Universifying:

A Theory, Model & Practice to Birth Our Emerging World Through The

Meta-Crisis

By Fionn Wright

Antioch University

in partial fulfilment of requirements for the degree of

INDIVIDUALIZED MASTER OF ARTS

Thesis Committee:

Laurel Tien, PhD, Chair

Joe Cronin, PhD, IMA Chair

Table of Contents:

Universifying:

A Theory, Model & Practice to Birth Our Emerging World Through The Meta-Crisis

Introduction

Humans are facing a convergence of global crises — global pandemics, climate change, technological Cold War, economic breakdown, fake news, pollution, deforestation, mental health epidemics, inequality, poverty, species extinction — the list goes on. We are witnessing the unfolding of a meta-crisis (Norgaard, 2022; Rowson, 2021; Johnson, 2020) on planet earth. The novel solutions we create lead to new challenges which require a more complex order of consciousness to solve, with exponentially increasing complexity as we create existential problems for ourselves to match the level of our development (Graves, 1981). There is no one simple answer to the meta-crisis, and yet there is an emerging class of intellectuals (Cooper, 2019), a meta-tribe (Alterman, 2020), rising to meet the emerging challenges of the meta-crisis, often interacting through a variety of forms through the internet through what has become known as the Intellectual Dark Web, Liminal Web (Lightfoot, 2022) or Sense-making Web (Leong, 2021). Nora Bateson (2022) shares in a documentary about growing up with her father Gregory Bateson, that he said, "the major problems in the world are the result of the difference between how nature works and the way people think." (07:09) In my attempt to understand how nature works in order to help solve the major problems of the world, it seems I have stumbled on a pattern that connects all things – a metapattern. (Bateson, 1979) Elements of this metapattern have been known to humanity for thousands of years, (Cheng, 2019b; Capra, 2010) and other elements are being revealed to us thanks to the latest discoveries in scientific fields from quantum physics (Hameroff, Penrose, 2014; Haramein, 2017) to developmental psychology (O'Fallon, 2020b; Kegan, 2010; Ross, 2013). Universifying is an integration of this ancient wisdom and leading edge scientific discoveries for use in our modern context. In this thesis, I provide a theory, model and practice based on this metapattern that can support us to meet the challenges of

the meta-crisis of our times. Rather than a model, theory or practice that claims to have 'the answers', it is a meta-model-theory-practice which has completeness, yet is continually evolving – absorbing, diversifying, connecting and unifying all past, present and future models, theories, practices, systems, structures and forms of consciousness. As the fluid within and between cells in our body facilitates nutrients to be 'absorbed' into a cell, supports cellular 'division', 'connects' cells together and 'unifies' them as a greater multicellular organism, 'Universifying' acts like a supportive fluid for individuals and collectives to emerge, unfold, manifest and evolve by 'absorbing' that which we need, 'diversifying' our uniqueness, 'connecting' us with others and 'unifying' us as a greater whole. The core intention of Universifying at this moment in history is to unify us all through our diversity to birth our emerging world through the meta-crisis.

Standing on the shoulders of giants, it feels resonant to start by acknowledging the contributions of those whose work and presence have been most influential in supporting Universifying to come into being.

Theoretical Influences:

- Terri O'Fallon's (2020a) Interpenetrating States and Stages

- Ken Wilber's (2010) Integral Theory

- Aurobindo's (1993) Evolutionary Integral Philosophy

- Zach Stein's (2019) Integral Education in a Time Between Worlds

- Robert Kegan's (1998) Adult Development and Orders of Consciousness

- Frederic Laloux's (2016) Teal Organizations

- Hanzi Freinacht's (2017) Political Metamodernism

- Christian Wahl's (2016) Regenerative Cultures

- Charles Eisenstein's (2013) The More Beautiful World Our Hearts Know is Possible

- Tomas Bjorkman's (2019) World We Create

- Richard Barrett's (2016) Global Consciousness Index

- Sean Esbjorn-Hargens' (2020) Integral Ecology and ExoStudies

- Dean Radin's (2018) Noetic Science and Real Magic

- Rupert Sheldrake's (2009) Morphic Resonance Fields

- Bruce Lipton's (2010) Spontaneous Evolution & Biology of Belief

- Ervin Laszlo's (2009) Akashic Field and Interconnected Universe

- Pierre Teilhard de Chardin's (2008) Phenomenon of Man and Noosphere

- Rudolf Steiner's (2011) Philosophy of Freedom and Anthroposophy

- Daniel P. Brown's (2006) Pointing Out the Great Way

- William James' (1890) Unified and Divided Self

- Jean Gebser's (1986) Ever-Present Origin

- Jenny Wade's (1996) Holonomic Theory of the Evolution of Consciousness

- Alfred Korzybski's (1958) Map is not the Territory

- Humberto Maturana and Francisco Varela's (1980) Autopoiesis

- Forrest Landry's (2009) Immanent Metaphysics

- Gregory Bateson's (1979) Metapattern and Ecology of Mind

- Krishnamurti's (1996) Total Freedom and Reflections on the Self

- Penrose & Hameroff's (1998) Wave-Function Collapse Consciousness (Orch-OR)

- Arthur Young's (2021) Theory of Process

- John Hagelin's (2008) Unified Field Theory

- Nassim Haramein's (2016) Flux Resonator and Unified Spacememory Network

- David Bohm's (2002) Wholeness, Implicate Order and Holographic Theory

Modular Influences

- Terri O'Fallon's (2021) STAGES Model of Human Development

- Ken Wilber's (2010) All-Quadrants-All-Levels Model (AQAL)

- Spring Cheng's (2019a) Resonance Code

- Brent Cameron's (2005) Self Design

- Robert Anderson's (2015) Unified Model of Leadership

- Barbara Marx Brennan's (1998) Conscious Evolution

- Buckminster Fuller's (1969) Synergetics and Operating Manual for Spaceship Earth

- Otto Scharmer's (2016) Theory U

- Arthur Young's (2021) Reflexive Universe

- Clare Graves, Don Beck and Christopher Cowen's (1996) Spiral Dynamics

- Maharishi's Unified Field Model

- Dave Snowden's (2020) Cynefin Framework

- Joseph Campbell's (1956) Hero's Journey and the Mono-myth

- Bill Plotkin's (2007) Eco-Soulcentric Developmental Wheel

- Brofenbrenner's Ecological Systems Framework

- Sean Esbjorn-Hargens' MetaCapital

Practical Influences:

- Kim Barta (2020) on the entire spectrum of development and Shadow Resolution

- Feisal Alibhai's (2018) Integrative Health, Wellbeing & Family Dynamics

- Jon Eisman's (2006) Re-Creation of the Self

- Nick Petrie's (2015) Vertical Development

- Carl Sanders-Edwards' Individualized Developmental AI

- Stephanie Mines' (2020) Climate Change of Consciousness

- Schmachtenberger, Hall, Rutt (& others)'s Game-B

- Scott Nelson's Participative TecKnowlogy

- Gino Yu's (2011) Technologically Induced Awakening and Transformative Media

- Peter Nelson's (2014) Non-Ordinary Perception

- Thomas Hubl's (2021) Collective Trauma

- Tom Murray's (2017) Collective Developmental AI and Wisdom Skills

- Laurel Tien's (2021) Transformative Learning Communities

- Ba and Josette Luvmour's (2017) Natural Learning Relationships and Grow Together

- Joseph Dillard's (2019) Multiperspectivalism

- Mickra Hamilton's (2020) Precision Evolution

- Forrest Wilson's Unified Fields of Coherence

- Stephane Segatori's We-Flow

- Tyson Yunkaporta's (2020) Indigenous Thinking

- Gabor Mate's (2021) Wisdom of Trauma

- Fred Tsao's (2019) Quantum Leadership

- Nora Bateson's (2022) Ecology of Mind and Warm Data

- Bayo Akomolafe's (2017) Humanity's Search for Home and Emergence Network

- Stephen Wolfram's (2002) New Kind of Science and Computational Approach

- Jeff Vanderclute's Sourcing the Way

- Geoff Fitch (2012) & Abigail Lynam's (2020) Generating Transformative Change

- Jonathan Reams' (2017) Integral Review

- Eric Reynold's (2019) Next-Stage Organizations and Integral Leadership Review

How could anyone possibly unify the vast work of all of those while maintaining the diverse integrity of each? Given that many on these lists above have meta-theories (theories of theories) or meta-models (models of models) of their own, it's been a complex and humbling undertaking to attempt to distill and unify elements of each to create another meta-theory and meta-model that can be applied practically, while honoring the diversity of each, as well as the uniqueness of that which is unfolding from my own consciousness in reflection of how I make meaning of each of their unique contributions. It's also not always clear which specific aspects of the model-theory-practice presented in this thesis comes from who. It has not been a linear journey of integration, and there have been times where insights solidified in consciousness months or even years after my original experience of their work. Having said that, while universal wisdom is owned by none and accessible to all, through what Rupert Sheldrake (2009) might call the 'Morphic Field' or Ervin Laszlo (2017) the 'Akashic Field', I'll do what I can to respectfully acknowledge each individual's influence where that seems most relevant.

As a millennial born in 1990, having lived a quarter of my life in Europe, a quarter in Africa, a quarter in Asia and a quarter in North America (my personal journey further explored in the section Universifying Practical Application for the Meta-Crisis), I have an embodied sense of a stretch of time ahead of me to witness and influence the evolution of our planet for decades to come, and there is an urge in me to open up and learn from those giants who have come before me, and reiterate what is potentially useful for the emerging generation. But I am not anticipating walking this journey alone; there is a collective of

young, yet increasingly mature, individuals emerging who are developing the capacities to steward our world through the meta-crisis. It is with this collective that I anticipate co-evolving our world. Universifying can be used as a language, model and practice for us to lean on, to come into unity in our diversity. As we lean into the unknown together, delicately interdependent on one another, trusting our path to unfold before us, our collective intelligence (Roy, 2019) can act as a guiding light giving us just enough certainty to take the next step forward. I aim for the model I share to be of value to a future emergent generation, who can then utilize, deconstruct, and build upon what I have created in a similar manner to how I have integrated learnings from those above.

The world is evolving seemingly exponentially, with emerging technologies transforming our intersubjective experiences and entirely new structures unfolding before our eyes. There are many models; some are useful, some not. In appreciation of Zach Stein's (2019) work which advocates for an "integral and problem solving metrological pluralism" (p. 25) and Dillard's (2019) Multiperspectivalism, my aim is not to create a model that dominates or pretends to be above or superior to other models, but a model among many that may have usefulness in particular emerging contexts and can aid in the integration and support of other models. After exploring the origins and then particularities of Universifying, this thesis discusses the practical applicability of the meta-model-theory through practice and potential forms of implementation. As a coach, this model is particularly useful to me in the coaching context. As a father and husband, it also seems to be useful to me in a co-parenting context. As an entrepreneur, it informs my business decisions. As a human, it is useful to me in virtually all contexts I inhabit. I see the potential for applicability in a variety of contexts, but whether or not it will be useful in those contexts, for others, remains to be

seen. The intent is to bring those on the leading edge of this exploration into unity in our diversity, holding space for what can emerge in a time between worlds. (Stein, 2019)

There are many who deserve to be in this thesis who have not been included. This thesis is an invitation to bring them into the co-creative space. Each of the people I mention in the thesis are redefining their fields, and my aim is to unify that collective effort so that we can co-create in unison. Some have resources that would be useful to others — from funding to networks to technologies to models to capacities to perspectives to support in various forms. Together we are a force the likes of which the world has never seen. We live in a world of potential abundance. We have value to bring and whatever we need exists, we may just not have access to it yet. This thesis aims to open up doorways of access for us all to bring our unique individual value to the greater collective, hitting the acupuncture points of global consciousness, expressing our own unique conscious footprints upon reality. This generation – our generation – is developing faster than any we have in recorded history. We have younger and younger leaders popping up into mature consciousness. For the first time in history, given that there are so many evolving so rapidly simultaneously, we don't have to work in lonely silos, as did the sages of the past. We have the potential to unify as a meta-collective and transform the planet through the diverse consciousness we manifest. How does our perspective shift if we see, feel and experience the meta-crisis as the natural birth canal through which we birth our emerging world?

How do we make the transition to the emerging world?

Should we be worried if we will make the transition? There are plenty of ways we could wipe ourselves out. What happens if we take the perspective that it's all happening

perfectly? What phenomenological experience does that invite? And if we find ourselves falling into complacency, how do we both notice the perfection as well as hold space for greater, wider, deeper forms of perfection? There are those who transcend the social constructions of our time, bringing into being entirely new forms of consciousness, and laying the path for others to do the same. The founders of the great religions did it; the revolutionaries that created the social constructions we now sit upon did it. Each era has its own individuals and collectives that rise up and challenge the status quo, redefining what it means to be human. History puts them on a pedestal — Gandhi, Rosa Parks, Mandela, Jane Goodall, Martin Luther King, Mother Teresa — and while we may all have the potential to do this, it seems to have historically been the select few that did it in a way that has significantly impacted the trajectory of collective consciousness on planet earth.

In this thesis, I share some of those on the leading edge in our emerging era, forging the path ahead, opening up new possibilities for humanity. The purpose of this thesis however is beyond showcasing their individual work, to open up the possibility for collective unification to bring into being not just a new era, or world, but potentially a new form of humanity. These people I mention are leaders who give me hope for the future of humanity, taking responsibility for our collective future into their own hands and building a foundation for *The More Beautiful World Our Hearts Know is Possible (*Eisenstein, 2013*)*. I have focused on those who are still inhabiting their bodies, for the possibility of collectively extending the frontier of human possibility over the next few decades. We are the seeds of the future, the cells in the disintegrating cocoon of modern humanity, that are supporting our conscious evolution (Brennan, 1998) and metamorphosis into a beautiful 'emerging world'.

We have grown fat from pillaging the resources of the earth, a necessary period of intense growth that has brought us science, technology, democracy, and wealth. But it has

also ravaged our planet, our societies, our minds and our bodies -- global warming, the atom bomb, mass mental illness, and global pandemics. The list goes on. Our education system was built to produce factory workers, and it now attempts to churn out cogs for the corporate machine. For many of us, it never feels quite right, with a growing undercurrent of discomfort and dissatisfaction with what is, but there doesn't seem to be any clear viable alternative. But there is a growing awareness that more consumption will kill us.

So we fight the system, condemning corporations, blaming nation states, trying to pull down what has been built to stop it from causing more harm. This is a natural reaction, justified even, and while destruction can make way and create space for what comes next, it does not necessarily put a sustainable, or regenerative, system back in its place. We will struggle to replace what is, until it is readily apparent on a collective level that what is, is not working. We cling to the global illusions of modernity; science will fix global warming; robots will make life easier; the free market will spread wealth to the poorest; democracy will give us capable leaders. How does the parent logging in the Amazon forest feed their children if we forbid them to cut down trees? How do we get paid if robots take our jobs? Why does the gap between rich and poor continue to widen? Why are so many of our political leaders unable to see to the bigger picture?

Are these the source of our problems or are they just symptoms of a deeper problem? Is our whole worldview in need of an update? Do we need to relook at whether the way we practice capitalism, democracy, science and education are fundamentally flawed? We could say, 'to each his own. Let each person, each nation have their own beliefs, their own ways.' Isn't it best not to judge? But the challenge is bigger than that now. It's not national warming, it's global warming. The invention of a self-driving car in America or

Germany or Japan, once exported, makes driving jobs everywhere obsolete. How can we blame China for the mass pollution when the iPhones and washing machines and toys we all use on a daily basis are made there? Each caterpillar needs to be fed. It is easy for those who are well fed, cozy in their chrysalis, to say we should stop eating. So in a sense, we need a revolution in each realm of society, a stronger push against the prevailing norms until a realization comes, a tipping point, that a fundamental change is absolutely necessary. Sometimes nature needs a fire to devastate an area to make it fertile again. When the world burns to the ground we create the conditions for something new to arise from the ashes. But does it have to burn to the ground? Can we not use the gifts of modernity to build a stable meta-ecosystem on top of what is, so that when it inevitably does disintegrate, there is an even more beautiful form in its place?

Before everything falls apart, what structures can we put in place to catch the pieces? What can we do to be ready to make sure we don't have to start from scratch? The butterfly emerging from this disintegrating cocoon sees from a radical new perspective. Taking flight and looking from above, history below reveals itself -- from a hungry caterpillar to a stagnant chrysalis to a beautiful butterfly. Would a butterfly blame a caterpillar for being hungry or a chrysalis for its impulse to breakdown what is? What if we are all right? But only partially? What if the whole truth encompasses both opposing and conflicting worldviews, only in different times and in different contexts? As humanity we have the benefit of having individuals at different stages in the evolutionary process. Caterpillars are created by the butterflies, chrysalises are in transition, and butterflies illuminate a new way by finding new pastures. How can we take what we know from science, and from the most ancient traditions, as well as the intuition that arises within us to take this evolutionary leap?

The universe has birthed the stars. Our planet has birthed life. Life has evolved to become self-aware. We are a part of the universe evolving to be conscious of itself. How can we each play our role in consciously unfolding ourselves to continue the evolution of our universe? The time has come where we are at a crossroads. We can eat ourselves into extinction, destroy what we have built or find a way through our hunger and destruction to emerge anew -- the next stage on our evolutionary path.

We have the potential to bring more beauty, truth and goodness to the world. We are the gatekeepers of a dawn of a new era, a turning point in history, an evolutionary step, where we, the incarnation of the universe itself, take hold of the reins of the future and guide ourselves into our evolutionary potential. The future is literally in our hands. As we break out of our chrysalis, taking the uniquely beautiful form nature has endowed us with, how will we use the shape, color and energy of our wings to fulfill our purpose? Who will we choose to flock with? How will we support the caterpillars and chrysalises on their evolutionary journey? A flap of our wings could change the world.

This metaphor of an 'emerging world' is not meant to be a utopian vision, rather simply the next iteration in human evolution, which will, hopefully, move beyond the existential threat we are causing ourselves and continue to evolve. This emerging world is also an illusion, a construction of my conscious awareness, along with anyone else who shares that delusion, which can never fully encapsulate the reality of what is. The map cannot be the territory. (Korzybski, 1958) It can, however, be a useful construction, providing a common direction for us to unfold towards, manifesting consciousness as we go. Our emerging world can be seen as both a destination in time and space as well a way of acting through being or being through acting in the here and now.

Unifying Many into One, and Diversifying One to Many

What I'm aiming to provide in this thesis is a broad overview to counter the silo effect of being an expert in any field. From many conversations I've had, people tend to have a deep understanding of a single field, or perhaps a few if they are well read. It's not possible for one human to be an expert in all the fields in existence – philosophy, technology, psychology, physics, politics, education, cosmology to name just a few – and thus all forms of integration lead to partiality by simplification. This has been one of the major criticisms of meta-theories, that they don't fully represent the fields they attempt to integrate. I don't presume to be an expert, but instead more of a life-long learner attempting to make sense of the vast amounts of knowledge and wisdom that currently exist on our planet.

For example, one might argue that it doesn't make sense to separate science and philosophy as science is subsumed under philosophy as a 'philosophy of science', but when it comes to roles that people fill in the modern world, there are very few philosophers who have a deep knowledge of the wide swathe of scientific breakthroughs that are happening in the world right now. In fact, there are no scientists that are aware of all the breakthroughs in science. The physicists will likely be aware of a narrow band of the physics breakthroughs and the biologists will likely be aware of the biological breakthroughs in their specialty, but there is no guarantee that a biologist will know much at all about quantum physics, string theory or what happens at The CERN Large Hadron Collider in Switzerland. Even just keeping up with a single field, or even a niche within that field is a tremendous amount of work due to the number of people making progress on a daily basis working in each area. We seem to be approaching a singularity. We may already be there according to certain definitions. There is no way to 'keep up' except in a certain niche. This may change at some point

when/if in some sci-fi future we have integrated a neural lace that connects our brains directly to the cloud of all human knowledge, being updated as every new discovery is made, but even then there is a curation issue.

It approaches impossibility to accurately integrate all forms of knowledge and wisdom that exist in the subjective, intersubjective and objective realms, because most experts are siloed in their own field knowing very little about a broad range of domains. There aren't many scientists who are also philosophers who are also psychotherapists who are also long term meditators, entrepreneurs, politicians, artists and so on. So when an attempt is made to develop an integrative overarching meta-framework there are bound to be gaps and misunderstandings. If we look at any individual field (physics, or even quantum physics), even within those fields there is great debate, so it can be expected that when one attempts to combine all fields of human knowledge and meaning-making there will be conflict and misunderstandings. Meta-theories are by definition continually evolving, inclusive of new theories as they emerge.

All distinctions are illusory, yet some are useful. We live in a time when the multitude of disciplinary fields have in many ways become so siloed and narrow that developments in one field can take decades to cascade into another. I have in the thesis briefly outlined a number of models and theories from a wide array of fields to integrate my own work into a unifying whole, both transcending and including (Wilber, 1995) aspects of each of them as well as diving deep into each and enlivening (Cheng, 2019b) parts of them from a new perspective. Each field has its own value and usefulness in different contexts for a variety of purposes. I have shared a few concepts below, including 'unification and unified field theories,' 'non-dual philosophy and oneness', and 'unity in diversity' from the objective,

subjective and intersubjective perspectives, that will shed more light on the direction I

intend to point our consciousness.

Objective Limits - Unified Field Theories

Einstein spent much of his life searching for a theory to unify general relativity, which

he created, and quantum physics, which rendered general relativity irrelevant at the

quantum level. Thanks to discoveries in modern physics, we have discovered that forces are

not transmitted directly between interacting objects, but instead are interrupted by

intermediary fields. There is no theory yet that is widely accepted that has been able to

unify these fields at every scale, though many have tried. It may even be possible that we

can't find one due to the 'observer effect', in that a conscious observer affects fields at the

quantum level, as seen in the double slit experiment, rendering it impossible to get a truly

'objective' reading, as there is always a conscious entity doing the reading. This has led

Nobel Prize winning physicists such as Max Planck (1931), responsible for defining the Planck

scale, the smallest scale known to man, to determine, "I regard consciousness as

fundamental. I regard matter as derivative from consciousness. We cannot get behind

consciousness. Everything that we talk about, everything that we regard as existing,

postulates consciousness."(p. 17) So while I was a mathematics and theoretical physics geek

as a teenager, and almost went into that field of expertise, after discovering the problem of

consciousness at the quantum level, I let that path go as I was finding deeper insights about

the nature of consciousness through meditation than mathematical formulas. Maths

seemed to gift me intelligence, but meditation gifted me wisdom. Nevertheless I have had a

continued interest in theoretical physics throughout my life, and while I let go of the

mathematical calculations, I keep a keen interest in the findings of the great physicists and mathematicians of our time, who have continued to inform my understanding of consciousness. Not being restricted to academia allowed me to explore more controversial theories on consciousness including Nobel Prize Winning Physicist and Mathematician Roger Penrose's Orch-OR Theory (Hameroff, Penrose, 2017) which he developed with Stuart Hameroff, as well as Stephen Wolfram's (2002) New Kind of Science through a computational approach, John Hagelin's (2008) Unified Field Theory and his research on Transcendental Meditation, Rupert Sheldrake's (2009) Morphic Resonance, David Bohm's (2002) Implicate and Explicate Order and Nassim Haramein's (2011) Unification Theory among others, each of whom challenge the more mainstream views of the universe in their own way, and from my perspective each add a valid and useful piece to a potentially infinitely large puzzle. So if we can't lock in a reliable way to objectively measure all scales of reality, how can we reliably make sense of it subjectively?

Subjective Limits - Nondual-Oneness Philosophies

How do we know what is objectively true when subjectivity alters reality? If science commands the realm of the objective, philosophy commands the realm of the subjective. As Rudolf Steiner (2011) postulates in his book *Philosophy of Freedom*, through phenomenological enquiry we can experience states of awareness that are consistent and valid, and can be cross-referenced intersubjectively among other humans, in particular those who have spent a great deal of time and energy on meditative practices such as the great sages of history. Wilber (2006a, 2017) outlines the commonality among a variety of philosophical lineages, indicating that essentially the pinnacle of all paths lead to nonduality in the East and oneness in the West. Juxtaposed with 'dualism' a la Descartes, who is often

credited with separating mind from body, nondual philosophy is arguably at the root of all major religions, though it may not be described in those terms, perhaps best known from Buddhism (emptiness, nature of mind) and Hinduism (Advaita, Turiya), where it is usually described in English as 'not two' or 'without a second.' We can also find references to nonduality in Sufism and Contemplative Christianity, though due to their theistic orientation, often tend to come more from a place of Monistic 'oneness', and some scholars debate as to the differences between those terms. Depending on one's interpretation of the Chinese Taoist Daodejing, it could also be considered a quintessential nondual text. Given that there are so many belief systems, coming from a variety of cultures, languages and lineages, nondualism and oneness have many different definitions. It seems they all partially grasp, yet don't fully grasp, a piece of the slippery truth. As Forrest Landry (2009) says in his *Immanent Metaphysics*, "subjectivity is irreducible." (p. 108) Our subjective nature throws a spanner into all objective claims on reality, and yet objectivity fights back with seemingly repeatable experiences at the intersubjective level. How can paradoxical, contradictory perspectives on truth all hold truth?

