

A Self-Transforming Vision: From Disconnected Factors Towards Uniting Interconnected Diversities

Ken Wilber's Integral Theory and Practice (ITP) is an important presentation of an integral or integrative worldview.¹ It draws on key insights from the world's diverse knowledge practices in premodernity, modernity, and postmodernity. Launched in the 1970s as a spectrum of consciousness, based on the perennial philosophy's Great Chain of Being (i.e., body, soul, and spirit),² Wilber's original model has been transformed considerably during forty years passing through five phases in an ongoing engagement with envisioning, embodying, and enacting in ever more degrees the true, good, and beautiful in individuals, communities, and nature.

Wilber's current AQAL (pronounced "Ah-qwal") framework has five major elements: all-quadrants, all-levels, all-lines, all-states, and all-types. These five elements represent important patterns of reality that reoccur in multiple contexts. To exclude any one of these elements in an inquiry is to settle for a less comprehensive understanding or a reduced participatory engagement. By including these basic elements, ITP practitioners ensure they are considering not just one or two aspects of any phenomenon in a limited approach but five important aspects of any phenomenon in a more integral approach: all-quadrants, all-levels, all-lines, all-states, and all-types.

All-Quadrants

The first element, all-quadrants, arises from the mapping of two basic intersecting axes, which are in some contexts the interior/exterior and singular/plural polarities of existence, and in more complex contexts the interior and exterior perspective-dimensions of individuals and collectives. The

¹ In his seminal article "Towards an Integral Meta-Studies: Describing and Transcending Boundaries in the Development of Big Picture Science" in *Integral Review* (Vol.9, No.2), Mark Edwards makes the observation that integrative big pictures can be found in the work of such figures as Thomas Aquinas, Gottfried Wilhelm Leibniz, Johann Wolfgang Goethe, Georg Hegel, Vladimir Solovyov, Pitrim Sorokin, Rudolph Steiner, Jean Gebser, Aurobindo Ghose, Jacques Maritain, Raimon Panikkar, Bill Torbert, Ervin László, George Ritzer, Ronnie Lessem and Alexander Schieffer, Fred Dallmayr, Basarab Nicolescu, et al. Putting aside each of these big pictures with their particular mix of admissions and omissions for the moment, attention is given here to introducing one influential integrative big picture, Ken Wilber's ITP. Throughout this brief introduction keep in mind that ITP has its own mix of admissions and omissions, which some advocates from the scholar practitioner communities of Roy Bhaskar's Critical Realism, Edgar Morin's Complex Thought, and ITP, including Sean Esbjörn-Hargens, Paul Marshall, Darcy Riddell, Zachary Stein, Annick and Nicholas Hedlund-de Witt, et al., are seeking to clarify in ongoing dialogues. For example, Edwards gives attention to twenty-four lenses in his integral metatheory in *Organisational Transformation for Sustainability* (2010), whereas ITP admits five important lenses, each of which is introduced here.

² In the perennial philosophy, body has five senses (sight, sound, smell, taste, and touch); soul has five faculties (reason, imagination, sentiment, will, and memory); spirit has many names (eye of heart, pneuma/nous, buddhi, turiya, seer, or witness); and life is meant to be lived, with senses and faculties centred in the eye of heart, envisioning, embodying, and enacting in ever more degrees light, love, wisdom, and compassion, and not contracted into ever-changing gross waking and subtle dreaming states. Putting aside the perennial wisdom traditions for a moment, in many modern philosophies body tends to be seen in behavioural terms; soul tends to be considered an anachronistic term and is often renamed mind, which itself tends to be reduced to instrumental reason; and spirit (consciousness) tends to be ignored altogether. Often in reaction to these and other modern reductionisms, postmodern philosophies tend to contextualise body, mind, soul, and spirit in all sorts of ways—with each context to a significant degree arising from the choices of epistemic view (epistemology), methodological practice (methodology), and ontological substance (ontology) that are made—but in the prevailing ethos of egalitarianism no one context is allowed to be privileged (except for that one context, of course). Given the evident shortcomings of parochial heartless traditions, modern flatland reductionisms, and postmodern flatland relativisms, an urgent quest for making sense of everything in an integrative worldview emerges in the lives of some people. Few people in any generation however eventually become ever more enlightened embodiments of clear deep heart-soul, like the Dalai Lama, Jun Po Roshi, Thomas Keating, Huston Smith, Pema Chödrön, Edith Stein (Saint Teresa Benedicta of the Cross), Seyyed Hossein Nasr, Eckhart Tolle, et al., including over twenty-five centuries of more or less awakened women and men in the perennial wisdom traditions, serving the liberation of all beings from their burdens of suffering with their physical, emotional, and mental addictions and allergies.

