include ritual killings, female genital mutilation rites, and ritual sexual abuse.

Participation and the Red Egocentric Meme

The red meme pops up in childhood when pre-egoic purple transcends toward egocentrism. It shows up as the terrible two's, and can play a pivotal role in teenage rebellion. In adults, red participatory roles are ascribed by power relationships; the red meme tends to sort participants into categories such as weak/strong, powerful/powerless, in control/submissive. Red participation is impulsive, egocentric, heroic, exploitive and aggressive. Power is centralized, often in one individual. For those not "in power" participation is often motivated by fear and/or loyalty. At red, I participate to gain something for myself, especially power or protection.

Red participation includes interactions within teenage cliques and gangs and "communities" of street youth, prostitutes and drug users, as well as the aggressive camaraderie associated with street racing, wrestling and hockey games. Participation activities in this meme frequently take the form of empire building, exploitation, and loyalty/rivalry associations such as gangs. The aim of the red participant is survival and/or winning. Participatory interactions play out according to the "rule of the jungle." Not surprisingly, red participatory dynamics can be confused with power dynamics.

For adults, healthy red participation might include extreme sports, rivalries among athletic teams, and ceremonial celebrations such as Mardi Gras, Caribana, and the Gay Pride Parade. Not-so-healthy participation practices would include bullying, gangs, soccer riots, ethnic cleansing, turf wars, organized crime, and computer hacking.

In participatory practice settings, the red meme's "you're not the boss of me" thinking can be particularly challenging for the blue (conformist) and orange (achievement) memes that follow. Ironically, the affiliative / pluralist green meme's

motivation to participate is frequently seasoned with a generous dollop of red egocentric thinking.

Participation and the Blue Conformist Meme

For the blue meme, participation is motivated by a desire for meaning, order and purpose. It tends to be carried out in hierarchically structured closed membership groupings in which membership entitlement is based on inherited roles, shared values and shared personal characteristics. Motivated by a sense of belonging and loyalty, duty, and the desire to be of service, participation occurs within a structured environment and with well-defined rules of engagement. At blue I participate within established rules and structures, expecting to find my place in the world.

In childhood, organizations such as the Boy Scouts and Girl Guides provide a traditional learning ground for blue participation, as do church and school related activities. In adults, blue is evident in “law and order” focused organizations such as Mothers Against Drunk Drivers, and Citizens’ Patrols. Examples of healthy participation in the blue meme include involvement in service clubs, religious societies, patriotic activities, men’s and women’s clubs, trade unions, charities and traditional political parties. At blue, not-so-healthy participation would include religious cults, political terrorism, militaristic youth movements, and overzealous patriotism in any form.

For the blue meme, participation is frequently equated with charitable giving which, to the contrary, invokes an interaction between donor and recipient that lacks mutuality. An example would be the “lady bountiful” approach to volunteerism and philanthropy.

Participation and the Orange Achievement Meme

Orange modes of participation are individualistic, competitive and strategic. Life is a game, and I am a player. This meme honors the strengths of the individual and their capacity for personal achievement. A frequent goal is elevation of status; another is material consumption. I participate because I want to get ahead. Participation in the orange meme is frequently associated with the marketplace and can easily be confused with consumerism. The phrase “he who dies with the most toys, wins” was likely coined by a denizen of the orange achievement meme. Where blue can be found at church, orange is more frequently to be found on the golf course or the squash court. Or at the mall.

Examples of healthy orange participation include motivational and self-development activities, financial seminars, large-scale charitable fundraising events, interactive volunteerism fostering self-improvement for both volunteer and recipient, consumer activism and corporate citizenship. Not-so-healthy orange participation examples include insider trading, pyramid investment schemes, unethical scientific research, and corporate feudalism.

Participation for this meme is frequently reduced to consumerism. The motivation to participate is to serve the market, which will then serve society. Ironically, the value of free and open participation in the marketplace does not translate into free and open participation in governance. Public participation processes tend to be sparse and tightly managed. In the governance realm, participation strategies are typically limited to polling, focus groups, surveys and referenda.

Participation and the Green Affiliative / Pluralist Meme

Participation is very dear to the green meme's heart. At this place in humanity's history we hear many green voices calling for greater participation in all aspects of community building, policy making and governance. In this final stage of first tier thinking the emphasis is on sharing, not competing. Participation brings peers together in mutual interest groups, frequently focused on self-development or on social, environmental and/or political issues. Green joins with others to experience shared growth, to redress wrongs, to create alliances, and to create bonds of caring and reciprocity among individuals and organizations with similar values and concerns.

Strongly egalitarian, green strives toward consensus oriented decision making. However, participation in the green meme also tends to be atomistic and fragmented since alliances depend on shared vision and goals. While embracing plurality, green rejects holism, since it is intolerant of dissenting worldviews. As Beck and Cowan contend, at green, community is "open for insiders." Paradoxically, while green participation purports to be egalitarian and consensus oriented, it tends to be fragmented because green has little tolerance of opposing views. Although green embraces inclusion as a core value, it is inclusion of mutually interested parties seeking access to self-actualization and/or power. Regardless, when I am a member of the green meme, I participate because I care and want to make things right.

Examples can be drawn from the environmental movement, the women's movement, human and children's rights organizations, and the civil society / anti-globalization movements. Green organizes neighbourhood recycling, forms coalitions and alliances, facilitates dialogue, and promotes participation in all things i.e. research,

health promotion, education, and governance. Not-so-healthy green participation emerges as eco-terrorism, anti-everything (establishment, corporations, government, military), citizen participation in everything, never-ending consensus building, and pressure to conform to group consensus.

Participation and the Yellow Systemic / Integrative Meme

At the portal to second tier, the pluralist participation of green meets integralism in yellow. Since it holds a larger and more inclusive view of the world, the yellow meme brings a significantly more inclusive approach to participation than was possible in the first tier. At second tier, the participation needs and preferences of any one meme are expanded to acknowledge and include those of the entire spiral.

At yellow, thinking moves from egalitarian to holarchic with the recognition of naturally occurring hierarchies. Yellow participation, then, is nested in natural hierarchies (holarchies), in networks and partnerships that value and include difference and where information and influence flow freely with an ongoing commitment to learning. For yellow, participation approaches are systemic, flexible, chaotic and integrative; yellow participants are more likely to “join in” as the need arises than they are to “join up.”

Yellow participants are inner directed and like to contribute in ways that feel like a good fit with who they are as people. In yellow participatory contexts, individual capacities and contributions will be different but equally valued. Even through participants may engage diverse modes of thinking, personal contributions must be as meaningful to the individual as they are to the group. Participants require equal access to information to maximize learning and inform decision-making.

At yellow, participation serves knowledge and competency; I participate because I want to learn, to share ideas, to gain skills and to influence outcomes. Participants hold themselves accountable to potentially viable outcomes rather than to the sensitivities of the group. Examples of yellow participation might include Peter Senge's learning organizations, conversation café's, cyber networks, and Harrison Owen's Open Space Technology. The not-so-healthy side of yellow can emerge as aversion to the organizational structures of blue and orange, and impatience with the process-orientation and sensitivity of green. Paradoxically, yellow may be perfectly willing to include first tier ideas, but not necessarily the people who hold those ideas. Yellow can experience equal frustration with all first tier ranking systems, the dominator hierarchies of red to orange, for example, and the green meme's denial of hierarchy.

Participation and the Turquoise Global / Holistic Meme

The participatory pluralism of green, having shifted to the integralism of yellow, is next embraced by the holism of turquoise. The global-holistic meme, turquoise intends to create unity from fractured parts and to reintegrate the emotional with the intellectual. It seeks a full spectrum of participation opportunities and approaches so that participation may be mutually meaningful to all participants, as well as meaningful in the greater context and to the greater cause.

Turquoise values participation that is interdependent, synergistic, flowing and multidimensional. Spiritual bonds unite participants. Learning and an unimpeded flow of information continue to be important, but so are feelings. Turquoise is willing to incorporate all modes of thinking and all manner of feelings, trusting that the concurrent

experience of feelings and information reception enhances the group's process, and the intended outcome.

Turquoise participation approaches span a holarchic continuum of thinking and practices that recognizes, respects and integrates participation preferences at each level of the spiral. Participation, for turquoise, serves not just the group but all life. At turquoise, I participate because I want to co-create within a conscious living universe. I see the potential for building capacity for increasingly effective and healthy participation throughout the entire spiral.

Since the turquoise meme is only now just slowly emerging, indeed is at this moment inventing itself, it is somewhat more challenging to cite examples of healthy or unhealthy participation at this level. However, in keeping with the general values orientation of turquoise, this meme seeks to balance a multiplicity of worldviews, cultures, systems and behaviors, weaving all available resources into an integral meshwork that emphasizes both unity and diversity, and that maximizes the participatory contributions available at all developmental levels. Dee Hock's "chaordic organizations" and the Integral Institute's vision for an Integral University certainly bear the markings of the turquoise meme, as do the inquiries of the Institute of Noetic Sciences.

Having summarized my observations, my perceptions, and my thinking about participation, in the next section I describe how I have lived the evolution of participation.

Evolving Consciousness, Evolving Participation: My Life in the Petri Dish

Pierre Teilhard de Chardin stated that evolution is an ascent towards consciousness. While I believe he was speaking of the evolution of all life over millennia,

more recent research demonstrates that this is true for human life not only over millennia but over a lifetime as well. Looking back over my own development, I see how this has played out in my personal experience.

My lifecourse has indeed been a holarchic ascent towards increasing consciousness. And as consciousness expanded, so too did my experiences with participation. My ability to experience the later stages of consciousness and participation (green, yellow, etc.) meant that I had first to explore reality within each preceding meme. In order to transcend to the next level, it was necessary not simply to experience, but to include each succeeding meme within the spiral of development. I could only get to green, for example, by spending time in each preceding meme. And I did not simply pass through them; I incorporated the baseline characteristics of each into my evolving makeup.

From birth my reality developed from the instinctive / reactive consciousness of an infant (beige) through the naïve and magical consciousness of young children (purple – home of the participation mystique). As noted earlier, each of these stages is prepersonal, even though they are often mistaken for transpersonal. My egocentricity flowered around the age of two, as I began to come into the awareness that I was a self, separate from other selves. This stage marks the flowering of egocentric consciousness. Beck colors it red. Typically, my emerging self wanted things my way; my family will affirm that the Terrible Twos are not just a textbook phenomenon. They will also allow that some aspects of that stage stayed with me through youth and early adulthood, manifesting as rebellion toward all ideas staid and restrictive. Under certain conditions, this “you’re not the boss of me” thinking can still raise its raucous red head.

As my self emerged more fully my developmental path took successive forays into personal (or conventional) stages of consciousness. By middle childhood I was firmly embedded in the blue conformist meme. I was becoming well socialized into the prevailing culture; the institutions of school, church and family were the predominant influences, offering meaning, order and purpose to my solidifying selfhood. In search of security, I learned both to conform to the norms of the day, and to accept the dictates of authority.

My initial entry into the orange achievement meme began in late childhood, with an experience that helped me to discover my capacity for autonomy, internal motivation and independent achievement. At the age of twelve, finding that there was no teacher in my new school with the requisite coaching skills and experience, I coached a novice volleyball team to victory, while playing on the team myself. In the doing, I learned that I could not only experience personal achievement (we won the championship!) but could make a contribution to the capacity of others (we won the championship!) In my development, a blue worldview expanded to include orange ways of thinking; the blue conformist rules of the day (cannot play without a teacher to coach the team) were stretched by orange's personal initiative, risk-taking and goal-oriented strategy.

The green meme, or affiliative / pluralist consciousness began to creep into my development during my early teens. A "boomer," a child of the 60's, my worldview was shaped by the protest songs and social movements of the time. The strong sense of individualism expressed within my orange escapades, in which the focus was primarily on me and mine, expanded to include caring and compassion for a nameless other. Other included the traumatized, the marginalized, the ostracized. Other included victims of

racism, sexism and capitalism, and all things hierarchical. Equality was my rallying cry and rectifying the wrongs of repressive systems my life's passion. Not surprisingly, then, after a short stint in the corporate world during my early twenties, (as "Miss Tami of Revlon," believe it or not) my career began to unfold within the context of community building and social action. I fought for tenants' rights, welfare rights, women's rights, and labour rights. I picketed, protested and rallied. I ran for political office, and was elected. For the next couple of decades I was very green. And stayed there, simmering, in an "us versus them" view of the world that pitted conservative against capitalist against progressive. It was a view that, ironically, pitted other against other.

Something started to shift along the way. Looking back, I can see incipient signs of yellow systemic integrative consciousness emerging by my late thirties. It began, I believe, as I sought to heal fragmented parts of myself resulting from abusive experiences in childhood. In taking active steps to heal from those experiences, and at the same time beginning to engage in spiritual practice, I began to reclaim parts of myself that had gone missing. These fragments had been lost to my awareness, hidden as they were in the green mists of victimhood and righteous anger. Drifting toward yellow, I began to think more holistically, able to see value in worldviews previously cast aside as hubris. I came to see personal achievement and contribution as just as important a determinant of health as adequate housing and economic resources. To see the capacity of communities to reclaim many caring human relationships that had, in more recent decades, become professionalized and institutionalized within a formal social service system. To see that compassion and caring can be congruent with the values of conservatism, liberalism, and social democracy. Colleagues wondered if I were going soft, or worse, neo-liberal.

I was going soft (although not neo-liberal). The softness comes from a more holistic way of making sense of the world around me. Meditation and other practices supported an expanding personal awareness. As my awareness expanded I began to recall, revalue, and reclaim some of the purple, red, blue and orange building blocks on which my green self had been built. Paradoxically, by coming to value each level of consciousness from which I had emerged, I made another shift, this time to second tier consciousness. In small baby steps, at first, then back to the familiar comforts of green. But, increasingly, the fragmentation of first tier thinking made less and less sense. What was making more sense was a worldview that valued the principles and contributions of each level of consciousness, that transcended while including the values and contributions of the memes that came before. This worldview, signaling the arrival of a greater wholeness, incorporated preceding worldviews even as each new worldview was emerging.

Until I read Beck and Cowan, and Wade and Wilber, I did not have the language to describe my experience. I had little theory to explain this shift in consciousness and worldview; I only knew what felt to be grounded and true. With newfound integral language and holarchic concepts, I can look back on my experiences and my ways of making meaning of those experiences, and recognize a developmental dance among memes and quadrants. I can look back and recognize when my worldview fit with first tier levels of consciousness and when I began operating within second tier structures of thinking. I can examine my current thinking and see that I still carry multiple memes. I operate within first and second tier worldviews. And in better understanding my own worldview(s), I am more able to understand the thinking of others. I have a better sense,

for example, of how and where my thinking began to diverge from many of my colleagues in the fields of community development and social policy. I understand why I would receive blank looks when I was trying to describe integral approaches. I better understand why integral understandings do not make sense to first-tier thinking.

What does all this have to do with participation? My developmental shifts in consciousness certainly influenced my experiences of participation, the range of which agrees with the spiral-based continuum of participation outlined above. When I am navigating the blue meme (conformist consciousness), for example, I experience participation as interaction among individuals within a well-defined structure. And it is important to note that, when I am not actively and intentionally engaged in those interactions, I do not see myself to be participating. Motivated by loyalty and a sense of duty, I know what is expected of me, and I play my role accordingly. Participation brings order, meaning and purpose; it meets my needs for structure, belonging, and the security of relationships carried out within agreed-upon norms and social codes. To support my participation, I look to the social structures that characterize the blue meme. As a child the Brownies provided such a structure. As an adult I would look to organizations such as service clubs, trade unions, and charitable organizations for participatory opportunities.

Similarly, when I begin navigating orange achievement consciousness, my participation is motivated by the need to free myself from the constraints of conformist thinking, to find my own place in the world unfettered by the predictability of convention. Then, at green, my participation shifts as my development shifts from an individual orientation to an affiliative orientation, characterized by the sharing, caring, and equality seeking that motivates the pluralistic green meme.

Each of these experiences contributes to my evolving frame of reference for thinking about participation. And they act as important building blocks for the further evolution of both consciousness and participation. Orange needs a solid blue base on which to build. Green must rest on a solid orange base. And second tier consciousness, yellow, turquoise, and beyond, cannot be reached until one has experienced participation within each of the memes of first tier consciousness.

Before I was ready to move into second tier thinking about participation, I needed to be able to see the value of participation as it is viewed and experienced within each of these memes. I needed to reclaim their individual gifts to the overall health of the spiral (and the overall health of me). I also needed to see the false assumptions with which each claims that the meme they currently occupy constitutes the culmination of human development.

Evolving Self: Evolving Ways of Knowing Participation

As my perspective transcended to include second tier consciousness, I became aware that what we experience as reality is inseparable from the ways in which we know reality, whether that knowing relates to participation, cognition, or consciousness studies. As discussed in Chapter Four, the ways in which I know participation are strongly linked to the memetic levels I occupy at any given point in my development. Extending the example above, the epistemological perspective of the blue meme tends to be fairly solidly grounded in modern materialism. The materialist stance tells me that reality exists independently of me. I come to know it within localized subject/object relationships, measured through the five senses of sight, sound, smell, touch and taste. Accordingly, my experience of participation is mediated by this stance, through which I see myself as a

separate, particulate participant, interacting in local proximity with other separate, particulate participants.

Within modern materialism, participation is a relationship among two or more skin encapsulated egos. In my participation experiences with others, I am subject, they are object. Participation, then, when I am navigating the blue meme, describes my localized physical interaction among other individuals whom I regard as objects in relation to my subjective self. My participation is recognized and measured in the ways in which I know the rest of reality, through five sense data sources. At the conformist consciousness of the blue meme and at any time that I am operationalizing the modern materialist epistemological stance, I make sense of participation with the same criteria as I make sense of the rest of reality, experiencing it as localized interactions among separate entities within a well-defined structure.

Modern materialism remains the epistemology of choice right through the orange meme. At green it frequently takes a turn toward postmodernism, while still, I submit, holding fast to the materialism that has mediated reality since the self emerged at the red stage of egocentric consciousness. Then, once an individual has learned what there is to learn within each of the first tier memes, consciousness makes what Clare Graves calls a momentous leap as it shifts to second tier. This shift is momentous because, as noted in Chapter Two, it is at that point that thinking becomes holistic and transcendent, conceding the role of hierarchy (or holarchy) in human development and the evolution of consciousness. Second tier consciousness acknowledges that the entire spiral (and not merely the relative truths within each successive first tier meme) plays an integral role in human consciousness, and human well-being. The epistemological stance that

characterizes second tier consciousness, which in Chapter Four I proposed as noetic epistemology, is also more holistic and transcendent. Beck and Cowan describe this leap as a shift between the subsistence consciousness of first tier to the being consciousness of second tier. The yellow meme, they suggest, “introduces complexity beyond even the best First Tier thinking” (Beck and Cowan, 1996, 274).

With this shift in consciousness, ways of knowing participation also reflect a complexity beyond even the best first tier thinking. It makes sense that, just as second tier thinking is more holistic and transcendent, just as second tier epistemology is more holistic and transcendent, so too are second tier understandings of participation more holistic and transcendent.

I can speak to this from personal second tier experience. At this place in my development, I have come to know participation as a primary and integral pattern that pervades the universe and all life within it; the evidence is validated by my intellect, my body, my emotions, my intuition. I experience participation physically, psychologically, energetically, psychically. I experience it locally and nonlocally. It is receptive and generative; it informs and it creates. I am aware that my participation taps into intersubjective collective intelligence at the same time as it engages in interobjective activity. At second tier, I know that I participate not only by what I do, but by what I be. It is not just my actions that contribute to a larger whole, but my thoughts, my awareness, my intentions.