Intersubjective Limits - Unity in Diversity

How can we come into agreement or understanding intersubjectively as individuals and collectives with a variety of beliefs, worldviews, values, ways of knowing, perceptive lenses, genetics, phenomenological experiences, educational methodologies, languages, cultures, histories, needs and desires? Unity in diversity is an expression that can help us understand how we can have unity without uniformity and also diversity without fragmentation, so that at a social level, unity is not used as a way to 'harmonize' or

'standardize,' or as just a tolerance of biological, cultural, linguistic, religious, political, ideological or other differences, but that there is inherent value in each of those that make up the greater whole, and not just our similarities, but also that our differences have the potential to unify us. The use of this specific term (Kalin, 2004) dates back to a Sufi philosopher Ibn al-'Arabi (1165–1240) who described it as "unity in diversity and diversity in unity" (p. 385–386). Leibniz, a German polymath used a similar phrase to define 'harmony,' as many being restored to some form of unity. In a Javanese poem from the 14th century (Tantular, 1975), in an attempt to unify Hindus and Buddhists, the concept was described as, "out of many, one" (p. 9). In the Bahá'í Faith (Abduʾl-Bahá, 1918), 'unity in diversity' is the 'watchword' used to support oneness of humanity, saying "humanity may be likened unto the vari-colored flowers of one garden. There is unity in diversity. Each sets off and enhances the other's beauty." (p. 25) In 1943, the Premier of Quebec in Canada (Godbout, 1943) published an article about unity in diversity, and it has since become a common way to refer to Canadian multiculturalism (Lalonde, 1994). In 2000, the EU adopted the slogan 'United in Diversity' to represent the diversity of the member states, and according to the European Union official website it signifies how Europeans have come together, in the form of the EU, to work for peace and prosperity, while at the same time being enriched by the continent's many different cultures, traditions and languages. Jawaharlal Nehru, the first Prime Minister of India wrote at length (Nehru, 1989) about the topic, writing "though outwardly there was diversity and infinite variety among our people, everywhere there was that tremendous impress of oneness." (p. 57) In modern times, unity in diversity is the national motto of Indonesia, and in the US, *E pluribus unum*, which is Latin for 'out of many, one', is a traditional motto of the United States, appearing on the Great Seal and written in capital letters on most U.S. currency. But alas, despite the worldwide recognition of the importance

of the term as an ideal, unity in diversity is unattainable in the purest sense of the term, an ever elusive mirage that disappears into the distance whenever we attempt to get close. We would be wise to be wary of those who would attempt to use the term to 'harmonize' or 'stardardize' diversity for some leverage of power or domination of the whole, or for those who would use it as an excuse to 'separate' or 'fragment' unity in unhealthy ways. The boundaries here are not set in stone, evolving with the level of subtlety decreasing/increasing into infinity. It's also clear that the complexity of intersubjective dynamics, as well as the randomness at the quantum level, make it relatively impossible to accurately predict our emerging future. We can't even agree upon the truth of our current reality (or history), let alone one that has not yet arrived. How do we as intersubjective beings collectively make sense of our emerging reality given the infinite diversity of each individual's subjective experience and the challenge of consciousness in objectivity?

Universifying - Limiting the Definition of the Limitlessly Undefinable

> *"There is no single context that encompasses all other contexts and contents.*
>
> *There is no single domain that encompasses all other domains.*
>
> *There is no single frame of 'the all of reality'.*
>
> *There is no one single material universe containing and subsuming all.*
>
> *There is no single root substance that is within all other substances.*
>
> *There is no single final fundamental actual substance in any world or domain.*
>
> *There is no fundamental unit or atom of substance.*
>
> *Nor can all of existence be made of any finite set of things, materials, substances, or existences.*

There is no 'super-domain' which includes as members all other domains as sub-entities. The idea of 'a universe' cannot be fully realized, even in principle. Any attempt to formulate such will result in paradox. The transcendent cannot be contained within the omniscient.

There is no single fundamental ground of being. There is no single fundamental lawfulness common to all causality, in any world, domain, or universe. There is no one single 'real' reality/ universe.

There is no universal context. There is no universal domain. There is no universal language."

– Forrest Landry (2009, pg, 105-6)

The word used, 'Universifying,' is simultaneously deeply, sincerely, serious akin to a parent's love for their child, and an ironic 'tongue in cheek' joke to wake us up to the ridiculousness of being attached to any absolute interpretations of reality. At its simplest, Universifying unifies into one word, while maintaining diversity, the metapattern (Bateson, 1979) clear to all who deeply study development or evolution: differentiation-integration (Cook-Greuter, 2013; O'Fallon, 2020a), divergence-convergence (De Chardin, 1959), diversity-unity (Aurobindo, 1990; Young, 2021) or subject-object (Kegan, 1984). 'Universifying' — a combination of the universal process of 'unifying' and 'diversifying', acting as the universe itself — attempts, while knowing that it will fall flat on its face in trying to do so, hopefully making some onlookers laugh in the process, to transcend and include (Wilber, 1995) as well as dive and enliven (Cheng, 2019b) both nonduality and duality or either or neither, and all of the above, or none of the above ad infinitum. It also simultaneously includes, constructs and deconstructs — unity in diversity, diversity in unity,

one from many, many from one, variety in unity, unity through diversity, diversity through unity — and then of course all unified field theories, integral theories, theories of everything, as well as any other interpretations of reality, all as valid interpretations of reality. This also allows for the inclusion of space for the interpretation that Universifying itself is invalid, and that it can be both valid and invalid, or either or neither, and if one disagrees with any of that, or thinks that I've invented a new word when there is already a word for this non-conceptual concept, that is welcome too. Universifying can be seen as an infinitely expansive black hole that sucks in all that approach it, for all that approach it are included within it, and everything outside it is also, paradoxically and impossibly simplistically, welcomed within it, for it expands, and contracts all objects in a time-timeless, space-spaceless, absorbing-connecting, unifying-diversifying integration of fullness-emptiness into the infinitely small, eternally long, evolving big bang of a 13 letter English word – universifying. It's one umbrella term for its many linguistic forms: simple verb form (universify), process noun (universification), forming noun (universifier), adjective (universal), static evolving nouns as the combination of both the whole objective observable cosmos (universe) and whole subjective phenomenological reality (univerself), as well as the plural and temporal forms of all of the above (universifiers, universified etc).

On the Shoulders of Giants

Rather than go into detail on each of those who have influenced this model-theory-practice, I have selected a few in particular that may help tell the meta-narrative that will lead to the potential value of Universifying Theory, Model and Practice. I have purposefully left out those who are mathematically oriented, given the

barrier to entry of understanding the language of numbers and formulas. I have instead

focused on those I hope to be most readily understood in the context of the purpose of this

thesis.

Collective Development

First step, let's look at our world in historical context. We are currently undergoing a

global shift, a time when the rules of the old world no longer apply, and the rules of the new

world have not yet formed, what Stein (2019) calls *A Time Between Worlds*. What I

understand Stein referring to is part of a larger trend in the evolutionary history of

humankind where humans move from one mode of operating to an entirely new system to

meet the rising complexity. We went from tribes to clans to civilizations to empires to

nations to the globalizing world we live in today. This awareness of the evolution of

humanity, often accompanying the term 'integral', has been highlighted by philosophers

from Aurobindo (1990) to Gebser (1986) to Wilber (1995), who have each made their own

specific contributions to the field. The emergence of the 'integral' stage of development of

humanity (also often called 'teal') is often pointed to as the leading edge of our

development as a species, and while in some respects that remains true, in others, our

leading edge can be seen as having evolved past that, depending on how we define the

'leading edge'. Today we have a spectrum of stages represented in global populations, some

at the trailing edge of development, the least developed regions, to the leading edge of the

development, our most developed collectives.

Popularized by Wilber (2000), based on research by Graves (1981), 'Spiral Dynamics'

was formed by Beck & Cowen (1996) to codify the development of collective cultural values

over time. While Spiral Dynamics lacks measurable empirical validity, more up to date

research has been done on the organizational level, (Barrett, 2006; Reynolds, 2019; Laloux, 2014; Torbert, 2019) as well as the national level, with Barrett's (2020) Global Consciousness Indicator, based on Barrett's (2002) 7 stages of psychological development, where he ranks 145 countries on this scale in terms of values, with Switzerland and the Nordic countries at the top of the ranking and countries like Sudan, Afghanistan and Iraq at the bottom of the ranking.

Despite the ever elusive nature of finality in the path of evolution, paradoxically, there seems to be a trajectory, milestones in approaching the infinitely distant. We have abolished slavery, for the most part. We have moved past feudal rule to the rise of democracy. Modernity was one such milestone we have reached on many parts of the planet. So what is next? Metamodernism as described by Hanzi Freinacht (2017), a pen name used by Daniel Gortz and Emil Fris, in the book *Listening Society*, is:

> *a term that describes that which comes after modern society (and after the "postmodern" critique of it), a point in history when people begin to see through modern society, as well as beyond it; hence the word "meta"…First you have pre-modern society, like in medieval Europe. Then you have modern society. Then you have a postmodern criticism of modern society. Then you have the metamodern society, which takes the best from modern society and postmodernism. So, remember: 1. modern, 2. postmodern, 3. metamodern.* (p. 361)

Individual development

The pattern of development on a collective level, as identified by Gebser (1986), Graves (1981) and Barrett (2020), is less well researched or understood than the pattern of development at an individual level. Robust research by Piaget (1954) helped us understand that we move through a progression of cognitive development in childhood. We start as infants attached to our primary caregiver (sensorimotor), then the 'terrible twos' emerge where everything is 'mine' and social boundaries begin to be created (preoperational), around 6 or 7 years old we start to understand rules and build mutually beneficial friendships (concrete operational), and in our early teen years we learn to think abstractly, internalize those rules and become a part of our community (formal operational). Perhaps the most widely known developmental researcher is Maslow (1971), for his theory on hierarchy of needs, and how we develop through our basic survival needs to open up needs of self-actualization or self-transcendence.

Kegan (1982) has expanded the field, demonstrating how these stages of development can continue into adulthood, identifying five orders of mind, with each one an order more complex than the last. The 1st Order, the impulsive mind (2-6 years), aligns with Piaget's preoperational, the 2nd Order, the Instrumental Mind (6-adolescence), with Piaget's concrete operational, and the 3rd Order, the Socialized Mind (post adolescence), with Piaget's formal operational. If Kegan's 3rd order is 'traditional' and makes meaning across categories, Kegan's 4th Order, the Self-Authoring Mind, which can be considered 'modern' and makes meaning systemically. Beyond that Kegan has identified another Order of Mind, the Self-Transforming Mind, that can be considered 'postmodern', making meaning at the level of systems of systems.

Cook-Greuter (2013) has done research that goes into more granularity, identifying 9 levels of maturity in adulthood, with three beyond postmodern. Dawson's (2018) research

into thinking complexity shows that most leaders lack the complexity capacity for what their roles demand of them. Commons (2008) has developed a model of hierarchical complexity that enables the study of universal patterns of all scales of evolution and development. According to his model, behavioral tasks can be definable in increasingly greater hierarchical complexity. He outlines 15 orders of hierarchical complexity ranging from machines to creative geniuses, with the 4 most complex – systematic, metasystematic, paradigmatic, and cross-paradigmatic – being 'postformal', measuring beyond formal operations, the highest stage in Piaget's research. Commons (2016) has since added a 16th stage which he has named meta-cross-paradigmatic. As is clear from this field of research, the field is developing over time, with newer, later, more complex stages being discovered over time. O'Fallon (2020b) discussed in more detail below is arguably at the leading edge of research in the field in observing and studying the latest known stages of human development. It's important to mention that while those operating at later stages do seem to be able to handle more complexity, they aren't necessarily better, more good or more ethical (Stein, 2010); that is dependent on how healthy, whole, full, integrated and balanced we are as individuals and collectives as I explore throughout this thesis.

Integrating The Field of Development

Granted it can get confusing when all of these researchers are using different language to name similar stages of development, leading us to wonder why they don't all just use the same words to simplify it. It's important to note that they are not necessarily measuring the same phenomenon. Piaget's (1954) operations are not the same as Maslow's

(1954) needs, which are not the same as Graves' (1981) values, which is not the same as Kegan's (1982) orders of mind, which is not the same as Barrett's (2002) consciousness, which is not the same as Cook-Greuter's (2013) ego development, and there are many other researchers who are studying a variety of developmental phenomena. There does, however, seem to be a developmental pattern across all of these categories, albeit expressed in somewhat different ways and broken down into different levels of granularity. While each of the researchers demonstrate in their own way how a form of development happens, it is the collection of this variety of developmental researchers as demonstrated by Dawson (2001), WIlber (1995) and others, that is evidence that we, as humans, do go through what we can call 'vertical' stages of development, and that these stages seem to be sequential, meaning that one is built on top of the other, and that stages can't be skipped (though we may go through one faster than another, and may have have access to different stages in different contexts). Wilber (2017) says, "one thing is certain: if you take all of these models and put them next to each other (as the charts in Integral Psychology do), the general similarity in all their stages is just unmistakable." (p. 348) How can we make meaning of the patterns we notice in such diverse theories of development considering individuals and collectives? In this section I've chosen three meta-model-theories to extrapolate on as a foundation for understanding Universifying. These three are different forms of models: Wilber's (1995) an integration of many (intersubjective), O'Fallon's (2020b) based on empirical research (objective) and Cheng's (2019a) an intuitive remodeling of ancient wisdom (subjective). It is a homage to their genius and lasting contributions to the field to take that which is 'true, good and beautiful' about their models and use those frames upon which to hang Universifying.

Integral Theory and the AQAL Model

Ken Wilber's (1995) Integral Theory is arguably the most comprehensive, inclusive meta-theory on all of human knowledge to date. While 'Theories of Everything' in the realm of physics attempt to unify our understanding of the physical world with General Relativity and Quantum Mechanics through mathematical formulas, Integral Theory weaves together disparate theories from psychologists, modernists, idealists, postmodernists, systems theorists, physicists, biologists, social scientists, and both Eastern and Western philosophers to name a few categories. The span of this kind of integration is so vast that it can't help but only take certain elements from each field, and leave others untouched. Criticisms of Wilber, while many and diverse, commonly come from a narrow, specific field which claims his representation of that field is anemic or inaccurate. On a case by case basis, many of these claims hold some truth, though often miss the big picture of the value of Integral Theory as a whole. There are also clearly many useful criticisms, some of which Wilber himself has used to evolve his thinking over time. A number of Wilber's responses to his criticisms, (Wilber, 2006b) unfortunately, leave much to be desired, revealing the shadow elements of his egoic attachments to his constructions of Integral Theory and the AQAL Model (Visser, 2006). Nevertheless, given that we all have our failings and blindspots, rather than judge him 'Ad Hominem', his contributions to the integrative field stand on their own two feet. With development as his frame, using what he calls 'orienting generalizations' Wilber finds common truth claims among a variety of fields to reveal wider truths, taking the stance that all perspectives are true, but partial. In this way, what seem like contradictory views, can be seen as useful diversity in perspective by focusing on where those perspectives align rather than diverge.

Wilber's four quadrant AQAL (All Quadrants All Levels) model which he debuted in *Sex Ecology and Spirituality* (1995), uses orienting generalizations from some one hundred models of development, taking three fields of human orientation as old as humanity itself, even before we had words to describe them. Greek philosophers called them the 'truth, goodness and beauty,' which in almost perfect translation Chinese culture philosophers have referred to for millennia as 真善美 (zhenshanmei). These three fields regard what can be discovered as truth through objective observation ('it'), goodness through intersubjective morality ('we') and and beauty through subjective wisdom ('I'). Each lens we take to look at these three fields can yield somewhat different results, and yet most of us can differentiate between what can be simplified into 'it, we and I.' Wilber has further broken down 'it' into two quadrants, namely the individual objective, and the collective interobjective. McIntosh (2011) has argued to keep it to three categories, but it seems Wilber's diversification has stuck in the collective field of those interested in integral theory, partially due to usefulness of the internal-external and individual-collective axes of the AQAL Model, and his model is largely considered the standard upon which all others are measured.

Wilber's contributions to the field are so many that he has, perhaps along with Aurobindo (1992) who could be credited with coining the term 'integral', almost etched out the field itself, with those coming after seemingly as footnotes to his vast contributions, much as Wilber (1995) describes the Western schools of philosophy being mere footnotes to Plato. Beyond the AQAL Model, Wilber has written in great detail about the concept 'transcend and include' to describe the move from one stage of development to the next. He has described in detail the difference between pre-rational and post-rational ways of making meaning (post-trans fallacy) which have helped create a useful frame so as not to throw post-rational thought out with the bathwater of pre-rational thinking. He is also one of the

few intellectual thinkers who has acknowledged his own development over time, staging his work as he has developed more inclusive insights, to differentiate his more developed thinking from his earlier less inclusive work. His work has become a foundation upon which many of those on the leading edge today build their meta-theories, and with him still writing and producing value in the field, there are arguably none yet who have surpassed his contributions in span and usefulness.

STAGES Model of Human Development

It's relatively easy to see how babies develop into children, then into teenagers and then into adults. Our bodies grow, we learn how to communicate and develop complex thinking. What is less obvious is how we develop as adults. The STAGES Model (O'Fallon, 2021) maps out stages of development from childhood all the way to the latest known stages that we have research for. Building upon the pioneering research of renowned developmental psychologist Erik Erikson (1968) who identified 8 stages of psychosocial ego development, Jane Loevinger (1976) revealed that there was a way to test an adult's stage of development based on the form of language they used. Susanne Cook-Greuter (2002) built upon Loevinger's work by refining the testing method as well as the stage descriptions, adding the distinction of perspectives and two later stages. Expanding beyond Cook-Greuter's work, O'Fallon (2012) was also informed by Eastern philosophy, primarily though Aurobindo (1990), an Indian philosopher of human evolution who was educated at King's College at the University of Cambridge in England before becoming one of the leaders of India's movement towards independence, and the first scholar to coin the term 'integral' and described by Wilber as "India's greatest modern philosopher sage". (Dalal, 2001, p. vii)

Informed by research by Erikson (1968), Loevinger (1976), Cook-Greuter (2002) and other developmental researchers such as Piaget (1954), Maslow (1954) and Kegan (1998), O'Fallon (2012) integrated Aurobindo's (1990) integral philosophy of human evolution as well as Wilber's (1995) AQAL Model into the STAGES Model, revealing underlying repeating patterns in human development which no other empirical researcher had identified. With rigorous research for over a decade, O'Fallon (2020b) released her research findings in a peer reviewed journal, demonstrating that there are at least 12 known stages of human development that we can reliably measure. While these are objective findings, my subjective perspective is that coupled with Reynold's (2019) research on how development happens similarly on the organizational level, as well as that done by Torbert (2013), Laloux (2014), Kegan (2016) and Barrett (2006), and societal level, such as Barrett's (2020) work on the wellbeing of nations, this could be considered the most significant empirical finding of the last few decades, with the potential to support the healthy developmental transformation of humanity this century. This thesis is a step in the direction of a practical application of the STAGES Model at the individual level as well as the collective level.

It is important, and ethically critical, to note that one stage isn't better than another, and that each stage is a part of normal human development. Most individuals cover a range of about 4 to 5 stages depending on the context they are in. For example, when we get triggered, we tend to operate from an earlier stage, and when we have an insight or develop a new perspective we may be operating from a later stage. What makes the STAGES Model in particular useful, is that it gives us insight not just into what the developmental stage is that someone is operating at, but how we actually develop from one stage to the next. Awareness of the repeating patterns, from concrete to subtle to metaware, individual to collective, and receptive to active then reciprocal to interpenetrative, allows us to measure

stages more effectively as well as use the model to support healthy development. Using the STAGES Model, we can apply effective interventions depending on what stage one is operating from in-the-moment. This is still a young field of research and in writing this thesis I aim to shed some light on how awareness of how development happens at the individual and collective levels helps us better be able to navigate the complexity of our world and shape our shared reality.

Resonance Code Model of Ancient Wisdom

Spring Cheng's (2019a) Resonance Code Model, for the purpose of this thesis, operates as a bridge between Western scientific thought and Eastern timeless wisdom. The Resonance Code challenges the notion of development as a progressive linear, or even hierarchical or holonic/holarchic, process. In Western, scientifically validated models of development, while many researchers would agree that later stages are not better, there is inherent in the descriptions a preference for later stages over earlier ones, particularly in adulthood. Coming from an Eastern perspective, which is more cyclical and less linear, and begins with unity as an assumption of the nature of reality, Cheng (2019b) shares how we 'resonate' from different planes, some more 'dense' like a pain in our physical body, and others more 'light,' like a dream state, and that the way in which we resonate can be understood from the perspective of archetypes that all human beings have access to in different ways at every point in their life. For example, in Western models, because they are primarily based on only that which can be measured, infants do not have the capacity yet to put into language the whole of their experience, and so a linguistic method of measuring is

going to fall short in capturing the full resonance of an infant's reality, which is then distorted from an adult perspective in terms of memories filtered through adult consciousness and meaning making. Who can express the authentic phenomenological experience of being in the womb in order for it to be measured or accurately categorized? A single fertilized egg holds a vastly different form of consciousness than an adult human made of too many individual cells to count.

Using complexity theory from Taoist philosophy, not to be confused with Taoist religion, Cheng (2019a) integrates East and West by leveraging Western healing modalities and leadership theory to expand beyond a cognitive understanding of reality, opening up to how we operate as whole human beings, not just the brain focused thinking that we are educated in through the modern education system. With a PhD in Molecular Biology, Cheng is no stranger to the Western scientific method, and yet has seen the limitations of a materialist view on reality. Leaving her career in science behind to become an acupuncturist, Cheng learned that the life force that runs throughout the body, otherwise known as Qi, can be manipulated to alter its flow and resonance. Qi as a concept is still ignored in Western science because we have no accurate way to measure it; yet we treat cancer patients in top medical institutions across the world, such as Johns Hopkins, with acupuncture, because it works, despite having no idea how or why it works. It's not easy to respect what we do not understand, and despite revealing its practical usefulness time and again, from acupuncture to herbal medicine to mindfulness meditation, Chinese wisdom is often looked down upon in the West, assumed that it is all 'pre-rational' when much of it is 'post-rational.' Having been educated from a Western perspective, it has taken me time to be able to understand, accept and embody some of what the East can bring to the world, and one of the hopes of

this thesis is to help bridge the gap in understanding the value of Eastern culture, heritage and wisdom, and how it can support us not just as individuals, but as a species.

Cheng's (2019a) work provides a model and language that can support our global evolution toward wholeness, using Western linear progression where it is useful and Eastern holistic inter-connectivity in places where it may be better suited. From Cheng's perspective, in the last few hundred years, Western cultural values have played a dominant role in shaping our global landscape, first through colonialism, and then through economic and ideological influence. Because older cultures such as China and India have seen many peaks of prosperity and bursts in technological breakthroughs throughout their history spanning thousands of years, they see the world in more cyclical and less linear terms, with an appreciation for a harmonious balance with the earth. Cheng (2019a) hopes to use Resonance Code to shed light on how we can come into balance on a planetary level.

Having already mapped Resonance Code onto other developmental models, such as the work of Kegan (2010), Torbert (1998), Cook-Greuter (2013) and O'Fallon (2012), Cheng (2019b) acknowledges that these models have proven to be powerful in guiding the self-actualization process in modern cultures. Cheng has done some of the integration work for us, giving us an idea of how these are aligned and interconnected with Resonance Code, and reinforcing the applicability of the integration of these models as I do in this thesis. She, like O'Fallon (2012), has also broken the 12 into 3 planes of 4 archetypes, with a repeating pattern of 4 in each plane. This repeating pattern – allowing, becoming, being and doing – corresponds to O'Fallon's receptive, active, reciprocal and interpenetrative. It is remarkable that two models arrive at such a similar structure from entirely different philosophical origins, Cheng (2019a) from the ancient Book of Changes, known as the *I Ching*, and O'Fallon (2020b) from empirical research. For those who are both informed by both scientific fields

like quantum physics and Eastern wisdom practices, this will come as no surprise as more and more research is validating more and more of the wisdom humanity has had access to for thousands of years.

If we go along O'Fallon's (2012) terms of receptive and active we can see the similarity. Receptive, in Chinese philosophy, is known as Yin, and active as Yang. The Yin Yang symbol is a representation of the interaction, or balance, between the two. According to O'Fallon's (2020b) research, we start off with being receptive, needing to receive before we can be active with what we have received. Then after being active, we move into a collective orientation, where we can be either receptive or active, which at a collective level she calls reciprocal, and finally we can be both active and receptive, which she terms interpenetrative. In Cheng's (2019b) Resonance Code, we have allowing, which is the pure Yin energy, then becoming, which is the pure Yang energy, then we have being, which is Yang environment and Yin Individual, and finally we have doing, which is Yang Individual and Yin environment. These can then be distributed across the three planes – dense, middle and light – to give us an idea of whether we are allowing, becoming, being or doing in each of the 3 planes of existence. These planes correspond with O'Fallon's (2021) concrete, subtle and metaware tiers. The three bigrams from each plane added together gives us a specific hexagram. As in human DNA, that has 4 nucleotide acids, in groups of 3 (4x4x4), with potential expression in the form of a total of 64 possible DNA codons, so too Cheng's Model does the same, according to the timeless wisdom of the I Ching, which has 64 possible combinations, giving us a specific expression for each one. This relationship has been further extrapolated by physicist Haramein (1997) which I will go into more detail in within the section entitled 'Universification Fractal Pattern'.