resultant quadrants are often differentiated as first-person (“I”) subjective experience in the upper left (UL) quadrant, second-person (“We”) intersubjective culture in the lower left (LL) quadrant, third-person (“It”) objective behaviour in the upper right (UR) quadrant, and third-person (“Its”) interobjective eco-social systems in the lower right (LR) quadrant.

Table 1. An Introduction to the Four Quadrants

THE FOUR QUADRANTS	
Upper Left Interior of the Individual Experience “I” Subjective development during childhood and adulthood in thinking, feeling, imagining, willing, and memorising, which coalesce into beliefs, values, and motivations.	Upper Right Exterior of the Individual Behaviour “It” Objective development during childhood and adulthood in body structures and functions, and observable behaviours.
Inter-subjective development through time and place in thinking, feeling, imagining, willing, and memorising, which coalesce into shared stories, cultures, ethics, and worldviews. “We” Culture Interior of the Collective Lower Left	Inter-objective development in observable behaviours, and in social (governance, economic, education, health, technology, et al.), and ecological (marine, forestry, climate, et al.) systems. “Its” Systems Exterior of the Collective Lower Right

In ITP, each quadrant is irreducible, has its particular methods of investigation (e.g., from UL to LL to UR to LR, phenomenology and structuralism, hermeneutics and cultural anthropology, autopoiesis and empiricism, and social autopoiesis and systems sciences), and has its particular validity claim (i.e., truthfulness, justness, truth, and functional fit).

The next four elements of the AQAL model arise in each of the four quadrants.

All-Levels

All-levels of development refer to the occurrence of levels of complexity within each perspective-dimension (e.g., the levels of interior intentional complexity in the UL quadrant, or the levels of exterior behavioural complexity in the UR quadrant).

Table 2. Levels of Development in the Interior of an Individual

GENERAL LEVELS OF DEVELOPMENT		Cognitive Development		Moral Development & Capacity for Care	
3 rd Tier: Source	Violet & Ultraviolet: Super-Integral Spirit	Kosmic Overmind	N th Person Perspective	Kosmocentric (Whole Body-Mind-Spirit Kosmos)	Integrative Care
2 nd Tier: Presence	Teal & Turquoise: Integral Soul	Integral Vision-Logic (Global Vision)	5 th Person Integrative Perspective	Planetcentric (Holarchical Development)	
1 st Tier: Each Level Only Affirms Its Own Values	Green: Contextual Mind	Pluralist Mind (Meta-Systemic Vision)	4 th Person Relativist Perspective	Planetcentric (Web of Life)	Post-Conventional Universal Care
	Orange: Rational Mind	Formal-Operations (Systemic Mind)	3 rd Person Objective Perspective	Worldcentric (All of Us, Humans)	
	Amber: Mythic Group	Concrete-Operations (Rule-Role Mind)	2 nd Person Group Perspective	Sociocentric (Only "Us")	Conventional Care
	Red: Mythic Self	Pre-Operations (Concepts)	1 st Person Perspective *	Egocentric (Only "I")	Pre-Conventional Selfish
	Magenta: Magical Relations	Pre-Operations (Symbols)			
Infrared: Archaic Senses	Sensorimotor (Impulses)				

*Increasing perspective means an increasing capacity for knowing and loving self, others, and nature

All-Lines

All-lines of development refer to various distinct capacities that develop through each of these levels of complexity (e.g., various more or less developed cognitive, emotional, moral, interpersonal, physical, musical, aesthetic, spiritual, and other intelligences in the UL quadrant; or various more or less developed physical, biological, neurological, cognitive, and other observable behaviours in the UR quadrant).