At second tier, I know that because I am a conscious being, I am inherently a participatory being. I am both a part and a whole, interconnected with all of the other parts and wholes. Participation occurs whether I intend it or not; in a participatory

universe, I cannot *not* participate. As a living systems thinker, I know that everything I do (and think) influences the world around me, directly and indirectly, in every minute of every day. I participate through action. I participate through thought. I participate through intention. I participate through meditation, prayer, and intuition. I recognize that participation is to be found in relationships, not formalized processes or structures. I recognize that I can participate in a morphogenetic field just as effectively as I can participate in a meeting. When I am fully operating within my second tier capacity, and not dipping back into the materialism of first tier consciousness, participation manifests in ways that are unstructured, unaffiliated and systemic. I realize that I do not have to join anything in order to participate.

At second tier, I am more capable of seeing and valuing the bigger picture, the greater spiral of consciousness and development. I value the inherently participatory assumptions of purple, naïve consciousness; the purple meme provides the first stage of post-natal consciousness at which humanity can experience and explore its participatory nature. It lays a base of intersubjective awareness on which the highly egocentric red meme can begin its subjective, impulsive and heroic quest for individualized differentiation, for self-hood. I also see the value of blue approaches to participation, which manifest as belonging, of membership in something that is both larger than one's self and institutionalized within the culture, where the rules of participation are known and honored. I value the individualism and strategic goal orientation stressed by orange, that understands participation as the quest for excellence and achievement, for development. And I value the caring and compassionate pluralism that green brings, as it organizes life around peer-oriented participation.

Such is my view from second tier consciousness. I see and value the stages of consciousness (up to, and including, second tier) and the worldviews through which each makes sense of life experiences, as an integral and essential part of the evolving whole. Significantly, however, at blue, and all other first tier memes, I could not value other ways of knowing. When I saw them at all, I thought them wrong. This continued right through first tier, culminating in green affiliative consciousness, that seeks active participation, but only among those who share its values and beliefs. It is only at second tier that I become truly capable of integral thinking, that I can see and value each of the preceding ways of knowing. Consciousness has become aperspectival, privileging no one worldview (although, as the post-postmodern meme, it does privilege certain perspectives within each worldview, since it acknowledges a hierarchy of values.)

It is this second tier view that gives me a perspective broad and deep enough to propose an integral theory of consciousness. It is from this perspective that I now lay down some principles that underpin the phenomenon of participation, and its integral practice.

Peering at participation from the edges of consciousness

Participation is never the same experience for everyone. Participation is rainbow hued. The motivation and meaning that underpins the phenomenon of participation depends largely on the memetic code that is in play among each individual, in each life situation. At each level of the spiral of consciousness, and in each quadrant of consciousness, participation is experienced differently. Everyday language, however, collapses a vast array of participatory experiences into a unidimensional phenomenon. This language is the product of first tier perspectives: premodern idealism (purple's

participation mystique,) modern materialism (blue and orange individualism) and postmodernism (green pluralism). In typical first tier fashion, each assumes that its own experience is the only valid experience.

The view from second tier is more expansive, more inclusive. In general, second tier consciousness can acknowledge and take into account all of the stages that precede it. The same capacity can be extended to participation, once it is brought into view. But, while participation remains a largely unexamined phenomenon, the breadth of participation potentials continues to be as invisible to second tier consciousness as it is to those at first tier.

This promises to change as understanding of participation begins to expand, and as human capacity for deeper and more complex participatory experiences comes more fully into view. By enriching the span of human participatory potential, the model of evolving participation presented above adds depth and dimension to an otherwise unidimensional understanding. This integrally informed model maps the holarchic expansion of human participatory potentials, and delineates participatory experience that is both possible and appropriate for each level of development.

Introducing Integrative Principles of Participation

Now, having presented an evolving range of potential participatory experiences, I am ready to identify the principles that underpin all experiences of participation, from purple through green, and into second tier. While moment to moment experience will be filtered through a perspective within the AQAL matrix, the principles that underpin participation experiences are more constant. However, while these enduring patterns are

foundational to all participation, they are only fully discernible to ordinary waking consciousness as an individual begins making the leap to second tier consciousness.

I offer these integrated principles of participation as a more adequate, more complete explanation of the evolving contours and dynamics of participation, and of human capacity for intentional participation in evolution. I do not portray these principles as a definitive inventory, but rather as a catalyst for expanding the discourse. In the absence of an extant comprehensive theory, I believe it offers a more adequate explanation than do the taken-for-granted assumptions that currently explain every day understandings of participation. However, like the evolving characteristics of the noetic epistemological stance presented in Chapter Four, I expect that, as consciousness continues to develop, additional principles will be revealed.

Each principle addresses one or more of the key determinants introduced in the above theoretical framework. I will introduce them in the same holarchic flow of logic, beginning with relatedness, then transcending to include evolving consciousness and participation, and conscious participation in evolution.

1. Participation is a universal principle that makes life possible. Without participation, there would be no consciousness, no experience, and no evolution.

Our universe is participatory. Nothing exists independently. In a universe of potentials, everything emerges within relationship, all physical form, all social forms, all cultural forms, and all forms of consciousness. Evolution itself is a form of participation. Given the fundamental nature of these relationships, it seems credible to conclude that

participation is more than a cosmic habit, however well laid down. Without reverting to a premodern idealist epistemological stance, it seems plausible that participation is one of very few involuntarily pregivens; that is, a reality present from the very beginning of evolution (such as evolution itself).

2. *Participatory patterns are present among all sentient holons (wholes / parts) throughout the universe.*

Participation shows up wherever consciousness shows up. In a conscious, living, expanding universe, it is impossible not to participate. Participation is an enactment of relationship. It is the relationship between holons, or wholes/parts, between subjects and objects, between subjects and subjects, between objects and objects, between inner and outer, and between individual and collectivity.

3. *Universal patterns of participation are characterized by three universal habits: interconnectedness, agency and influence.*

Evidence for the habit of interconnectedness can be found throughout the universe. Everything in nature is both a whole and a part of a larger whole. An example of this connective pattern can be found in the AQAL matrix in which parts (stages and quadrants of consciousness) are inseparable from each other and from the greater whole.

Agency, as a force of emergence, is the habit responsible for all action/interaction among wholes and parts of wholes. Agency is at work when any part is transcended and

included in a greater whole. Influence is the new form, the new whole, that emerges when agency is enacted.

These universal habits, the constituent habits of participation, are present wherever sentience is present. As sentient beings, we are always interconnected, agentic, and influential. Therefore, as sentient beings we are participatory beings. With awareness or not, we participate in the unfolding of life and love.

4. Participation has at least four qualities of manifestation. It manifests as a universal ground quality; as relationships among holons; as experience within all four quadrants of existence; and as a line of consciousness development.

- a) **Participation manifests as a universal ground quality.** It is always present and always arising from All That Is. As a ground quality participation existed prior to the big bang or big bloom with which the universe began. Long before the emergence of social forms participation underpinned the very process by which life unfolded. And participation continues to be present in each emerging moment of reality and in each structure of evolving reality throughout the evolving Great Chain of Being, reaching from primary matter, through body, mind, soul and spirit.
- b) **Participation shows up as relationships among holons.** Since everything in the universe is a holon, a whole/part, everything in the universe is in relationship. Every arising moment of reality, every stream of thought, every string of DNA,

embodies a relationship among holons. Wherever holons are in relationship, that relationship is characterized by interconnectedness, by agency and by influence.

- c) **Participation manifests in all four quadrants of experience: inner and outer, individual and collective. Therefore, participation shows up wherever consciousness shows up.** Every holon has an inside and an outside. Every holon exists in social and cultural space. Participation is present in each.

In the *objective quadrant (UR)* participation shows up in all material objects, in the physiology of the physical body, in behavior, in skills, and in technology. To create my body, for example, sub-atomic particles participated to form atoms. Atoms participated to form molecules, while molecules participated to form cells.

In the *interobjective quadrant (LR)* participation shows up in the networks, systems and structures in which participatory practices occur. For example, participation is popularly described as a fundamental quality within Gaia, manifesting as a web of life. Within each network, system and structure, participation appears within webs of communication as transactions among holons.

In the *subjective quadrant (UL)* participation shows up in everything I think, feel, or experience internally. Within each stage of consciousness, participation arises as moment to moment arising of awareness, and memory of that awareness. Emotional awareness and cognitive awareness are but two manifestations of participation within subjective space.

In the *intersubjective quadrant (LL)* participation arises as mutual feeling, shared understanding, shared beliefs, shared symbols, shared language, shared identity and cultural membership. It arises as a hermeneutic circle, creating shared meaning. It arises as universal (albeit evolving) archetypes. It arises as shared compassion and concern, and as shared hope.

- d) Because participation is evolving, it also shows up as a line of consciousness development.** Just as spirit is both a ground quality (it is always present) and spirituality a line of development (evolving, transcending while including), participation is both a ground quality and a line of development. Along with cognition, morals, and emotions, to name but a few lines of development, participation expands as consciousness expands. And, like all lines of development, these lines can proceed at independent and irregular paces. For example, my emotional development might be high, while my moral development is middling. My cognitive development might be “through the roof,” while my participatory development is “in the basement.”

There are many explanations for this unevenness of development, but one of them surely must be the relative visibility or invisibility of this line of development on the radar screen of my culture and the systems in which I operate. In the early part of this third millennium, in the West, emotional development is high profile, while moral development is less so. Cognitive development is highly valued, while the potential for participatory development remains unrecognized. Therefore, to more fully develop my participatory capacities (in relationships, in

practices) I must attend to my awareness of my interconnectedness, my agency, my influence in all contexts, in all quadrants.

***5. Interconnectedness, agency and influence evolve as consciousness evolves.
In this way, participation evolves as consciousness evolves.***

Participation arises holarchically within each of the quadrants of four-fold consciousness. Therefore it looks different at different stages of development. Participation also evolves at different rates within each quadrant. For example, if my spiritual development (UL) is at second tier, I have a strong sense of how I participate in creating my reality. But, at the same time, in my relationship to participation in the interobjective quadrant (LR), I may have a first tier “victim mentality” about my capacity to create reality in my community, seeing myself as lacking in power and authority.

And the mediating elements of participation itself show evolutionary tendencies, although it is likely that their holarchic evolving is fairly interdependent. As awareness of interconnectedness evolves, agency tends to keep pace, as does influence. But each do evolve.

- 1. Evolution of interconnectedness.** Figure 5.6, demonstrating a holarchic evolution of relationship of self and other, offers an example of evolving interconnectedness:

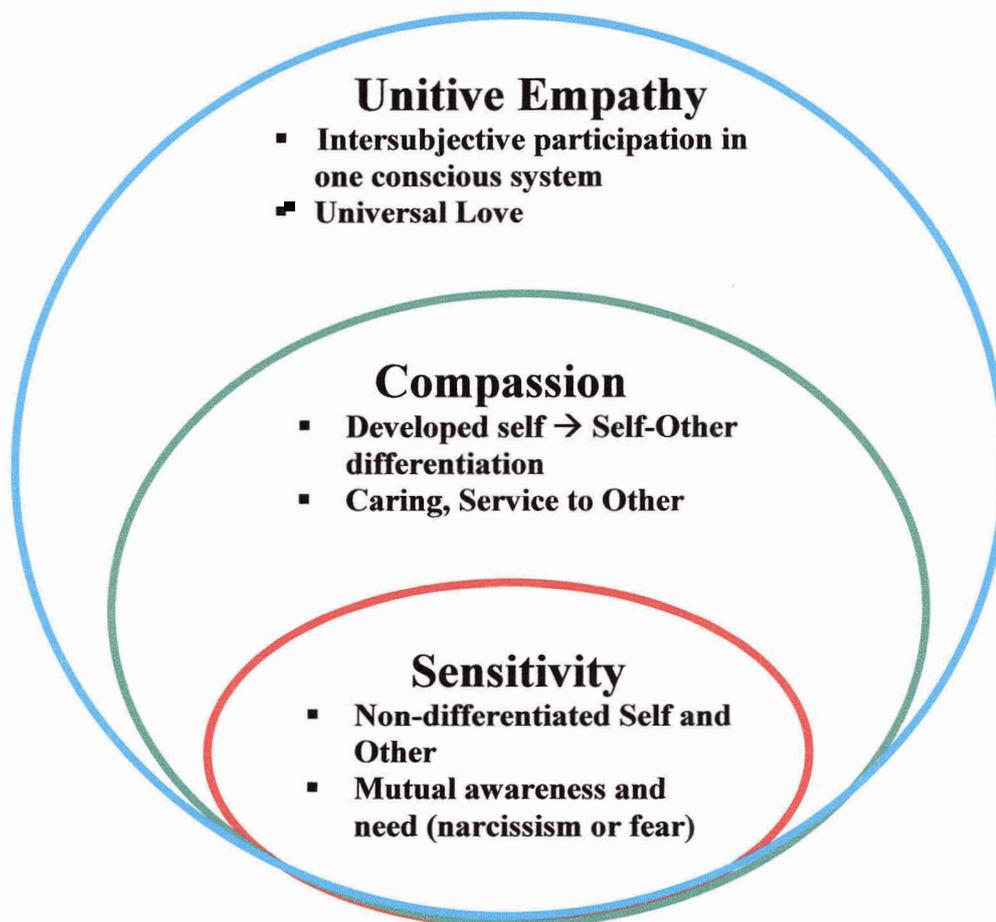


Figure 5.6 Evolution of Relationship to “Other”:
An Example of the Holarchic Arising of
Interconnectedness

The degree to which one’s relationship to Other manifests as sensitivity, compassion or unitive empathy will depend, at least in part, on a) life conditions, b) the stages of development attained in various developmental streams (cognitive, moral, communication, worldview, affect-emotion, psychospiritual, or interpersonal) and c) the stage of development that the individual has attained overall. It will also depend on states of consciousness i.e. waking, sleeping, dreaming, altered, nonordinary and meditative.

2. **Evolution of agency.** Prayer is a form of participation that can be found in the Upper Left subjective quadrant. The practice of prayer offers a well-studied example of the holarchic arising of agency (or forces of emergence). Author Gregg Braden, drawing on scripture from the Isaiah Scroll (the only intact manuscript found among the Dead Sea Scrolls) maintains that prayer is most effective when it invokes not only emotion or thought but feeling. “Thought, feeling and emotion,” he says, “are vibration” (2000, 188). These vibrations “create a disturbance in the ‘stuff’ they are projected into” (ibid.).

Emotion, he proposes, is the first level of vibration, the “source of power that drives us forward toward our goals in life” (149). Thought, he says, is “the guidance system that directs our emotions” (150). Feeling is the unity of emotion and thought. “To have a feeling,” Braden suggests, “we must first have both an underlying thought and an emotion” (ibid.).

This, he reports, is the message passed on in this ancient scroll. “The power of prayer is found in a force that cannot be spoken or transmitted as the written word – the *feelings* that the prayer’s words evoke within us” (146). In other words, prayer that invokes feeling is juicier, more effective, than prayer that invokes only thought.

While I find Braden’s model to be limited, it nonetheless catalyzed my thinking about the holarchic characteristics of agency that become increasingly powerful as more is transcended and included. This will come into play in a significant way later, as I begin a more in depth exploration of inner, subjective forms of agency.

Figure 5.7, following, shows how I have adapted Braden's thesis, incorporating Wilber's assertion that all reality arises from perspective (i.e. from somewhere within four-fold consciousness.)

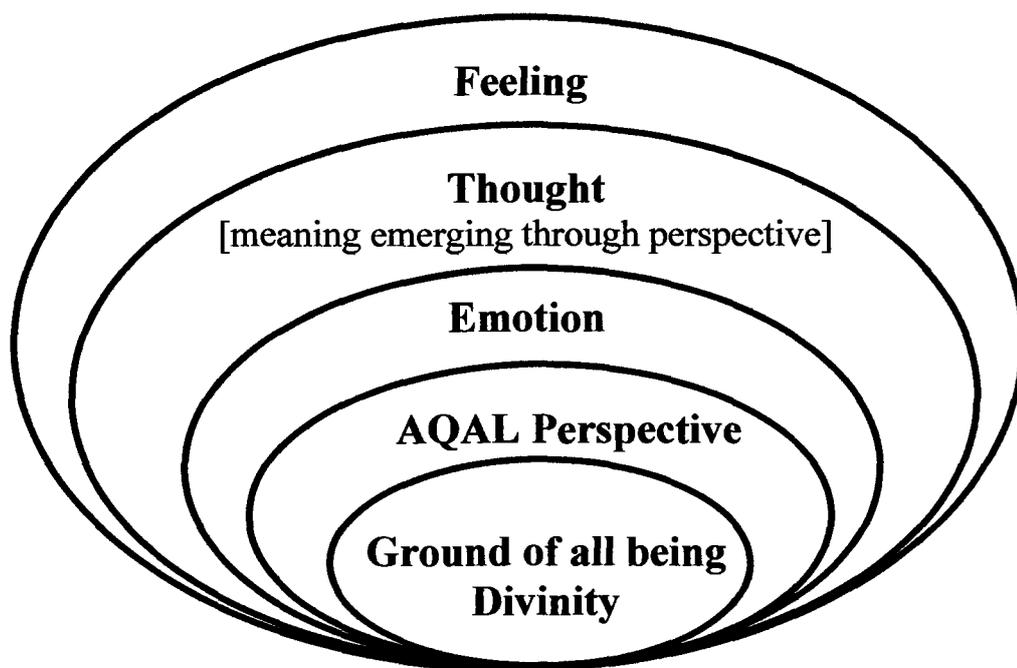
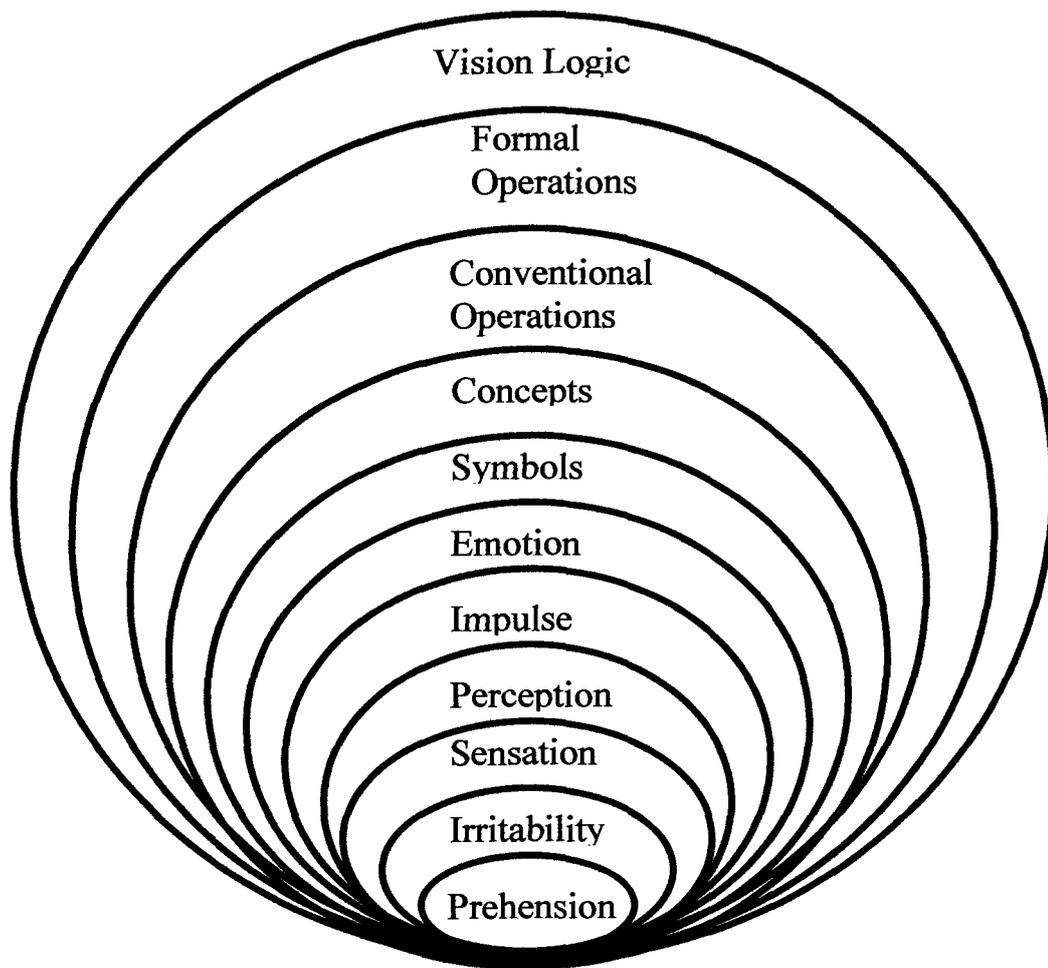


Figure 5.7 **The Power of Prayer:
An Example of a Holarchic Arising of Agency**

3. **Evolution of influence.** Influence, the form of emergence that manifests when agency is enacted, is the third and final characteristic of evolving participation to be explored here. It too progresses holarchically, as each emerging level transcends and includes each of its predecessors. Because the integral model is the grounding paradigm for my theoretical work, and because inner experience is foundational to a theory that addresses conscious participation in evolution, the unfolding of inner experience in the Upper Left quadrant of Wilber's integral model, offers a helpful illustration of a holarchy of influence. Figure 5.8

demonstrates how each emerging stage of inner development constitutes the influence (emergent form) that arises through the agency of evolution. As inner experience evolves beyond prehension (the proto-awareness possessed by all holons), the influence, or emergent form, is irritability. Sensation emerges from irritability, while perception emerges from sensation, and so on throughout the holarchy of inner development. At higher stages of development, as inner experience evolves beyond formal operations, the influence or emergent form is vision logic. As evolution continues, vision logic will undoubtedly be eclipsed by emerging forms of consciousness that can now be anticipated, but not yet described.