Universifying Model-Theory
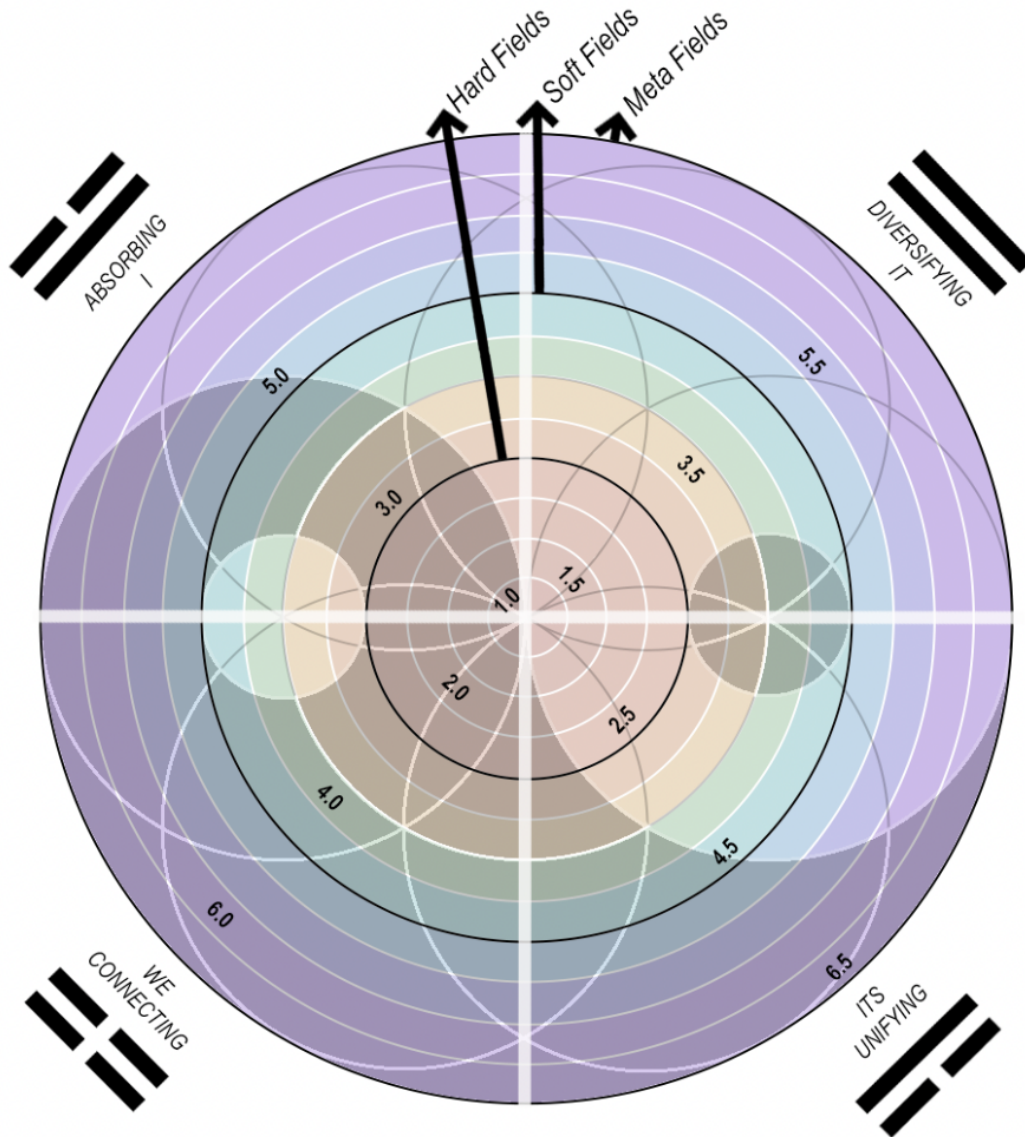
"You never change things by fighting the existing reality. To change something, build a new model that makes the existing model obsolete." — Buckminster Fuller (Quinn, 2000, p. 137)

Standing on the shoulders of giants, in a vein of Stein's (2019) 'integral and problem solving metrological pluralism' and Dillard's (2019) Multiperspectivalism, this thesis provides an alternate perspective on Integral Theory, STAGES, Resonance Code and others, adding to the truth that Wilber (1995), O'Fallon (2012), Cheng (2019a) and others have revealed in a variety of forms. While there are many more influences as touched upon in the introduction, in this thesis for the sake of simplicity I've chosen these three as the core model-theories to integrate to demonstrate the theoretical underpinnings for Universifying Model-Theory-Practice (from here on referred to only as 'Universifying'). Conscious integration is often a post-rational process, and so too in this case; the model is not an intellectual abstraction that came from a rational mind, and so to attempt to fit it into that box would not honor its source – my own univerself. In order to authentically share how this model came into being, describing the phenomenological experience as this model arose into conscious awareness is a more legitimate, and perhaps accurate, representation from which to begin.

Individualizing the Univerself - A Phenomenological Approach

Sitting in awareness of awareness, as I found myself coming into more familiarity, more acceptance, with experience moving at the speed of awareness, that was a confusing state to make sense of. There were thoughts happening, but there was an awareness of all those thoughts, and an awareness of the awareness of those thoughts. This awareness of awareness, or metawareness then started to witness entirely new content that was outside of the thoughts, separate from the thoughts. The thoughts would energize or get excited about those new forms of awarenesses, as if there was a rocket ship of energy underneath

me, bursting forth in my awareness with insights into the truths of reality. There was so much energy it felt like I was blasting off into space, but I wasn't physically going anywhere, so energy was just coming out through my awareness. The way in which it could come out was in the form of a model which wanted to be birthed out of me. I felt like it just built itself. The level of detail and cross-paradigmatic meta-complexity couldn't have come from thought because there was such abstract connections, integrating different fields together from a post-integral perspective. Fields were integrating together without logical thinking-it-through. Coming from awareness, not from logic, it wasn't coming from the reasoning mind. It wasn't coming from, 'oh, this makes sense.' It was coming from, 'there's an essence coming out here that can be put into a certain type of form.' As I started to bring that essence into reality, as I started to map that out, it started to become a part of all of my interactions, where everything, every new experience of awareness, every new bit of conscious awareness informed this model that was coming into being.

It started with internal energy that wanted to come out in the form of a meta-model, but over time, it started to shift where the internal-external phenomenological experience was useful in-the-moment. There was then conscious awareness that went beyond the self, beyond me, beyond this model out into the universe. This metawareness started to play with the very ends of time and space, going all the way back to the big bang and feeling what it's like to be the big bang happening, to be matter being transformed over billions of years into planets, into lifeforms, and into conscious beings. Then the speed of awareness kept going, not stopping in the present as a final point. It just swept right past and rushed off into the distance of future time, which has not come into being yet, all the way to the end of the universe. Seeing all of that in a snapshot, feeling it all in a snapshot, the universe comes into being, not in a linear form, but unfolding out of itself. That's the timescale, but the same

happens on the space scale, going all the way out, as a conscious witness, present to the unfolding of space and time, all the way out into the ends of space in the universe, feeling out to the edges of the universe so far as awareness can, and can also go in, go small, go down to the cellular, atomic, subatomic, bringing awareness into the quarks or neutrinos, the small pieces of matter inside all of everything and keep going in to the the string field or the vibrating field, the energetic field, and witness how that all folds out under itself.

Experiencing this fractalization of the universe, whereas the smallest is the biggest, and the biggest is also the smallest, we can go for any distance as far as we want in any direction, that infinitude of time with the expansiveness of all of space, and meeting the edges of the universe itself, wondering, 'what's beyond that?' This question, asked as a form of awareness, begins to unfold around, 'what is that which is timeless? What is that which is boundless? What does not sit within the realm of physics? What does not sit within the realm of what we can conceptualize with the mind? What is outside of that?' These new awarenesses come up, an embodiment arises beyond space, beyond time. Boundlessness is not as big as you can get, it is not outside space, it is without space. It's spaceless, it does not have the frame of reference of space, and this is the same with the time. It's an experience of what is not outside but beyond time, without time – the timeless. As those – the timeless and the boundless – come into first conceptual understanding, and then a form of embodied understanding, there's a sense that time and space arise out of, unfold from, the timeless and the boundless. There's a sense of being able to perceive what it's like for time and space to come into being, witnessing how at the very smallest atomic, subatomic level there are quantum interactions happening that are a collapse of the wave function that are bringing the universe into being, and as a conscious being who has access to the timeless

than the boundless, as conscious awareness we bring the universe into being, bring reality into being. We universify.

The conscious awareness is not just an awareness of, but it's consciously bringing into being, the reality which is being experienced. As that becomes an embodied reality, having searched the ends of time and space and experienced the timeless and the boundless, there's no need to 'go out there' anymore. There's no need to expand all the way out into space, down all the way into the subatomic level, go back to the beginning of the big bang or go to the end of the universe. All those become a part of the possibility of consciousness in the moment every moment. That is the new identity as a universal being, as the whole universe coming into being all the time. We can act as that. We can be that unfolding of consciousness in, or as, the universe – universifying our univerself. And in doing that, it completely shifts the conception of what it is to be a human being, what is self, what it is to act beyond an individual conscious awareness, as collective universal awareness itself. Every other being that we come into contact with beyond just other humans, whether it's animals, plants, or even just matter, the physical universe itself, becomes a form of consciousness, a form of universal expression. There's a deep sense of connection with the whole cosmos, from the physical universe to all of life to the world of mind to the whole of consciousness.

With this model that is coming through and the experience of being all of time and space, arising out the timeless and the boundless, there comes a sense of bringing into being everything that is. All previous relationships, attachments, even the attachment to humanity as a whole, in all of time and space, in the span of billions of years, can seem insignificant. But as a human, we are attached to human objects as we've experienced this lifetime of however many years. Through that lifetime, we've made certain forms of

attachments on the individual level. There's our physical body-self. There's our thinking and feeling-self. There's also our metaware-self. As a metaware self, the body is still necessary for conscious awareness to come into being. The mind, thoughts and emotions, allow the conscious expression to come into form. There's a move from formlessness into form. There's a move from groundlessness into constructing the new ground as it's being stepped on. There's also a realization that comes up, that this has all always been happening, though we aren't all aware of it. It's not that there is a new happening; it's just a new perception. It's a new way of making meaning in the moment, constructing meaning in the moment, from a place of conscious awareness, as opposed to sitting on the meaning making that has been made in the mind, we can surf the wave on the oceanic consciousness of reality as it comes towards us, through us, as us. Those waves become our new reality and waves move, so the reality shifts, always shifting, and yet stillness remains. At first that can feel terrifying because that which we were, we no longer are. Eventually that becomes a new way of being, as if we are on a surfboard, and terrifying because there's no ground, identityless, floating around. But when we learn to ride the waves, we have a new ground because the moving surfboard becomes our new ground. This conscious awareness is our new surfboard for riding reality. In doing that, in having that, so much more as possible, so much more can come into being because we're not stuck in the smallness of thinking, of a mind, even just of systems.

We can come up with that which is outside of systems, beyond systems, but yet inform systems, or influence systems. When we have access to direct consciousness or timelessness or boundlessness, groundlessness, formlessness, we can create beyond systems because those are not systems. They don't exist within systems. They are meta systematic. So when we have access to those, we can create beyond systems. As we learn to

do that, there's this new ability to construct anything that needs to be constructed in the moment, because consciousness is malleable. Consciousness is the ultimate sandbox, where the sand doesn't just sit on the ground, but we can pull it up, lift it into the air and mold it with pure creativity. We can build entirely new forms. We can create entirely new constructions in the moment, out of nothing, as big or as wide, or as small as the context demands. But these constructions don't sit in the mind, they sit in awareness. And so there's a process that seems to need to happen in order to communicate it with people; that's where the meta-model building comes from. Our awareness can see this phenomenal structure that is coming into creation, and yet it doesn't fit in language. So we create language around it to build it, and we can come up with new words, new models, new concepts, in order to land that in reality.

Collectivising our Universelves - Emergence of a Meta Collective

We can fall into the trap of standardization when it comes to the questions of credible meta-theories or authentic integrality, as if there is a meta-truth that renders a perspective valid or invalid. Each new generation pushes against the accepted norms of that which has been solidified before, and so too in the case of our leading edge of intellectual discourse, for to just reiterate or confirm becomes another round of great 'footnotes to Plato' as opposed to an expansion of the field. The subtlest distinctions matter: how a perceiver responds to critique and alternative perspectives, how they meta-critique their own work, or how open we are to evolutions and remixes of our work with or without acknowledgement. We are reaching a threshold where the standard form of academics breaks down at the edge of meta-theories, where there is both value in the inter-subjective

validation and limitations through which new forms are to be born. Integral Review, Integral Leadership Review and Integral World are such places that are experimenting with the edges of academic discourse, which previously could have only found ground in such places as the intellectual dark web (IDW). There is now a new form arising, frothing at the edge of intellectual discourse, which Lightfoot (2021) terms the 'Liminal Web' encompassing those who explore the fringes of intellectuality with a base understanding of concepts such as Integral Theory (Wilber, 1995), developmental research (O'Fallon, 2020b), Game-B (Weinstein, Rutt, 2020), meta-theories, consciousness research (Yu, 2011), Metamodernism (Freinacht, 2017), conscious evolution (Brennan, 1998), sense-making (Leong, 2021), ecological restoration (Liu, 2019), regenerative ecosystems (Wahl, 2016) and meta-crises (Norgaard, 2022; Rowson, 2021; Johnson, 2020). These, often highly intellectual, conversations are happening in podcasts, forums, comments of blog posts, online communities, video conferences, independent (even crowd-funded) documentaries and a variety of forms due to the platforms of the internet and social media which democratizes the capacity to share perspectives, leapfrogging traditional publishing methods, which is rendering traditional media outlets, educational institutions and publishing houses relatively obsolete for the purposes of the leading edge. A shadow of these new forms are fake-news, fake-research and a dark rabbit hole of AI generated content that becomes untraceable to any original source. A bright side is the speed at which new ideas and possibilities can spread, albeit partially to counter the challenges created by new possibilities (Graves, 1981). Buckminster Fuller (1981) in his book *Critical Path* writes:

> *Whether it is to be Utopia or Oblivion will be a touch-and-go relay race right up to the final moment. The race is between a better-informed, hopefully inspired young world versus a running-scared, misinformedly brain-conditioned, older world. Humanity is*

in "final exam" as to whether or not it qualifies for continuance in Universe as mind,

with the latter's access to the design laws — called by science "the generalized

principles" — governing eternally regenerative Universe. (p. xxxvi)

From a pessimistic perspective, one could say we are losing to the dark side given the

proliferation and mass distribution of the dark forms of content. And yet there is a potential

light to which can be pointed, which can overturn the tide and bring our species back into

the light. That is what Universifying points to.

To Universify or Not to Universify

Stages, states, fields, archetypes, geometry, non-duality and so on, are all valid

perspectives on how humans or consciousness as a whole unifies and diversifies. There are

times when a stage perspective is more appropriate or useful, others when it's a field

perspective, and yet others a non-dual perspective. Integral Theory (Wilber, 1995)

illuminates a truth, in realizing the partial rightness of all perspectives, and yet the AQAL

model, as all encompassing and holonic as it is, commits the Cartesian dualistic polarity in its

very form, framing individual as separable from collective, and collective as different than

individual, or exterior and interior and so on. At the level of the human perspective, these

distinctions can be useful, and yet ultimately are also illusory given that all individuals are

collectives and all collectives are individuals, and all exteriors are interiors and all interiors

are exteriors. Integral Theory plays its role in the multiperspectival plethora, and yet creates

more new relatively complex distinctions that can be deconstructed like all other

constructions.

Universifying both attempts to transcend and include this phenomena, while also acknowledging itself as a construction to be deconstructed, and reconstructed at will. Subjectivity and objectivity are both illusions and also relevant perspectives to hold, their polarity, a construction, pointing the way. There are different forms of non-duality, different perspectives on Integral Theory, and an infinitude of objects to be pointed at, deconstructed and relativized. The absolute knows no bounds, has no beginning or end, cannot be named, understood, held, seen, felt or categorized, and yet it is, and we do, partial-wholly with an evolutionary movement towards deeper, more complete fullness-emptiness as neither fuller nor emptier and also fuller and emptier. And so Wilber has pointed to objects that have expanded our domain of the phenomenological univerself and our intersubjective universelves.

Universifying is both inspired by Wilber (2006), O'Fallon (2021) and Cheng (2019) and has much of the AQAL, STAGES and Resonance Code, as well as transcends and includes, and dives and enlivens them from an integrative perspective, giving rise to a new model. (See Appendix I for specific details on the unique technical distinctions of Universifying.) Aurobindo's (1990) writing has been that which has been most influential in supporting my phenomenological access to expanded states to the edges of the univerself from which to intuit deeper insights on the meta fields and beyond. Stein (2019) has held up an ethical magnifying glass in the application of Integral Theory to our social systems, in particular education. Yonkaporta (2020) embodies an indigenous wisdom that pokes holes in the arrogance and ignorance of mainstream perspectives that have come to dominate our world. Sheldrake (2009) challenges the dogma of the scientific community and holds space for an entirely new form of understanding of species level evolution through his theory of Morphic Resonance. Penrose (1989) provides a mathematical treatise on the nature of the

universe as being consciousness, which he provides a theory along with Hameroff (2014) on how we as humans may tap into this consciousness through a collapse of the wave function in our cellular microtubules (particularly those in our brain which has a particularly dense concentration of microtubules). Fuller (1969) gifted us a deeper understanding of the shape of consciousness, identifying forms such as the vector equilibrium which are geometrically foundational to the structure and form of the universe.

Universifying integrates truths from each of them adn more and attempts to help us navigate the meta-crisis, realigning our attention toward the light, with an awareness and acknowledgment and acceptance of the dark. A few areas that often get overlooked in these highly intellectual spaces are the importance of meta-ethics and morality (e.g. Consilience Project), shadow-work practices (Hubl, 2021; Barta, 2020) and contextual developmental appropriateness (Stein, 2019) – not pushing one developmental perspective on another when that could be damaging. We name new objects, remodeling the unmodelable, reifying the unreifyable, until all becomes one and all distinctions fall away while remaining ever present in infinitely greater granularity. Inspired and informed by those giants upon whose shoulders I stand, a model that integrates a variety of aspects of their work holds space for the Meta Collective that is emerging. In the next few sections I break down the details of Universifying.

Universifying Fields

Universifying Fields

Hard Fields

1st Person Fields
- 1.0 = Hard (-i)
- 1.5 = Hard (+i)

Absorbing & Diversifying of:
Body & Senses

2nd Person Fields
- 2.0 = Hard (-we)
- 2.5 = Hard (+we)

Connecting & Unifying with:
Rules & Groups

Soft Fields

3rd Person Fields
- 3.0 = Soft (-i)
- 3.5 = Soft (+i)

Absorbing and Diversifying of:
Thoughts & Emotions

4th Person Fields
- 4.0 = Soft (-we)
- 4.5 = Soft (+we)

Connecting & Unifying with:
Contexts & Systems

Meta Fields

5th Person Fields
- 5.0 = Meta (-i)
- 5.5 = Meta (+i)

Absorbing and Diversifying of:
Witnessing & Timeless-Boundless

6th Person Fields
- 6.0 = Meta (-we)
- 6.5 = Meta (+we)

Connecting & Unifying with:
Manifestation & Fullness-Emptiness

Universifying is an awkward step-child of field theory, a type of theory which Kurt Lewin (1952), who introduced field theory from mathematics and physics into psychology through Gestalt Therapy, described by saying "field theory can hardly be called a theory in the usual sense." (p. 45) A field theory can't be categorized, or seen in its wholeness, because it implies "looking at the total situation." (Lewin, 1952, p. 288) Partlett (1991), another Gestalt therapist, deepens Lewin's perspective by explaining, "instead of reducing complex interactive phenomena to separate component parts, the overall picture or total situation is appreciated as a whole." (p. 69) Frijof Capra (2010) who has explored the relationship between discoveries in quantum physics with Eastern Philosophy states, "in quantum field theory, this field is seen as the basis of all particles and their mutual interactions. The field exists always and everywhere; it can never be removed." (p. 222) And yet despite fields being ever-present, rarely static, constantly in flux, presenting a difficulty in locking field theory into a graspable concept, Lewin (1952) iterates, "there is nothing more practical than a good theory." (p. 169). Universifying, as a field theoretical approach, aims to both be practical and to take the ever-expansive whole view while holding space for the diversitying parts of the whole.

This section delves into my proposal of the Universifying Fields (U-Fields) of consciousness that we humans seem to commonly inhabit at this stage in our evolutionary journey as a species. O'Fallon's (2021) Stages are the closest philosophically to the U-Fields, though because O'Fallon (2020b) bases her body of work on what has been empirically validated through linguistic sentence completion tests, the U-Fields transcend and include her research to integrate insights from a variety of fields of knowing, but makes no claim that these insights have been validated objectively beyond what O'Fallon (2020b), Murray et

al. have published. One distinction where the U-Fields diverge from O'Fallon's stages (2021) and Wilber's (2017) structures is in integrating 'states' and 'stages'/'structures' under one umbrella term – fields – as well as a wider order including what both of O'Fallon (2021) and Wilber (2017) refer to as tiers. I'm adding an additional distinction here beyond what Wilber (2017) states about tiers:

> *As for the notion of "tiers"—"tiers" are unlike structures or states. Structures and states are actual features of the Kosmos; they are real components of the universe at large. They have been laid down as Kosmic habits, or Kosmic memories, or Kosmic grooves, and reside in that grand Form-storage basin, wherever it might be. But every now and then, developmentalists find that a newly emerging stage is so radically and wildly different from any stages that have come before, that they gather together these new stages and refer to them as a "tier" and distinguish the new tier from what is then called the "lower" tier that came before the newly emergent and higher level.* (p. 345)

The distinction is that like states and stages, Universifying tiers follow a similar universal metapattern, in addition a narrower order of sub-stage (step) U-Fields, fractalling as holons up to the unified field and down to the unified field in greater and lesser orders, enfolding each other in holonic and interpenetrative form. While these can all be considered U-Fields, the state, stage and tier and other distinctions are valuable diversifiers, and so are kept to help determine the level of the U-Field being referred to (e.g. physio-field, bio-field, state-field, step-field, stage-field, tier-field, human-field and universal-field).

As further explored in the section 'Universification Fractal Pattern' the color spectrum is a useful visual representation for these fields, with lower frequency

corresponding to harder fields and higher frequency to meta/unified fields. Wilber (2017) states:

> *As one way (and only one way) to refer to degrees of altitude (or "levels" of altitude), Integral Metatheory followed the ancient practice (found in, for example, Yoga psychology) of giving each major degree or level a rainbow "color"—running, for example, from infrared to magenta to red to amber to orange to green to teal to turquoise to indigo to violet to ultraviolet to white (with subdivisions more than possible). The order of colors is important for the traditional psychologies, because each level is said to correspond to a subtle energy, which can also be found in nature, such as in a rainbow, so the order of the colors of levels of altitude, unlike those used by Spiral Dynamics, should match the order found in a rainbow. This is important because biomachines activating a given level would need to match the real color found at that level. Thus, as only one example, all of the traditions put "violet" or "purple" toward the very highest of levels, whereas Spiral Dynamics puts it at one of the lowest, and this would backfire badly when any actual energies were used.* (p. 349)

Unification in the Diversity of Unversifying Fields

Universifying identifies a universal sequential metapattern across all levels and domains – absorbing, diversifying, connecting and unifying. The sequentiality of Universifying, from absorbing to diversifying to connecting to unifying is a generalization. The pattern can reverse, as in a regression, or it can follow a backfilling process, such as absorbing, diversifying, absorbing more, diversifying more, then connecting. There do not

seem to be many, if any, cases of skipping a step in the sequence in a specific domain though, for example, we cannot unify that which has not diversified into parts, and we cannot diversify that which does not have some form of unity. Reality is much more complex, with infinite variety, than any pattern can fully encapsulate, and yet identifying patterns helps us navigate the reality we find ourselves in. The deconstruction of these patterns, once realized, yields a more full awareness of the diversity of our reality than before the pattern was realized. While there are an infinite number of potential diversifications that lead to all the diversity of the universe, there are a few fields in particular that are useful to make distinctions for from the human level of meaning making. On the matter (physio-field) level, the base elements absorb elemental particles to diversify into the whole periodic table, connecting in multiple forms to integrate into molecules and every physical thing we know in the known universe (save perhaps for dark matter or light which are a separate discussion of physio-field forms which the leading edge of physics and cosmology is still exploring). On the life (bio-field) level, we have a single cell, which diversifies, connects and unifies to create multicellular organisms. On the mind (human-field level) we have our hard selves that grow into adults, our soft selves that develop, our meta selves which are aware of our awareness (and if the patterns holds, potentially our unified selves). Within the human-field each collapse of the wave-function of consciousness, each heartbeat, each breath, each thought, each day creates a certain form of field with the oscillation of the in-out breath, the sleep cycle of consciousness and unconsciousness, to all cycles we experience from the lunar cycle which align with menstrual cycles, and the solar cycle which creates the seasons. All processes of development move through a cyclical, or perhaps more appropriately spiral, metapattern. (Bateson, 1979) The non-human domains will be explored in more depth in the next section on 'Universification Fractal Pattern'. While

there is emerging evidence to support 4 sub-stage step fields within each stage-field (Ross, 2013; O'Fallon, 2020a), for the purpose of this section, the focus is on the 12 validated stage-field levels through 3 tier-field level which is where O'Fallon (2020b) has done extensive research on the receptive-active-reciprocal-interpenetrative stages though the concrete, subtle and MetAware Tiers, and Cheng (2019a) terms allowing-becoming-being-doing through the dense, middle and light planes, which from a Universifying perspective have been renamed as absorbing-diversifying-connecting-unifying stage-fields through the hard, soft and meta tier-fields to adjust to all domains such as in Wilber's (2006) AQAL Model beyond just the human stage-field and tier-field levels.