Table 3. Lines of Development in the Interior of an Individual

General Levels of Development		LINES OR STREAMS OF DEVELOPMENT				
3 rd Tier	Violet & Ultraviolet: Super-Integral Spirit					
2 nd Tier	Teal & Turquoise: Integral Soul					
1 st Tier	Green: Contextual Mind					
	Orange: Rational Mind					
	Amber: Mythic Group					
	Red: Mythic Self					
	Magenta: Magical Relations					
	Infrared: Archaic Senses					
AN INTEGRAL PSYCHOGRAPH		Cognitive Stream (Jean Piaget, Michael Commons & Francis Richards, Sri Aurobindo)	Self Stream (Jane Loevinger, Susanne Cook-Greuter)	Moral Stream (Lawrence Kohlberg, Carol Gilligan)	Values Stream (Clare Graves, Jenny Wade)	Needs Stream (Abraham Maslow)

All-States

All-states refer to the transitory occurrence of any aspect of reality within the four quadrants (e.g., states of consciousness, which happen each day from gross waking to subtle dreaming to causal dreamless sleeping to turiya witnessing states in the UL quadrant; or states of weather in climate systems in the LR quadrant).

An important point to keep in mind is that the quadrants tetra-arise altogether. This means that states of consciousness (UL) interrelate with behavioural factors (UR), cultural values (LL), and eco-social dynamics (LR). To give an example, a worker at work in a state of creative daydreaming (UL) exhibits observable behaviours (UR), influences the cultural ethos (LL), and changes the functioning of the eco-social system (LR) simultaneously.

Also in this brief introduction keep in mind that there is a strong emphasis on factors in the UL quadrant, and many significant factors in relation to the UL, UR, LL, and LR quadrants have been put aside.

Table 4. States of Consciousness in the Interior of an Individual

WILBER-COMBS LATTICE		STATES OF CONSCIOUSNESS				
		Gross Waking State	Subtle Dreaming State	Causal Sleeping State	Turiya Witnessing State	Turiyatita Nonduality
		Ego in Gross Body-Mind	Ego in Subtle Soul	Formlessness	Witness or True Self	Nondual Mystery
		Nature Mysticism	Deity Mysticism	Formless Mysticism	"I Am"	"One Taste"
STAGES OF DEVELOPMENT	Violet & Ultraviolet: Super-Integral Spirit	✘	✘	✘	✘	✘
	Teal & Turquoise: Integral Soul	✘	✘	✘	✘	✘
	Green: Contextual Mind	✘	✘	✘	✘	✘
	Orange: Rational Mind	✘	✘	✘	✘	✘
	Amber: Mythic Group	✘	✘	✘	✘	✘
	Red: Mythic Self	✘	✘	✘	✘	✘
	Magenta: Magical Relations	✘	✘	✘	✘	✘
	Infrared: Archaic Senses	✘	✘	✘	✘	✘

All-Types

All-types refer to the variety of styles that aspects of reality assume in various domains (e.g., types of personality, like vertical and horizontal degrees of masculine–feminine polarity, Myer-Briggs Type Indicator, and Enneagram, in the UL quadrant; or types of behaviour, like DISC, in the UR quadrant; or types of festivals in various cultures in the LL quadrant).