**Figure 5.8 Evolution of Interior Experience – Upper Left Quadrant:
An example of the Holarchic Arising of Influence**

Adapted from Ken Wilber

This is simply one example of evolving influence. Another example would be the holarchy of epistemological perspectives that were unfolded in Chapter Four, illustrated in Figure 4.3. However, influence can be found in any holarchy as the emergent form, or next stage, in any developmental sequence.

- 6. Participation arises from All That Is as:**
- a) first, as an AQAL perspective (interconnectedness)**
 - b) second, as an emergent force (agency)**
 - c) and, next, as an emergent form (influence).**

As the process pattern that underpins relationships between wholes and parts, participation arises from All That Is as an AQAL perspective, as a force of emergence, and as an emergent form.

Participation begins with perspective. Everything in the universe begins with perspective. Perspective is a view from one or another of the four quadrants, within one or another of the evolving stages of consciousness. Since nothing is outside of this matrix, everything is interconnected within it. From a perspective within the AQAL matrix, probability waves are collapsed, and reality created.

From perspective to emergent force. But what is this force that collapses probability waves? Where there is consciousness, there is sentience. Where there is sentience, there is prehension. So, at the most primal inner level it is prehension, with its participatory qualities of interconnectedness, agency and influence that does the collapsing. Prehension is a source of emergent force.

With the help of a few esteemed fellow inquirers, I will expand this idea. For example, brain surgeon Wilder Penfold, deviating from the received wisdom of his profession, speculates that that “the mind must have its own energy source” and that this energy source cannot be explained by the electrical impulses firing among neurons in the brain (in Chopra, 2000, 217). Take memory, for example. In the physical realm,

Sheldrake explains behavioral memory as morphic resonance, a form of informational and energetic vibration that then accumulates in a field specific to a particular behavior. But what about inner memory, the memory of awareness, or of experience? According to theologian / philosopher David Ray Griffin, and demonstrated in Figure 5.9, inner memory can be accounted for through prehension.

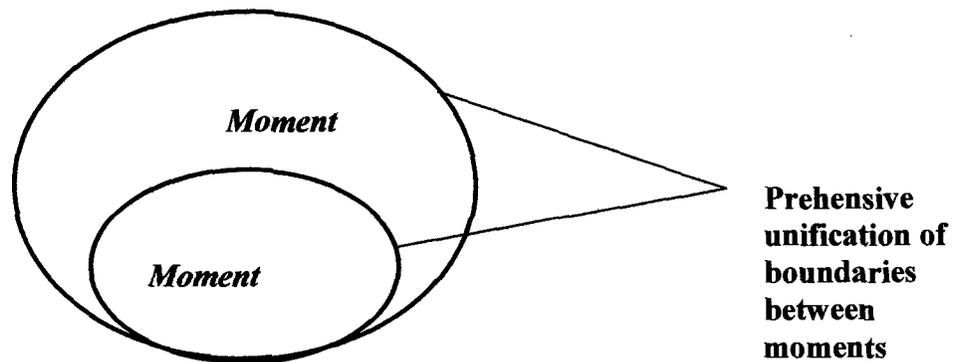


Figure 5.9 Prehension Creates Memory

Prehension is the most rudimentary source of energy within inner experience. Both receptive and radiant, prehension provides the means by which events of awareness connect and remember. Moment to moment experiences are connected by prehension; each holon is influenced by feeling the holon that immediately precedes it.

Each moment is a holon. Each whole and part is connected by a boundary. Wherever there is a boundary there is touch and feel. The boundary that enables one moment to contact and feel the next moment is prehensive unification. Through prehension, each emerging moment remembers the previous moment, and inherits the memory of its ancestors. At the same time, each moment has the capacity for creativity,

the opportunity for newness to arise. It passes this newness onto its descendents, as moment to moment memory.

Whether inner memory or behavioral memory, as Deepak Chopra instructs, it cannot be located within the brain (2000, 225). Instead, Chopra speaks of the “mind field,” a space that encompasses three levels of reality: a virtual reality, a quantum reality and a material reality. Reality, he says,

is constantly flowing from the virtual level to the quantum to the material.

In mystical terms, this constant movement is called the “river of life”

because to the mystic everything begins in the mind of God before it

appears on the surface as an event or object (ibid., 211).

Applying the principles of holarchy, I imagine that the process looks something like this:

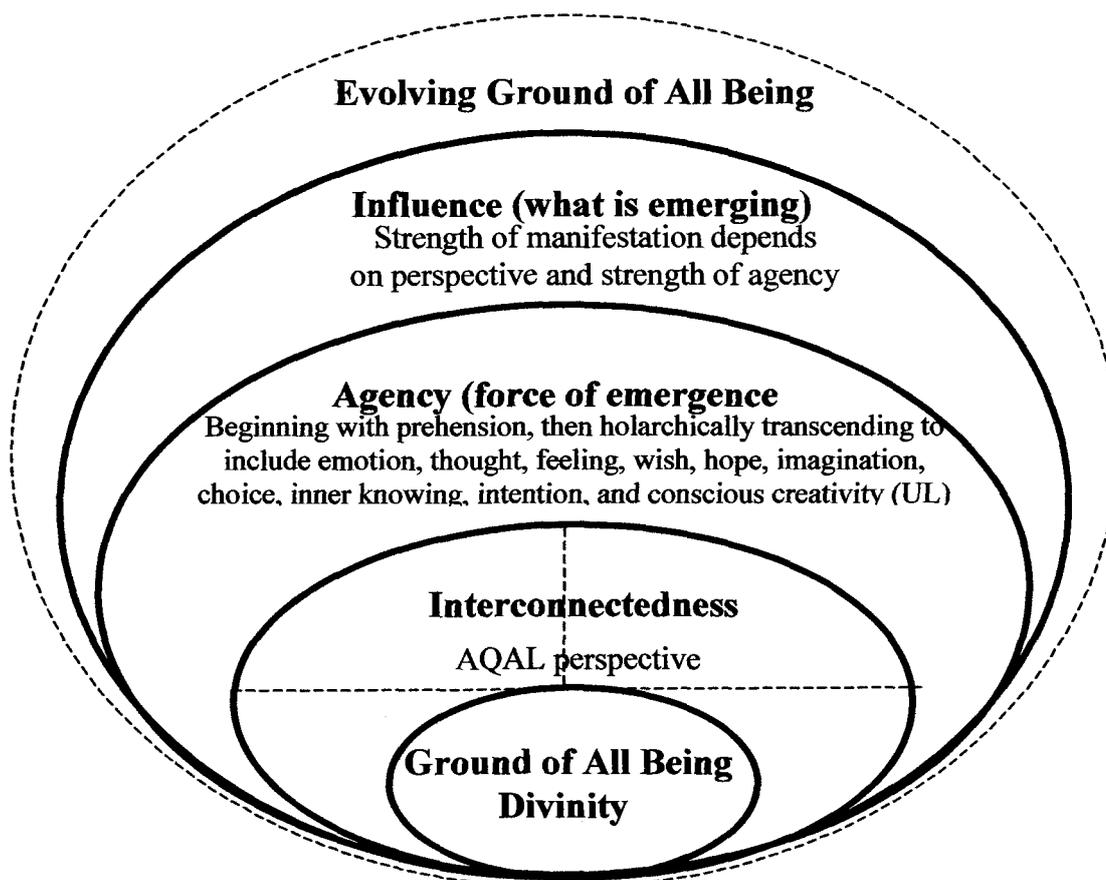


Figure 5.10 Arising from Allness and Nothingness:
An Example of Participation in Action
in the Upper Left Quadrant

From emergent force to emergent form. The emergent form, or influence, is the event or object that manifests, depending on the quadrant in which it is arising, as forms of consciousness, as mental phenomena, as matter, as physical activity, as feedback, as culture, as worldview, as network, as system, as process. The depth and complexity of the manifestation, the emergent form, is correlated with the depth and complexity of the

perspective from which it arose (i.e. the stage of consciousness development,) and the strength of the agency that provided the emergent force. For example, with reference to Figure 5.10 above, agency, or the force of emergence, can be seen to arise holarchically, beginning with prehension, and transcending while including emotion, thought, feeling, wish, hope, imagination, choice, inner knowing, intention, and conscious creativity. Each manifestation of emergent force is a little stronger, a little juicier than those preceding it, because it is more inclusive (Figure 5.15, further ahead, offers a graphic depiction of this agentic holarchy).

7. Consciousness collapses probability waves, creating forms of consciousness (holons.) Participation is at work when probability waves are collapsed.

Here is the logic: Reality emerges when probability waves are collapsed. It is consciousness that collapses probability waves. Probability waves emerge in each moment...moment...moment, in each holon...holon...holon. Prehension connects each moment, each holon. Each moment feels the preceding moment; each holon feels the preceding holon. Participation is at work when probability waves are collapsed because each moment (holon) possesses interconnectedness, agency and influence. And, as evidenced earlier, probability waves may be collapsed in the direction of habit, or of creativity.

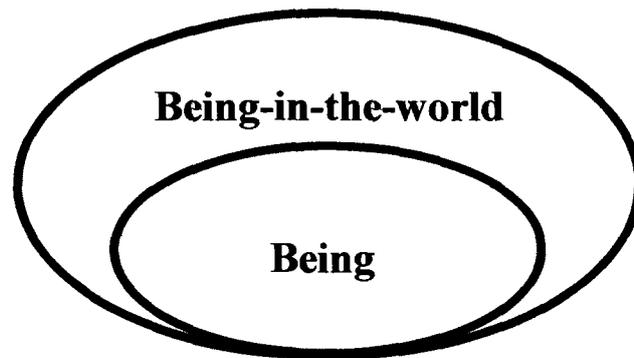


Figure 5.11 Participation is the Link Between Being and Being-in-the-World

Figure 5.11 demonstrates how participation is the link between Being and Being-in-the-world. Being-in-the-world is expressed as forms of consciousness. Forms of consciousness emerge when probability waves are collapsed. The consciousness that collapses probability waves manifests as a perspective within the AQAL matrix. In this way, situatedness within the matrix determines the reality that is prehended. Figure 5.12 shows how I picture it:

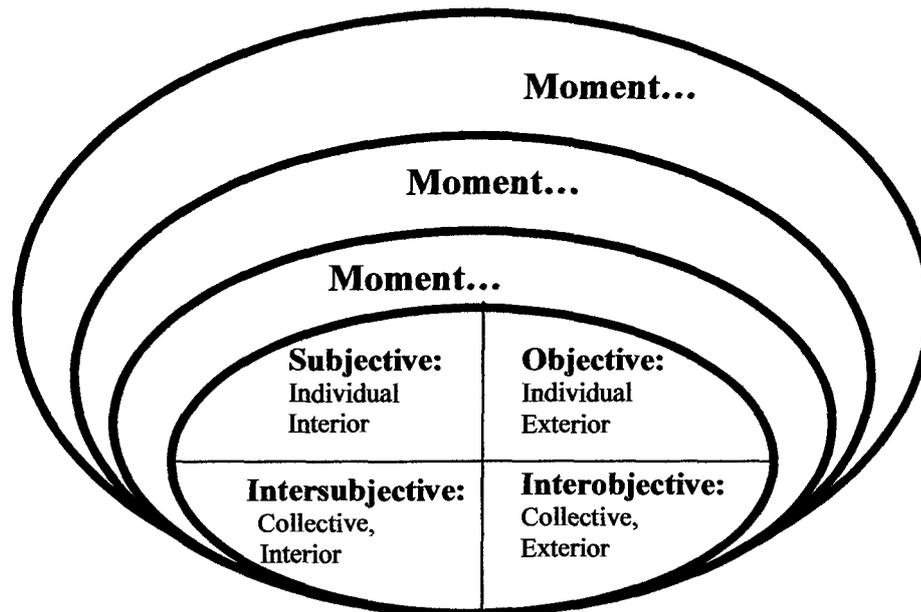


Figure 5.12 The Rising of Reality: Participation in Action

Reality arises moment to moment. Each moment feels the preceding moment. The boundary that connects each moment (or each holon) is prehensive unification. Prehension is characterized by interconnectedness, agency, and influence, or by participation. In this way, each moment participates with the moment that precedes it, and the moment that transcends it. Each moment arises quatio-quadratically; each quadrant participates with the other quadrants.

In this way, participation co-arises with consciousness. Arising from All That Is consciousness participates, moment by moment, holon by holon, by collapsing probability structures in order to reach a goal (Figure 5.13). This goal can be reached

through habit (the influence of the past on the present) or through creativity (newness selected in order to reach the goal more effectively).

Take, for example, the teleological pull toward increasingly conscious participation in human evolution. This goal will be reached through the engagement of both habit and creativity. Habits are probability structures, expressed as firmly laid down morphic fields that result from the participation values, ideas, assumptions and experiences that appear at each prior stage of development. These fields become the solid foundations from which participation is experienced at any given stage of consciousness. When creativity is enacted, new forms of consciousness arise in the shape of emerging values, ideas, assumptions, and experience. Habit and creativity are enacted in service to the goal of conscious participation.

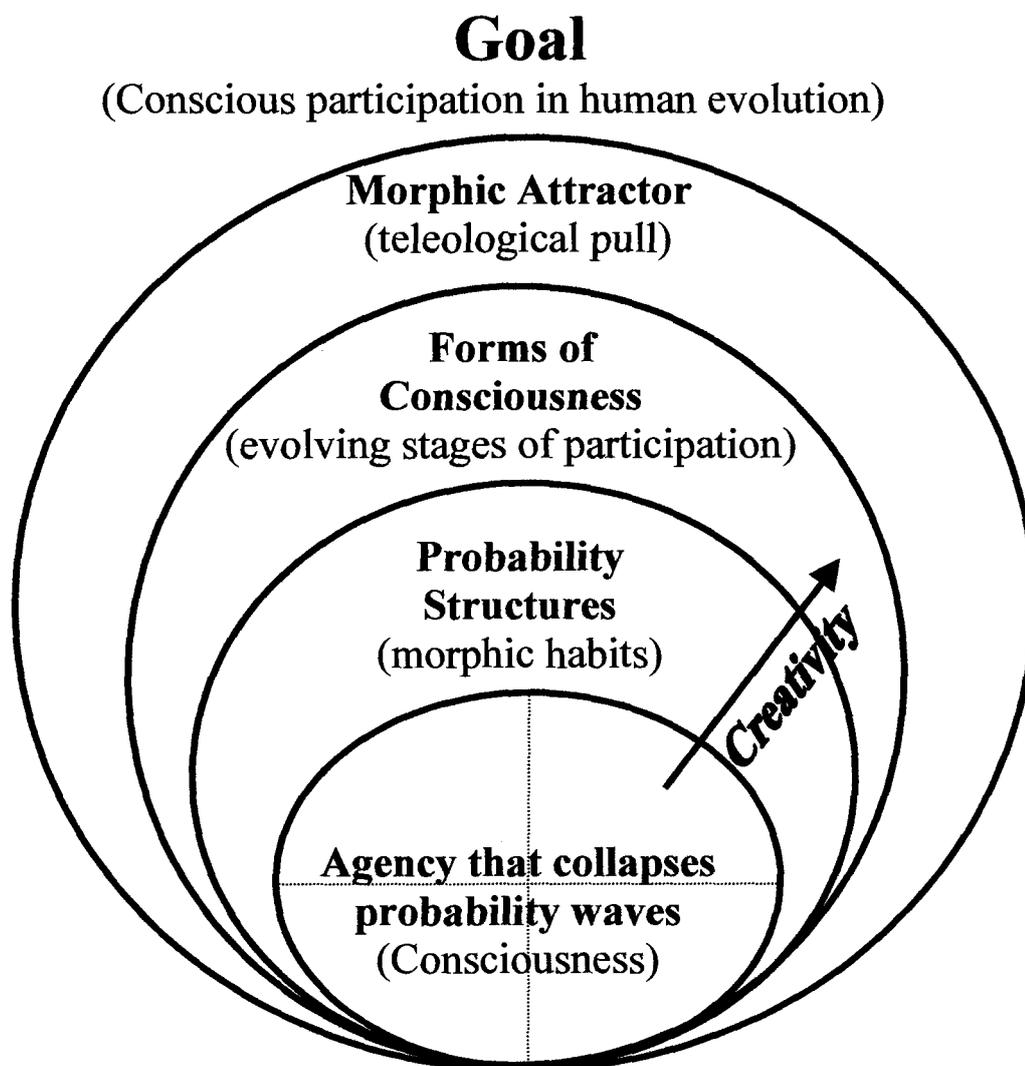


Figure 5.13 The Participatory Co-Arising of Consciousness and Participation

Regardless of the goal, basic universal processes are at work whenever probability waves are collapsed; I have identified three of them as interconnectedness, agency and influence. They show up in participatory patterns throughout the universe: in prehension, reflexivity, morphic resonance, non-local action-at-a-distance, mind-body connections, participatory thought, yin / yang, collective consciousness and, autopoiesis, to name but a

few. Just as I am unable to name a universal process, or an individual practice (human or otherwise), that does not involve some degree of consciousness, I am similarly hard pressed to name one that does not involve some degree of participation.

8. As consciousness evolves, the self evolves. As the self evolves so does its experience of participation, from oceanic participation, to inter-particulate participation, to intersubjective participation.

Reality evolves as consciousness evolves. And, like our experience of divinity, our experience of “self” evolves as well. For example, at purple, or naïve-magical consciousness, I am a “non-differentiated self.” My wavelike participatory experience can be described as oceanic participation in the Web of Life.

From red egocentric consciousness, when the individual self begins to form, through blue conformity, orange achievement, and green affiliation, I experience a subject-object differentiation that manifests as relationship between a separate self and other. At these stages, my experience of participation is inter-particulate; I am a particulate self in relationship with other particulate selves. Within this self, the subject-object differentiation also manifests as a separation between a particulate mind and a particulate body. Mind and body also participate in particulate fashion.