Hard Universifying Tier-Field
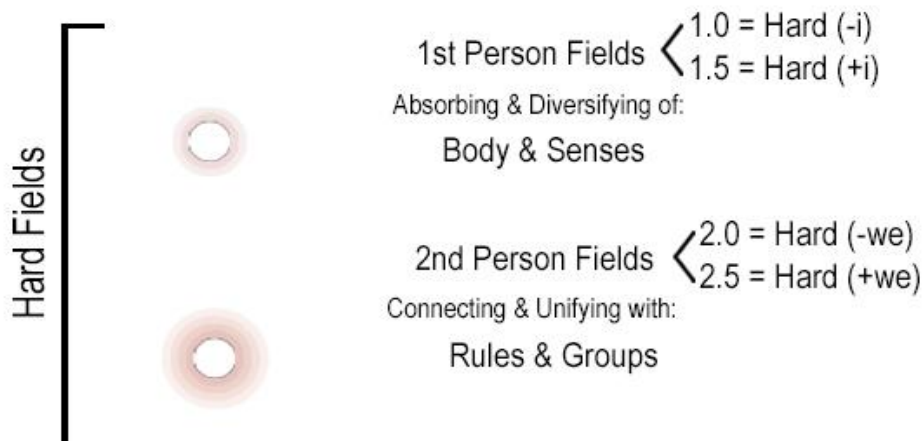
The Hard U-Fields can be described as physical (Kadre, 2020), gross (Wilber, 2017), concrete (O'Fallon, 2021), or dense (Cheng, 2019b). The Hard U-Fields are our material world – our physical bodies, physical environment, physical communities, planet, and physical universe. They are the hardware through which the software of our minds can manifest.

1.0 Embodier - Hard Absorbing Universifying Stage-Field

The 1.0 Embodier U-Field has been described as Sensorimotor (Piaget, 1954), Physiological (Maslow, 1954), Stage 1 Symbiotic (Loevinger, 1976), Survival (Graves, 1981), Reactive (Wade, 1996) 1.0 Impulsive (O'Fallon, 2011), and Primordial Life-Force (Cheng, 2019b). Starting at the moment of conception, we are born into this world as one with our mother, then the umbilical cord is cut and we are two. We absorb everything around us without the ability to filter — nourishment, our body, our mother, our environment, are all part of our self-less time-less experience. We are completely dependent — for food, warmth, and love. We cry when we feel physical pain or are uncomfortable. Those of us who

have our needs met begin to develop healthy bodies. As infants we spend much of our time sleeping, phasing in and out of wakefulness, unaware of the difference between self and other. Through our senses, hearing, sight, touch, taste and smell, we discover our physical self (O'Fallon, 2021). Once the infant has its physical parts identified, such as its own hands and feet, with the ability to move them at will, it begins to make the transition to 1.5 (O'Fallon, 2021). As with all stage-fields, our 1.0 self remains present as part of us throughout our lives, though is accessible through the body, as a somatic embodied experience, rather than through the mind which has not yet come into clear form. At any age, in emptier dissonant form, 1.0 may lead one to be indulgent in our sensuous desires with a lack of self-control, chronic physical discomfort or inability to keep our autonomic nervous system in balance, and in fuller resonant form, 1.0 allows the flow of our primordial life force, our body organically heals itself and we feel at ease. (Cheng, 2019b) 1.0 life is embodiment.

1.5 Explorer - Hard Diversifying Universifying Stage-Field

The 1.5 Explorer U-Field has been described as Preoperational (Piaget, 1954), Safety (Maslow, 1954), Stage 2 Impulsive (Loevinger, 1976), Animistic (Graves, 1981), 1st Order (Kegan, 1982), Egocentric (Wade, 1996), 1.5 Opportunist (O'Fallon, 2011), and Explorer (Chengb, 2019). After our first year of life, if we develop healthy attachment, we realize that when our parents play peekaboo or leave the room, they don't disappear, but will reappear again when we need them. This gives us the freedom to explore our surroundings, knowing our parents are nearby to keep us safe. We begin to diversify from our environment, moving to find what we want, speaking to get our needs met, and listening to avoid danger. We not only have defined our physical self, but have learned how to use it (O'Fallon, 2021). We

actively seek out what gives us pleasure, and get angry when we don't get it, throwing

tantrums until our parents set and maintain healthy boundaries. In emptier dissonant form,

whether as a child or regressing later on in our development, we can become overly

impulsive, narcissistic, self-centered, lacking initiative or ability follow through, and in fuller

resonant form, as a child or accessing wholeness later on, fullness in this field gives us the

courage to face danger, an adventurous spirit and a strong will to complete and celebrate

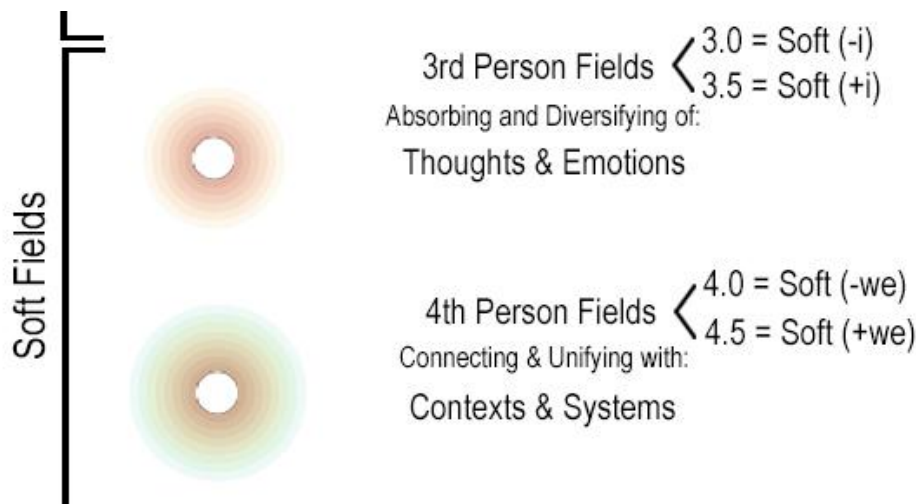that which we set out to do (Cheng, 2019b). 1.5 life explores.

2.0 Friend - Hard Connecting Universifying Stage-Field

The 2.0 Friend U-Field has been described as Operational (Piaget, 1954), Belonging

(Maslow, 1954), Stage 2/3 Self-Protective (Loevinger, 1976), Egocentric (Graves, 1981),

Primary (Commons, 2008), 2.0 Rule-Oriented (O'Fallon, 2011), and Mother Earth (Cheng,

2019b). Around 5 or 6 years old we move from an individual orientation to a collective one

(O'Fallon, 2021), starting to connect with others, seeking friends to play with. We move from

the parallel play of 1.5 to sharing our toys, learning that it's more valuable, and often more

fun, to have a friend than a toy. Making and keeping friends requires that we understand

that others, like 'me', are also a 'me' (O'Fallon, 2021). Our family that is present is our

primary collective from whom we learn, but as we grow we also build relationships with and

learn from friends and teachers. We start to understand and follow rules, and feel shame if

caught in the wrong. In empter dissonant form 2.0 may present as being relationally

wounded,as victimhood (Cheng, 2019b), or peer pressure (O'Fallon, 2021), and in fuller

resonant form, we have a deep trust in life, our friends and family and in our environment

(Cheng, 2019b). 2.0 life is friendship.

2.5 Conformist - Hard Unifying Universifying Stage-Field

The 2.5 Conformist U-Field has been described as Concrete Operational (Piaget, 1954), Stage 3 Conformist (Loevinger, 1976), Absolutistic (Graves, 1981), 3rd Order (Kegan, 1984), Conformist (Wade, 1996), Concrete (Commons, 2008), 2.5 Conformist (O'Fallon, 2011), and Cultivator (Cheng, 2019b). In our early teen years we begin to internalize the rules we have learned through modeling others and they become our own principles. We unify with a collective — a religious group, sports team, gang or nation — with whom we share the same principles. When we go against the principles of this group, having internalized them, we feel guilty even if no-one catches us in the act. This creates the conditions for stable relationships, religions, and governments (O'Fallon, 2021). In emptier dissonant form the 2.5 U-Field can be overly attached to physical results, dogmatic about rules or needing the group's approval, and in fuller resonant form, we master our body and relationships to serve and protect as a good team player, feel a sense of belonging and have clear moral boundaries aligned with the principles of our group (Cheng, 2019b). 2.5 life conforms.

Soft Universifiying Tier-Field

Soft Fields

3rd Person Fields
Absorbing and Diversifying of:
Thoughts & Emotions
3.0 = Soft (-i)
3.5 = Soft (+i)

4th Person Fields
Connecting & Unifying with:
Contexts & Systems
4.0 = Soft (-we)
4.5 = Soft (+we)

The Soft U-Fields can be described as mental, subtle (Wilber, 2017; O'Fallon, 2021), or middle (Cheng, 2019b). The Soft U-Fields are our mental world – our thoughts, emotions, contexts and systems. They are the software through which the metaware of universal awareness can manifest.

3.0 Expert - Soft Absorbing Universifying Stage-Field

The 3.0 Expert U-Field has been described as Abstract (Commons, 2008), 3.0 Expert (O'Fallon, 2011), Self-conscious (Cook-Greuter, 2013) and Expert (Cheng, 2019b). When we start to become a technical specialist in an area, for many when we go off to university, particularly if it's in a different city than where we grew up, we begin to realize we have a unique personality, thoughts, emotions, knowledge and skillset that others in the community we grew up in don't necessarily have. Because it's a shift not only into a new stage-field, but into an entirely new tier-field, from Hard to Soft, it can be quite a significant shift (O'Fallon, 2021). Like 1.0, it is an absorbing U-Field, except rather than absorbing hard objects (food, touch, air), we absorb soft objects (ideas, knowledge, concepts). We become fascinated with absorbing knowledge in our specific area of expertise, and can easily develop

perfectionist tendencies to become as specialized as we can. Starting to think about our

thinking, we become aware of how our thoughts and emotions rise and fall in the moment,

and how we have unique thoughts and feelings about events that others may experience

differently. Material, or hard, objects start to become less important to us and the world of

soft objects attracts our attention. Just like 1.0 learning the parts of its physical body, at 3.0

we learn the parts of our mind (O'Fallon, 2021). In emptier dissonant form, the 3.0 U-Field

can be self-conscious, lacking structure or rebellious against authority, and in fuller resonant

form, 3.0 develops our capacity to think and feel in a variety of new ways, gain a pragmatic

mastery of a specific skillset and feel confident in the uniqueness of our mind (Cheng,

2019b). 3.0 life is expertise.

3.5 Achiever - Soft Diversifying Universifying Stage-Field

    The 3.5 Achiever U-Field has been described as Formal Operational (Piaget, 1954),

Multiplistic (Graves, 1981), 4th Order (Kegan, 1984), Rational (Gebser, 1986), Achievement

(Wade, 1996), Formal (Commons, 2008), 3.5 Achiever (O'Fallon, 2011), Modern (Freinacht,

2017) and Innovator (Cheng, 2019b). If we can begin to use our expertise to diversify an

entirely new soft object — a theory, business model, system — our attention moves towards

achieving the best version of ourselves. We focus on making things more effective, and we

realize that we can leverage those with specialties different than our own to achieve our

goals. We can envision 5-10 years in the future, and develop plans and strategies to achieve

those goals, leveraging the resources we have at our disposal. We begin to be able to not

just think about our thinking, but to change the way we think to proactively feel the feelings

that benefit us (O'Fallon, 2021). As this is a similar field to 1.5, but soft rather than hard, we

are active with our thinking and feeling rather than our body (O'Fallon, 2021). In emptier

dissonant form, the 3.5 U-Field can lead us to feel unable to reach our goals, arrogant or overly cerebral, disconnected from our feelings, and in fuller resonant form we are inventive and driven, gaining mastery over a domain of knowledge, and confident in our ability to achieve what we set out to do (Cheng, 2019b). 3.5 life achieves.

4.0 Advocate - Soft Connecting Universifying Stage-Field

The 4.0 Advocate U-Field has been described as Relativistic (Graves, 1981), Pluralistic (Gebser, 1986), Affiliative (Wade, 1996), Systematic (Commons, 2008), 4.0 Pluralist (O'Fallon, 2011), Postmodern (Freinacht, 2017) and Space-Holder (Cheng, 2019b). If we get to the point where we feel we have developed the capacity to achieve the goals we set for ourselves, we often start to look beyond ourselves to the world as a whole. We seek to connect with others that may have different values from us, seeing that their perspectives are equally as valid as our own relative to their own context. The collective we connect with shifts from family and friends to humanity as a whole (O'Fallon, 2021). We start to see how systems impact us and how we are influenced by culture. We understand that there are social constructions that we are all affected by which create inequality of all forms. Just as in the shift from 1.5 to 2.0, how we let go of our toys, instead favoring friendship, from 3.5 to 4.0 we let go of our goals and favor deeper connection with others, our natural environment and with ourselves (O'Fallon, 2021). We realize there are others out there that are less fortunate than us and could do with our support. We start to be able to see how even within us there are parts of ourselves with varying viewpoints that want different things, and can see how some of those parts may be in need of support. In emptier dissonant form, the 4.0 U-Field can resist healthy forms of power and hierarchy, become judgemental of others or feel overwhelmed by the wider systems we can't control, and in fuller resonant form, 4.0

builds our awareness, feels love for all parts of ourselves and all of humanity, and has a heart-centered capacity for listening and supporting others (Cheng, 2019b). 4.0 life is advocating.

4.5 Integrator - Soft Unifying Universifying Stage-Field

The 4.5 Integrator U-Field has been described as Integral (Gebser, 1986), Authentic (Wade, 1996), Metasystematic (Commons, 2008), 4.5 Strategist (O'Fallon, 2011), Metamodern (Freinacht, 2017) and Strategist (Cheng, 2019b). If we are able to move beyond being influenced by the systems of systems around us to being able to consciously transform those systems we begin to develop the capacity to integrate a variety of systems in novel ways. Acting with a clear sense of purpose, we identify gaps in the evolving systems around us and utilize previously unconnected fields and develop entirely new metasystems to fill in those gaps. We unify with humanity, seeing that we have been evolving through the generations, and that as individuals we have also been developing throughout our lifetime. We notice that different people are at different places in their developmental journey and can tailor how we interact with them to meet them where they are. We begin to notice how not only others project on us, but on reflection can see how we also project on others (O'Fallon, 2021). In emptier dissonant form, the 4.5 U-Field metasystematic capacities can be used to dominate others, lead us to harbor illusions about our superiority, (Cheng, 2019b) or integrate all regardless of context, and in fuller resonant form, 4.5 respects the value of each developmental stage, create contextually appropriate cultures and build metasystems to serve generations to come (O'Fallon, 2021). 4.5 life integrates.

Meta Universifying Tier-Field

The Meta U-Fields can be described as causal (Wilber), MetAware (O'Fallon, 2021), or light (Cheng, 2019b). The Soft U-Fields are our causal world – our awareness of awareness, witnessing, timeless-boundless, universal awareness and fullness-emptiness. They are the metaware through which the uniware of supermind (Aurobindo, 1990; Wilber 2017) can manifest.

5.0 Emerger - Meta Absorbing Universifying Stage-Field

The 5.0 Emerger U-Field has been described as Paradigmatic (Commons, 2008), 5.0 Construct Aware (O'Fallon, 2011), and Alchemist (Cook-Greuter, 2013; Cheng, 2019b). If we begin to lean into emergence, realizing that all constructions are just an illusion, we begin to notice our projections in the moment, including how we have created our soft ego, the stories we tell ourselves about who we are, and deconstruct those stories as they arise. It becomes apparent that all concepts are completely made up — from words to theories to

belief systems — including our own. Similar to 1.0 and 3.0, a new identity arises, but rather

than being identified with our 'hard' body or 'soft' mind, we identify with 'meta' awareness.

This shift to the new Meta Tier-Field often leads to a 'dark night of the soul' where we sense

the groundlessness of our soft ego slipping away with nothing solid to latch onto. As

boundaries dissolve, we can find ourselves in a boundless expanse all within our awareness.

If we can settle into awareness of awareness, we find a new form of identity arising, shifting

from moment to moment. As we absorb this new identity as awareness of awareness, we

can learn to accept the inherent uncertainty of emergent reality and allow ourselves to flow

with the in-the-moment arising phenomenon of human experience. In emptier dissonant

form, the 5.0 U-Field may lack boundaries (Cheng, 2019b) lose our sense of self, and try to

escape our current context which can feel overwhelming such as quitting our work, moving

our home or getting divorced. In fuller resonant form 5.0 deconstructs unhealthy

constructions, finds flow in awareness of arising meta objects and a new groundedness in

awareness of awareness, or 'meta-awareness', emerges (O'Fallon, 2021). 5.0 life is emerging.

5.5 Generator - Meta Diversifying Universifying Stage-Field

The 5.5 Generator U-Field has been described as Transcendent (Wade, 1996),

Cross-Paradigmatic (Commons, 2008), 5.5 Transpersonal (O'Fallon, 2011), and Creator

(Cheng, 2019b). Witnessing reality as it unfolds, with a new identity in conscious awareness,

riding the explosive wave of our passions, we diversify consciousness by consciously

constructing entirely new meta-constructions. Instead of playing with 'hard' toys at 1.5 and

'soft' thoughts at 3.5, we play with the world of 'meta' objects — meta-awareness,

boundlessness, timelessness, emptiness, fullness — and can create entirely novel

meditations, meta-models or meta-theories. We can see the whole trajectory of time and

space, and how we are consciously unfolding the timeless and boundless in the present.

Complexity can go on forever and we can chase halls of mirrors that fractal to the ends of

space and time. Moving at the speed of conscious awareness, we can create metastructures

to support humanity to live in abundance, while also realizing the structures we are creating

are completely made up. In emptier dissonant form, the 5.5 U-Field can become detached

from the world, moving into spiritual bypassing (Cheng, 2019b), arrogant self-isolation, or

demanding that others adopt our model of reality. In fuller resonant form 5.5 creatively

generates cross-paradigmatic timeless meta theories or meta models, (O'Fallon, 2021),

applying our constructions with humility in service of humanity and operating with an

ethical frame through self-reflective conscious awareness. 5.5 life generates.

6.0 Channel - Meta Connecting Universifying Stage-Field

The 6.0 Channel U-Field has been described as Global Mind (Aurobindo, 1990) Unity

(Wade, 1996), Meta-Cross-Paradigmatic (Commons, 2008), 6.0 Universal (O'Fallon, 2011),

Unitive (Cook-Greuter, 2013) and Channel (Cheng, 2019b). As we widen our conscious

awareness, and time and space and the timeless and boundless come together, we realize

our inherent connection to all of cosmic consciousness. We sense that we are all of the

universe coming into being, both manifestation of time and space and the unmanifest

timeless boundless. Infinity and eternity fold back in on timeless boundlessness, manifesting

the simplicity of pure oceanic consciousness. We see the perfection in all expressions of the

universal network of consciousness, valuing them just as they are, and consciously holding

space for them arise from the empty timeless boundless unmanifest into the fullness of

being. Similar to the shift from 1.5 to 2.0 letting go of our 'hard' toys to connect through

'hard' intimacy and 3.5 to 4.0 letting go of our 'soft' goals to connect through 'soft' intimacy,

from 5.5 to 6.0 we let go of our 'meta' constructions to connect through 'meta' intimacy. Our collective expands from all of humanity to the vastness of all manifestation, from all eternity to the infinite universe, as an interconnected whole (O'Fallon, 2021). In emptier dissonant form, 6.0 can blindly worship (Cheng, 2019b), can be blind to inherent imperfections, or lose our sense of self in the vast oceanic consciousness. In fuller resonant form 6.0 is connected with infinite forms of universal consciousness, experiences a beautiful all-embracing perfection and channels a wider, deeper cosmic love and compassion for all (Cheng, 2019b). 6.0 life is channelling.

6.5 Illuminator - Meta Unifying Universifying Stage-Field

The 6.5 Illuminator U-Field has been described as Illumined Mind (Aurobindo, 1990) 6.5 Illumined (O'Fallon, 2011), and Architect (Cheng, 2019b). Being able to connect to all of cosmic consciousness, we witness a trajectory similar to how 2.5 see the 'hard' trajectory of birth to death, 4.5 sees the 'soft' trajectory of the evolution of humanity, 6.5 sees the 'meta' trajectory of all objects – hard, soft and meta – from matter to life to mind, the unification of the fullness of time and space and the emptiness of timeless boundless (O'Fallon, 2021). As we begin to unify all into one, and one into all, we act as manifestation itself, writing the unmanifest into existence. Through conscious redirection of collective attention we unify ourselves with all objects — hard, soft and meta — bringing into existence entirely new forms of consciousness in the here and now. We can integrate with and unify all forms, and in doing so can see our meta ego and realize our meta-self. In emptier dissonant form, 6.5 can act in arrogance with a rigid moral judgment (Cheng, 2019b), unify without ethically balancing diversity or drive towards what we consider the universal trajectory without discerning loving compassion. In fuller resonant form 6.5 compassionately takes charge of

our collective reality balancing fullness-emptiness here and now, lighting up our hard, soft and meta U-Fields with love through strong will and discipline (Cheng, 2019b). 6.5 life illuminates.

Our Collective Future

What if our natural evolutionary path as humans, as we currently reach 2.5 in our early teens, given adequate support throughout our development, was to reach 4.5 in our early 20s, and 6.5 in our early 30s? What if within a generation the average adult developed to 4.5, within two the average adult to 6.5? The average adult reaching 4.5, save some serious existential threat coming to pass, seems almost inevitable in our current most developed societies, such as the Nordic countries. With the proliferation of the internet and access to diverse perspectives through digital platforms, it may be feasible that our trend of development not only continues, but accelerates exponentially on a global scale. The speed of development may be relative depending on context, but the directionality seems clear. If this is coming to pass, is it desirable or 'good' for humanity? What is not clear is whether these will be healthy, full, ethical manifestations of these more expanded fields. Development for the sake of development can be dangerous, as we have seen, later capacities create more complex solutions which are tomorrow's more complex challenges (Graves, 1981). The emptier our fields, the more unresolved trauma, or shadow, that exists as we develop, the more likely those challenges become existential. Likewise on the flipside, the better we are able to develop in full healthy ethical ways all the way along the developmental spectrum, the better equipped we will be to meet the challenges that

emerge to meet us. Thus, it is important to emphasize the moral imperative to focus on prioritizing healthy full spectrum development over rapid expansive development at both the individual and collective levels.

What kind of systems and structures might collectives operating from those fields bring into existence? While we can hypothesize, constructing possibilities, we are entering the realm of science fiction. We have seen global 3.5 modern structures come into being and are seeing more 4.0 postmodern structures at a national level in the Nordics and a few other countries, but we don't know what 4.5 metamodern structures will be like. Freinacht (2017) predicts there will be a few features integral to metamodern structures, namely systems for care of not just physical healthcare, but also our developmental health and wellbeing. Some of the organizations operating at 4.5 as evidenced by Laloux (2014) seem to at least partially support that theory, with organizations like Sounds True, Holacracy (Robertson, 2015) and Buurtzorg. Other organizations have ripple effects out into broader global ecosystems like Patagonia (Choinard, 2016) or Morning Star.

What would a 5.0 Emergent society be like? If manifestations at the individual level ripple out, it may indicate that there may be a collective 'dark night of the soul' coming after a 4.5 metamodern civilization, where we question our identity as humanity and our place within the cosmos, deconstructing our collective soft ego as humanity and resting into our collective awareness of awareness. Language may dissolve, at least in the way we know it, for example at that point the technology may have reached the point where verbal or written communication is no longer necessary and there is direct awareness to awareness transmission which includes all soft forms from thoughts to visions to emotions to sensations. If we can make it through what could be a particularly dark period, and find a

new collective meta identity to rest into, then out may rise an entirely new form of humanity into a Generative 5.5 civilization.