Table 5. Four Typologies in an Individual

FOUR TYPOLOGIES		Masculine-Feminine Polarity *	Myer-Briggs Type Indicator **	Enneagram ***	DISC ****
As we grow through stages of development, we each do so in our own unique way, based in part on our unique mix of personality types and behavioural styles	Violet & Ultraviolet: Super-Integral Spirit	F ----- M Integral Gender Relations	16 MBTI Patterns	9 Personality Types	16 Behavioural Styles
	Teal & Turquoise: Integral Soul	M ----- F Integral Gender Relations	16 MBTI Patterns	9 Personality Types	16 Behavioural Styles
	Green: Contextual Mind	f ----- m Human Bond Self with Others	16 MBTI Patterns	9 Personality Types	16 Behavioural Styles
	Orange: Rational Mind	m ----- f Strive Drive Achievement	16 MBTI Patterns	9 Personality Types	16 Behavioural Styles
	Amber: Mythic Group	f ----- m Truth Force Rules & Roles	16 MBTI Patterns	9 Personality Types	16 Behavioural Styles
	Red: Mythic Self	m ----- f Power Gods	16 MBTI Patterns	9 Personality Types	16 Behavioural Styles
	Magenta: Magical Relations	f ----- m Kin Spirits	16 MBTI Patterns	9 Personality Types	16 Behavioural Styles
	Infrared: Archaic Senses	m ----- f Survival	16 MBTI Patterns	9 Personality Types	16 Behavioural Styles

* m = masculine pole, primacy of agency for men and women; degrees of polarity in masculine-feminine dynamics in self and community; f = feminine pole, primacy of communion for women and men
 ** Introversion-extraversion, sensing-intuiting, thinking-feeling, judging-perceiving
 *** Reformer, helper, achiever, individualist, investigator, loyalist, enthusiast, challenger, peacemaker
 **** Dominance, influence, steadiness, compliant

An Integral Operating System

By combining these five elements into an Integral Operating System (IOS), scholar-practitioners have a powerful set of conceptual tools that can be used for orchestrating and eventually transforming themselves, their personal and professional relationships, and the world.

Practitioners who are continually using an IOS find that their awareness and understanding of self, others, and nature deepens and expands significantly. This allows them to participate with more depth, clarity, and compassion in their many endeavours at home, work, or play from opening creativity in self and others to interconnecting individuals and communities in more inclusive communities to creating more integral ways of working with local, national, and global problems and their probable solutions.

Integral Operating Systems in Action

In many places around the planet, schools of ITP practitioners are making outstanding contributions to improving present and future local, national, and global wellbeing. Here is a short list of some significant achievements:

- integral futures studies in [Australia](#), [Europe](#), and [USA](#);
- adult and professional development in [New Zealand](#);
- integral climate change work in [Australia](#), [Norway](#), and [UK](#);
- integral leadership training in [Western Australia](#);
- the big rethink towards a complete architecture in the Architectural Review in [UK](#);
- integral training at [MetalIntegral](#), [Pacific Integral](#), [Meridian](#) and [Ubiquity](#) Universities;

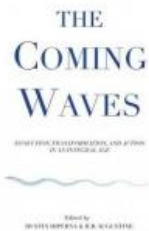
- [integral city](#), [integral coaching](#), and [integral sustainability](#) communities in [Canada](#);
- integral nursing communities in the [Netherlands](#), and [USA](#);
- integral gender workshops in [Australia](#), and [Canada](#);
- integral parenting communities in [USA](#);
- integral psychotherapy in Australia, UK, Europe, and USA;
- integral businesses in Australia, New Zealand, Canada, USA, Brazil, and Europe; and
- international integral conferences in the USA ([ITC2013](#)), and Hungary ([IEC2014](#)).

Opportunities for Integral Development

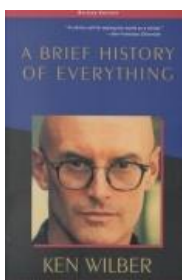
If you are interested in learning more about ITP and its IOS than the brief introduction given here, excellent resources are available at Integral Life, including Ken Wilber's [Understanding Integral Theory: An Introduction](#) (audio), [The Integral Operating System](#), and Sean Esbjörn-Hargens' [An Overview of Integral Theory: An All-Inclusive Framework for the 21st Century](#). Another good resource is Jeff Salzman's [A Primer on Integral Theory: States & Stages, Levels & Lines, and the Integral Map](#) available at the Daily Evolver.

Listed below are valuable resources that may be useful on your integrative journey. Most are based in Ken Wilber's ITP; some, marked with an asterisk, are based in non-ITP visions and practices. Both ITP and non-ITP resources involve strong impulses to integrate body, soul, and spirit in true self, authentic society, and Universal Spirit.