Intersubjective participation is experienced as I begin the transformation to second tier. Moving toward yellow systemic-integrative consciousness, my self becomes centauric, increasingly capable of reweaving the fragments of a fragmented postmodern world. The term centaur comes from Erik Erikson, and describes a mature stage of development in which mind and body are integrated. Wilber refers to the centauric level

as the highest of the personal stages engaged prior to more transpersonal developments (2000b, 44). At yellow, then, I-am-in-the-world as a highly integrated self, participating autonomously yet interdependently in an integrated systemic flow. This stage can be likened to Maslow's level of self-actualization.

9. At higher stages of consciousness, participation is experienced as co-creation with divinity.

Something significant shifts at turquoise global-holistic consciousness. As I begin to shed my label-laden descriptive self, I come to know myself, in Bruteau's terms, as a "person." As a person I am not a separate particulate self, I am Being, and inseparable from divinity. I am known not by my description, but by the acting (agency) of my Being. As such, I am evolution. And I am participation. I am God-in-the-world, a co-creator of divine design. At the global-holistic stage of consciousness I begin to access my capacity for conscious participation in evolution.

Toward a model for conscious participation in evolution

The third determinant in my theoretical framework is conscious participation in evolution. It emerges from the foundations laid by the two determinants that precede it: awareness of relatedness, and awareness of evolving consciousness and participation. And herein lie the seeds of the next creative advance in evolution. It is at this point that human will can be intentionally engaged in service of evolution. It is at this point that we begin to come to terms with the recognition that we are evolution. And because evolution is a four quadrant affair we become aware that conscious participation in evolution must engage all quadrants. In other words, consciousness, culture, behavior and social systems.

Every evolving holon has both an exterior and an interior. Models of the emergence of exteriors can be found in various of the sciences, including Bertalanffy's General Systems Theory, Prigogine's bifurcation theory, Sheldrake's hypothesis of *formative causation and morphic resonance*, Maturana and Varela's biological autopoiesis, and Luhmann's social autopoiesis. These theories live in the objective and interobjective quadrants (UR, LR).

But what about interior experience, subjective and intersubjective experience? Is there a model that can demonstrate how we can invoke our inner resources to intentionally create our own evolving inner reality? And how we can knowingly consent to and participate in our individual and collective evolution?

A model of conscious participation in human evolution

For participation to be conscious (and, by extension, for evolution to be conscious) it is helpful to hold a mental picture of the holarchic emergence of interconnectedness, agency and influence, or of participation. Like all emergent reality in the subjective realm it begins with prehension, the ability of one holon (moment, event, form of consciousness, etc.) to contact and feel the next. But a prokaryote has prehension. For humans, prehension alone is not enough to account for the choiceful and intentional collapsing of probability waves. So the question is, what can account for it?

An explanation can be found, I believe, in the next set of principles (10 - 15) which, together, address the dynamics of conscious participation.

10. Agency is a key element of the dynamics of participation. As the resource by which change occurs, agency is the “juice” that drives participatory relationships and practices.

In a previous chapter I spoke to the interior and exterior forms of agentic action. Agency is a force of emergence in all four quadrants. In its exterior form, agency manifests in the form of prana, the subtle energetic force that collapses probability waves. But all holons have some sort of inner experience, beginning with prehension, and taking various evolving forms that include sensation, perception, impulse, emotion, and beyond (see Figure 5.6). In this way, just as the exteriors of holons (e.g. their material form) have accompanying levels of agentic energy, so too must forms of inner experience have an attendant holarchy of agency.

I propose an interior equivalent of pranic agency, which I have called *inner agency*. Inner agency manifests from the exercise of volition or human will. While prana is the agency that collapses probability waves in the exterior realm, human will is the agency that collapses probability waves in the interior realm. As Figure 5.14 demonstrates, whenever probability waves are collapsed participation is at play.

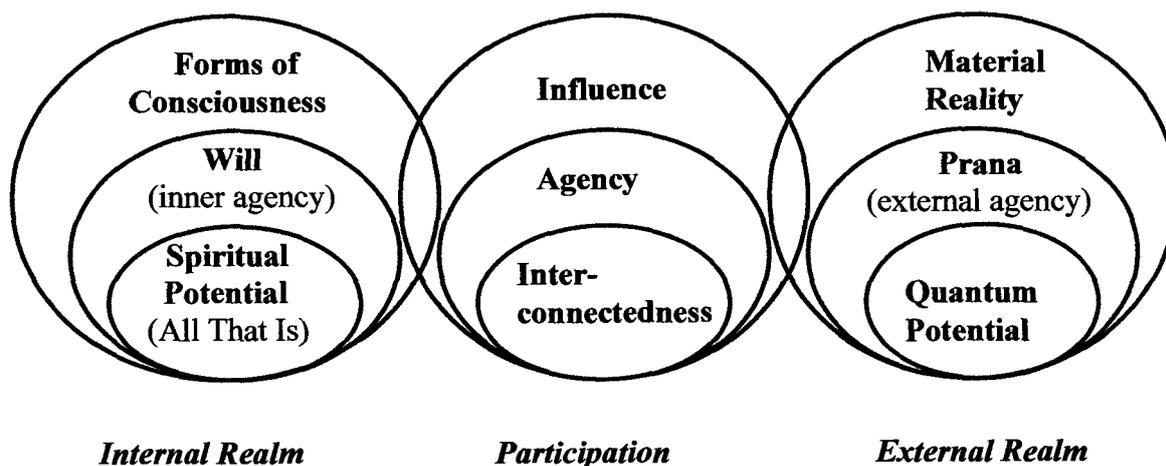


Figure 5.14 Agency collapses probability waves

11. Inner agency is what enables the emergence of one moment of experience to the next, through the moment to moment collapsing of probability waves. Inner agency arises in the Upper Left (subjective) quadrant as prehension, emotion, thought, feeling, wish, hope, imagination, choice, inner knowing, intention, and conscious creativity.

The key to conscious evolution is inner agency. Prehension is one example, a basic and elemental form of inner agency. But, as enumerated above, there are others, evolving holarchically in inclusiveness, strength and effectiveness. To place this model in context, it is important to recall that participation (interconnectedness, agency and influence) has more than one manifestation: it is a ground quality, a set of relationships, intentional practices among holons, and a line of consciousness development. Inner

agency fuels or puts in motion participatory relationships and practices. Inner agency is also a strong determinant in the manifestation of participation as a line of development.

Figure 5.15 depicts my model of the evolving holarchy of inner agency:

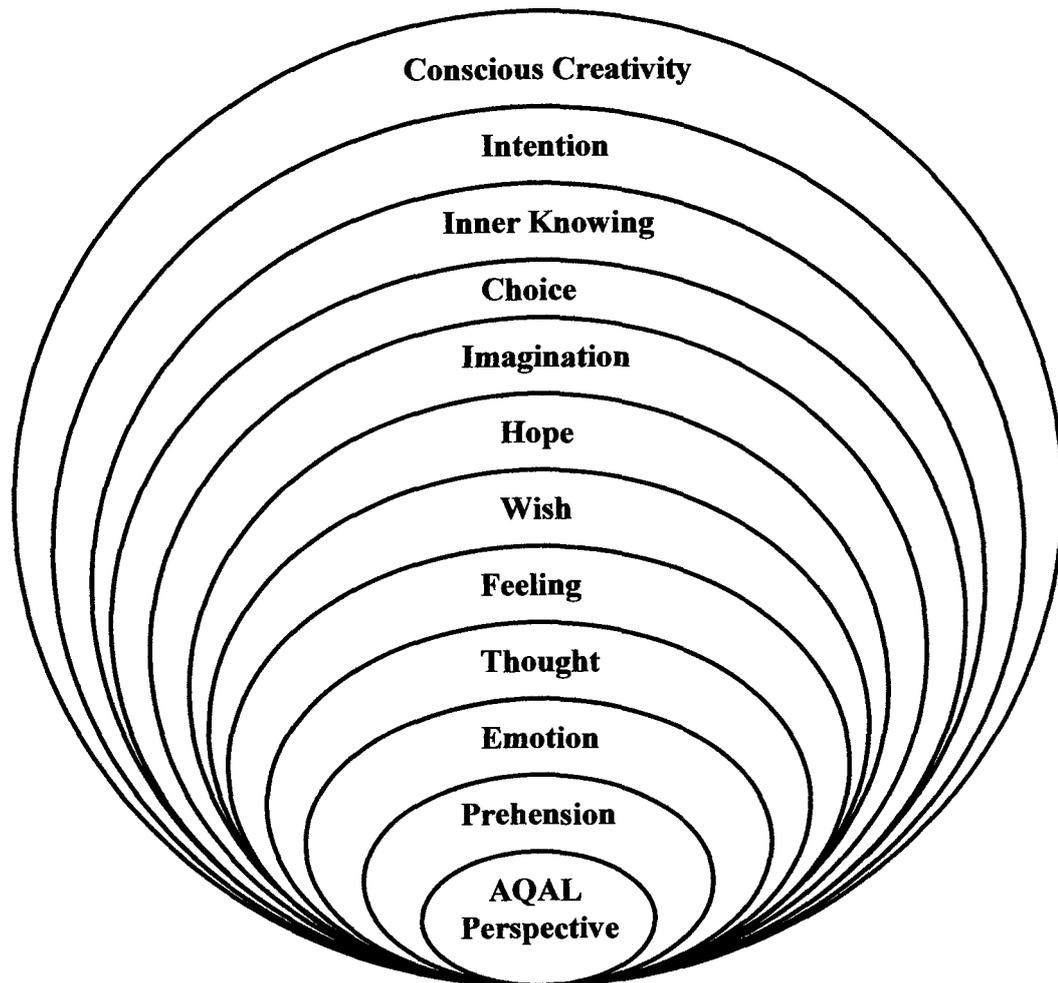


Figure 5.15 A Holarchy of Inner Agency

The components of this model are as follows:

Prehension – Prehension describes one holon's (moment, event, arising form of consciousness, etc.) ability to sense and feel another holon.

Emotion – Emotion is a resonant, multisensory feedback loop within sentient beings; a dynamic communication force between mind and body. (Emotion is an “always is,” a primary sensitivity that is present at all times. When it comes into our awareness, it registers as feeling).

Thought – Thought describes the action by which forms of consciousness arise in the mind. As the primary mental process that produces cognitive and affective awareness, thought carries the capacity to produce abstractions in the form of ideas, concepts, judgements, and meaning, as well as to produce feelings.

Feeling – As the affective aspect of mental life, feeling arises when emotion comes into conscious awareness. For example, when emotion is registered and responded to through thought processes, it manifests as pain, sorrow, joy, etc. (Emotion + thought = feeling).

Wish – An expression of want, desire, yearning or longing, expressed deliberately through thought. (Thought + feeling = wish).

Hope – To desire with some expectation of attainment. (Wish + positive feeling i.e. trust = hope).

Imagination – The picturing process of the mind; the act of forming original mental images, or objects of consciousness. (Wish + hope + clear image of potential outcome = imagination).

Choice – The act of selection among alternative options according to desirability and preference.

Inner Knowing – Direct perception or cognition received from other than the five senses; an intuitive perception that “just feels right,” contributing to high expectation of outcome.

Intention – An act of volition, or inner resolve, enacted to facilitate a purpose, aim or goal.

Conscious Creativity – the act of causing to come into existence or to bring into new form.

Together, these forms of inner agency constitute a range of potential agency available to the human will.

12. Inner agency evolves as consciousness evolves. Inner agency arises holarchically from weak to strong agency. Strong agency is more effective because it is more inclusive; it first arises with prehension, with the potential to transcend toward, and then includes, emotion, thought, feeling, wish, hope, imagination, choice, inner knowing, intention and conscious creativity.

In this model, then, inner agency arises from an AQAL perspective, moving from weak agency (and therefore weak participation, at least in humans) toward stronger and stronger agency, and by extension, toward stronger and stronger participation. Inner agency becomes stronger as more is transcended and included. The stronger the agency, the more effective the participation.

Another characteristic of inner agency is that it is both receptive (able to feel, to be influenced) and radiant (agentic, able to reach out and influence). Like exterior agency, which manifests in the form of subtle energy, inner agency can be transmitted as

well as received. It is the relative radiant strength of agency that is a determinant for the efficacy of participation. It is also the determinant of the efficacy of the collapsing of probability waves, a process in which participation plays a key role.

13. Probability waves are collapsed when inner agency is engaged.

Pranic energy is agentic. By collapsing probability waves prana creates material forms of reality from quantum potential. But all exterior forms of energy have corresponding interiors. Inner agency, manifesting as volition or will, is the interior aspect of prana. When inner agency collapses probability waves forms of consciousness are created.

Outer agency (pranic energy) and inner agency (volition or will) are interrelated aspects of consciousness for holons at all levels of complexity. Both are required for the collapse of probability waves. Like all holons probability waves have both exteriors and interiors. While prana influences events by collapsing probability waves in the exterior realm, inner agency influences events by collapsing probability waves in the interior realm. In this way, each plays a critical role in creating reality.

14. Stronger forms of inner agency are engaged at higher stages of consciousness. Therefore, participation is more effective at higher stages of consciousness because more forms of inner agency have been transcended and included.

This principle is demonstrated by Figure 5.16:

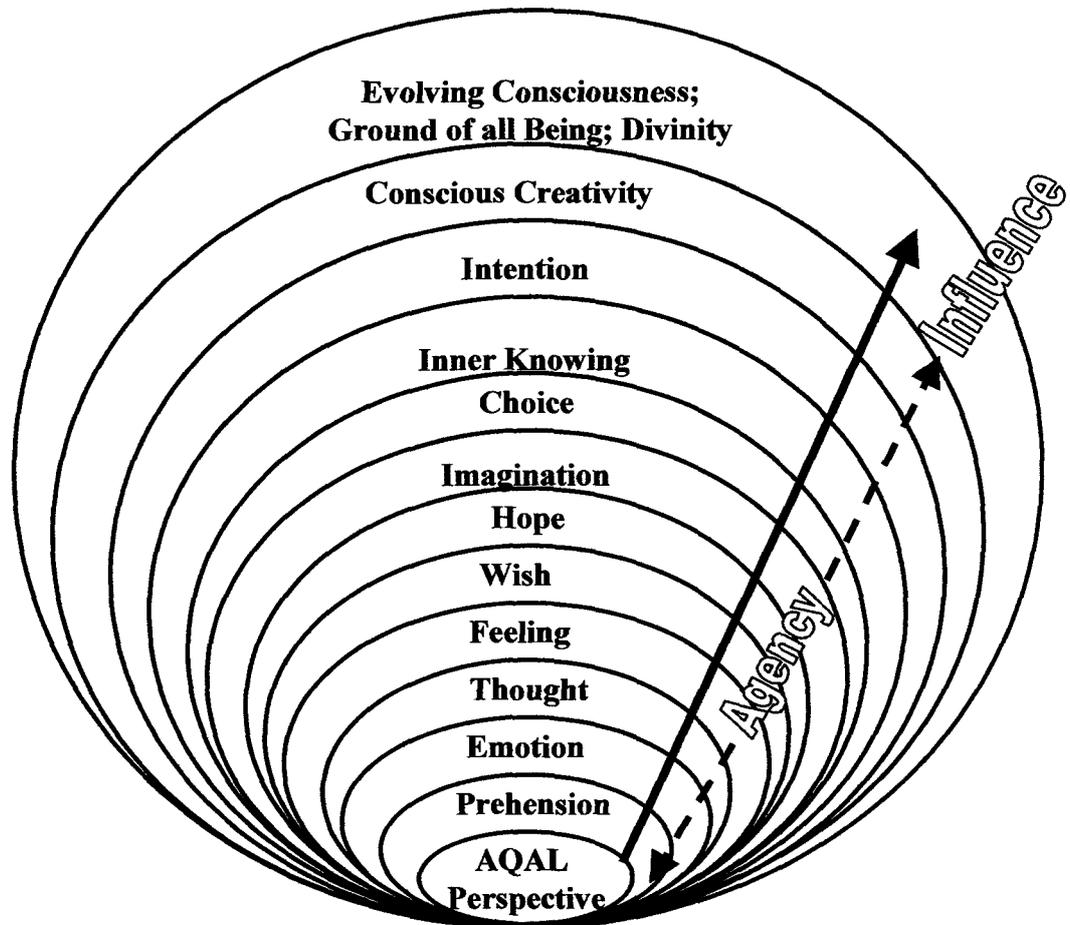


Figure 5.16 The Dynamics of Conscious Participation

If I wish for something, such as winning the lottery, I have expressed a desire that has some possibility of coming into being. With my wish, I express a conviction that winning the lottery is not simply a random event. When I make a wish I am engaging stronger agency than when I simply think about the possibility of winning the lottery. In some way, I have upped the chances of winning. I know intuitively and from experience that wishing carries some punch. Who among us has not at one time or another uttered the phrase “be careful what you wish for?”

By making a wish I have engaged a form of inner agency with the goal of collapsing probability waves in favour of a lottery win. But I am also aware that wishing does not engage especially strong agency. Most frequently my wish simply floats on the wind, always a possibility, but rarely reality. This seems to be reflected in the saying, “that’s just wishful thinking.” And wishful thinking, as described by the Spiral Dynamics model of human development, is a characteristic of the earlier stages of development and a hallmark of purple meme thinking.

Another example. When my goal is good health, it is true that a wish may contribute to a positive outcome. But when I limit my agentic activity to wish-making, I have engaged relatively weak agency. If I hope for good health, I have added an expectation that I attain this goal. The addition of expectation results in a stronger agency. When I imagine the good health that is coming to me, I form a mental picture of the outcome. This image adds juice to the agency with which I am collapsing probability waves.

Stronger agency is engaged when I operationalize choice. When I choose a particular health goal this choice manifests in my mental outlook as well as my behaviors. Even greater agency is operating when my choices are accompanied by an inner knowing. I am not simply choosing among options presented in the exterior world, but am engaging the inner voice of intuitive knowing that wells up within me. When a choice is accompanied by inner knowing I find that it just feels right. When inner knowing is engaged I learn to anticipate a positive outcome.

Inner agency increases significantly when I operationalize intention. In terms of efficacy, intention goes far beyond choice even when inner knowing is involved. With

intention I activate an inner resolve, a commitment; in doing so, I recognize that I play a significant role in achieving a particular outcome. (Even so, it should be noted that it is access to inner knowing that helps me to set an efficacious intention.)

The strong agency of intention need not imply stress and strain. It can, in fact, mean just the opposite. Intention is not about control, but about “in-tending” or tending inward. In many ways, intention setting is primarily an attunement to universal processes. It is a practice of mindful allowing that facilitates a creative outpouring from inner resources. The intention need not articulate a specific goal or solution but ask simply for the best goal or outcome to manifest. Calling on the inner agency of intention, what I intend becomes extended into the world of reality. I recognize that my intention adds considerable juice to my ability to effect outcomes.

To call on one more example, the writing of this dissertation, I began by setting an intention to create an integral theory of participation. I discovered that the most creative part of theory building came when I simply allowed the theory to become known to me. At my most productive, I did not sweat and strain to construct a theory. Nor did I have an investment in a particular outcome. I merely invited and listened. In this way, I participated in a creative process that seemed larger than myself, or at least my descriptive self.

My perception is that the construction of an integral theory of participation has been, in large part, a process of conscious participation and co-creativity with divinity. Of course, it was still necessary to engage behavioral agencies, such as reading, conversing, analyzing, writing, and editing. I also paid attention to synchronicity when it

entered my life in the form of external events. But the creativity came internally, through what I would describe as intentional intuition.

As Chopra (2000) indicates, “if you rely almost entirely on an internal process, then you are, with a minimum of effort, a co-creator of reality” (125). He equates this with the fifth stage of knowing God. And it is this type of mastery of intentional inner agency that enables me to engage in conscious creativity in the process of theory building. And, again, this is congruent with the worldview and Godview of second tier consciousness.