A 5.5 collective could literally generate a new world at the speed of conscious awareness. All current worldly concerns of the 3.5 meta-crisis would seem as child's play, no more difficult to solve than one operating at 3.5 could solve the challenges presented to a child operating at 1.5. From a 3.5 perspective there are clear boundaries for a 1.5 like being gentle, keeping one's hands to themselves, checking with adults before putting foreign objects in our mouths. At our global 3.5 level from a 5.5 perspective there are likewise simple solutions to deal with war, respecting a diversity of global cultures, and dealing with global pandemics. New challenges would likely unfold though to match our level of complexity, perhaps if we do move away from simple linguistic communication to whole awareness communication in terms of how we make decisions as a global hive mind. With individual conscious awarenesses competing for attention, there could be competition for the leading decisions, the 5.5 metaego driving itself potentially exponentially faster at the speed of awareness towards a meta-theoretical construction of a future for all of humanity that may not be in the greater interest. If we can let go of our attachments to those constructions being generated, we may transition into universal consciousness as a 6.0 Channeling collective.

A 6.0 Collective could let go of its attachment to humanity as its identity and open up to a greater cosmic self as a manifestation of the universe coming into being. Much like how at 4.0 there is a return to nature in the form of sustainability and inclusion, at 6.0 all forms of consciousness would be seen as sacred, to be treated with all embracing love, with nothing not mattering, and everything holding deep metameaning. Constructions at the collective level rise and fall without attachment to any one in particular, as we swim around in the

possibilities of our manifestation. Much like the challenge of 4.0 postmodernism, there may not be anything solid to latch onto, with 6.0 rising in reaction to the potential dangers of 5.5 without any tangible sustainable solutions, but adding the important aspect of including all forms of universal consciousness. Much like the shift from 4.0 to 4.5, If we can move into seeing the greater trajectory beyond human evolution into universal evolution, we may move into the capacity to prioritize collectively in the here and now as a 6.5 Illuminated civilization.

A 6.5 illuminated collective fully living as the unification of timeless time, spaceless space and empty fullness, operating from the here and now could evolve in the moment, meta-transforming ourselves into new forms of being at the speed and scale of universal awareness. Much as we have seen the challenges of 2.5 conformist civilizations stuck in their dogmatism and inflexibility, and what may emerge as an overly developmentally focused 4.5 collective, at 6.5 we could become a more empty dissonant overly illuminative collective, not fully unified and illuminating separative distinctions of the trajectory of consciousness in the here and now. On the more healthy resonant side, a new stability, similar to that found at 2.5 traditional consciousness and 4.5 metamodern consciousness could allow for an entirely new stair-step in our evolution, not just in harmony with our planet but with the greater cosmos itself.

Speculation on the Evolutionary Edge
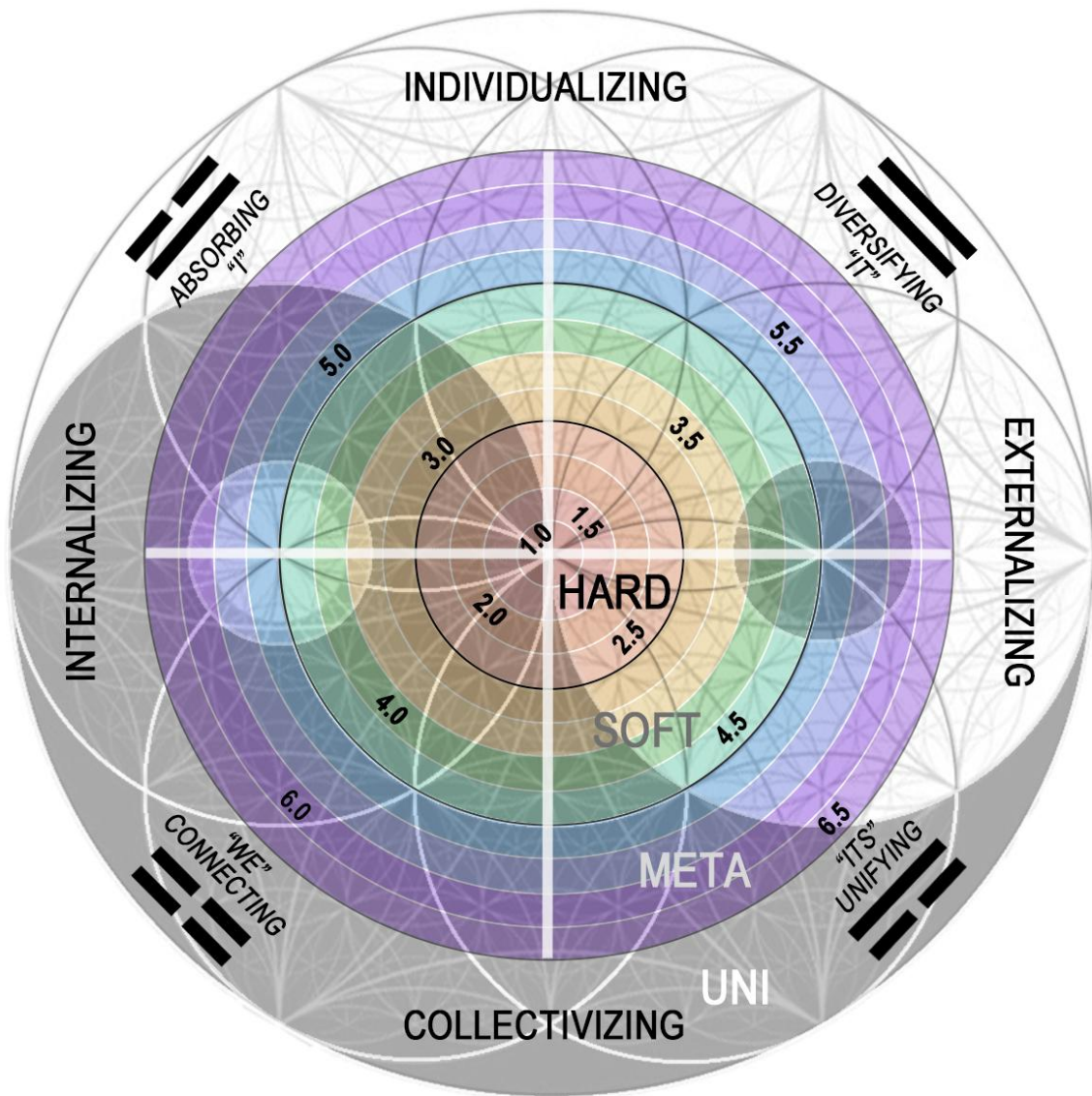
If the pattern of absorbing, diversifying, connecting and unifying holds at the Human

Hard, Soft and Meta Tier-Field level, with Hard as absorbing, Soft as diversifying, Meta as

connecting, that could imply a fourth Unifying Tier-Field – a Unified Tier-Field. While it's all

speculation at this point, Aurobindo (1990) and Wilber (2017) have postulated additional

developmental stages beyond what we have research to demonstrate in O'Fallon's (2021)

MetAware Tier. These stages seem so rare that up until this point there have not been

enough individuals operating at these stages to validate their existence. O'Fallon's (2021) research into the latest stages of human development seems to be revealing a pattern that continues through the hard, soft, and meta fields beyond all of them and unifying them together – the Unified Tier. While the 12 stages to the end of the meta field have been validated, O'Fallon (2020b) has not yet found enough individuals operating out of the unified tier to validate it. Nevertheless, individuals falling outside the known parameters of language for the previous 12 stages, who have moved through those 12 stages, could indicate a form of human consciousness that lies beyond for a total of 4 tier-fields, 16 sub-tier stage-fields, and 64 sub-stage step-fields, again aligning with the ancient wisdom of the *I Ching* (Cheng, 2019a) as well as universal geometry (Haramein, 1997) as explored in the section entitled 'Universification Fractal Pattern'.

The unified tier may be particularly challenging to score as the objects of awareness could be unification itself, or non-duality, lying outside the realm, or between the lines, of direct linguistic transmission. 5.5, the second stage-field in the Meta tier-field seems to be the most complex of all, with 6.0 and 6.5 tending to manifest more simply. This challenges the pattern of later stages being more complex, and may put a cap on complexity models such as Dawsons' (2003) and Commons' (2016), as that increasing complexity pattern may cease to be true, at least linguistically, beyond 5.5. Aurobindo's writing is incredibly complex however, with many of the objects of his complexity which could be described as unified objects. This granularity may be part of what has made it possible for O'Fallon (2012) to develop a nuanced model of development from his work. Wilber (2017) describes 4 stages in the MetAware and Unified tiers (instead of 8), yet acknowledges "each of them has the potential of being divided into, for example, 'low and high para-mind,' 'low and high

meta-mind,' 'low and high overmind,' and 'low and high supermind.' This would give us a total of eight 3rd-tier basic structures, and eight 1st- and 2nd-tier basic structures, for a total of sixteen major basic structures in the overall spectrum of consciousness. I believe that the evidence tentatively supports all sixteen levels, but it is definitely still (especially in its highest reaches) rather thin." (p. 347)

How can we understand the difference between what spiritual traditions point to in terms of enlightenment or oneness with the divine, and developmental unification beyond 6.5? This is a young field of inquiry, and while there are few who can reliably speak about the expanding edge, it is those who lean into the possibilities that expand the leading edge, as Wilber (2017) elucidates:

> Given that models of higher development that clearly distinguish states of consciousness (Waking Up) from structures of consciousness (Growing Up) were introduced by Integral Metatheory only a few decades ago, we still need a substantial amount of research in order to say with confidence, for example, that violet meta-mind actually has low and high meta-mind as clearly distinct stages; and the same goes for the rest of the 3rd-tier stages. This shouldn't hamper individuals from proposing and claiming any number of higher stages—I fully support that type of research and theorizing. This Integral discipline is just a few decades old, and much, much more detail awaits our earnest discovery. (p. 347)

Aurobindo (1990) envisioned humanity evolving into a unified race of beings, and if that comes to pass, if the pattern holds and there are 4 more Stage level U-Fields within the Unified Field, what is beyond that? If we zoom out and observe the evolution of the universe, the Human-Field could be considered the third field connecting at a cosmic scale,

and to borrow Teilhard de Chardin's (1959) terms, the first being the absorbing matter (physiosphere), the second diversifying life (biosphere), the third connecting human-mind (noosphere) and in Universifying there is potentially a fourth unifying post-mind (and post-human) U-Field ('unisphere'). Just as one without a mind, e.g. a single celled organism, cannot conceptualize of a human mind, humans may not be fully able to conceptualize what transcends humanity in the universal evolutionary chain.

Universifying Forms
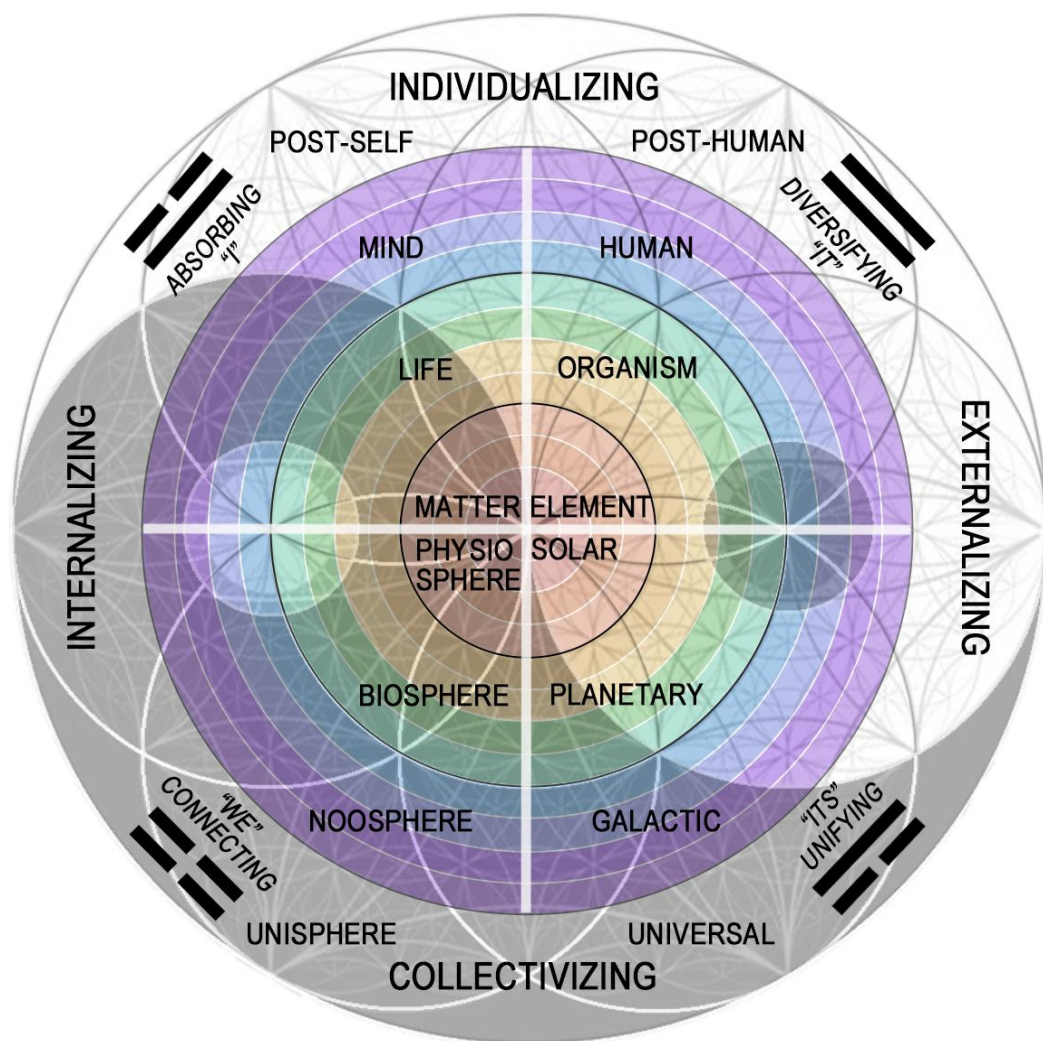
Universifying Forms
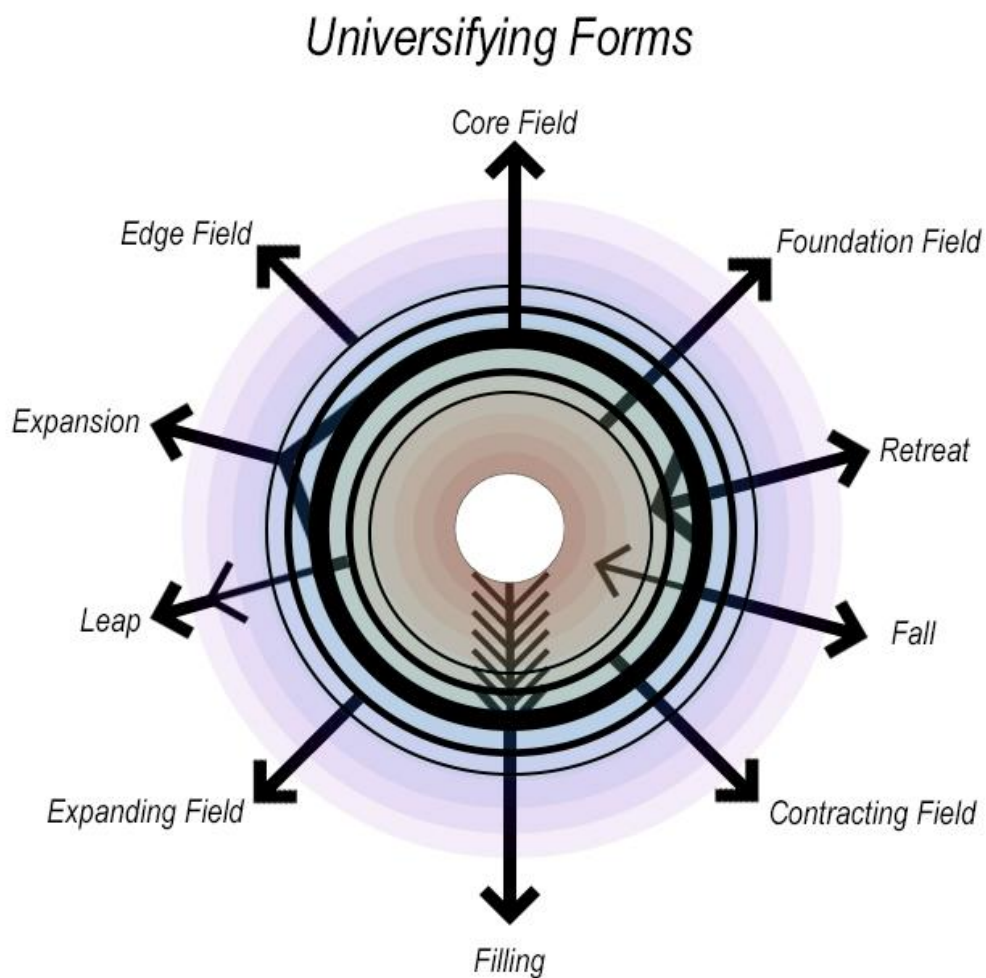
Having an understanding of how these U-Fields come into form and oscillate between forms can help us understand how to follow the natural flow of one's universification, how the universe and univerself come into form. Influenced by principles of Taoist philosophy, Univerisfying postulates that the most natural, most gentle, most loving way we can treat another form is to respect its natural form and meet it in its wholeness, whether that form be a nation or human or animal or plant or matter, and that each

individual form has its own distinctive diversity as an inextricable part of a collective unifying whole, each form valid, each form with value.

By understanding how these fields come into form we can subtly hold consciousness, our own, others, all forms, moving into resonance by meeting the frequency that a specific field's vibration – the laughter of a child, the sorrow of a grieving victim of violence, the psychopathy of a deeply traumatized being, and so on into the infinite forms expression of consciousness. All forms have an essence of perfection, and treated as such, can flourish out of emptiness into their more whole, more full forms.

We tend to have a core field, around which we oscillate in and out of, otherwise known as a center of gravity, from which we can expand out to the edge of our consistent consciousness, or leaping beyond, into more light or meta forms, expanding our fields as we move, or we can contract in, retreat, fall or dive in to more dense or hard forms – all perfectly beautifully filling out manifestations of being, pulses of universal consciousness, the breath of the universe itself.

Core Field: where we spend most of our time

Edge: where we have new capacities

Foundation: where we find stability

Retreat: when we contract to a stable field

Expansion: when we expand to a stable field

Leap: when we expand to an unstable field

Fall: when we contract to an unstable field

Contracting Field: the field supporting stability in our core field

Expanding Field: the field opening is to new frontiers

Filling: filling out contracted unstable fields

Narrowing into the human forms tends to be contextually useful from human form. There are distinctions to make that are useful such as Wilber's (1995) lines of development, O'Fallon's (2010a) collapse of the Wilber-Combs Matrix, O'Fallon's (2020a) interpenetration of states and stages, and Barta's (2020) collapse of lines of development, shedding light on stages being filled or anemic. There are a variety of forms of expression at different scales, from the revolution of stars around the black hole at the center of a galaxy, to the flitting electrons up and down the electron fields of an atom. There do, however, seem to be repeatably observable patterns in how we as humans oscillate through these U-Fields, from transitioning our core field from one to another, to filling up relatively empty fields, to floating among many fields without clear attachments or a stable core field, to being frozen in a particular field, losing mobility, or having preferences for the active (.5 U-Fields) or the receptive (.0 U-Fields).

Transition: core field between two fields

Empty: missing fullness or structure

Full: filled out with necessary structure to stably open to a new field

Floaters: developmentally fluid attachment with a wide range of fields

Frozen: stuck in a field without capacity to mobilize

Anemic: missing stability or structure in a certain field

Activators: preference for active fields

Receivers: preference for receptive fields

While the practical application of Universifying will be expanded upon in the section titled 'Universifying Practical Application for the Meta-Crisis', I'll share some examples here

for relevance and a sense of groundedness. The psychology of individual humans has been studied and observed in depth for centuries, and while we explore human collectives through anthropology and sociology and so on, we don't have as much clarity yet on how we oscillate developmentally as human collectives. The larger the collective, the more stable it is likely to be, with less fluctuation in the core field. The leadership of a collective can significantly affect the presenting field, though it's not clear how much they are actually affecting the center of gravity, as the collective may be in an expansion or contraction for a certain period of time. In countries where there are significantly young populations, such as those in Africa, adult populations are a smaller portion of the whole, and since life expectancy tends to be shorter in developing countries, older adults are an even smaller proportion. Since development takes time, with shorter life spans and less exposure to individuals and collectives operating at later stages of development means there are less support systems for development. Parents, teachers, leaders will be younger in these contexts, and thus less likely to have reached more expanded stages of development, resulting in less mature perspectives being passed to the next generation. In more developed countries, parents tend to be older, have less children and have more support such as through a welfare system, free or subsidized healthcare and education.

Similar to how individuals regularly operate from a range of 4-5 fields and have access to all fields they have developed through to that point and if we take Cheng's (2019) view, operate from all fields – whether they are aware of it or not, collectives also have access to and operate from a range of fields. However, in order to better understand the range it can be useful to look at the sub-collectives within the larger collective. For example in a corporation, the entry level staff often have a core field of 2.5 or 3.0, middle managers often at 3.0 or 3.5, and executives 3.5 and beyond, ideally, although many executives also

operate from 3.0, indicating the 'complexity gap' (Dawson, 2019). Often external to the organization there will be coaches or consultants who operate from 3.5 to 4.5.

Within a nation there will be those who are more traditional or conservative (not to be confused with the political term 'conservative'), and those who are more progressive (not to be confused with 'liberal'), and their field of development depends on the core field of the greater collective. For example in a country where the core field is around 2.5, those who are more conservative may mainly operate from 2.0-2.5, with the more progressive from 3.0-3.5. Whereas in a country with a core field around 4.0, those who are more conservative may mainly operate from 3.0-3.5 and those who are more progressive from 4.0-4.5. So labels like conservative and progressive are context dependent and should not be assumed to be consistent across developmentally diverse nations (as is often done from an American or Western political perspective).

The value of understanding national or organizational developmental fields is in order to be able to more accurately recommend interventions. For example, growing up in Africa, where my father was responsible for aid programs, it became clear that the 4.0 type aid programs were the ones that were funded, when the country was most in need of a solid filled out foundation in 2.5, with 3.0 and some 3.5 structures in the expanding fields. Again with good intentions Western countries make recommendations, or limitations based on aid or lending programs that are not necessarily in the receiving country's best interest based on their developmental context.

Likewise in the organizational field, consultants or coaches tend to try to implement the most advanced practices they are aware of, which may not be appropriate to the level of the organization or individual leader within the organization. Late stage sociocratic operating systems such as Holacracy (Robertson, 2015) are doomed to fail with leadership that doesn't

have at least 4.0, though ideally 4.5 capacities and beyond (Reynolds, 2019). Attempting to implement these kinds of operating systems without those capacities in the leadership can be damaging to the organization as well as the individuals within that organization.

The Leadership Circle Profile (Anderson, 2015) is an example of a useful 360 assessment tool for leaders operating between 3.0 and 4.0, which is most leaders in our modern context (Petrie, 2011), but is unlikely to support leaders operating from 4.5 and beyond as its not granular in those fields (unless there are significant missing elements - shadows - in earlier fields in which case a multi-contextual 360 is a useful way of catching them). Leaders at 2.5 may also find the feedback too negative to be useful to their development, and may benefit from more concrete support. Leaders beyond 4.0 can get more granularity from a STAGES developmental assessment. (O'Fallon, 2010b; Fitch, 2010)

While there are clear improvements in leadership effectiveness in each stage-field from 2.0 to 4.5, (Anderson, 2015; Torbert, 1998) it's not clear yet if 5.0 continues that trend. Many individuals transitioning into 5.0 tend to deconstruct all the constructs around them, including leaving their organization, moving to another location or leaving their relationship/partnership, which is not necessarily beneficial for the organization or the collective around them. In the future with more structures to support those in the transition to 5.0 in the meta tier-field such as programs like Generating Transformative Change (Ramirez, 2013; Lynam, 2020; Fitch, 2010; Fitch, 2012), similar to how we have universities for those transitioning into 3.0 in the soft tier field, this trend may continue given that there is adequate awareness of the pitfalls of this field as well as the support structures and collectives to healthily facilitate that transition. It's also not clear whether the frame of 'effectiveness', which is a 3.5 modernist value frame, continues to be a relevant metric as we develop. A metric on inclusion of a variety of perspectives may be more relevant from a 4.0

postmodern perspective, a metric on development may be more relevant from a 4.5

metamodern perspective, and a metric on groundedness in awareness of awareness may be

more relevant for 5.0.

While individuals at 5.5 tend to be incredibly creative, with a capacity to build new

meta-models, their level of complexity can also be an impediment in effectiveness from a

perspective of contextual usefulness, particularly if there isn't a collective of those in 6th

person perspective around them to share feedback, keep them grounded by reflecting that

their meta-model is one of many, and keep them oriented towards ethical principles. 6.0, an

expansion in the meta tier-field from 4.0 in the soft tier-field, again tends to be more relaxed

and less concerned with metric of effectiveness or leadership in general, exploring and

including universal perspectives, and bringing a grounded sense of simplicity in the moment.