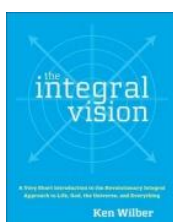
Introductory Books for Curious Integrative Explorers



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Wilber, K. (1996/2001). *A Brief History of Everything* (2nd ed.). Boston, MA: Shambhala.

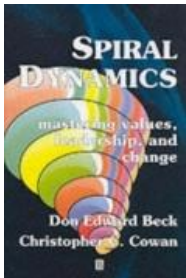


Wilber, K. (2007). *The Integral Vision: A Very Short Introduction to the Revolutionary Integral Approach to Life, God, the Universe, and Everything*. Boston, MA: Shambhala.

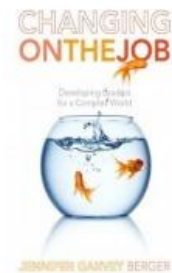


Witt, K. (2014). *Integral Mindfulness: From Clueless to Dialled-In – How Integral Mindful Living Makes Everything Better*. Tucson, AZ: Integral Publishers.

Serious Books for Serious Integrative Practitioners



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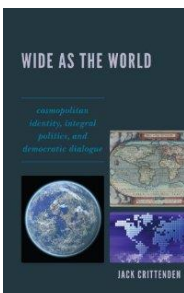
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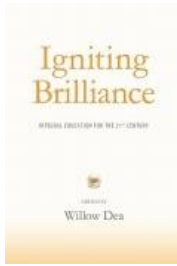
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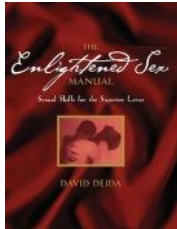
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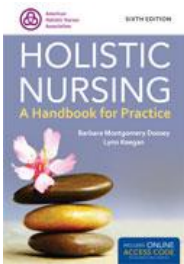
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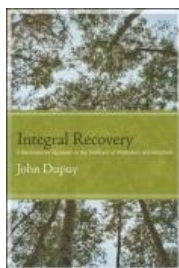
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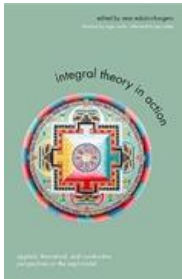
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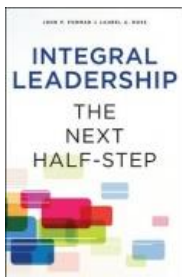
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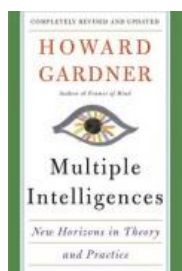
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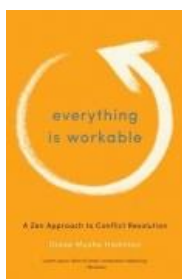
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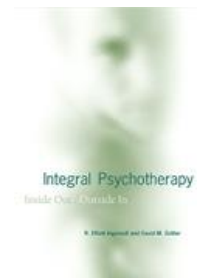
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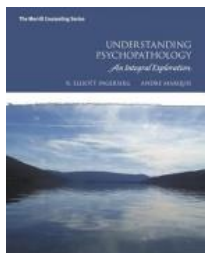
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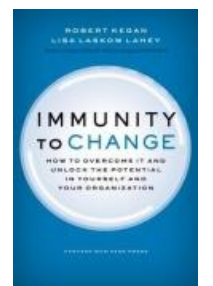
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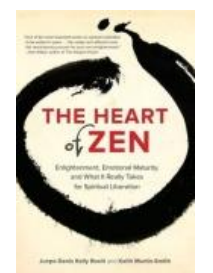
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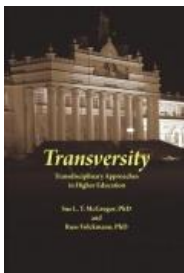
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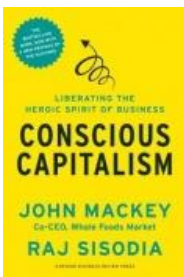
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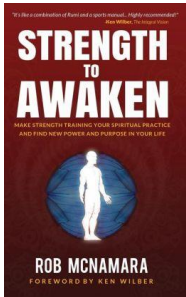
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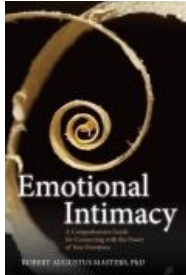