Before moving on, I am not suggesting that creativity can only occur with second tier consciousness. However, I am suggesting that conscious creativity (and, in the intersubjective realm, conscious co-creativity) is a more likely experience when second tier is reached.

15. Participation can manifest in healthy and unhealthy forms at each stage of consciousness.

Like all human activity and experience, participation can take on healthy and unhealthy form. The process of evolution is a process of differentiation and integration or the familiar sequence of transcend and include. Healthy forms of participation contribute to flowing development by enhancing capacity for differentiation and integration (transcend and include). Unhealthy forms of participation contribute to arrested development by enhancing capacity for dissociation and repression. Flowing development facilitates the flow of evolution.

As Beatrice Bruteau (2001) observes, “the human caravan is going somewhere” (15). The overall direction of evolution is forward; the overall effect of evolution is expansion. Like our stellar counterparts, the human constellation is always becoming bigger, deeper, more complex. Our evolutionary future is not to revert to our primordial roots but to continue to unfold human potential, as ever more conscious manifestations of divinity.

The failure to differentiate and integrate truncates human potential; regression is a frequent result. When this happens, evolution is stopped in its tracks. But what is it that determines whether an individual (or a collective) evolves, stays still or regresses? I propose that the degree to which things move forward is seriously affected by our experiences of participation. At each stage, and in all four quadrants of human experience, healthy experience can be described as an expression of *enoughness*, while unhealthy participation is an expression of *not-enoughness*.

Determinants of health: Enoughness and not-enoughness

What are the determinants of enoughness and not-enoughness? At basic levels, of course, we can look to the fundamental human need for food, shelter, and safety. Historically, for example, we have seen that it is not until these basic material needs are met that humans move on to develop social relationships and structures based on the need for belonging and group acceptance. Later still comes the need for self-fulfillment and achieving one’s potential as an individual. This sequence is the essence of Maslow’s hierarchy of human needs (Huitt, On-line). At each stage of development, enoughness is the signal that it is time to move on. And not-enoughness is the signal that there is more work to do at any given stage.

At an even more primary level, however, enoughness and not-enoughness can be understood as the expression of two primal emotions: love and fear. Enoughness is an expression of the primary emotion of love, while not-enoughness is an expression of fear (absence of love.) Figure 5.17 shows how it looks:

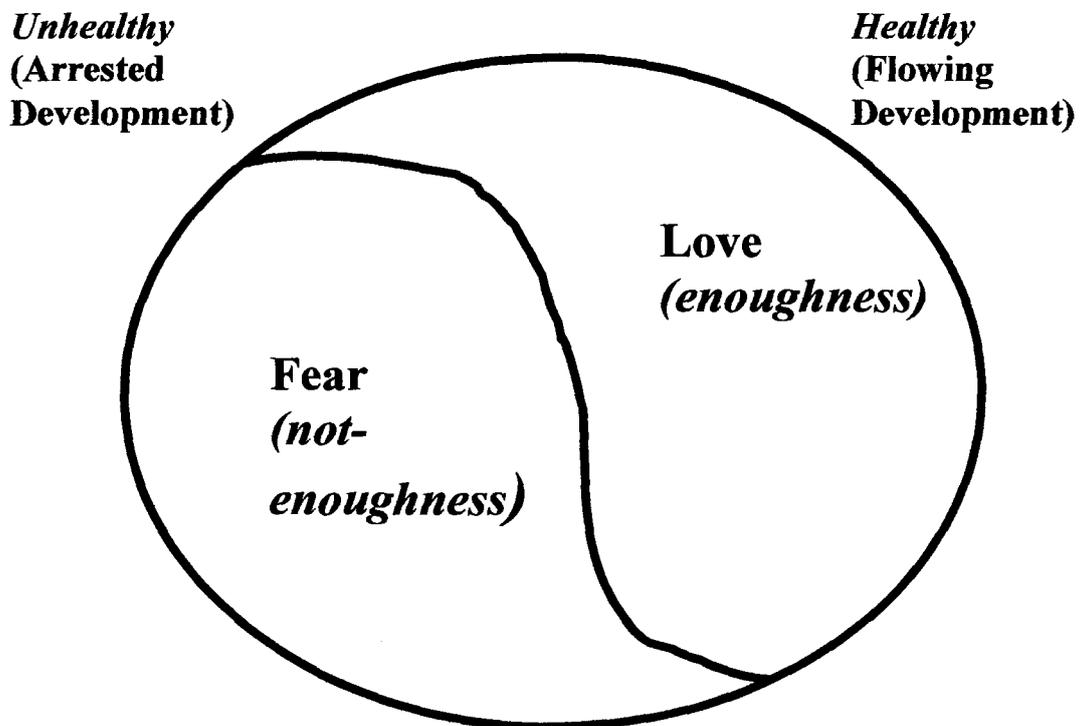


Figure 5.17 The Primacy of Love and Fear

Love and fear are primary emotions and all other emotions are grounded, to varying degrees, in one or the other. Many would say that the only emotion is love since God is love, and that fear is simply a lack of love or a lack of God awareness. I would tend to agree. As demonstrated previously, emotions emerge from an AQAL perspective, but each AQAL perspective itself manifests along a continuum of fear to love. The earlier

stages of development tend to be fear based (survival oriented) while the later stages are heading in the direction of love (being-oriented). But within each stage we encounter the same continuum of love to fear. Love and fear can be seen as holarchic manifestations of enoughness. Therefore, the degree to which each stage of development manifests emotions as fear or love will determine the relative health of each stage, and the smoothness with which individuals are likely to negotiate the transition to the next stage of development.

Evolution is served by healthy participation, emerging from experiences of enoughness or experiences that contribute to flowing development. Not-so-healthy participation emerges from experiences of not-enoughness leading to arrested development, an obvious impediment to evolution. In this way, stages of consciousness evolve from a focus on survival to a focus on being. The relative healthiness or unhealthiness of each stage can be traced to a sense of enoughness (being oriented love) and not-enoughness (fear, absence of love) within each stage.

But although the overall flow of evolution is in the direction of enoughness (and of love,) unhealthiness (fear, absence of love) can manifest at each stage, in each quadrant. This understanding is supported by Wilber's assertion that healthy development is a process of differentiation and integration, while pathology emerges when *differentiation goes too far into dissociation, with repression as the result*. This occurs when the senior holon fails to transcend and include, and instead distorts, denies or represses the holons that precede it. And this, we have seen, is possible at any stage.

Here is a very simple way of looking at it. Not enoughness, manifesting as fear based thinking and emotion, leads to dissociation and repression (arrested development

and pathology). For example, the green affiliative meme hates hierarchy and will deny and repress second tier hierarchical views because they lack commitment to non-hierarchy. The same argument will be used by green to deny blue conformist thinking. For green, both blue and yellow thinking is feared because there is not enough commitment to ridding the world of hierarchy. At first tier, as we have seen, there is frequently not enough enoughness (i.e. a fullness of experience and expression at any given stage of development). And, until there is enoughness, we are not ready for the inevitable shake-up and shift to the next meme or the next tier.

On the other hand enoughness, manifesting as love-based thinking and emotion, leads to differentiation and then to integration (flowing development, and health). Differentiation is necessary for development because it is only when we notice difference that newness emerges. Difference *is* newness. Dissociation, on the other hand, inhibits newness from arising; it therefore inhibits evolution.

Figure 5.18, following, illustrates several things:

1. Not-enoughness (fear) and enoughness (love) is a potential at each stage of development.
2. Evolution heads in the direction of enoughness, being and love. Typically first tier memes tend to be focused on survival. It is not until second tier that the primary focus is on being.
3. Not-enoughness is a key determinant of fear-oriented survival (and diminishment of flowing development).
4. Enoughness is a key determinant of love-oriented being, and a catalyst for flowing development.

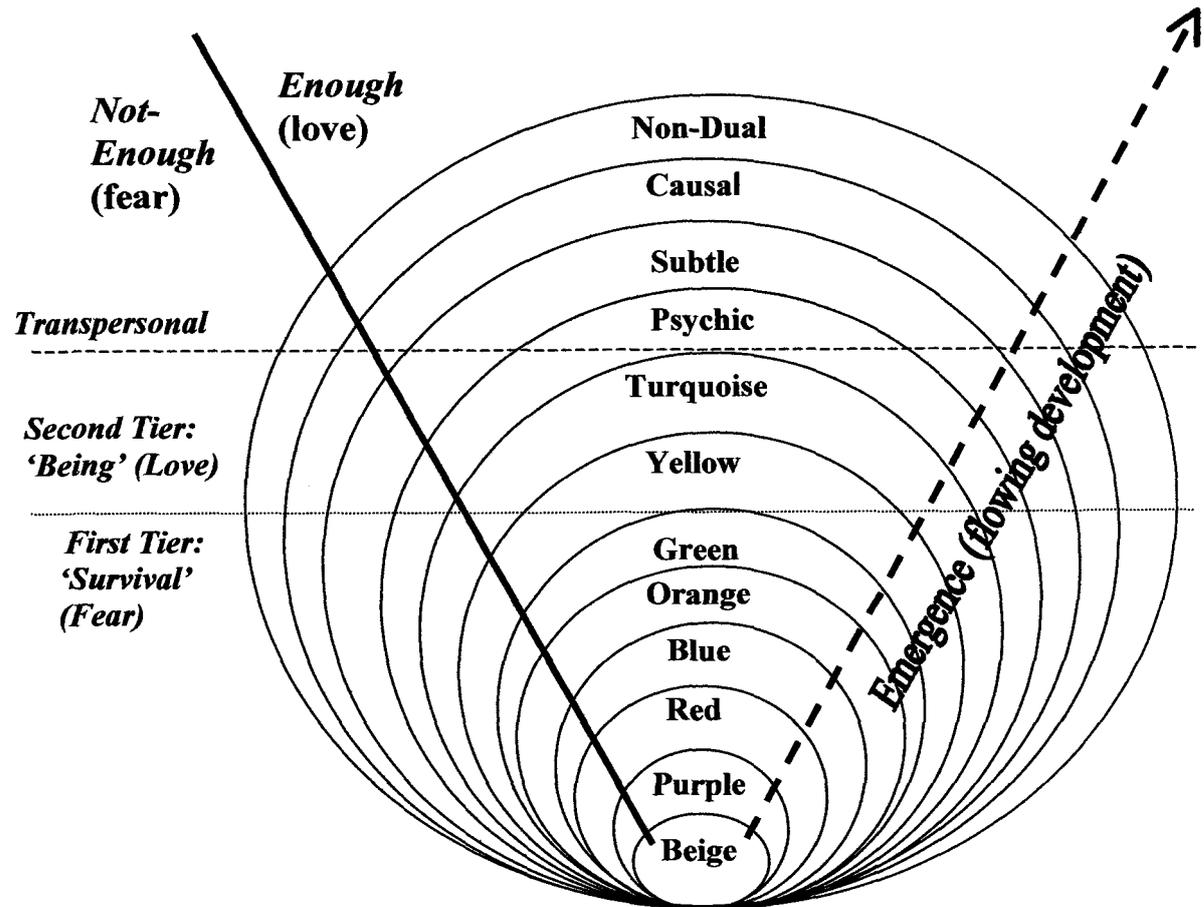


Figure 5.18 Evolving Toward Increasing Enoughness

A look at human participation needs

When enoughness needs are met consciousness evolves. As consciousness evolves participation evolves. But healthy experiences of participation are a precondition for enoughness at each stage of development. Which brings me to the sixteenth principle of the theory being proposed:

16. Participation needs evolve as consciousness evolves; when participation needs are met, capacity is enhanced to make the evolutionary leap to the next stage of consciousness and to the next tier.

Figures 5.19 and 5.20 show how participation needs evolve as consciousness evolves.

Participation Needs & Motivators at 1st Tier Consciousness - Focus on Doing

Green (Affiliative / Pluralist) *Justice, equality, consensus and healing:* Political activism related to environment, victims rights, human rights, restorative justice, liberation movements, civil society movement, etc.; dialogue; mediation, consensus decision-making; participation in governance processes, i.e. planning and decision making; social participation in mutual interest groups; group therapy.

Orange (Achievement) *Accomplishment and attainment:* Participate in the economy, as producer, corporate citizen, and consumer; educational attainment; input as a consulted citizen.

Blue (Conformist) Belonging: Participate in family, intimate social relationships, community, faith groups, cultural activities, service clubs, trade unions. **Safety:** participate in justice and safety initiatives: Citizens on Patrol, MADD, Block Watch, Safer Communities, justice system reform. Participate in economic development programs, i.e. job training.)

Red (Egocentric) *Compete for goods, space, dominance and power:* Protection rackets, empire building, hazing. Heroic feats, exploitation and opportunism, getting personal needs met at expense of others. Groups such as gangs, terrorist cells, vigilantes; Ku Klux Klan, Aryan Nations, survivalist organizations, citizen militias, paramilitary groups, skinheads, youth street culture. Highly competitive sports, extreme sports, contests against nature.

Purple (Naïve / Magical) *Interconnectedness of all living things:* Religious ceremony and ritual, fertility ritual, abundance ritual, sun dance, sweat lodge, hunter-prey communication, participation in a “web of life,” live in harmony with nature. *Mutual reciprocity and barter:* Kinship and socially circumscribed relationships in clans, tribes, extended family relationships to ensure survival (food, water, shelter, warmth) and safety (spells, curses, charms, etc.)



Figure 5.19 Participation Needs and Motivators Through the First Tier of the Spiral of Development

Participation Needs & Motivators at 2nd Tier Consciousness - Focus on Being

2nd Tier memes recognize and value the entire spiral of participation needs and preferences. At 2nd tier, therefore, there is less emphasis on *what* one participates in, but *how* one participates in any activity or relationship.

Turquoise (Global / Holistic):

- co-create within a participatory living universe
- conscious evolution of self and others - focus on *what we can be and become*
- active participation in whole system relationships
- reintegration of ideas, perspectives *and feelings*
- balance of inner agency and outer agency; balance of collective agency and individual agency

Yellow (Systemic / Integrative):

- design and create (versus consume and defend at First Tier)
- focus on achieving personal growth *what I can be and become*
- holarchic participation (goodbye to 'flatland' equality – now holds that some participation is 'more adequate' than others)
- re-individualized participation (revaluing individual knowledge and competency over group feelings)
- integration of ideas, perspectives
- less inclined to coordinate or collaborate - let chaos shape relationships and outcome
- active participation in a flex-flow set of relationships (not always hands-on)
- less inclined to 'join,' but to 'join in'
- flexible balance of inner agency and outer agency (individual)

Figure 5.20 Participation Needs and Motivators Through the Second Tier of the Spiral of Development

Before proposing the final principle, I offer a brief summary of the integral theory of participation that has so far been unfolded:

Participation is a universal principle that makes life possible. Without participation, there would be no consciousness, no experience, and no evolution. Participatory patterns are present in all sentient holons (wholes / parts) throughout the universe. These participatory patterns are characterized by three universal habits: interconnectedness, agency and influence.

Participation arises from All That Is as an AQAL perspective (interconnectedness), an emergent force (agency), and an emergent form (influence). Participation manifests in at least four ways. Participation finds form as a universal ground quality, as relationships among holons, and as experience within all four quadrants of existence. Participation also manifests as a line of consciousness development. Each of these habits evolves as consciousness evolves. In this way, participation evolves as consciousness evolves.

Forms of consciousness arise when consciousness collapses probability waves. Participation is at work when probability waves are collapsed, creating moment to moment reality. As consciousness evolves, the self that experiences reality also evolves. As the self evolves, so does its experience of participation, ranging from oceanic participation to inter-particulate participation to intersubjective participation. At higher stages of consciousness, participation is experienced as co-creation with divinity.

Agency is a key element of the dynamics of participation. As the resource by which change occurs, agency is the juice that drives participatory relationships and practices. Inner agency is the juice that enables the emergence of one moment of

experience to the next, through the moment to moment collapsing of probability waves. Inner agency arises in the Upper Left (subjective) quadrant as prehension, emotion, thought, feeling, wish, hope, imagination, choice, inner knowing, intention and, finally, conscious creativity.

Inner agency evolves as consciousness evolves, arising holarchically from weak to strong agency. Strong agency is more effective because it is more inclusive; it first arises with prehension, with the potential to engage increasingly stronger forms of inner agency. Inner agency is an emanation of human will. Probability waves are collapsed when inner agency is engaged.

Stronger forms of inner agency are engaged at higher stages of consciousness. Therefore, participation is more effective at higher stages of consciousness because more forms of inner agency have been transcended and included. At each stage of consciousness, however, participation can manifest in healthy and unhealthy ways.

Participation needs evolve as consciousness evolves; each stage of the development of consciousness is characterized by unique needs. When participation needs are met, evolution is served; capacity is enhanced to make the evolutionary leap to the next stage of consciousness and to the next tier.

Finally, when higher stages of consciousness are reached, we become conscious of our participation in the process of evolution. And this leads to the seventeenth and concluding principle of an integral theory of participation.

17. At higher stages of consciousness, as interconnectedness, agency and influence become intentional and creative, conscious participation in human evolution becomes possible.

When a probability wave is collapsed, the reality that is experienced reflects the AQAL perspective from which the probability wave is collapsed. If, for example, I am operationalizing the red meme, then the reality I experience will have red egocentric characteristics. If I am operationalizing the yellow meme, then my reality will take on the tones of second tier consciousness.

As consciousness evolves through the spiral of development, forms of consciousness evolve as well. As a result, at second tier consciousness I have access to stronger forms of agency with which to collapse probability waves. Here I recognize my capacity not only to create my reality but to evolve my reality. Employing the strong agency of intention and conscious creativity I exercise my capacity to accelerate my own growth and development and, by morphogenetic extension, the growth and development of others.

When the collapsing of probability waves engages the inner agency of intention and conscious creativity, a potential outcome is evolutionary development. We are evolution. At the same time, I am aware that the forms of consciousness that are evolving are not just my own, nor those of my fellow human beings, but that of Evolving Consciousness, the Ground of all Being, Divinity. And that in some way I am co-creating in partnership with Divinity.

Along with Teilhard and Bruteau, I propose that we can expect the next great stage of our evolution to bring us toward an engagement with the hyperpersonal, a conscious and creative union of persons. And I believe that stage is now arriving, in the person of the turquoise global holistic meme. The hyperpersonal arrives with a recognition of ourselves as inherently participatory beings within an intrinsically participatory cosmos. Along with this awareness, the emerging turquoise meme is beginning to recognize not only its interdependence, but its inter-independence. It brings both an intensification of individuality and self-consciousness, and an intensification of our awareness of being one with All That Is. A participatory paradox.

Leaping lizards and quantum quivers

With this paradox in mind, I suggest that the next quantum evolutionary leap, the next great creative union, will be toward conscious human participation in all of life, including our own evolution. Humanity as a whole will not leap to this evolutionary edge, as lemmings to the cliff. Humanity as a whole will continue to do what humanity has always done, transcend and include, stage by stage, as ready, as supported by circumstances. But all of humanity has this integral possibility available to us. And, one by one, three by three, thousand by thousand, as we totter to the precipice of each new possibility, we quiver a bit, and make our choices. The quivering is important. As quantum sensitivity transcends in the direction of compassion and empathy we enhance our capacity to feel and to radiate. To create. And, as we include conscious unitive empathy we enhance our capacity to consciously co-create.

As we attain the higher realms of consciousness, as we learn to radiate from the higher realms of agency, we begin to intentionally collapse hyperpersonal turquoise

probability waves. By be-ing our participatory selves, as well as act-ing from our participatory natures, the cocooning turquoise meme will quiver with the first feeble flutterings of a collective cosmic butterfly. Eventually, as conscious creativity morphs into holonic habit, our collective consciousness will become embedded with a sturdy turquoise morphogenetic track. For many, participation will be conscious and creative.