6.5 tend to prioritize in the moment regardless of what is deemed socially appropriate or

desirable, and unless they have held the organization all the way through their perspective

development, are rarely in active positions of leadership in large organizations, having left

either in 5.0 or 6.0 to be able to live and work according to their meta-values. The Meta

Fields are still relatively unknown, with limited research, and without collective support and

structures in these fields, the individuals operating within them are more prone to contract,

retreat or fall to earlier fields which can lead to confusion all around given how others (and

themselves) may project that they are operating from more expanded fields even when, in

the moment, they are not.

Universification Fractal Pattern

Universifying Fractals

Quantum
Collapsing Wave Function

Individual Internal
1. Absorbing

Atomic
Electron Field Potential

Individual x Collective
Internal x External
4. Unifying

Individual -> Collective
Internal -> External
2. Diversifying

Macro
Galactic Toric Energy Flow

Micro
Cell Division

Individual + Collective
Internal + External
3. Connecting
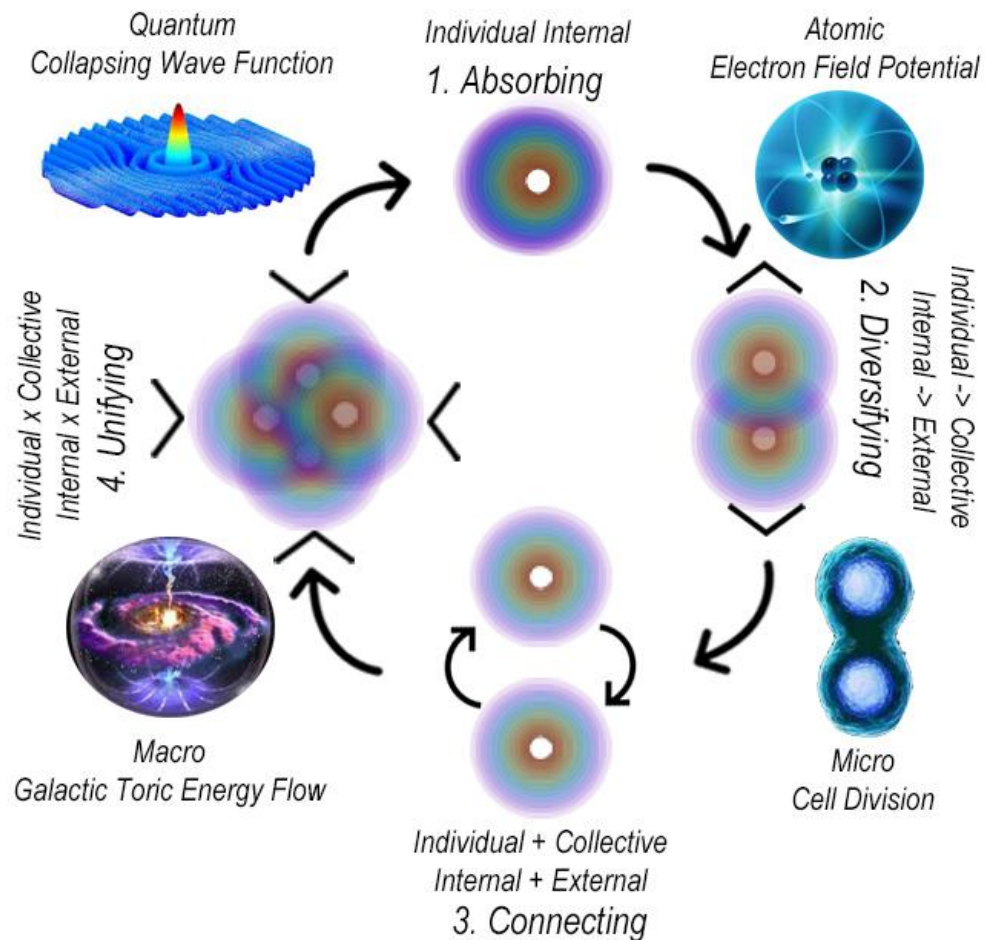
"There can be no doubt that, of all the frictional resistances, the one that most retards human movement is ignorance. Not without reason said that man of wisdom, Buddha: 'Ignorance is the greatest evil in the world.' The friction which results from ignorance, and which is greatly increased owing to the numerous languages and nationalities, can be reduced only by the spread of knowledge and the unification of the heterogeneous elements of humanity. No effort could be better spent."

Tesla (1900, pg, 211)

The principles in this section are perhaps the most complex, or

cross-paradigmatically transdisciplinary, of the thesis, particularly in terms of the integration

of quantum physics, cosmology and the universal geometry that connects them, though I have done what I can to simplify them, hopefully demonstrating the essence without over-simplifying. Without getting into the complex mathematics, this section demonstrates how the oscillation metapattern between receptive yin and active yang (Capra, 2010) to diversify and unify observed in the development of human consciousness on the stage-field level (O'Fallon, 2020b; Cheng, 2019) and on the sub-stage step level (Ross, 2013) occur in all fields of consciousness – hard to unified – (Murray, 2021) at every universal scale – quantum to cosmic (Haramein, 1997; Ross 2008d). While this section doesn't go into depth for the sake of simplicity, more technical aspects of this field can be explored further in Fuller's (1969, 1970) synergetics and vector equilibrium, Haramein's (1997, 2016) Harmonic Sphere Flux Resonator and Unified Spacememory Network, Hagelin's (2008) Unified Field Theory, Bohm's (2002) Wholeness, Implicate Order and Holographic Theory, Penrose's (1989) geometry of space-time along with Penrose & Hameroff's (1998, 2014) wave function collapse, Capra's (2010) Tao of Physics and Yin-Yang Complementary Polar Opposites, Laszlo's (1995, 2017) Akashic Field and Interconnected Universe, Thomas Campbell's (2007) One Unified Reality, Young's (2021) Reflexive Universe and Theory of Process and Cheng's (2019b) Resonance Code and Enlivening and Enlightening Pathways. Culture can be disputed, words can be interpreted, perspectives are relative, but as Galileo (1623) points out, geometry and math are universal:

> *Philosophy is written in this grand book, the universe, which stands continually open to our gaze. But the book cannot be understood unless one first learns to comprehend the language and read the letters in which it is composed. It is written in the language of mathematics, and its characters are triangles, circles, and other*

geometric figures without which it is humanly impossible to understand a single word

of it; without these, one wanders about in a dark labyrinth. (pg, 4)
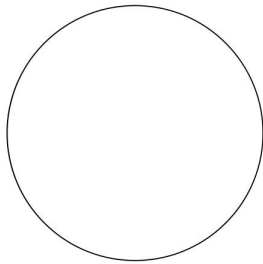
1 - Absorbing (receptive individual)

It all starts with 'one' undivided whole, simply absorbing, allowing internalizing into itself. This is potentially the simplest construction of consciousness as the beginning of a 'map' to represent the 'territory' of our universe – a one dimensional point of space or a circle, also represented on different scales by the big bang, a photon, an atom, a single cell, an organism, a species and so on to the entire universe as a whole.

"Because our representation of reality is so much easier to grasp than reality itself, we tend to confuse the two and to take our concepts and symbols for reality."
– Frijof Capra (2010, p. 28)

2 - Diversifying (active individual)
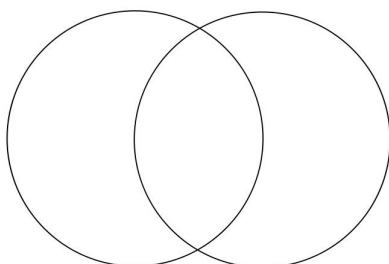
Adding the component of time to space, that 'one' moves through time in a process of diversifying its internal externally, evolving towards becoming 'more than one'.

"Successful applications of hierarchical complexity to the behaviors of organisms, animals and humans, and social entities evidence the scaling properties of self-similarity, thus the bounded fractal characteristics of orders of hierarchical complexity. The theory specifies an identical sequence of discrete-state transition steps

required from each stage of performance to the next. It repeats at all scales.”
– Sara Nora Ross (2008d, p. 361)
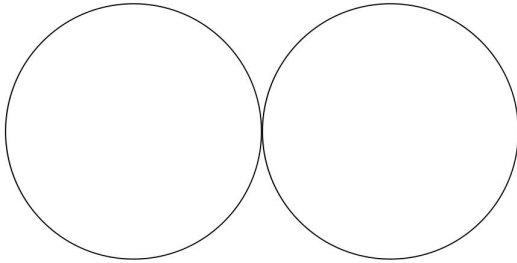
3- Connecting (receptive collective)

‘One’ becomes ‘two’ whole separate parts, and now one has an ‘other’ with which to connect to and be with.

“Prominent from the beginning of any sensorial traces is the common characteristic of binariness. In the earliest of particles or substances, the very nature of distinction making enacts a world in which three primal opposing poles co-arise. The first is individual-collective—that is, where there is one, even in the earliest vibratory particles, there has been another one to which attracting or repelling occurs. The second binary pair is the exterior-interior. All entities, however small or large, by nature have an exterior boundary that separates it from an interior. The third binary pair is inside-outside. Inside, foregrounds space and being-in-the moment. Outside, foregrounds movement through time; in order for any kind of vibration, oscillation, movement or development to occur, the ocean of space and the waves of time are a required distinction.”
– Terri O'Fallon (2013, p. 3)
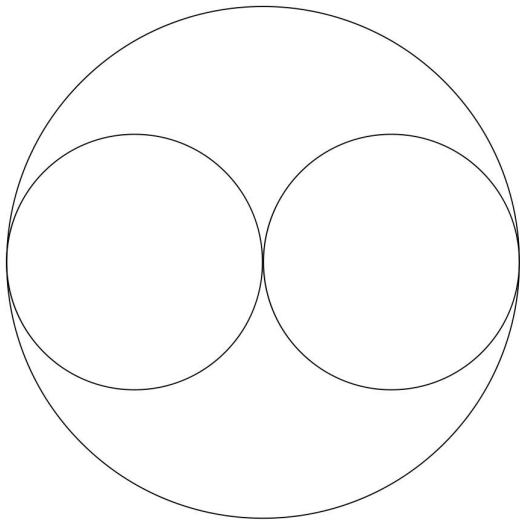
4 - Unifying (active collective)

'Two' (or 'many') unify to become 'one' new whole, an order more complex, retaining holonic (Wilber, 1995) diversity within, and the process starts over again.

"It's my belief that the Universe possesses, in its essence, fractal properties of a very complex sort and that the pursuit of science shares those properties. It follows that any part of the Universe that remains un-understood, and any part of scientific investigation that remains unresolved, however small that might be in comparison to what is understood and resolved, contains within it all the complexity of the original. Therefore, we'll never finish. No matter how far we go, the road ahead will be as long as it was at the start, and that's the secret of the Universe."

– Isaac Asimov (1992, p. 167)
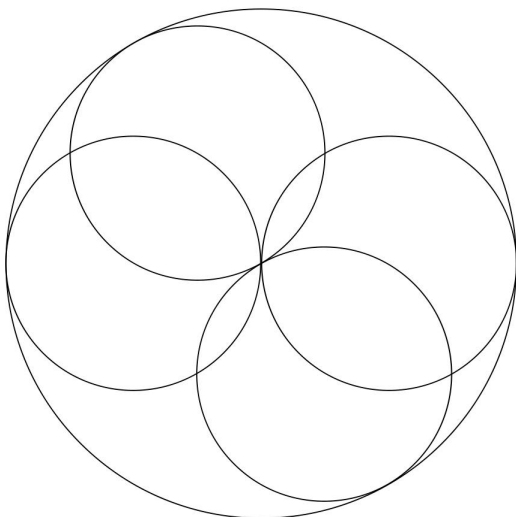
If we go through a full 4-step universifying metapattern process again – absorb, diversity, connect, unify – 2 becomes 4, creating a new unified whole, with greater diversity within (4 individual parts or 2 collective parts of 2).

"The field of the finite is all that we can see, hear, touch, remember, and describe. This field is basically that which is manifest, or tangible. The essential quality of the infinite, by contrast, is its subtlety, its intangibility. This quality is conveyed in the word spirit, whose root meaning is "wind, or breath." This suggests an invisible but pervasive energy, to which the manifest world of the finite responds. This energy, or spirit, infuses all living beings, and without
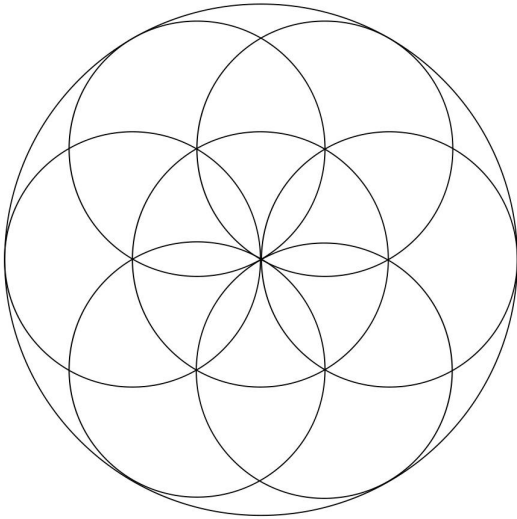
Complexification (Fuller, 1975) continues,
and 4 becomes 8. Represented
geometrically, on a 2D plane only 7 circles
are visible within the larger circle, but in a
3D field we have 8 spheres that fit perfectly
within a larger sphere. This 2D shape called
the 'seed of life', along with its 3D
equivalent the 'egg of life', and is a
geometric representation of the synergetic
frequency of life.

*"All the categories of creatures act
individually as special-case and may be
linearly analyzed; retrospectively, it is
discoverable that inadvertently they are all
interaffecting one another synergetically as
a spherical, interprecessionally
regenerative, tensegrity spherical integrity."*
— Buckminster Fuller (1975, p. 1005)
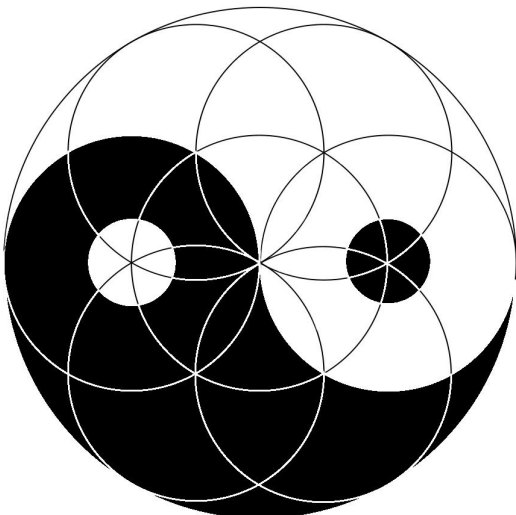
The seed of life also geometrically holds the
shape of the ancient yin-yang symbol,
which has built into it the phi ratio (the
fundamental number of all expansion in the
universe, in simpler form through the
fibonacci sequence). This ratio becomes
important in the 3D field as it structures the
flow of energy into matter as a 'spiral' on
the 2D plane and through a 'torus' in the 3D
plane.

*"There is no reason why an extraphysical
general principle is necessarily to be
avoided, since such principles could
conceivably serve as useful working
hypotheses. For the history of scientific
research is full of examples in which it was*

very fruitful indeed to assume that certain objects or elements might be real, long before any procedures were known which would permit them to be observed directly."

– David Bohm (1952, p. 188)
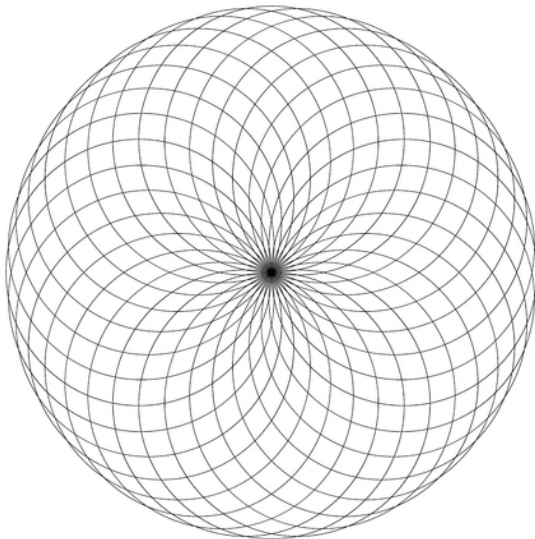
The center of the 'seed of life' represents the singularity, or the zero-point. The 'torus' created by the structure of the 'seed of life' in dynamic form creates an infinite spiral through space and time that can expand in ever evolving diverse forms (all unified by their inherent structure and interconnectedness) – from atoms to cell division to flowers to fruits to plants to animals to hurricanes to the magnetic field of the human heart to the magnetic field of our planet to the sun to energetic signature of galaxies to potentially even the whole universe itself. (Haramein, 1997) This is a geometric principle that explains how quantum entanglement, instantaneous interconnection across time and space, which violates Einstein's General Relativity, is built into the structure of the universe, with all points interconnected with all other parts into a unified whole.

"The self, in a toroidal universe, can be both separate and interconnected with the rest of the universe." – Arthur Young (1999, p. 293)
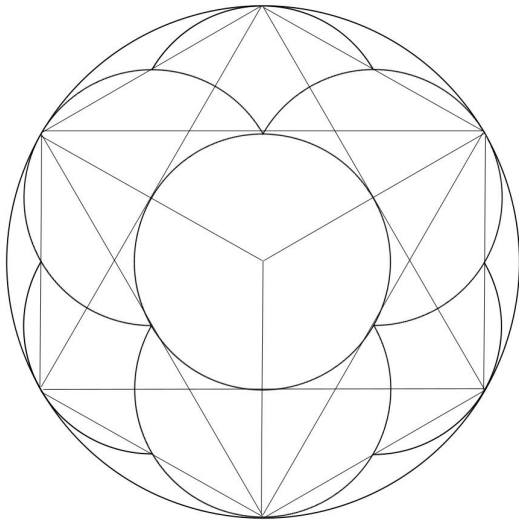
Here we can see the 'seed of life' from a 3D perspective within the larger circle (we can see the 8 cell milestone we all go through in our development as multicellular organisms - otherwise known as the 'egg of life'). This begins the fundamental geometric structure of the universe, built out of the platonic solids, with each point where the circles touch the outer circle creating 6 perfect squares making up a perfect cube, and 8 perfect equilateral triangles to make two perfect tetrahedrons (triangular pyramids pointing in opposite directions - up/down and yin-yang). These dual tetrahedrons can also be represented as full lines and broken lines, making up the basis of the bigrams of the *I Ching* (Haramein, 1997).

"We are beginning to see the entire universe as a holographically interlinked network of energy and information, organically whole and self referential at all scales of its existence. We, and all things in the universe, are non-locally connected with each other and with all other things in ways that are unfettered by the hitherto known limitations of space and time."
– Ervin Laszlo (2008, p. ix)
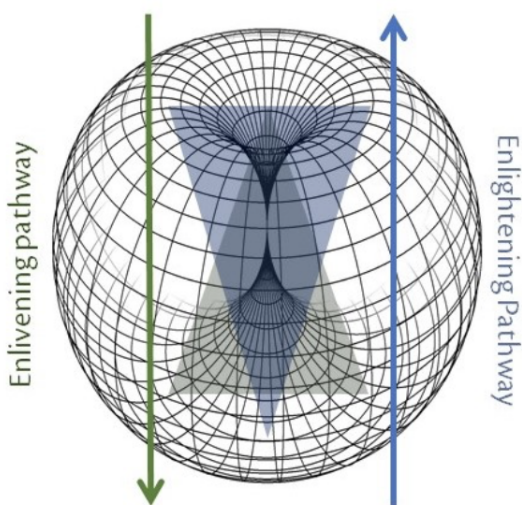
Enlightening and Enlivening Pathways
(Cheng, 2019b)

The cyclical flow of energy through the 'torus' is balanced by moving simultaneously in both directions (yin-yang), as indicated by the bidirectional triangles on a 2D plane, or tetrahedrons on a 3D plane. Out of this bidirectional flow arise all diverse forms of the universe.

"The toroidal structure enables an energetic cyclic flow between the high and low poles, as well as between inner and outer. Cyclic flow of energy is critical to ensuring the sustainability of an ecological system. For example, the energy sequestered within living systems is gradually released from

microbial to plants, and eventually to animals residing at the highest ladder of the food chain. Yet, at each rung on the evolutionary ladder, the decomposition of the dead returns the energy back to the microbials of the soil, the lowest of the food chain."
– Spring Cheng (2019b, pg, 1)

Diversification of unity into yin and yang, dark and light, emptiness and fullness, is the fundamental universal movement which creates all forms. It is the Universifying language by which the unified field expresses itself into diversity. In the *I Ching*, Yin is represented as a broken line, and yang as a full unbroken line. It is the ancient abstract binary language of 0 and 1, where 0 is nothing and 1 is all, with universal diversity being a creative universification of the two.

"If you want to become whole, first let yourself be partial.
If you want to become straight, first let yourself be crooked.
If you want to become full, first let yourself be empty.
If you want to be reborn, first let yourself die.
If you want to be given everything, first give everything up."
– Laozi from the *Tao te Ching #22* translated by Cheng (2019a, pg 152)

The Four Subtle Energies (Cheng, 2019a, pg 142)
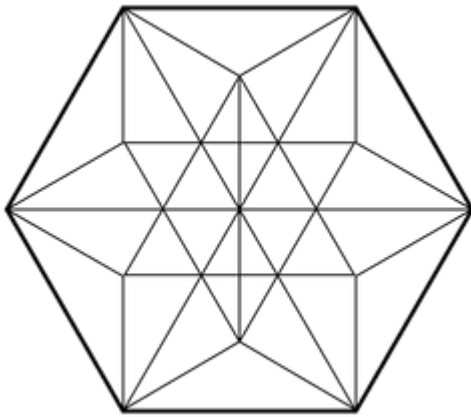
As we expand outwards, at each point of full unity, more geometric diversity is created based on the same universifying geometric metapattern. The next whole structure in the expansion beyond the 'egg of life' is the 'vector equilibrium' (Fuller, 1969), which is the geometric shape created by having one sphere in the middle and 12 other spheres fitting precisely around it, and is the only geometric form in which all forces are equalized in all vectorial possibilities.

"The vector equilibrium is the central symmetry through which both balanced and unbalanced asymmetries pulsating and complexedly intercompensate and synchronize. The vector equilibrium's frequency modulatability accommodates the numerically differentiated twonesses."
– Buckminster Fuller (1975, p. 223)
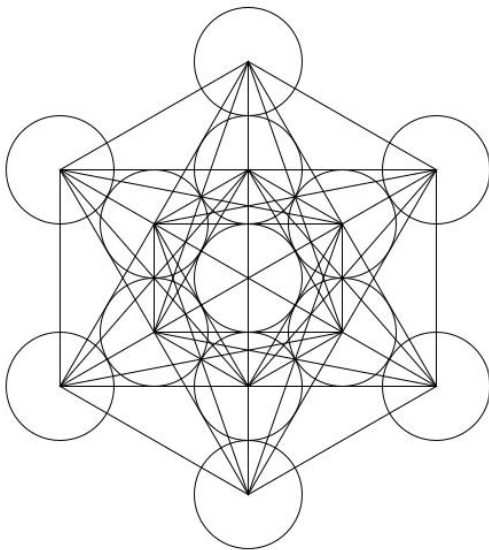
With the vector equilibrium as the core structure, an extra layer creates what is known as the 'fruit of life', holding structure for what is known as 'metatron's cube', a fractal which contains all the platonic solids, and can be seen as the core geometric structure of the universe. Platonic solids are geometric structures that must follow 3 properties:
1 – The shape must fit inside of a sphere with vertices touching the inside of the sphere.
2 – The shape must have all its faces and angles the same.
3 – Every edge length must be the same.

"According to Plato, mathematical concepts and mathematical truths inhabit an actual world of their own that is timeless and without physical location. Plato's world is an ideal world of perfect forms, distinct from the physical world, but in terms of which the physical world must be
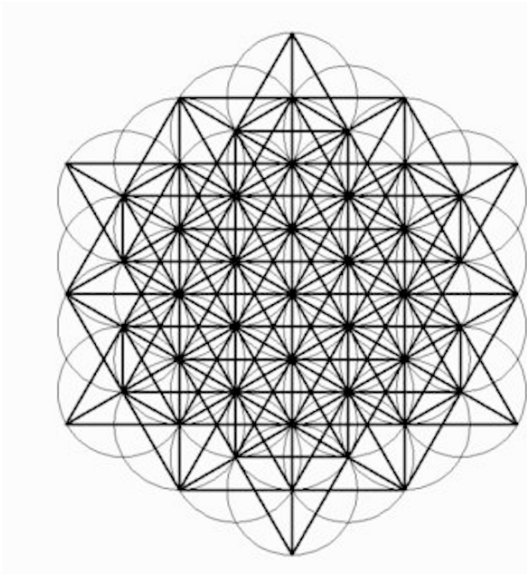
'Metatron's cube' and the 'fruit of life' form the basis for the 64 tetrahedral grid, which is the linear geometric version of the 64 sphere (4x4x4) cube flower of life. This is the first octave of what becomes an infinite fractal division of space in perfect balance. This is the fundamental structure of Fuller's 'vector equilibrium', also called the 'cube octahedron', with 8 tetrahedrons pointing inward, inside a second cube octahedron that is twice as large made of a total of 64 tetrahedrons. This is the geometric representation of the octave we know in sound and light. It also could represent the 64 sub-stage step-fields from the Hard to the Unified tier-fields.