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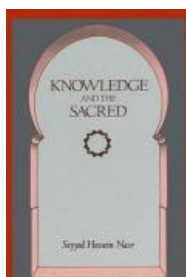
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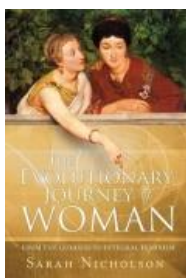
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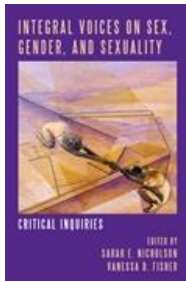
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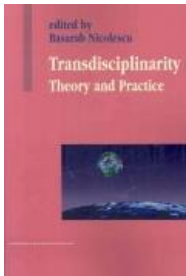
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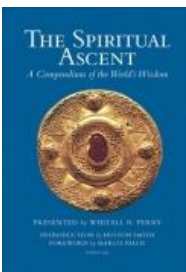
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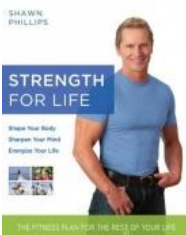
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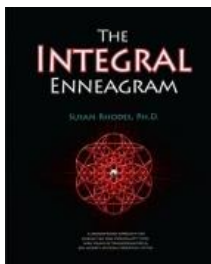
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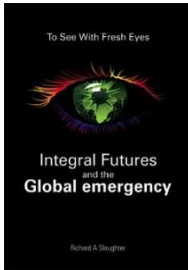
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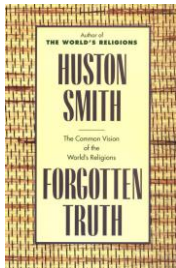
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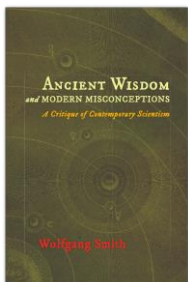
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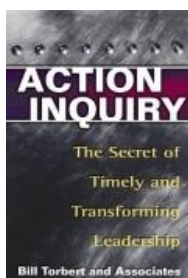
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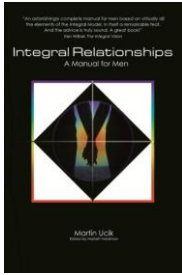
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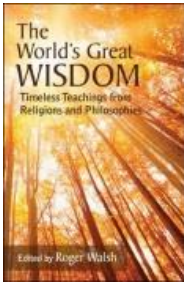
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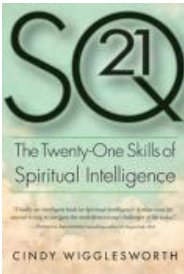
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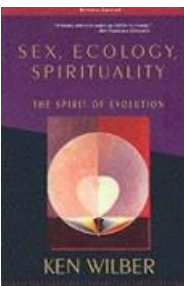
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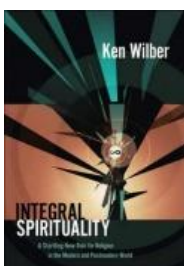
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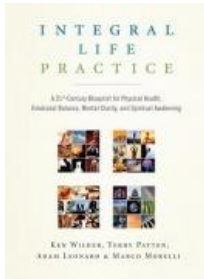
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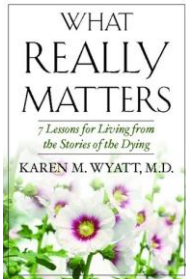
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- [Integral European Conference 2014](#), Hungary
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Hopefully the integral vision presented here encourages you to move forward into your integrative journey.

I wish you the very best as you venture into a more integral life with your more integral friends for the benefit of all of us living on our beautiful planet.

May all beings be happy, living their true creative selves, in various interconnecting communities, in service to the liberation of all living creatures, for current and future generations.

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