Since research shows that less than two percent of the world's population has reached the integral-aperspectival consciousness of second tier, and since only a fraction of that group has so far slid into the turquoise meme, perhaps this is wishful thinking. But the same research reveals a sizable contingent of green meme denizens, noetically poised to make the leap to second tier consciousness. In recent writings Ken Wilber predicts that a significant portion of the green meme "are ready to move to the next wave of expanding consciousness" (2002, Excerpt A, 5). This is indicative of a "move forward to a truly integral wave of awareness ... that modest 2% of the population that is now integral might soon swell to 5%, 10%, or more" (ibid.).

This, for me, is grounds for celebration. And cause for caution. Caution is called for because in a culture that reifies materialism and deifies development (the economic kind, not the spiritual) it is still tempting to view our evolutionary journey as a straight ahead, pull out the stops kind of venture. We're evolving. Ain't it grand. Don't look back. *But look back we must. Because everything we have learned about the holarchic* principles of evolution show that the structure of each transcending meme is built on the morphogenetic foundations, or habits, laid by previous memes. The presence of the past influences the future. As creative agency kicks in our memetic center of gravity might well be shifting to integral second tier, but none of us at this place in history occupy just

one meme. We are multi-colored, rainbow infused citizens of the spiral. Even as we transcend we include all of our hues.

In our transcendence we bring with us our past and our present, not just as morphogenetic fields embedded with the habits laid down in each preceding meme, but as works in progress, as divinity in development. We bring with us not simply our multiple stages of development but our multiple lines of development as well. I may, for example, be integral and aperspectival in my cognitive and spiritual development, but unshakably blue and conformist in my affective/emotional development. Having now identified participation as a line of development, I recognize that my participatory capacity might be found at any stage in the holarchy of development. It might be purple, red, blue, orange, green or yellow. Like all lines of development, my participatory capacity and experiences will be influenced by life conditions, by my overall development, and my progress in various other lines of development, such as worldview, interpersonal, or communication.

Despite my individual personal development (UL), my own field of consciousness cannot be separated from the consciousness that surrounds me. I am a field within fields, a self within a family, a society, a culture. And this impacts my agentic capacity to grow my own groove and to influence my environment. It impacts my capacity to be a full participant. My evolving participatory leanings will get short shrift if there are no worldviews that can acknowledge me, or no social structures that can accommodate me. An emergent integral participatory groove demands solid first tier participatory grooves on which to ground and grow. A healthy second tier participatory groove demands healthy first tier morphogenetic grooves.

Most importantly, perhaps, my evolutionary development cannot proceed if my participation needs are not met at each stage. Each stage of development has participation needs; they evolve as consciousness evolves. Each stage of development has its own worldview from which to ponder participation; each stage also has preferred structures, processes, strategies and techniques for facilitating (or, more frequently at first tier, managing) participation. They, too, evolve as consciousness evolves.

What happens if, as a significant green cohort approaches second tier, there are no adequate participatory platforms on which to ground healthy integral-aperspectival practices? This, I believe is our current dilemma. And it is the topic of the next chapter, as I propose a model for building capacity for healthy participation at each stage of development, leading toward conscious participation in evolution.

CHAPTER SIX

BUILDING CAPACITY FOR CONSCIOUS PARTICIPATION: AN INTEGRAL PERSPECTIVE AND AN INTEGRAL MODEL

New ways of doing participation require
new ways of knowing participation.

A not-so-famous someone

An Integral Perspective on Capacity Building

What follows is a perspective, not a prescription. There are many prescriptions to be found for participation. They emerge from diverse disciplines, from community development to organizational development, from social policy to social work. They propose strategies and structures that range from direct democracy to deliberative dialogue. Each makes an important offering. And each arises from a perspective. This is an important realization.

But there is a perspective missing in the discourse of these disciplines, an integral perspective from which participation can be known in greater fullness, in expanded wholeness. Participation is more than doing, more than practice. By knowing participation as more than practice, as ground quality, as relationship, and as a line of consciousness development, we can expand our capacity for the effective practice of participation. If we expand our capacity for an integral practice, we expand our capacity for conscious participation in human evolution.

Conscious Capacity Building

An awareness of emerging human potential for conscious participation in life and evolution lays conceptual ground for an integral model of conscious capacity building. I use the term *capacity building* to describe processes that maximize human potential by nurturing full experience, excellence, expansion, and transformation. In addition to the more common focus on the practical acquisition of knowledge, skills, behaviors, techniques, and the fostering of systemic change, my approach to capacity building attends equally to psychological and spiritual development and wellbeing as well as to the intersubjective realms of worldview and culture. Conscious capacity building requires intentional procedures for bringing spiritual awakening into practice.

My perspective on capacity building emerges from the ways of knowing participation that have surfaced alongside my spiraling worldviews, that shift as my personal development expands and my inquiry deepens. My emerging second tier perspective helps me to know participation differently and, by extension, to imagine doing participation differently in a variety of areas, including social policy, economic policy, governance, education, community life, and family life. By imagining differently, I am better able to make choices and set intentions. I am better prepared to consciously participate in any co-creative endeavor. In particular, I have expanded my capacity to be a conscious participant in my own evolution. This shift in my own capacity has radically changed the ways in which I do my work in the world. As an integral practitioner I am able to offer more effective support for the capacity building efforts of others.

The integral perspective from which this dissertation is written will be recognized and comprehended by those who already hold, or are currently exploring, a similar

perspective. Therefore I am writing primarily to other second tier pioneers, regardless of apparent disciplinary differences. Although our fields of professional endeavour offer diverse contexts for practice, capacity building will be a core commitment in each setting. This chapter addresses these commitments and proposes an integral second tier model for conscious capacity building that can be applied in all settings. Taken together with the principles of participation presented in the previous chapter, this model has the potential to inspire and inform practice in diverse disciplines and settings.

Before going further, I will describe the evolving personal context from which this integral model for conscious capacity building emerges. One of the reasons that I was initially motivated to articulate a theory of participation is my observation that participation needs span the entire spiral of development while the range of participation opportunities and practices are more limited. It seems easier for some folks to get their participation needs met than for others. For many years I assumed that the issues were simply related to power. With a more integral perspective, however, that explanation no longer makes sense to me. To explore the evolution in my thinking, I offer my own story.

Looking back over my many years of community involvement, I note how members of the green meme have been such fervent proponents of citizen participation. But, barring anomalies such as last year's unsettling upset of Vancouver's city hall last election, the green meme generally feels as far away from the halls of hegemony as ever before. Today, as over the past few decades, people who are drawn to social and environmental issues find few invitations to participate in planning or decision making at any level of governance. Where opportunities for ordinary citizens to participate do exist, they typically amount to consultation processes, intended to gather data that will inform

the policy directions decided by others; community folks rarely participate in the actual planning and decision making process.

Interestingly, even the strongest proponents of citizen participation struggle to find effective ways to move beyond consultation, to increase the influence of ordinary citizens in the decisions that affect them. And, if Sherri Arnstein's famous Ladder of Citizen Participation is any guide, consultation is not a very strong manifestation of interconnectedness, agency and influence.

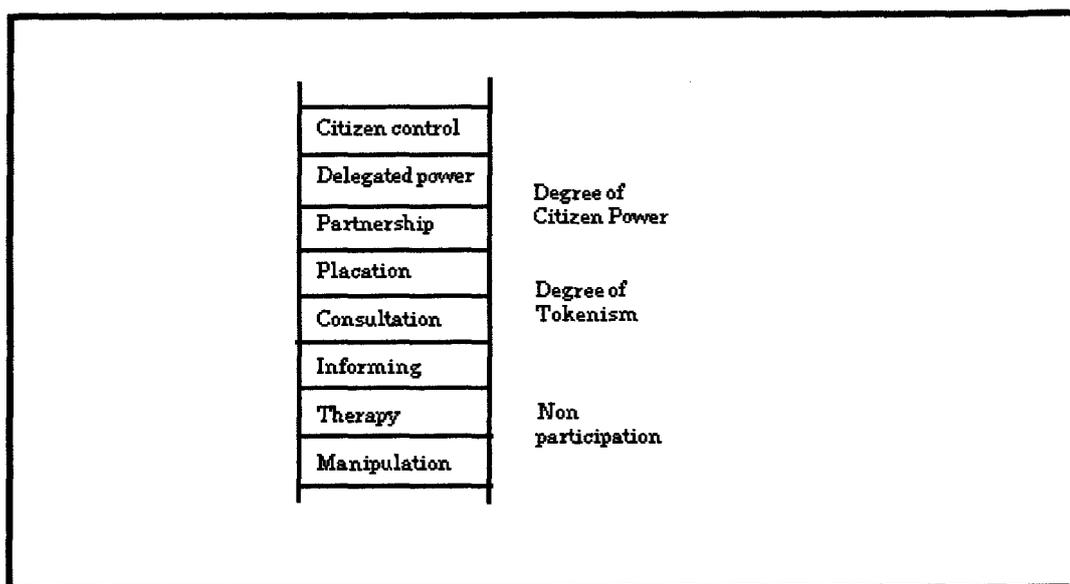


Figure 6.1 Arnstein's "Ladder of Citizen Participation"

(On-line: www.partnerships.org.uk/guide/ideas/htm)

As pictured in Figure 6.1, Arnstein's ladder of citizen participation describes levels of involvement that move all the way from manipulation and therapy (at the lowest end of the citizen participation continuum), through now common practices of informing

and consultation (token participation), to participation that includes “degrees of citizen power.” For Arnstein, “real participation ... occurs only when citizens are able to exercise power, through partnerships, delegated power or citizen control” (Wharf and McKenzie, 1998, 45).

Based on my own observations and experiences, I can concur that affiliative and pluralist green citizen participation needs have been routinely frustrated and circumvented. Where conformist blue is content to vote in elections, and achievement oriented orange is pleased to be polled and otherwise consulted, green wants greater influence. Green, for instance, wants to initiate policy and draft legislation. The process to create, proclaim, and implement British Columbia’s new adult guardianship legislation, with which I was intimately involved for nine years, offers a rare example of a successful citizen-driven initiative to participate in legislative change. And green wants to have influence in issues that have been largely ignored by blue and orange, issues such as the environment, poverty and aboriginal rights.

For decades now (aided and abetted by Arnstein’s ladder) I have been eloquently able to describe how the citizenry has been excluded from governance decision-making processes. But my understanding of why this has occurred has undergone a significant shift over the years. As has my perception of what can be done to create change. Here is a brief history:

Early in my career, in my “green” salad days as a youthful but earnest community development worker, I noticed that communities were made up of different voices. I noticed that certain voices had no difficulty being heard while others strained to find an airing. Certain voices provided “measured analysis,” while others were “self-interested.”

Certain voices were confident, while others were tentative or self-effacing. Certain voices were privileged, while others were silenced. I also began to notice that the privileged voices, the participating voices, were called community leaders, while the marginalized, excluded voices were not. *I began to see that community leaders could legitimately participate, but others found it more difficult.* As I was in a very green phase of my life, and valued participation as highly as I valued breath, I became committed to being a catalyst for change.

How did I make sense of the circumstances? At the time, I was most inclined to apply a class analysis to the situation, and to see it as yet another example of the privileged and powerful exerting rightful authority over the puny and powerless. I would now be inclined to apply a more colorful analysis. Local councils, in those days, were bastions of blue conformist thinking. At that time, room was barely being made for the orange achievement voices of developers, entrepreneurs, and other upstarts. So the voices that got the attention, the privileged voices, tended to be blue and orange as well. For the budding green affiliative / pluralist meme, there was no fork at the feast. We were the left, and we were left out.

Things began changing a bit in the early seventies, as the green contingent began to organize. I was in my early twenties when I first ran for elected office. I sought a seat on city council in North Vancouver, representing a recently formed group of local citizens known as the Association for Community Action (ACA). This group, green to its gills, was attempting to bring social issues into the sightlines of local politicians and put “progressive politics” onto the local agenda. The group certainly put progressive politics onto my agenda. I was hooked.

I did not get elected that time. Nor did ACA survive the next election. But I ran again a few years later, this time for a seat on the school board. As a result, at twenty-seven I found myself a duly elected member of a local governance body – and faced with a dilemma. I had well learned the art of organizing, meeting, drafting platform and policy, leafleting, and getting out the vote; now I had to learn the art of political participation. And this was one of the sharpest learning curves I have ever encountered, to participate with others who did not share my political views, and to occasionally and surprisingly find myself in opposition with those who I believed did share my political views. We were a mixed palette, but we were entrusted with the well-being of the school district.

While I proceeded to learn about political participation, I did not make this transition particularly quickly or gracefully. My problem was that I still carried a lot of impulsive red egocentric thinking in my memetic backpack. A lot of power-primed, situation-seeking, “you’re not the boss of me!” thinking. In the North Vancouver of the time, the “lefties” elected to local office were an elite group. For a while, at least, I was a darling of the dogma-devoted, a spunky young lass who could be counted on to find a battle and to vie for victory. But now, to fulfil my representative responsibilities, I needed to participate in an arena where class analysis was not called for, and not understood.

To be successful as a political representative, it turned out, I needed to evolve my red voice in order to make room at the table for the green. I needed to learn to negotiate blue and orange thinking, and to participate in ways that could be accepted by those memes. I feel grateful that I had some excellent teachers, many of whom did not share my political perspectives. By watching and listening, indeed by participating, I learned

more about their approach to participation, and found that we could be comrades after all. As I learned the language of blue and orange, I found that my green voice could be heard more effectively. I could participate in ways that greatly expanded my influence. And, in this evolutionary process, I was able to transcend the unhealthy aspects of my red approach to participation. And to include only those bits, such as the courage to speak up in the first place, that were truly useful. These lessons, learned early, have been of great help to me through the years, enabling me to see the various participation needs and approaches of people who seem different than myself. And, I hope, to assist others to see the participation needs of the affiliative and pluralistic green meme.

Since that time, much of my professional life has been spent trying to bring green participation values and practices to blue and orange governance settings. In that capacity, I have had the opportunity to facilitate a variety of public participation processes both province wide and in many communities. For the longest time it felt like an uphill battle. With great hope and anticipation, we took a few steps forward, such as during the promising beginnings of the NDP's health reform process (Lundy, 1992), but then experienced a monumental backslide as the politics of the day changed. In my low moments, buzzing with frustration, I began to see government as the problem, with little hope of it being the solution.

Looking back, I can see that a significant challenge was that the inner workings of government, despite the political promises of its more visionary leaders, was not prepared to have citizens participate in the creation of a new health care system. One prominent deputy minister of the time proclaimed "inviting the public to help fix the health system is like inviting your five-year-old to fix your TV set!" His role was to oversee the transfer

of centralized governance authority to elected citizen-based boards throughout the province. It is not surprising that the end result blended both recentralization (five health authorities, pared down from eighteen) and privatization, thereby creating a public health system that is well-aligned with the market-driven rationalized assumptions and the technology-driven economic policy so prevalent within the orange (achievement) meme.

My understanding of these events was limited because I had not yet discovered the precepts of an integral analysis. I was completely unaware that my “progressive” attempts to promote participation were actually naïve attempts to graft green morphogenetic grooves onto a blue and orange bureaucratic system that was unprepared and unwilling to receive it. Once again, I was presented with an opportunity to learn.

At this point in my learning, I have developed an expanded capacity to employ an integral analysis of things as they are and of things as they might be. This helps me to recognize that, with the memetic center of gravity solidly grounded in blue conformist thinking and orange achievement thinking, the majority human experience of participation will be solidly grounded in blue conformist thinking and orange achievement thinking. Similarly, in those parts of the world in which political, economic and social systems are only now making the leap from egocentric red to conformist blue, it will be blue approaches to participation that will be both possible and appropriate. In those settings, there is little room for affiliative / pluralistic green to propose its version of participation since green participation can only be healthy when it emerges from strong foundations of first blue, and then orange.

This is humbling and empowering. It helps me to see that, regardless of the meme set that typifies a country or a community, consciousness continues to evolve. In

order to evolve, we must transcend and then include all of the memes throughout the spiral. Because participation is a critical component of human developmental, it is important for the full range of participation needs and preferences within a given social setting to be accommodated in order to meet both participation needs and evolutionary needs.

Conscious Capacity Building: An Integral Approach

Our deepest fear is not that we are inadequate,
Our deepest fear is that we are powerful beyond measure.

Marianne Williamson

Because all human beings have unlimited potential, they have unlimited capacity. But, like consciousness and participation, expressions of capacity will look different at each stage of development. Capacity evolves as we evolve, becoming wider, deeper, more complex, and more adequate as each level is transcended and included. In keeping with the integral model that paradigmatically grounds my own theory building, the goal of this section is to articulate six tenets for practice that underpin an integral model of conscious capacity building, a model that takes into account the evolving nature of consciousness in all four quadrants of human experience.

The ultimate extent of human capacity is one of the mysteries of life. We remain, for the most part, unaware of the fullness of human potential and capacity. At this point in human evolution some changes are being noticed. As science and spirituality reunite we begin to realize that we are, as the Institute of Noetic Sciences exhorts us, “grander than we imagine.” We come to understand that “we are powerful beyond measure”

(Williamson, 1996). With the emergence of second-tier consciousness, we recognize that this grandeur and power can be found in our interconnectedness, our agency and our influence. We participate in creating reality. We participate in our own evolution. With that consciousness we choose our future.

Introducing Integral Capacity Building

Reality is a four-fold uprising; it cannot be reduced to the quiverings of any one quadrant. Capacity, too, is a four-fold quality and cannot be reduced to any one quadrant. Therefore, an integral approach to participatory capacity building addresses all domains within four-fold consciousness. An integral approach brings attention not just to the act of participation, but the being of participation. At the higher stages of consciousness, integral capacity building nurtures and evolves our conscious participation, within our families, our workplaces, our communities, and within the universe. Integral capacity building, embracing all levels of consciousness, all quadrants, and all lines of development, furnishes the framework for growing our collective wisdom and intelligence, creating the changes we want to see and be in the world.

Historically capacity building, the theory and the practice of it, addressed the right hand realms of our integral model, and ignored the left. It focused on having individual knowledge, skills and behaviors, on techniques and strategies (UR), and on the structures within which participation is accommodated or managed (LR). But what about the subjective (UL) and intersubjective (LL) loci of participation?

It is within the left-hand subjective and intersubjective quadrants that we come to know participation, that we operationalize perspective in order to make personal and collective meaning of our experiences and our possibilities. As demonstrated in Chapter

Four, our ways of knowing are evolving. Our collective epistemological lens expands exponentially as a significant cohort of the green meme makes its way toward integral second tier consciousness. They stand poised on the edge of an epistemological leap into emergent noetic ways of knowing. And with a noetic epistemology we grow more capable of both seeing and valuing all of the ways of knowing that permeate the spiraling stages of consciousness.

From a noetic epistemological stance I see and value premodern idealism which is inclusive of beige (instinctive/reactive,) and purple (naïve/magical) thinking. I see and value modern materialism which typically engages the thinking of red (egocentric), blue (conformist) and orange (achievement) thinking. I see and value the predominantly green pluralistic and relativistic thinking of postmodernism. At the same time, I engage the integral and aperspectival field of noetic thinking. Once I have spent enough time participating at the yellow edge I begin my transcendence to turquoise (global/holistic) ways of knowing, reintegrating feeling with the knowing.

At second tier, my epistemological stance is expanding to include all of the elements of a noetic epistemological stance: my ways of knowing are holistic, radically empirical, evolving, post-metaphysical and aperspectival, paradoxical, objective and normative, relational, participatory, and reflexive. While this epistemological stance will not be fully engaged until one reaches second tier consciousness, I suggest that noetic ways of knowing are flirted with at first tier stages. They are engaged teleprehensively, through mutual feeling, as psychic phenomena and morphic resonance throughout the spiral, and as conscious unitive empathy as consciousness reaches toward the upper transpersonal strata. But I submit that they can also be engaged intellectually and

culturally, especially for those who have had experiences for which they have not yet made meaning (for example, teleprehensive experiences of psychic phenomena.)