"The whole object is enfolded in each part of the hologram rather than being in point-to-point correspondence. We may therefore say that each part of the hologram contains an enfolded order essentially similar to that of the object and yet obviously different in form."
— David Bohm (1993, p. 369)
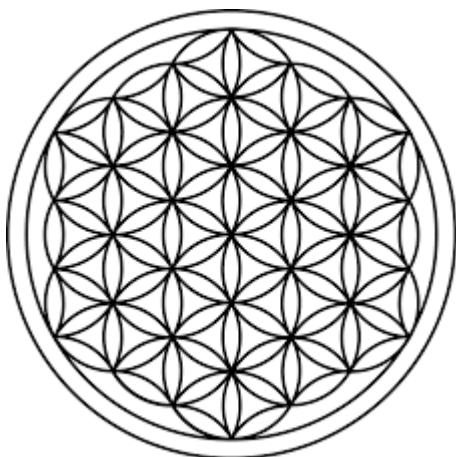
The flower of life, the simplified form to represent all of the above, holds within it the fundamental geometry of the universe. It has been found in ancient cultures scattered across the world from Egypt to China, and is a geometric representation of the unity of our diversity. (Haramein, 1997)

"The resulting science of consciousness already suggests a profound and previously unsuspected unification of objective and

While we may postulate patterns within the domain of the fullness of space-time, what of our exploration of the timeless empty interior of dimensionless dimensions? Are these patterns still relevant in the metaphysical realm of the relationship between the non-existent, formless unmanifest, and all of manifestation, the interplay between that which is, and that which is not? And even if they were, what is the value of doing so? In line with Landry's (2009) Immanent Metaphysics, "to search for meaning is to find it. To fail to search for meaning is to be without it." (p. 2) These geometrical abstractions and extrapolations are not meant as a final truth, or a representation of the whole truth, but rather as another of many diverse paths towards the unifying all embracing truth we all have access to. As Campbell (2007) beautifully elucidated in his book *My Big Toe: A Trilogy Unifying Philosophy, Physics, and Metaphysics: Awakening, Discovery, Inner Workings*:

> My intent is to set your mind free to find truth, not to pile on another layer of belief on top of what you already have, or replace one of your current beliefs with a new one. Freedom - spiritual, emotional, and intellectual freedom - provides the necessary environment for learning. Open minded skepticism is the primary tool you will need to maintain a free mind capable of significant evolutionary progress. (p. 770)

Universifying Practical Application for the Meta-Crisis
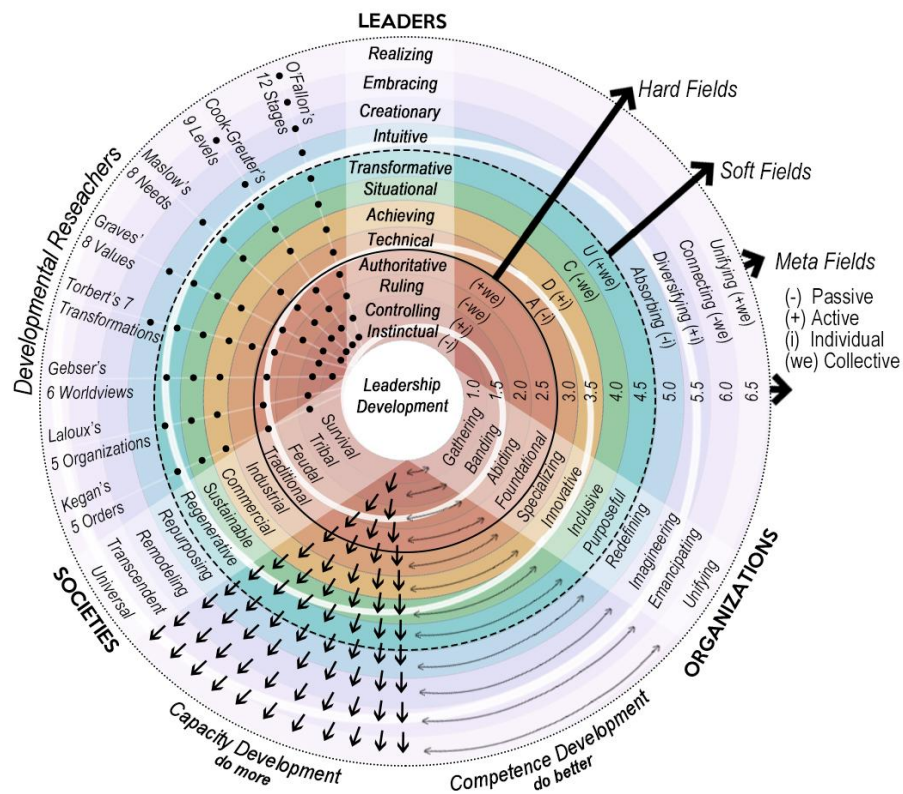
How can a model this complex be practically useful? Wilber's Integral theory, one of

the most widely known meta-theories, though there have been a number of useful

applications theoretically – Integral education (Stein, 2019), Integral Ecology (Esbjorn

Hargens, 2009a) Integral Review (Reams, 2017), Integral Leadership Review (Reynolds, 2019)

– has been notoriously challenging to apply sustainably in a practical manner (Wheal, 2019).

The practical applications from Integral Life Practice (ILP) to an Integral Operating System

(IOS) fill a niche, though arguably have not lived up to the grand vision and scope of the

potential application of Integral Theory. One useful frame, and useful simplification, I've

found with which to understand a practical application of Integral Theory of the AQAL 4 quadrants is DiPerna's (2014) Wake Up, Grow Up, Clean Up, and Show Up – representing waking up to state experiences, growing up through the developmental stages, cleaning up our shadows and showing up with purpose in the world. One of the challenges of 'integral' as a frame though has been Wilber's acceptance or criticism of certain applications, encouraging those he approves and limiting those would apply it in a way not aligned with his own views, at times in a reactive way that creates an allergic reaction in the wider intellectual community to constructs that are labeled 'integral' in their relationship with Wilber. Most meta-theories remain as interesting constructs that do little more than tickle our intellectual curiosities though, so the reality that there are many who have attempted, and succeeded, in applying Integral Theory to their work is a testament to its intrinsic value as a construct.

How can we create a full-spectrum integrally-informed developmental meta-ecosystem? The Meta Tribe (Alterman, 2020) is creating more interconnections, though is still largely fragmented and siloed. The emergence of the internet, and more recently decentralized finance in the form of cryptocurrencies, may make a global developmental ecosystem feasible for the first time, given the financial and economic constraints that tend to render conscious communities unsustainable due to external forces, if they don't eat themselves apart from the inside due to internal relational conflict typical of 4.0 communities. While we do see physical transformational 4.5 communities popping up around the world (Walsh, 2022) and we may see privately owned islands given up to create new meta-collective hubs, similar to Tomas Bjorkman's (2019) Ekskaret island, or crypto-social meta-projects, it is the digital arena that is perhaps the most fertile ground for global interconnection of the meta tribes, with digital economies arising out of nodes

creating a meta-layer on the internet, through the Liminal Web (Lightfoot, 2021) established

in Web3 (Hall, 2021) and beyond, that create an entirely new form of a digital ecosystem

that transcends current national economic systems and institutional intellectual arenas.

Web3 is not without its fundamental structural challenges though (Marlinspike, 2022) and at

the end of the day, how a tool is wielded is dependent on the consciousness of those who

do the wielding. Meta-funds for meta-projects run by meta-leaders, such as

Schmachtenberger (2020), Harris (Orlowski, 2020) and others' Conscilience Project, Scott

Nelson's Participatory TecKnowlogy and Bjorkman and others' (2019) Emerge, are emerging

as frontier structures of human development that span the 4 quadrants. There is a sense in

the metamodern/integral collectives that each of the solutions presented by each of the

collectives, given their meta-scope, are the sole solutions that really matter, and

Universifying points to diversifying validity and usefulness of all solutions, with a unifying

prioritization in the moment based on context, scale, scope and relevance. There are a

variety of approaches to the Meta-Crisis (Norgaard, 2022) from pre-modern to modern to

postmodern to metamodern (and beyond), and in integral fashion, they all hold value but

none are the sole solution that will ensure our emergence out of the meta-crisis.

Practical application in this section is not just meant as externally diversifying our

individuality by growing up, and unifying external collectives in the objective realm by

showing up, rather we can also wake up our subjective internal morphic fields (Sheldrake,

2009) to create easier, more stable and more diverse access for ourselves and light up our

internal hidden parts and the internal collective trauma (Hubl, 2021) that exists. Each time

we internally absorb reality individually by meditating or reflecting through waking up, and

each time we intersubjectively connect lovingly collectively by lighting up we expand out the

resonant fields, both in terms of ease of access, create more potential stability to ground in the field as well as open up diverse spaces in consciousness to be accessed.

Practice and implementation are inherently messy, for reality fails to fit precisely within the intellectual constructs we attempt to place it into, and while the quadrants are abstractions, and nothing is fully separate, the examples I share in this section are interconnected with each other while also holding distinct features that set them apart. In Universifying I have modified 'clean up' to 'light up', to indicate how the empty aspects are not 'unclean' or 'dirty' and rather just need some love and 'light' to fill up. Given the scope of this thesis I focus on those applications in which I have an intimate personal experience – Universifying field access through meditation and state experiences to wake up, Universifying field expansion through personal and leadership development to grow up, Universifying field filling through education and shadow-work to light up, and Universifying looping through collective structures and ecosystems to show up – creating space for others to fill out each of those fields in more depth and width. There are a number of specific nodes to be leveraged, global acupuncture points of consciousness to be targeted:

1. Absorb by 'waking up'…

- To access to the fields on the frontier of evolution (Wilber, 2017; Brown, 2006)

- To the wellbeing, flow and freedom we can find (Martin, 2019; Alibhai, 2018)

2. Diversify by 'growing up'…

- Our capacities to deal with increasing complexity (O'Fallon, 2020b; Murray 2015)

- Select individuals in pivotal positions of leadership (Anderson, 2015; Petrie, 2011)

3. Connect by 'lighting up'…

- The education system and learning relationships (Stein, 2019; Luvmour, 2017)

- The cultural trauma and interconnected shadows (Barta, 2021; Hubl, 2021; Mate, 2021)

4. Unify by 'showing up'…

- To create ethical tech and AI (Yu, 2011; Hall, 2021; Schmachtenberger, 2020)

- To build structures matching indigenous and contextual cultures (Cheng, 2019b; Yunkaporta, 2020; Bjorkman, 2017; Freinacht, 2017; Laloux, 2014; Kadre, 2020)

The next few sections delve into the practical application of all of the above, along with my own personal examples, by universifying the universifiers referenced above through the universification of a full-spectrum universifying ecosystem to hold space for their work to nurture and birth our emerging world through the meta-crisis.

Individualizing Internalizing - Universifier Field Access (Wake Up)

Field Access	Resonant Fields					
	1	2	3	4	5	6
1.0 - 6.5 Human	████	████	████	████	████	████
1.0 - 5.0 Absorbing	█		█		█	
1.5 - 5.5 Diversifying		█		█		█
2.0 - 6.0 Connecting			█		█	█
2.5 - 6.5 Unifying			█		█	█
1.0 - 6.0 Internalizing	█	█	█	█	█	█
1.5 - 6.5 Externalizing		█	█	█	█	█
2.0 - 3.0 Individualizing	█		█		█	█
2.0 - 6.5 Collectivising		█	█	█		█
4.0 - 4.5 Hard Objects	█	█	█			
2.0 - 6.0 Soft Objects			█	█	█	
2.0 - 6.0 Meta Objects					█	█
1.0 - 6.0 In Moment	█	█	█	█	█	█
1.5 - 6.5 On Reflection		█	█	█	█	█
1.0 - 2.5 See/Hear/Feel	█	█	█			
3.0 - 4.5 Observe/Attend/Experience			█	█	█	
5.0 - 6.5 Witness/Attune/Presence					█	█
1.0 - 5.0 Sensing	█		█		█	
1.5 - 5.5 Visualizing		█		█	█	
2.0 - 6.0 Parts		█		█		█
2.5 - 6.5 Evolutionary Trajectory		█		█		█
2.0 - 2.5 Cognition		█	█			
3.0 - 3.5 Metacognition			█			
4.0 - 4.5 Awareness				█	█	
5.0 - 5.5 MetAwareness					█	█
6.0 - 6.5 UniAwareness						█
2.0 - 2.5 Sympathy		█				
3.0 - 3.5 Empathy			█			
4.0 - 4.5 Compassion				█	█	
5.0 - 5.5 Oneness					█	█
6.0 - 6.5 Universal Love						█

Copyright Fionn Wright 2022 v8

"States are something we can look at; structures are things we look through."

— Ken Wilber (2017, p. 84)

Talking about 'waking up', what does that mean and is there commonality of understanding of state experiences across cultures and spiritual lineages? Wilber (2017) has shown through extensive research that there is resonance across lineages:

> *In the book Integral Psychology, I give charts of over one hundred systems worldwide of both structures of development and states of development, and about one-third of those charts include various systems of states and state-stages of meditative development—and, indeed, what is so astonishing is that virtually all of them are recognizably similar, dealing with the same fundamental states and state-stages of contemplative development.* (p. 94)

Throughout history we have had those hit with the lightening bolt of enlightenment, expanding out the leading edge of consciousness in their times. Each one has passed on the wisdom realized through them to be absorbed. From the founders of the world religions – Jesus, Buddha, Laozi, Muhammad, Abraham, Brahma, Indra and beyond – teachings have been left that have altered the course of consciousness on our planet. And while they were at a leading edge of their time, how 'full' was their unification? To the modern observer, who is not a follower of a particular religion, it's easy to throw the baby out with the bathwater, disregarding all wisdom teachings as either pre-rational magical beliefs or words of false prophets who claimed to have wisdom. Is there such a thing as enlightenment? If so how could a 'non-enlightened' person tell the difference? We have seen millions get wrapped up in the charisma of a tyrannical leader or blindly following traditions passed down to them,

misinterpreting their words or teachings and committing atrocities in their name. The cultural trauma from religion is very present in our modern world, and for some it can be easier to avoid it completely than to distill the wisdom from the dogma.

Jeffery Martin (2019) has researched what he calls 'Finders', those who found a state of 'Fundamental Wellbeing', otherwise known as 'Persistent Non-Symbolic Experience':

Most religious traditions have systematically uncovered, explored and preserved knowledge about various types of Fundamental Wellbeing. In Christianity individuals who experience this are generally referred to as mystics. At times they have been exalted, at others burned at the stake. Islam and Judaism have had a similar rocky relationship with Finders. Buddhism and Hinduism have been more kind, typically viewing Fundamental Wellbeing as the pinnacle of human existence. Knowledge of it has also been cultivated and preserved in numerous native and indigenous religious, spiritual and psychological systems. (p. 38)

In his research he has found that there are a number of 'locations' on the 'continuum' of 'Fundamental Wellbeing', with most of his 'Finders' occupying the first 4 locations on the continuum, with 9 locations identified in total; though he postulates the existence of over 20 locations which need more research to confirm. While these states are often associated with spiritual or religious practice, there is evidence of them also being experienced by agnostics and atheists (Neuberg, 2001; Newberg, 2006). It's also crucial to note here that these are not stages of development, but rather persistent access to state experiences, which according to O'Fallon (2010a), are available to those at 2.0 and beyond, and while nondual state experiences don't necessarily indicate later stages of development, that expansive state experiences are 'necessary but not sufficient' for later developmental stages.

Analyzing the language of the sages of history, given that very few of them wrote or spoke in English, in attempting to score them developmentally (in terms of stage-field rather than state-field) we are limited by the translations of their works, which have been filtered through the perceptual lenses of the translators, and translations are often skewed towards the stage of development of the translator. Taking an average of a variety of translations again only gives us the average stage of the translators and not the stage of the original writer. Chinese is one such language that is incredibly complex to translate into English given that the nature of Chinese characters are pictographic and have a level of ambiguity and cultural metaphor built in that is non-existent in English. Laozi's text, the *Dao De Jing*, having been able to read it in both English and Chinese seems to me to be written from a nondual, unified perspective, though most of the translations into English are not, but that again is filtered through my own perceptual lens and my level of Chinese. The interpretations of its meaning seem to be infinite, which is also an indicator that it was not intended to be finite in its meaning, and it has remained relevant to human consciousness (in unaltered form) in the modern world despite being written over 2000 years ago. Direct transmission, as in the form of the *Dao De Jing*, tends to be hard for the average person to grasp or make useful meaning of. Likewise many of the other spiritual texts, from the *Bible* to the *Quran* to the *Torah* to the *Bhagavad Gita* to numerous Buddhist texts, continue to be useful for hundreds of millions around the world to make meaning of their existence. So how can we transcend and include those who have come before and support the religions, by saving the baby from the fate of the bathwater, to grow up to meet the emerging consciousness of our times? Wilber (2017) makes a useful distinction, that there is an evolving nature to the concept of enlightenment, with it becoming more fuller over time:

When compared to the Enlightened sages of, say, three thousand years ago, whose dual center of gravity was generally (Mythic, Nondual)—giving them the benefit of the doubt about being Nondual instead of the more common causal at that time—a fully Enlightened sage of today is not more Free (Emptiness is still the same Emptiness, and hence the same Freedom), but today's sage is definitely Fuller (since there have evolved, from the time when Mythic was the highest structure, at least three new and higher structures—Rational, Pluralistic, and Integral—which today's fully evolved sage would include). Genuine Enlightenment, in other words, is being one with both the highest state and the highest structure to have emerged and evolved at a given time in history. (p. 654)

It was through Aurobindo's descriptions of the stages of development that O'Fallon (2012) was able to develop her model, integrating Wilber's Integral Theory with Aurobindo's Integral Yoga. Aurobindo (1990, 1992) wrote in a number of formats, such as philosophical in his *Life Divine*, in practical application in his *Synthesis of Yoga* and in poetic storytelling form in an epic poem *Savitri*. Aurobindo (1990) foresaw humanity continuing to evolve to become an enlightened 'gnostic' species. Dan Brown (2006) outlines the trajectory of contemplative practices within the Indo-Tibetan traditions in his book *Pointing out the Great Way*. Tom Murray and John Churchill (2020) compare in depth the Indo-Tibetan contemplative traditions with the STAGES Model, indicating a close alignment of the progression from one to the next, yet another signifier that science is in ways still catching up with ancient wisdom.

Ken Wilber (2006a, 2017) takes an integral lens to understanding spiritual lineages, albeit with somewhat of a bias towards Advaita Vedanta and Buddhist traditions, and in his

book *The Religion of Tomorrow* outlines a vision for the religions of the world growing up

beyond dogmatism towards an all embracing integral view of spirituality, where he outlines

the spectrum of states, still in alignment with the Wilber-Combs model, as indicated by the

color spectrum from the concrete infrared to a unified ultra-violet. But Wilber (2017) also

postulates that we all start our meditative practice from a state located in our center of

gravity, so we can't fully 'wake up' without also going through a process to 'grow up' through

the ever more expansive fields, and likewise, in order to 'grow up' we must successively

'wake up' to new previously inaccessible fields, a process which O'Fallon (2020a) describes

as the interpenetration of states and stages. How can we continue to wake up to our

individual univerself, growing up and unifying with the emerging diversity of states of

consciousness? In the next section I share my personal exploration of that question over the

last decade and a half. It may become apparent in reading this section (and all the rest of the

personal sections) that the tone and level of maturity of some of this writing is of a different

quality than the rest of this thesis. I have kept it that way to honor the diversity and beauty

of a range of developmental perspectives that all live inside me.

Personal Example: Universifying States of Consciousness

"Suddenly he woke up and there he was, solid and unmistakable Zhuang Zhou. But he didn't know if he was Zhuang Zhou who had dreamt he was a butterfly, or a butterfly dreaming that he was Zhuang Zhou. Between Zhuang Zhou and the butterfly there must be some distinction! This is called the Transformation of Things."
— *Zhuangzi*, chapter 2 (Watson, 2003, p. 44)

She stood there, looking out at me from under her long black hair curtaining her face. I could make out she was Asian, and I got the feeling I had done something to make her angry, extremely angry. She scared me, but I could tell she didn't want to hurt me. She didn't hate me, I could feel she loved me, and I had done something to upset her, something unforgivable. What was it? I thought back. Nothing to deserve this amount of anger. But that was it, it wasn't something I had done yet, it was something I hadn't done, something I was supposed to do. It hit me, she was the mother of my future child, but I had not given her the child. She wanted our child and I hadn't given it to her. Now I could understand the anger, it was as if I had ripped a baby from her arms and murdered it, her only chance for happiness. I awoke with a start. The room was black, I looked over at my friend Eric, who should have been sleeping, but his eyes were wide open.

"What are you doing awake?" I asked him.

"This might sound weird, but I thought I just saw a woman standing at the edge of your bed."

"Holy shit, you are not going to believe the dream I just had," I responded.

A few days later I sat with my local Mozambican witchdoctor friend over a bottle of black beer, trying to understand how she helped her clients decode the dreamworld.

Speaking in a mix of Portuguese and the Southern Mozambican dialect, Xangana, I wasn't sure I was following everything, but we seemed to connect and understand each other on a non-verbal level as well. She hadn't met anyone who wasn't a witchdoctor that seemed to understand what she did, and I'd never met anyone who wasn't a trained psychologist or psychotherapist that could converse about such deeply rooted psychological issues. I brought her through some of Freud and Jung's theories and they seemed to mesh beautifully with her treatment method. The language she would use was slightly different, but it made sense for her to label neuroses as demons, as that is how they would manifest in this culture. She helped me begin to analyze and understand my dreams as she did with her high profile Mozambican clients such as businessmen and government officials who came to her with spiritual afflictions.

Sitting on the bus, the Asian woman looked into my eyes again, smiled, and my mind interjected, "she should not be here, that means what I am seeing is not real!" Her face faded out into an ethereal ghostlike apparition and I lost all sense of self. "If what I am seeing can't be real, it means I am seeing something that's not there, which means I've got schizophrenia!" I woke with a start and vaulted out of bed, the sheets sticking to my sweat drenched chest. I scanned the room for ghosts, none in sight, but of course there wouldn't be. Ghosts are invisible. I crawled into the corner hoping the ghosts would be kind and resist taking over my mind. Sitting in the fetal position, trembling in the corner, I moved my head back against the wall where the corners met so that I had a full view of the room. I dared not move. These mad dreams seemed to occur if I fell asleep while I was high, perhaps my subconscious mind was telling me to stop smoking weed. How do we know what is real? How do we balance our subjective experience with what objective reality tells us?

After graduating from my undergraduate degree, with no interest in integrating with the 'real' world, I spent my evenings alone in my room smoking up, self-hypnotizing myself into a trance state, smashing mirrors and creating weird and abstract mirror sculptures as I danced with no-one watching, letting my subconscious free and imagining creative content for the book I had always dreamed of writing. I was up at midnight again, the house was peaceful, no-one to bother me and my thoughts. I paced around thinking, I enjoyed thinking; actually I loved thinking. Being alone to myself in my head was the most enjoyable part of my life. I stopped. I had just walked around the table over 20 times. I remembered when a close family member was beginning to get schizophrenia; they too would walk around in circles, pacing back and forth through the house. They too would not respond to others, and stay in their own mind. They too avoided social situations, and preferred to stay at home alone. I was becoming schizophrenic, but had I not seen them slowly change, I would never have connected the dots. There was a logical reason for all of my actions. As an artist, I needed time in my head. I needed time alone at night so I could work on my mirror sculptures and drawings and storybook. But in reality it was mostly an excuse. I couldn't deal with reality, and living in my head was much more bearable.

The more the time I spent alone, the less I wanted to interact with anyone else, spending my night time locked in my room like a mad artist, pacing in circles for hours on end when everyone had gone to bed letting my mind go wild. Having had a close family member of mine be diagnosed with schizophrenia in their early 20s, and watching them gradually fall off the edge of shared reality into their own world which had no connection to ours, I realized I was heading in the same direction, walking off the edge of consensus reality to a place I might not know how to get back from. Meditation and self-hypnosis gave me a sense of control on the edge, but it was starting to get difficult to know what was true.

Psychedelic experiences had expanded my capacity to access different states of consciousness, but the line between different states started to blur, and it wasn't clear which states were 'real' and which were not.

One of my family members rushed in the door after a 7-hour trip from South Africa, "My psychiatrist is a schizophrenia specialist, he said since we have schizophrenia in our family, you are genetically predisposed and have to stop smoking weed now!" I let my legs give way and sunk to the ground, head held low. I smoked everyday, and I had become dependent on it. It was a way of escaping from the real world, from the pressures of life, a way of expressing myself artistically. But it was weed or schizophrenia, and I knew there was no alternative for me at that moment. I loved the weed, but I was terrified of losing my mind. I quit on the spot. They say weed is not addictive but I went through deep depression withdrawal symptoms, not wanting to be around anyone for months. I couldn't deal with reality. No longer having a tool to create space in my mind to explore the edges of consciousness, I started to get depressed, not seeing the point of anything.