Evolving Reflexivity, Evolving Capacity

I am not suggesting that simply telling people about noetic ways of knowing and conscious participation will suddenly and swiftly elevate the world's population to second tier consciousness. However there is something in this to consider further. An important catalyst can be found in the evolution of self-reflexivity.

Reflexivity is a key component of all living systems from protozoa to people. As humanity has evolved higher levels of reflexivity have emerged bringing an increasing awareness of the relationship between subject and object and between self and other. At later stages of development, awareness of self-reflexivity arose as humans became cognizant of our capacity to direct back on ourselves our experiences and the meaning we make of them and to direct them back out into the world as the world.

At all stages of development reflexivity plays a critical role in the emergence of epistemological perspective. The information we receive about our world is congruent with the stage of consciousness from which we make our world. The feedback itself, information filtered through individual experience and cultural meaning-making, will be interpreted differently at each level of consciousness. The reflexive feedback process is always present but it is with the integral and systemic thinking of second tier consciousness that it comes more fully and intentionally into our awareness.

While systems thinking fully flowers with the yellow systemic/integrative meme, however, it is thinking that is accessible to first tier memes. The popularity of Peter Senge's book *The Fifth Discipline* (1996) is a fine example. For over a decade now

educators, business executives, policy makers, organizational development consultants and community organizers have been making ample use of Senge's (1996) own elegant four quadrant approach, a "learning organization" model that stresses the interconnectedness of personal mastery [UR,] mental models [UL,] shared vision [LL,] and team learning [LR]. A learning organization, to be effective, requires some degree of active self-reflexivity, a systemic feedback loop that maintains the group and enables it to grow.

The Stages of Self-Reflexivity

Self-reflexivity evolves as consciousness evolves. At first tier consciousness the concept of self-reflexivity calls attention to subjective influence on objective reality. The green postmodern meme, for example, introduces relativism, the notion that truth is contextual; for the postmodernist reality is a subjective construct. This perspective propels an important evolutionary step that takes us beyond the modernist's certainty that there is only one objective reality, one final truth. With self-reflexivity the postmodern meme calls attention to the ways we create meaning from our own projections. In this view reality is one possible interpretation among many. Subject is privileged over object. By contrast, the materialism embedded in modernist thinking leads the blue conformist and orange achievement memes to privilege object over subject.

As consciousness expands into second tier, self-reflexivity expands as well, bringing with it a growing awareness of the intrinsic oneness of subject and object. Neither can be privileged over the other. It is here that self-reflexivity becomes increasingly purposive in nature, a conscious response to a teleological pull toward wholeness, toward non-dual reality, toward oneness with All That Is.

Second tier self-reflexivity, especially when activated by the turquoise global/holistic meme, is both consciously receptive and consciously radiant. It makes increasingly effective use of inner agency as a means of influencing evolutionary direction. At second tier we notice how changes in our *inner world* affect our observation or experience of the outer world. We notice how we create reality, not simply through projection and interpretation of the contents of the mind, but through the formative capacities of the mind to engage inner agency. At second tier we begin to act with that knowledge.

With second tier consciousness self-reflexivity becomes intentionally agentic. While first tier self-reflexivity brings self-awareness to observation and meaning making, acknowledging the role of self in the creation of other, second tier self-reflexivity goes beyond. At second tier higher levels of inner agency are engaged. Self-reflexivity arises as awareness, observation, meaning making and intentional reflexive action. It is this form of self-reflexivity that is the potential for second tier consciousness. With it the inner agency of conscious creativity is enacted enabling us to engage in consciously reflexive participation in evolution.

Ways of knowing are contributors to capacity. Reflexivity can be seen as both a way of knowing (a feedback mechanism) and a way to expand our ways of knowing (by intentionally acting on the feedback). When we are intentional about reflexivity, we invite reflexive inquiry into our lives in every moment. We call our attention to and inquire into our values and beliefs, our behaviors, our systems, our worldviews, and our cultural assumptions in every moment. And we observe how each of these constructs a worldspace. Introduced in Chapter Four as an integral component of an emergent noetic

epistemology, reflexivity demonstrates that the ways we know influence the ways we do and the ways we be. Once we have made that integral leap, even as a momentary “aha,” we have increased our capacity to engage an integral second tier perspective.

Six Tenets to Guide Integral Capacity Building

My own integral inquiry, along with my evolving personal practice, has led me to identify six tenets that guide an integral approach to capacity building. An integral approach will acknowledge the complexity revealed by the integral model of evolving consciousness, attending to all stages of participation and all quadrants of participation. In so doing, an integral approach will operationalize the following tenets for practice:

1. Assign equal attention to ways of knowing and being (UL, LL) as to ways of doing (UR, LR).
2. Identify and address multi-level participation needs, preferences and barriers (UL, LL, UR, LR).
3. Operationalize both translative and transformative capacity building approaches within each stage, and each quadrant (AQAL.)
4. Identify and address healthy and unhealthy participatory relationships and practices (AQAL). An integral approach will also identify and address enoughness and not-enoughness as determinants of healthy participation, and readiness to transcend to the next stage.
5. Invite and ignite self-reflexivity, by inquiring into
 - What I think, experience, feel, mean, intend, believe, and value internally that contributes to my participation in reality creation (UL).

- What I do, go to, or possess externally that contributes to my participation in reality creation (UR).
 - What we collectively do, go to, have or possess externally that contributes to our joint participation in reality creation (LR).
 - What we collectively experience, think, experience, feel, mean, intend, believe, and value internally that contributes to our joint participation in reality creation (LL).
6. Recognize and respond to the need for healthy participatory *platforms*, four quadrant morphogenetic structures that inform theory and practice. These platforms are intended to support healthy participatory experience within each stage of consciousness, and to serve as the leaping off point from which one meme can make a timely transition to the next meme, to the next tier of consciousness.

While it is challenging to construct a graphic model that takes each of these tenets for practice into account, Figure 6.2 is an attempt to include most of them. Also helpful are Figures 5.17 and 5.18 in the previous chapter, demonstrating the role that not-enoughness, and enoughness plays in determining healthy and unhealthy participation, and evolutionary readiness; both figures relate directly to tenet #4.

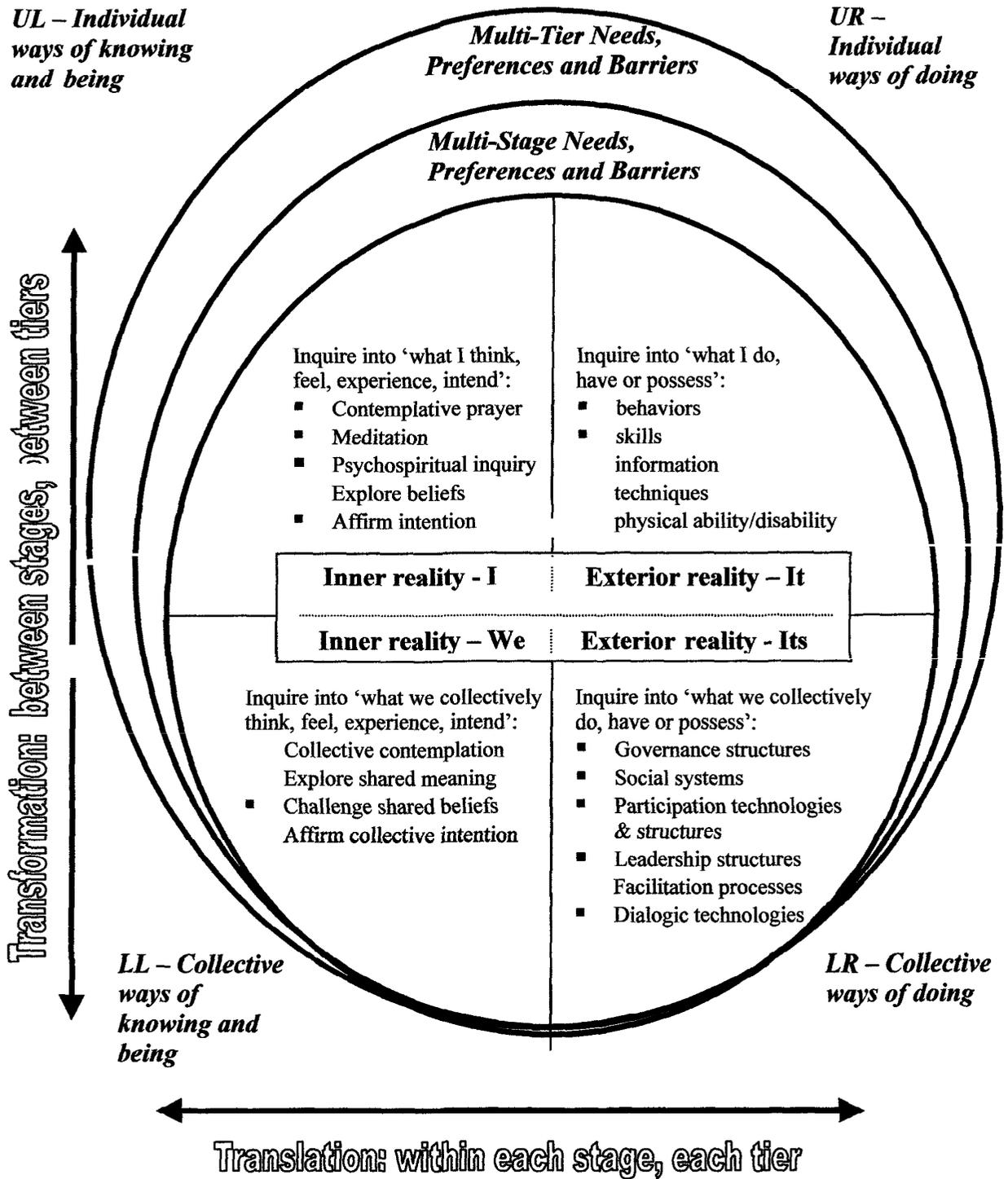


Figure 6.2 A Model of Integral Capacity Building

Integral capacity building invites us to look at our interior reality and our exterior reality; to attend to what we do and to what we be. Integral capacity building occurs when we invite ourselves and others to inquire into the beliefs and worldviews with which we make sense of our experience, and when we inquire into the ways of knowing which produce those beliefs. It occurs when we inquire into how the ways we know influence the ways we do. In other words, we invite increased capacity by inviting increased self-reflexivity. This will be explored in detail in the discussion to follow. First I will cite barriers to capacity building that must be taken into account as the six tenets are put into practice.

Bursting the Barriers

I have identified seven first tier tendencies that act as barriers to participatory development, particularly for the orange and green memes, barriers that prevent us from fully knowing ourselves and our participatory nature:

- 1) the tendency to ignore or abhor hierarchy (holarchy).
- 2) the tendency of one meme to render other memes either invisible or wrong (and therefore rendering its approach to participation either invisible or wrong).
- 3) the tendency to hold multiple worldviews, or ways of making multiple meaning of personal and collective experience, but to be unaware that one is holding more than one worldview.
- 4) the tendency to imagine possibilities and to address barriers in one or two of the four quadrants. This is usually addressed within the objective (behavioral) and interobjective (social, systemic) quadrants.

- 5) the tendency to confuse a systems view with a functionalist view. In this view, prominent within the relativist pluralism of the green meme, there is a reluctance to privilege any form of participation over another, assuming that all participation is healthy participation because it serves a purpose within the greater whole.
- 6) the tendency to assume that “one size fits all,” that all participatory experiences are similar, and that all participatory practices will be effective in all situations, with all people.
- 7) The tendency to reduce the concept of participation to its operationalization as practice, while ignoring its manifestation as ground quality, relationships and line of consciousness development.

Each of these barriers is grounded in reductionist assumptions. Barrier # 1 reduces holarchy (evolving wholeness) to a partialized webness. Barrier #2 reduces memetic correctness (my meme is right for me) to political correctness (my meme is right for you, too). Barrier #3 reduces worldview to a single worldview as opposed to multiple worldviews. Barrier #4 reduces four-fold consciousness (and, with it, four-fold participation) to an objective reality, ignoring inner individual and collective experience. Barrier #5 reduces evolutionary process to survival of the fittest, rather than creativity of the divine. Barrier #6, assuming that one size fits all, reduces multicolored participatory relationships and practices to monochromatic sameness. Barrier #7 takes the fullness of participation as an intrinsic element of our being and reduces it to an instrumental object of our doing, or a means to an end.

I do not mean to use the term *reductionist* in the pejorative sense in which it has come to be grumpily thrown about in a slogan-slinging postmodern world. But, on the

other hand, when something hands itself to you on a platter, pay attention! Because if there is anything that the postmodern green meme hates, it is being tarred with the modern materialist brush of reductionism. This tarring might act as a dynamic catalyst, gently jarring self-reflexivity into action. It might just help to bring into awareness the ways in which we actually hold multiple worldviews, multiple perspectives. It might ignite an observation of self making self, of self creating reality. A wake up call. An aha! And an invitation.

Capacity Building Responses

When our inner observer is activated, amazing things happen. For one thing, it activates our inner agency. When our individual and collective feedback loops are intentionally engaged, higher and stronger forms of agency become available to us. We have greater access to choice, to intention, to conscious creativity. And, as has been already observed, the stronger the agency, the more expansive the influence. Reflexivity on its own does not build capacity for second tier participation. However, when it raises awareness, it certainly helps to shift perspective, and expand perspective. It calls attention to the fact that, however adequate one perspective or worldview might be, there's more! When perspective is shifted expanded transcendence is made possible. When, for example, our perspective can take into account our holarchic and evolutionary natures, important steps toward transcending reductionism are taken.

Reductionism runs counter to evolution. Reductionism contracts, while evolution expands. What is required is a four-quadrant approach to capacity building that nourishes expansion, nurtures becoming more. We become more when we recognize the transcend and include-ness of holarchy. We become more when we recognize the partial truths in

all memetic codes in all ways of thinking throughout the spiral. We become more when we recognize that we actually hold some of the worldviews that we claim to dismiss (for example, continuing to privilege a materialist worldview that knows participation solely through five-sense data, or through a pluralist postmodern worldview that rejects hierarchy). We become more when we imagine possibilities and barriers in all quadrants: intentional, behavioral, social and cultural. We become more when we are willing to privilege healthy participation over unhealthy participation. We become more when we recognize the wholeness of participation as ground quality, as relationship, and as line of development, as well as practice.

Two Capacity Building Objectives: Translate and Transform

Individual and collective capacity for healthy participation can be enhanced in two ways: translative capacity building and transformative capacity building. As noted in Chapter Two, translative explanations and practices offer new ways to think, believe, or make sense of experience within a discrete stage of development, whereas transformative explanations and practices introduce discomfort, and a challenge to change (i.e. make the leap to the next stage of consciousness). Both are necessary for evolutionary development. Translative capacity building supports healthy forms of participation within any one stage of development. Transformative capacity building supports evolutionary growth (transcend and include) from one stage to the next stage of the spiral, and from first tier to second tier consciousness.

Earlier I proposed that ways of knowing can be effective capacity builders. For as ways of knowing evolve, and as reflexivity evolves, we come to know ourselves differently, more fully, more wholly. This knowing leads to greater opportunity to shift

perspective, make different choices, set different intentions, and drive different actions. I speak from practical experience. In my consulting work with the Public Guardian and Trustee of BC I worked with multidisciplinary teams throughout British Columbia. In numerous workshops, a colleague and I introduced reflexivity (the phenomenon, if not the word itself) into team building processes. Participants are invited to inquire into their own experiences, assumptions, and beliefs regarding a particular issue i.e. disability, aging, abuse or neglect. When they notice these experiences, assumptions and beliefs, (sometimes recognizing how they emerge as recurring thought patterns and feelings) they are engaging in the process of reflection. This translative capacity building process creates greater appreciation for other team members and greater contentment with the participatory process itself.

The experience deepens significantly when participants accept the invitation to explore the reflexive feedback loop that connects those assumptions and beliefs with the reality that is created in their team setting, and in the broader community. This exercise inspires chaos and dissonance. With discomfort comes the potential for insight, inviting an opening toward transformation.

While translative capacity building has an important role to play within stages, the shift to higher stages of consciousness and participation requires transformation. To transcend, one must transform. To evolve, one must transform. To reach integral, one must transform. But before transformation is possible translation must be complete. One must have spent enough time at each level of reality, at each stage of consciousness, to develop the competencies necessary for fulfillment.

Translative capacity building is horizontal in nature. It addresses experience within a particular stage of consciousness and from within the epistemological stance(s) from which consciousness is experienced. Translative capacity building contributes explanation, insight, meaning, and legitimacy to experiences within each stage of consciousness development. Translative capacity building will also facilitate ease of access to participatory opportunities viable within each stage and each level of participation.

A translative approach to building capacity will acknowledge a range of ways that people at different stages make sense of participation, that is through an idealist lens, a materialist lens, a relativist pluralist lens, an integral lens. It will acknowledge that people at different stages of consciousness will have different participation needs, and preferred modes of participating. For example, while green will likely want to join up, yellow or turquoise might be content to join in from time to time. Translative capacity building will also support healthy forms of participation within any one stage of development.

While horizontal translation will focus on participation needs and preferences within any particular meme, an integral approach to capacity building will nonetheless take into account needs at each level of the spiral. The intention is to facilitate meme-appropriate acquisition of knowledge, skills, behaviors (UR), processes and systems (LR), personal attitudes, values and beliefs (UL), as well as relationships, cultural assumptions and worldviews, all of which foster participation experiences that are meaningful for diverse individuals and groups, regardless of memetic center of gravity.

Transformative capacity building is both horizontal and vertical. The integral capacity building practitioner seeks opportunities for healthy experiences of participation.

These experiences contribute to fulfillment at each stage of development. For participants, fulfillment at any stage is typically followed by a period of dissonance from which emerge opportunities for insight and opening. Recognizing the opening to new possibilities the integral practitioner will be ready with an invitation to expand knowledge, skills, behaviors (UR), processes and systems (LR), personal attitudes, values and beliefs (UL), as well as relationships, cultural assumptions and worldviews (LL). As demonstrated by Figure 6.3, capacity building, both translative and transformative, can help to identify unhealthy participation, and to facilitate healthy participation, at each stage of consciousness development.

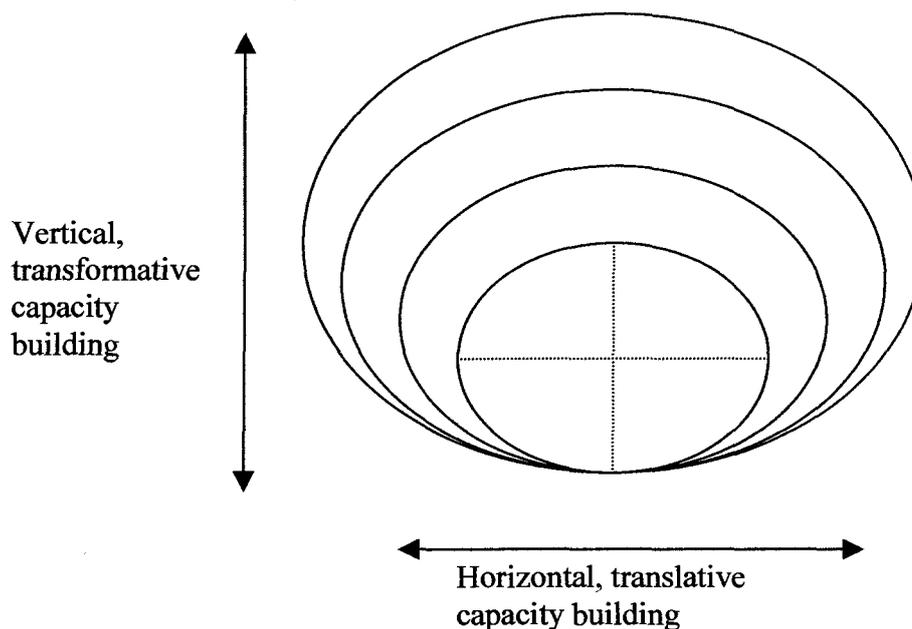


Figure 6.3 Translative and Transformative Capacity Building

Going Integral: Capacity Building for All Seasons

For many years, I thought that supporting more effective citizen participation primarily required the acquisition of new skills and techniques. In this approach the focus is on fixing the individual. Later, I recognized that capacity building was needed to address the processes and structures within which participation occurred. It was not only citizens and facilitators that needed to learn, so did the institutions that provided the context for participation. This fit well with similar cries to fix the system. I later began to speak of fixing the culture by fostering a culture of participation, recognizing that practices and processes cannot occur outside of cultural assumptions and worldviews. For the past decade or so, I have had an awareness of capacity building needs in three of the four quadrants: the Upper Right objective quadrant, the Lower Right interobjective quadrant, and Lower Left intersubjective quadrant, respectively. But what about the Upper Left subjective quadrant?

While I recognized the importance of individual values and beliefs, I had not begun to associate these values and beliefs with the evolution of consciousness. I had been experiencing dissonance, lots of it. I knew that more was possible, but I could not find a way to make full sense of this inner knowing.

When I encountered the work of integral evolutionary thinkers, such as Wilber, Wade, and Beck and Cowan, the lights went on. "Aha!" I shouted. And proceeded to extrapolate. Just as consciousness evolves, I realized, participation also evolves. And as participation evolves, consciousness evolves, because we become increasingly able to participate consciously in our own evolution. Insight, previously shy, now made a grand entrance. It was a full-scale experience of noetic knowing, compete with visceral

vibrating, toe tingling and bell ringing. And the opening transformed my heart as well as my head.

Building Healthy Participatory Platforms

Earlier discussion explored how some forms of participation can be viewed as healthier than other forms of participation. How do we extend our capacity for healthy participation? The capacity building model proffered above raises several considerations. But there is one more: an integral capacity building approach acknowledges the need for habitual structures that ground the habits of healthy participation. These habitual structures provide a healthy platform from which new probability structures are creatively collapsed, providing an opening for new habits.

The picture in my mind is a structure of consciousness congruent with Sheldrake's positing of a morphic field. Morphic fields are probability structures in which the resonance of the most common types of past forms combine to enhance the likelihood that the same types will recur (Sheldrake, 1995c, 109). A species' morphogenetic fields are not permanent; they evolve as the species evolves (ibid., 127). Sheldrake applies this concept to explain not only biological evolution, but mental, social and cultural evolution as well. This theory goes a long way toward explaining the spiraling stages of consciousness that have played such a large role throughout the preceding discussion of participation; all talk of stages, levels, memes has, in fact, been a reference to fields of consciousness.

Each stage, each morphic field, is a holon. So too is each quadrant of consciousness, and each of the individual participants within. Each holon is both a whole field and a part of a larger field. Wholes/parts, transcending and including. Morphic fields

develop over time. They are built up as the collective habits of all participating holons. Habit, of course, is a primary organizing principle within nature. Habits evoke resonance. One holon prehensively contacts and feels the resonant habit of the holon that preceded it. The habits of the descendent holon are highly influenced by the habits of its ancestors.

Habit is one form of the prehensive capacity to receive and to radiate. Creativity is another primary organizing principle, also receptive, also radiant. Both are agentic. Habit reifies existing forms, creativity exudes the new.

Within each stage of consciousness, the process of transcend and include occurs as the individual fulfills the promise of one memetic structure, and is ready to move on. We are ready to move on when we have fully explored the opportunities, challenges, and lessons of each stage of consciousness. And when we do transcend, we bring with us the grounding assumptions, the learning, and the wisdom that we have accumulated at each of the previous stages we have inhabited. And, of course, this occurs with all lines of development from psychospiritual to emotional, from cognitive to kinesthetic.

To transcend and include, then, is essential for healthy development. This is true in all four quadrants. Using the Lower Left quadrant as an example Wilber (2002) reminds that when cultural habit fails to evolve pathology results. When no new cultural forms are created, he says, “the culture is fixated to its past, frozen in its yesterday” (Excerpt C, Part III, Page 2, 4). Similarly, when the old is not included with the new, the result is dissociation, repression and cultural forgetting. And, those who forget the past, we know, are doomed to repeat it (ibid.).

We have come to understand this as an important lesson of history. It is also an important lesson regarding participation in all realms of human existence. We need to

recognize how the past influences the present and, by extension, how the present influences the future. And keep our development flowing in the direction of ever greater wholeness, ever increasing health.

Capturing capacity in morphogenetic structures

Both of the principles of formative causation, habit and creativity, can be helpful in conceptualizing the construction of capacity building participatory platforms, or probability structures that solidify as creativity stiffens into habit and habit into dense and sturdy morphogenetic grooves. For the conceptually challenged, it might help to think back to the days of 33 and 45 rpm records. When the grooves are not deep enough the needle skips and the song stutters. But deepen the grooves and sonorous waves fill the air.

Just as I imagine morphic fields made up of the collective habits of individuals at diverse stages of consciousness so I imagine morphic fields made up of the collective habits of individuals at diverse stages of participation. As a line of development participation spirals, platform by platform, field by field, transcending and including increasing depth and greater complexity. Just as each stage of consciousness is grounded in and arises from each of the preceding stages of consciousness so too is each stage of participation grounded in and arising from preceding stages of participation.

As pointed out in the previous chapter, second tier participatory processes and structures can only emerge from the morphogenetic fields of first tier. Should any of these fields or platforms of participation be unhealthy (not have their needs met or, worse, remain unacknowledged) the conditions are ripe for dissociation and repression to set in. However, if they are healthy they will have laid down healthy morphogenetic

tracks from which each evolving holon can perch and take wing. These habitual grooves will take on four-fold contour in the form of behaviors and techniques, processes and systems, culture and worldview, and psychospiritual development. The result, illustrated by Figure 6.4, is a platform of participatory capacity embedded with morphogenetic grooves. The stronger and healthier these grooves they more they are able to contribute to ongoing differentiation and integration.

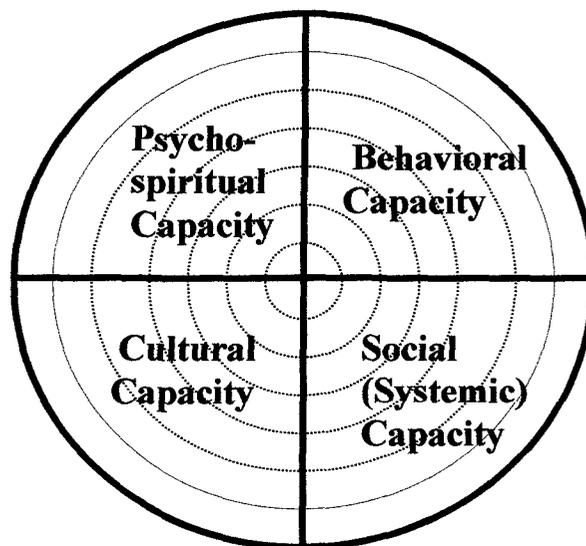


Figure 6.4 A Four-Quadrant Participatory Platform

Healthy second tier participation is possible only when it can build on a solid base or platform of healthy first tier participation. Further, each stage of first tier participation, whether it be purple, red, blue, orange, green, can only be healthy if it can build on a solid base, a solid platform. This platform is not simply a linear leaping off point, but a holarchic nest of participatory platforms, since healthy development can occur only when a holon transcends and then includes its predecessor. If the participatory needs and

preferences of one stage of consciousness are denied or repressed there is little opportunity to develop a strong and healthy stage-specific participatory platform. Yet the health of the entire spiral requires health at each stage. In other words, healthy participation within the spiral requires a nest of healthy participatory platforms (Figure 6.5).

How are these platforms constructed? When people have meaningful participation experiences at any stage of consciousness they lay down healthy participatory habits. When people have not-so-meaningful participation experiences they lay down not-so-healthy participatory habits. These habits are laid down as morphogenetic grooves or patterns in the same way that other morphic fields are created and sustained over time. So, to build strong and healthy participatory platforms, an integral approach to capacity building will need to do two things:

1. Ensure that participation within any stage of consciousness is as healthy an expression as possible, and
2. Ensure that differentiation and integration, facilitating flowing development, are more common experiences than dissociation and repression, which leads instead to arrested development.

Our evolutionary progress, our pathway to the next great union, or the hyperpersonal, depends on the habits of the memes that precede it. And the healthy creation of any emerging meme requires the healthiest morphogenetic grooves, the healthiest habits possible within each of the preceding memes.

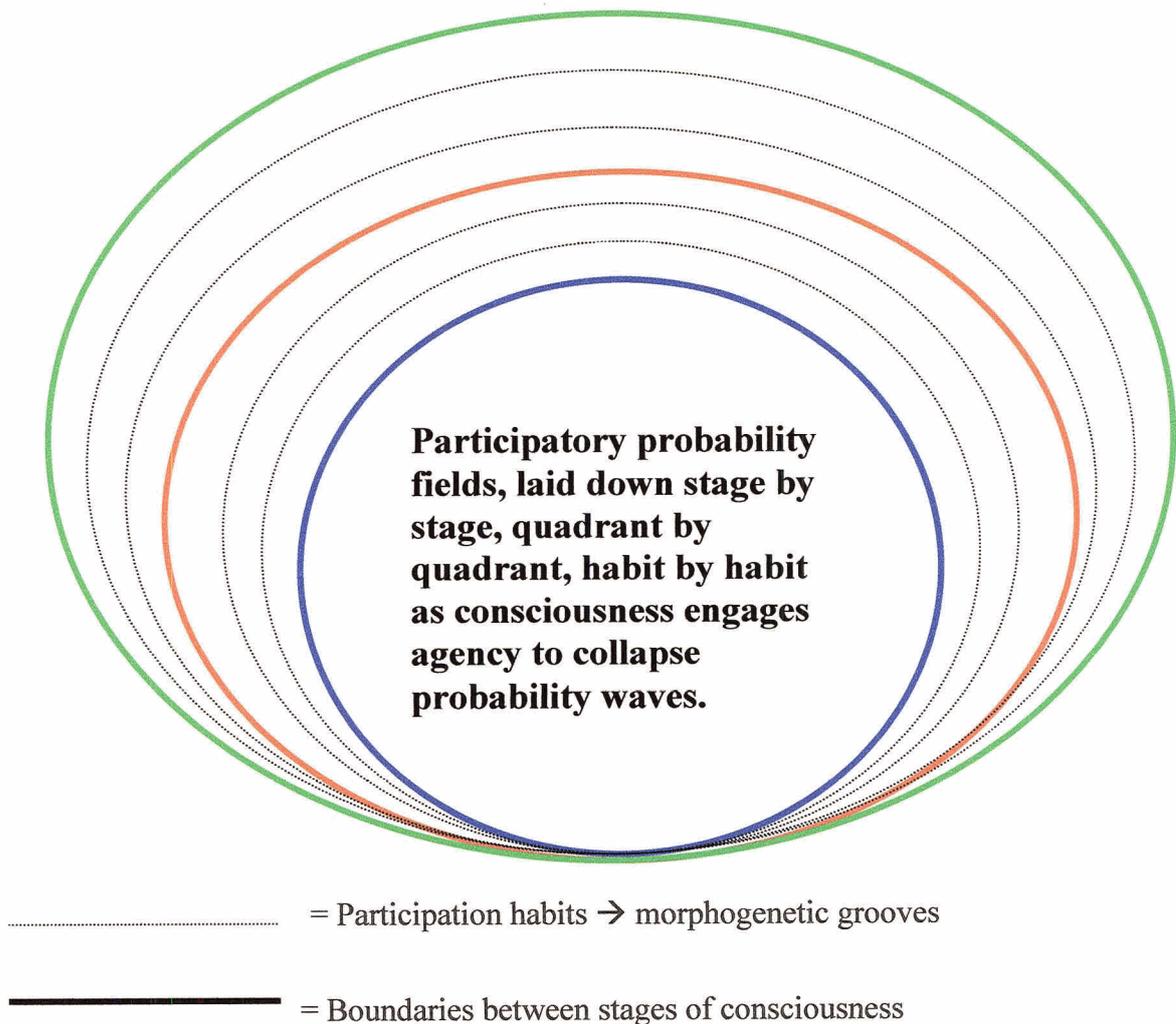


Figure 6.5 Evolving Participatory Platforms: Transcend and Include

What will it take to build transformative capacity for transcendence to second tier participation? While there are many catalysts for transformation, the shift to second tier will meet with resistance if the green affiliative / pluralistic meme does not have a strong and healthy participatory platform on which to base its momentous leap. Green, the heavily participatory meme, needs to find a way for its participation needs to be met.

Without a healthy green participatory platform on which to base yellow participation the evolutionary jump to second tier consciousness will be more difficult. Capacity building for healthy participation as well as the conscious creation of strong participatory platforms is an evolutionary imperative.

Human Capacity for Conscious Participation in Evolution

The integral theory of participation proposed in the previous chapter states that at higher stages of consciousness, interconnectedness, agency, and influence become intentional and creative. Conscious participation in human evolution becomes possible. In the end our capacity for conscious participation in human evolution will be highly correlated with the depth and complexity with which we make meaning of the dual concepts of consciousness and participation. When we come to see them as universal constants and evolutionary companions human potential will unfold toward intersubjective participation in one conscious system, and toward conscious creativity. We will choose among our possible futures, intentionally collapsing probability waves in the direction of the next creative advance in evolution, Teilhard's next great creative union. And with harmonic empathy we will sing ... the song that goes on singing.

But if we continue unreflexively to limit meaning of participation to the unidimensional "take part or have a share in common with others" our experiences and our awareness within those experiences will be unidimensional. They will lack the depth and complexity that is our evolutionary inheritance. Like our taken-for-granted use of the word *snow* we will apply unidimensional meaning to a concept that is multifaceted and full of possibility. As Hugh Brody (2000) reminds, language plays a vital role in the ways we know our reality; the Inuit of the Canadian north know snow in a multiplicity of ways

that reflect the vital role that snow plays in their inner experience, their behavior, their social structures, and their culture. And herein lies an opportunity.

We can come to know participation as the Inuit know snow. We can come to understand how our knowing of participation contributes to the creation of our reality in each quadrant and at each stage of consciousness. We can come to choose among the multiple agencies with which we collapse probability waves, with which we participate in creating our evolving realities. We can be intentional about laying down healthy morphogenetic grooves, or participatory platforms, within which succeeding generations will experience reality at each evolving stage of consciousness.

As consciousness continues to transcend and include, as participatory capacity continues to transcend and include, we will find, to our blazing amazement, that we can consciously participate in creating our future. And discover that we knew it all along.

Cosmic Opportunities and Personal Possibilities

What does this mean for my own unfolding participatory and capacity building practice? By bringing the entire spiral of human development into focus, an integral perspective enables me to see a bigger picture. At the same time my integral eye magnifies memetic details that remain invisible at first tier consciousness. With this eye I am able to account for and accept a broader range of beliefs and behaviors, knowing that they all have their place in the developmental spiral. When I encounter beliefs and behaviors that counter my own, I am better able to acknowledge them as different, not wrong. I am better able to value the gifts that these beliefs and behaviors bring to the larger whole. When I encounter unhealthy beliefs and behaviors, I am better able to respond in ways that promote the health of individuals and the health of the entire spiral.

When, as an integral practitioner, I encounter the signs of dissonance that mark an impending memetic shift I have more tools at my disposal for inviting insight and opening to higher stages of development. With an integral approach I am better able to support individuals and organizations to welcome the dissonance, to explore changing contexts, to make sense of that which no longer makes sense, and to find positive meaning in the newness that is emerging. With an integral theory of participation and an integral model for conscious capacity I have extended my ability to build capacity, to invite greater wholeness, in others.

More importantly, an integral approach to participation and capacity building enhances my own capacity. It expands my evolving self. By inviting more wholeness into my own life and practice, I am able to bring more of my self into all of my relationships, professionally and personally. When my self is more whole my relationships are more whole. I become, as Harvard psychologist Robert Kegan (1982) proposes, more recruitable to other perspectives (16). As Kegan explains,

what the eye sees better the heart feels more deeply. We not only increase the likelihood of our being moved; we also run the risks that being moved entails. For we are moved somewhere, and that somewhere is further into life, closer to those we live with (ibid.).

As I am recruited more fully into life, moving more fully into conscious participation, I become more open, more vulnerable, and less attached to outcome. This is my experience in my personal life, in my intimate relationships. It is equally my experience as I move more fully into my professional life as an integral capacity building practitioner. As Kegan observes, “it is our recruitability as much as our knowledge of

what to do once drawn, that makes us of value in our caring for another's development" (17). When I am more recruitable to other perspectives, I am more helpful because I am practicing more from a place of love, and less from a place of fear. With the healthier and more inclusive perspective that love brings, I am potentially recruitable to the entire human race.

In my expanding openness I see myself and others as we are and as we have the possibility to be. As a more vulnerable being I hold myself open to the reflexive principle by which the universe unfolds, a radiant and receptive turning that takes my intention and directs it back toward me as my experience. As I recognize this process at work in my own life, I am better able to see it at work in the lives of others. As I invite expanded capacity in others, in individuals, in organizations and in communities, I recognize that spiritual principles are at work. This helps me to recognize that integral capacity building is not about expert intervention. What I offer is a respectful inquiry into old patterns, an interruption of unhealthy patterns, an invitation to explore new and healthy patterns, and an intentional modeling of integral principles in practice. With open mind, open heart and open will I enact the future from a place of "presencing" (Scharmer, 2004). Tapping into the transpersonal, from psychic to subtle to causal or "Source" (ibid.), I sense future potentials awaiting embodiment in all four quadrants, and in all stages of human development. I participate in bringing them into the present.

With growing humility, I recognize that I am not in charge of anyone's development but my own. With this knowing I make the commitment to ongoing personal capacity building, as mindful practice in all four quadrants. At the same time I know that we are all in this together. In every situation I endeavor to demonstrate

equanimity in the face of unfolding universal processes and to remain unattached to a particular outcome. In my non-attachment to outcome I honour the mystery of life, of divinity unfolding in ways that I will never fully know.

For me, this brings a softness of being and a receptivity of being that was not possible when the self I brought was an expert self or a teaching self. It has changed the ways that I be and do in every room, in every relationship, in every conversation. I have less need to know and more willingness to inquire. I have less need for means and more need for meaning. I have less need to impose my egoic will, and more willingness to invite and engage divine will in a cosmic dance of conscious co-creativity.

A Divine Call to Attention

Evolution is a divine call to attention. Attention precedes intention. While intention is a strong form of inner agency, our intention can be directed only toward that which has our attention. To engage greater intention in our relationship with participation requires that we first bring participation more fully to our attention. An integral theory of participation does just that, bringing greater attention to the phenomenon of participation and its dynamic presence in the universe and in our lives. Grounded in this emergent theory, an integral model for conscious capacity building proposes ways to bring greater intentionality to our participation, in the ways we do participation and be participation and the ways in which we evolve our participation.

Life is participation. Evolution is participation. When we build capacity for conscious participation we expand our capacity for conscious living and conscious evolution. This theory of conscious participation and accompanying model of conscious capacity building propose and promote essential capacities for full engagement with life

and evolution grounded in choice, intention, and conscious creativity, in participation with divinity.

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