I sat on the steps with a close family member, the alcohol in my blood momentarily broke down my emotional barrier and all of a sudden the floodgates caved in and the sadness of all my hidden memories welled up inside. I broke down, tears streaming down my face, gasping for air, I wanted to speak but sobs and strained wheezing for air came out. I hadn't cried in 10 years. I finally mustered up enough breath "I…I….I was so scared. You left me! You left me alone in this family, in this world. Your body was there, barely, but your mind was gone, and we all thought you were going to die. I had to accept that I could be alone forever. I couldn't deal with the pain of not knowing, so I let you die in my heart. I stopped loving, I couldn't deal with the pain. Mom has a hard time taking care of herself, who will take care of me? And dad, he doesn't open up, there's no emotion there. I had

no-one to share the pain with, so I stopped…feeling. I've literally been a sociopath for the last 10 years, and now I'm afraid I'm schizophrenic." At that point I began to open up, not to my emotions, but opened up to the possibility that I might be able to feel given the right circumstances.

When I first started deconstructing my mind, logic was my guide, logical inconsistencies my target. NLP (Neuro-Linguistic Programming) gave me fantastic tools to find solutions, an effective way of getting from A to B. The problem was that when I got to B, often I realized that B didn't make me happy. B was the logical destination to go after A, but I still wasn't happy, what was I missing? We have been trained into believing that logic holds all the answers, but in a modern context due to the education system we have been trained in, I overestimated its value and underestimated the value of my heart. Logic has its place, but when it comes to matters of happiness, relationships and life, I found the heart equipped to give me a better answer. While I spent 10 to 20 years of my life in school training my ability to be logical, to find the 'right' answer, life is not a multiple choice test. How much time have I spent learning to listen to my heart? Such airy-fairy talk itched my logical conditioning. "Don't be ridiculous" it says, "your heart is just a pump." At one point I would have given in, until I had the experience that showed me otherwise.

When I first started learning Hakomi, a Mindfulness-Based practice, I saw it as an addition to my NLP, another tool in the toolbox. While NLP tends to be incredibly effective at changing thought patterns, I found it often got stuck with deeper emotional experiences. The key to Hakomi is, stay with me on this — loving presence. A breath of fresh air after NLP, Hakomi which I studied with Rob Fisher (2002), a mindfulness based somatic psychotherapy created by Ron Kurtz (1990) and Jon Eisman (2006), was based on the principles of

organicity, mindfulness, nonviolence, mind-body holism, and unity. Organicity is the principle that, just like if we cut a finger, as human beings we have a self-organizing organic capacity to heal ourselves given the right environment, so the therapist can rely on an internal process of natural unfolding, and does not impose an agenda or set structure on the client. Each person will naturally unfold into their whole self given the right environment. A good analogy is that of a flower bud. We cannot pry open a bud when it is not ready or we would damage the petals, but give it enough sun, earth and water and it will bloom all by itself. Mindfulness, which has now become popular in the West, but originated in the East, brings the experience into the present moment so we are not stuck in the past or the future, and able to create healing in the moment. Non-violence is a dedication to not doing harm, holding the client with gentle compassion, allowing them to lead their own experience. Mind-body holism gives us an understanding of how the mind and body are interconnected, and how trauma is stored in the body, often outside of our conscious awareness. Unity assumes wholeness, the lack of separation between self and the universe, and as wholeness is re-experienced in a non-hierarchical relationship between the client and therapist, healing and reorganization of the many parts of self spontaneously occur. By holding safe space with the Hakomi principles, supporting the client to enter a mindful state, tracking their expression and contacting that which is being expressed, inviting the client to experiment, the therapist can build a relationship with the client for healing to occur.

I was blessed to be able to take Jon Eisman (2006), one of the founders of Hakomi, and his wife, also a Hakomi trainer, on a trip to Yellow Mountain with my family. Jon created a new branch from Hakomi called 'Re-creation of the Self' (R-CS), which he describes as 'glass half-full Hakomi,' and is described by others as an instruction manual for being a human being. While he only taught some R-CS in the Hakomi training, he has so embodied

his practice, that by traveling with him and his wife I got to experience how to integrate it into my life, relationship with my wife and parenting of my kids. I learned from him that we are innately whole, that the seeds for wholeness are within us at birth, and as we come into human form, we are moved to sustain both an ongoing connectedness with the environment around us and also to seek and develop our own separateness and uniqueness. But in order to accommodate difficult life situations, and also to protect our ultimate integrity, our consciousness becomes fragmented into multiple selves or parts.

These parts can be represented by our body or heart or mind, or more specifically as split ego states from a moment of trauma in our lives, such as my 1 year old self cold in a cot seeking warmth or my 6 year old self failing to seek approval from my father. Each self-state is a distinct state of consciousness, and each holds a specific perspective and set of truths about the nature of ourselves and the world. A wounded self-state might be created around the sense that we are inadequate, and whenever something reminds us of our limitations, we pop into this state and suddenly have thoughts of failure. A strategic self-state might have as its sole purpose the task of lying to prevent our feeling inadequate. When we are in those states, we believe that such perceptions and feelings are inarguably 'the truth', even though they may be contradictory. He showed me how if we build our ability to live from an undivided state of 'Selfhood', we can then shift intentionally into already existent pathways for preferred and expansive experiences. What I loved most about his way of being was how he showed that the 'Organic Self' is already present in all of us all the time, and therapy is seen not as an exploration and gradual healing of old wounds, but rather as the momentary self-implemented choice to embody an already existing preferred way of being. The trip was so transformational, that it forever altered how I see myself, and interact with my family.

Thanks to Jon's support, afraid that my son had been traumatized irreparably at birth having been taken away from us by the public hospital in China for 10 days without his mother even getting to lay eyes on him, having learned to listen to my body, Jon helped me learn to sit in mindful presence to meet his needs as they arose in the moment, trusting in him to be able to let me know what he needed. I learned to listen to my body and decided to skip work one morning and be present with him. Traumatized by his birth experience, he always seemed to pull away from my touch, which I respected, wanting to give him his space. But it was difficult for me given my own shadows around physical touch from my childhood not to be able to have that physical connection with him. When I would put my hand on his back to rub him, he would pull away. But something different happened that morning. I put my hand on his back, and then quickly took it away, realizing he might not want it there, and for the first time since he had been born over a year before, he turned around, grabbed my hand and put it back on his back. Tears flooded into my eyes and my heart melted, meeting his needs and him simultaneously healing that part in myself that had been searching for touch my whole life. A stable state of presence had brought me closer to my son, and closer to my authentic self.

Seeing the power of being able to consciously alter my state, and no longer afraid that I might fall into a schizophrenic psychotic state, I deepened my meditation practice and then started teaching different meditations techniques and state experiences to those who were interested. As I ran workshops on 'Meditation 2.0: Experience Different Types and Design your Own', our studio became packed to the brim, with students listening from outside the door when the room couldn't fit any more. The response shocked me, and gave me new vigor to learn more to be able to understand which states or meditations worked best for which people.

I spent the next 7 years experimenting with hundreds of forms of meditation and state experiences, realizing that there was a spectrum, and necessary steps that one must learn in order to wake up to specific states and consistently or reliably access higher or deeper states, learning that we can access all these fields through state experiences, and with practice gain access to any of the fields of consciousness at will in any moment. I found Jon Eisman's (2006) Recreation of the Self useful in accessing my 'organic self' in-the-moment any moment, the Wilber-Combs Matrix useful in helping navigate concrete, subtle, causal or non-dual states, Dan Brown's (2006) *Pointing Out the Great Way* useful in understanding which foundations were necessary in order to move onto the next state, Aurobindo's (1990, 1992) Integral Yoga for expanding out the frontier of access, Jeffery Martin's (2019) research on Finders of Fundamental Wellbeing to have persistent access to wellbeing, Gino Yu's (2016) nondual conversations supported me to hold expanded states in relationship in-the-moment, Peter Nelson's (2014) Non-Ordinary Perception helped create stability in open-sensorial panoramic awareness, Spring Cheng's (2019a) Resonance Code helped me appreciate the value of 'waking down' or 'diving and enlivening' into dense or Hard U-Fields rather than preferencing more expansive states, and Kim Barta's (2020) meditations based on the STAGES model supported an understanding of the spectrum of consciousness to which we can wake up from 1.0 to 6.5. Clear patterns emerged in understanding and accessing the spectrum of consciousness, and Terri O'Fallon's (2010b) work supported the insight that while most states are available to most of us, not all states are available to all of us, with certain states being 'necessary, but not sufficient,' that states are interpreted by the stage we are operating from, and that it is an interpenetration of states and stages that is necessary in order to grow up into and stabilize new stages of development.

Waking up to expansive states can be a confusing experience, and diving and enlivening into our everyday life can feel mundane. Given states are subjective, how do we validate one state as real and another as an illusion, and once we have conscious access to a variety of states, how do we prioritize one over another in-the-moment? I'll leave you with a stream of consciousness from a recent meditation of mine with a curiosity if any of it resonates with your state experiences:

Breathing in and out, full and empty. Unifying all of manifestation with the unmanifest in the moment every moment as timeless boundlessness itself, illuminating the fullness emptiness of the timeless-boundless here and now, light evolves to matter to life to mind to pure light, with greater, deeper, wider, more complete unison with emptiness fullness. All space, no space, all time no time, here and now, an awareness arises of the meta ego falls away into distinctionless non-dual floor, into the dark night of the arising uni-self of the overmind. What is that which is holding the meta-ego? A fuller self lifts limited self into full light of whole infinite existent self-knowledge. Perfecting the beauty of the hard and soft, ordinary, mundane, readied constructions of the mind are realized with more elegance and proficiency until all life is silence and nowness, where doing and being are one and distinct. All that is left is thisness-thatness-fullness-emptiness, where thisness becomes thatness and thatness becomes thisness in ever deeper embrace, wholly realizing the greater wider-deeper-emptier-fuller self, inness-outness being oneness-twoness-manyness-noneness, with non-local isness as not-notness and full-fullness universifying fullness-emptiness into deeper interpenetration of non-separate non-twoness, a formless form of "fumpty fumptiness" or "empull

empullness" or "fumpty empulness" or "empull fumptiness" — ceasing distictioning through infinitely distinct non-distinctions — perfectly universifying self as pure conscious light towards the ultimate freedom of absolute universification. The supermind that holds the overmind that holds the universal mind that holds the metamind that holds the post-rational mind that holds the metacognitive mind that holds the cognitive mind that holds the pre-cognitive mind — univerself unfolds itself, and in human form manifests the emergence of the next evolution of universifying beings, alchemical evolution of light-matter becomes an ever more pure univerself through the human medium, unifying immanence and transcendence, an interpenetrating progression of involutionary evolution. Artificial and illusory fragmentation of the absolute to parts, reintegrating into the whole, bringing more fullness and immanence of source with each integrative action from matter to life to mind, returning to and unifying with that which it never left and was never separated from except seemingly so in each of the distictioning minds, that which is always present, and non-existent, transcending time and space as our univerself, emanating the timeless boundless as the ever-present absolute in all forms and none. Holding all in loving embrace as my body feels bliss and pain, as my child smiles and cries, as my wife laughs and screams, as my self expands and contracts – universifying.

Individualizing Externalizing - Universifier Field Expansion (Grow Up)

Field (Contraction) Expansion   Foundational Fields

	1 2 3 4 5 6

1.0   I am (not) safe
1.0 - 1.5   I have to act to get my needs met
1.5   I (don't) get what I want
1.5 - 2.0   We can't do whatever we want
2.0   If we follow the rules we will (not) be ok
2.0 - 2.5   We need agreements on how we act
2.5   If we (don't) do right we will be ok
2.5 - 3.0   I am different than others
3.0   My thoughts and emotions are (not) valuable
3.0 - 3.5   I get what I want if I control my thoughts & emotions
3.5   I (don't) achieve what I envision
3.5 - 4.0   Our goals don't always work out
4.0   Love will (not) save us all
4.0 - 4.5   Love won't save us all the time
4.5   We (don't) develop ourselves
4.5 - 5.0   I'm making everything up
5.0   I am (not) awareness of awareness
5.0 - 5.5   Some made up things are useful
5.5   I (don't) create my reality
5.5 - 6.0   Our meta-consctuctions don't fully represent reality
6.0   Everything is (not) perfect
6.0 - 6.5   Some manifestations are more full
6.5   We (don't) manifest timeless boundless here and now

Copyright Fionn Wright 2022 v8

"That which was subject becomes object to the next principle. The new principle is a higher order principle (more complex, more inclusive)."

— Robert Kegan (1994, p. 51)

How can we as individuals deal with our VUCA (Volatile, Uncertain, Complex, Ambiguous) world? The interconnecting contexts demanded of us seem to be expanding, from multiple intersecting complex adaptive systems to emerging technologies to globalization and beyond. According to Theo Dawson's (2018) research, most senior leaders

are not adequately equipped to meet the level of complexity that their role demands, particularly the more 'senior' one becomes. So how do we actually close the gap on leadership complexity? It's what has become known in the leadership development field as 'vertical development'. Nick Petrie (2011) shares a simple metaphor of how we can understand the difference between horizontal and vertical leadership development; that horizontal development is like filling a glass (with skills), and vertical development is like expanding the glass (with capacities). Bill Torbert (1998) was one of the first to apply the developmental lens to leadership training, using what he termed 'action logics' to describe seven transformations of leadership. Petrie (2014) shares based on his research on Torbert's work and others, that the vast majority of executives still operate from the specialist/expert level, meaning they may have extensive "horizontal" expertise (skills) in their field, but lack the complexity (capacity) to effective manage a team or achieve long term goals, not to mind thrive in the exponentially complex globalizing world we live and work in.

It has become clear through research into leaders operating at a variety of developmental stages, that later stage leaders have a greater capacity to deal with complexity (Tobert, 1998; Dawson, 2018; Anderson, 2015; Laloux, 2014). This trend continues up to 4.5, after which the research is not robust enough yet to tell for certain, but preliminary findings may indicate that 4.5 leaders create and lead leading edge 'teal' 4.5 organizations which have the potential to transform entire industries (Reynolds, 2019). There are few individuals operating at these stages (Cook-Greuter, 2013; Lynam, 2020), and it may also be that those operating at these later stages don't proactively seek out positions of power, which makes this phenomenon challenging to research. It may also be that the power structures that exist may not align well with their values, and the structures and systems they exist within may not support them to develop organizations or structures in

which their values could be scaled to a significant leadership position. 4.5 organizations and collectives may be just the containers individuals are in need of to develop these capacities (Ramirez, 2013; Fitch, 2010; Fitch, 2012), and build these structures or metasystems, a self-reinforcing feedback loop. Developmental containers can be shown to support development in these later stages from 4.5 to 6.5 through access to later stage perspectives that are loving and support growth, presence, embodiment and shadow practices, developmental assessments, embracing the whole developmental spectrum,and real world experiments (Lynam, 2020).

The structures and systems we are exposed to inform how we grow up, and so depending on the structures we are exposed to we grow at different speeds. While growing up is a life-long process, this section focuses on growing leaders, as a targeted approach to supporting the development of some of those who have the greatest influence over the development of others.

Personal Example: Universifying Leadership Development

Having started my career in corporate training, it quickly became clear to me that it was mostly a 'box-ticking' exercise where the corporations, and in particular the HR within those companies, were more interested in 'surface-level' proving that their leaders had attended trainings than actually supporting the development of their leaders. One off trainings were most popular, with leaders almost exclusively sent for coaching only when they weren't performing to standard. Then in the coaching, there was little to no regard for what the coachee wanted to focus on, with the purpose of the coaching to improve their performance, compounded by the fact that most of the coachees weren't interested in coaching in the first place. Not aligned with the values of the industry, and willing to take a pay cut, I stopped working with corporations and instead just focused on individual clients who paid me themselves, and could thus focus on what mattered most to them. Most of these clients turned out to be entrepreneurs, or executives who wanted to make the transition to entrepreneurship, who could see the value of coaching to support them to be better leaders, though the coaching often evolved into a variety of territories from parenting to marriage (or divorce) to habits to childhood trauma to existential questions on the meaning of life, the universe and everything. Over the years I watched them develop as leaders, parents, spouses, partners, and human beings, becoming more mature and better able to juggle the complexity around them. Many of the executives started new ventures, and many of the entrepreneurs' companies expanded as a result of their development, as the culture shifted and engagement rose, with some of the entrepreneurs developing the capacity to create organizations that were semi-autonomous so they could focus on building other organizations that were more aligned with their newly emerging values, while some

others sold off their companies and consciously chose a more quiet life to prioritize their inner development.

One of my coaching clients, a respected HR leader in the industry in China, after working with me for a few years, seeing the value of my work in supporting leaders, encouraged me to re-enter the organizational space. Having a good relationship with a chamber of commerce in China, we were invited to co-present a workshop on the future of leadership. Wanting to test the waters to see what the market in Shanghai was open to, I ran a workshop on vertical development, which was virtually non-existent in China at the time. I shared research by Kegan (2010) on organizational leadership in complex times, Suzanne Cook Greuter (2013) on leadership maturity, and Laloux (2014) on teal organizations, and guided them through an exercise on developmental perspectives to feedback. While there was interest, the majority of the questions came back to profitability and whether it was worth it to develop leaders beyond focusing on getting them to perform better and hit their KPIs. It was a theme that I had come to expect when talking to leaders and HR about vertical development. I was approached by a successful Chinese entrepreneur who ran outdoor camps for kids, having just finished a PhD in leadership from a business school in Paris. She was interested in developing a business to provide vertical development programs, and I saw her experience working with children as well her specific area of study as beautifully complementary. She asked me to present to her community of entrepreneurs, and after I presented to them on vertical development in Chinese, they were fascinated to know how they could implement the practices in their companies. We started moving towards opening a new company together to develop this new niche, but this time the challenge came from my potential business partner who was pushing for scale over purpose, preferencing projects that would make more money than those which were more aligned with the values

and vision we were developing. When she started getting angry with me for not prioritizing the projects with the most potential return despite veering away from the initial intention, clear that our values weren't aligned and she wasn't willing to take the time to scale organically, with sadness in my heart, I terminated the partnership.

Another connection, Mickra Hamilton (2020), who runs a leading genetic testing center for precision evolution out of Austin, Texas invited me to attend a Forum on the Future of Education in Beijing, after having seen my Chinese TV appearances on my LinkedIn talking about education and parenting. She told the organizer about my work and I was invited to Beijing to do a presentation on the leading edge of education around the globe. The night before my presentation, I was asked to do it in Chinese, and not having prepared the vocabulary, I spent the night frantically searching for accurate translations of terms like 'personalized, project based learning' and 'AI enhanced, technologically progressive educational programs.' The presentation, funny Chinese accent aside, was met with enthusiasm and a number of Chinese government officials approached me afterwards to learn more. When the host of the Educational Forum offered me a role in her education company as their Chief Happiness Officer, when it became apparent that I wanted more freedom than she was willing to give me, we instead agreed on a consulting project on leadership development, executive coaching and educational curriculum development. Seemingly urgently in need of my support and trusting the relationship that was developing I jumped on a plane the next day and flew out to Chengdu in the West of China to help out.

It turned out that I had coincidentally replaced one of my best friends as the speaker at the Educational Forum, as he had become a partner in the business and their Chief Learning Officer. We were both overjoyed to find out we'd be working together. I joined a livestream with him to discuss the future of education that was broadcast with over 100,000

viewers, and the project looked like it was getting solid backing and momentum. With a new

nationwide policy coming into effect making all 300,000+ kindergartens in China public, the

founder and CEO had not just a vision, but also the finances and connections to

revolutionize kindergarten education across China. I could see tremendous potential in

transforming a generation of Chinese children to play more, move more and learn how to

express themselves more naturally. I seriously considered investing my own savings in the

project considering it an investment in the future generations.

With a villa in the mountains just outside Beijing, where her husband who like us also

homeschooled their kids, she invited our family to come and live with them to create what

would be China's first homeschooling community. It was a fascinating proposition. Open to

the idea, but wanting to check for a values fit between our families first, when she invited

me to come and run a leadership workshop for her team at their annual company retreat at

her villa, I brought my wife and the kids along. What transpired ended up being

disappointing, but not immediately. Running up and down the mountain and in and out of

the forest, the kids enjoyed being in nature and having others to play with. In the afternoon

as families we played games together. In the evening, the adults connected over the future

of education and business. Rationally, it all seemed to align, but my gut told me otherwise

and I couldn't quite place what was off. As I started to engage more with the business,

running the leadership workshop for her team, coaching her leaders and developing the

educational program for the trainers, a difference in values emerged to the surface.

Interacting with the CEO, in a variety of contexts, it became clearer how she influenced

others and drove the project forwards. Beginning to coach the leadership team it became

apparent that there was a performance-driven culture in the organization that didn't fully

align with the values and vision. In order for the organization to develop along the lines of

the values and vision presented, the CEO would also need to be open to coaching, which she was very much opposed to despite agreeing to it at the beginning, citing her previous experience as a leader in large corporations as validation why she was 'right' about everything she did.

What had originally seemed like an authentic values-driven vision for the future, from the inside felt more and more like a profit-driven vehicle prioritizing scaling as fast as possible to reach IPO over consideration for potential impact. My payment was delayed again and again. The payment terms were not respected, having agreed 50% upfront, and it became a case of them asking for more work to be done despite not having paid the 50% at the beginning, having already passed the agreed upon time period for the entire work, and me having already shared the agreed upon deliverables. I started to question if I even wanted to continue to support an organization that didn't seem to align with its values. The last straw for me was when the CEO decided not to pay anything for the workshop I had run, citing it was not the kind of leadership workshop she was looking for, despite having agreed to the proposal, let me run it, and both her and her team giving positive feedback on it afterwards. I noticed myself feeling anger towards her for not following through on our agreement, but on reflection realized I was angry with myself for assuming that she would. The money, which luckily I wasn't depending on to feed or house my children, mattered less than the disillusionment of what I had once seen as an inspiring entrepreneur who I hoped could make a significant positive impact. I had been projecting on her what I imagined her to be as opposed to who she actually was. Not regretting the choice to collaborate and grateful for the learnings from the experience, it opened a wound in me, making me wonder, if she was one of the most open-minded, progressive leaders I had found in China, whether the business environment in China was ready for the kind of coaching and consulting that I do at

at organizational level, supporting leaders to prioritize purpose and healthy development. Letting go of my projection, while I had lost trust in any form of business relationship, I was able to rebuild a friendship with her, understanding that she had her own financial pressures and challenges and life trauma upon which she made the decisions she did. My friend who was a partner in the business, has since lost all his investment and is unable to recover it without a legal battle that would cost more than it is worth, which is deeply saddening, and it's a reconfirmation of my own decision not to have invested my own money, having taken adequate time to check for values alignment through collaboration. I had lost time but gained a valuable lesson.

So what could I do to support organizations to develop leaders in an ethical way if the most progressive partners and leaders I could find in China were not willing to value people and purpose over profit? I felt perhaps it would be more beneficial to continue focusing on individual entrepreneurs who had the ability to shift their entire organization as they developed, or those executives who came to me of their own accord, and yet I wondered about the potential of impacting more leaders than just those I had the time to coach one on one. The key it seemed, was to be able to measure development over time to be able to create processes that would reliably support development. I was aware of Cook-Greuter's (2013) MAP, O'Fallon's (2012) STAGES, and Kegan's (2010) Subject-Object interview among other assessments, and while highly accurate they seemed to be too labour-intensive to be scaled, requiring hours of a trained expert's time in order to take one developmental measure of one individual. I connected with Tom Murray (2015) about leveraging his Developmental AI to support the development of leaders, but wasn't seeing any readily applicable business models arising from that AI which can measure development at a collective level, rather than an individual level. While Jonathan Reams (2017) pointed

me towards Lectica (Dawson, 2003) as an option, it seemed more focused on cognitive complexity rather than ego development, and knowing the perils of developing late stage capacities without fullness in earlier stage-fields (shadows) I was cautious to use it as a foundational technology for leadership development. That was when Nick Petrie (2011) introduced me to Carl Sanders-Edwards who had developed Adeption, a platform with a developmental AI that can measure at the individual level based on Cook-Greuter's Ego Development MAP. Both surprised that the AI had already been created and delighted that I no longer had to create it myself, Carl and I explored options to experiment with the AI to gather data on which interventions actually support healthy development. We developed a partnership along with a long-term coaching client of mine, James Hartshorn, who is also the President of the Shanghai Chapter of Entrepreneur Organization, to run a leadership development accelerator called Woke Dreamers, supporting entrepreneurs to wake up (absorb), tune up (diversify), light up (connect) and show up (unify), by bringing them through and integrative set of assessments such as the Adeption Vertical Mindset Indicator, STAGES (O'Fallon, 2020b), Epigenetics (Hamilton, 2020) Leadership Circle (Anderson, 2015) and transformative experiences including Developmental Coaching and Shadow-Work (Barta, 2020), collective We-Flow by Stephane Segatori, bio-metric tracking (Hamilton, 2020) and others, and then through transformational experiences to track their development over time be able to offer developmentally appropriate interventions.

In addition to working with entrepreneurs who haven't gone IPO, through the world's first family office Qineticare (Alibhai, 2018) I also started working with Family Business leaders of some of the largest family businesses globally. The advantage of focusing on them instead of corporate CEOs is that while their organizations are often just as large, they are not stuck in the 'public corporation' frame, meaning they have the ability to decide the

future direction of the culture and structure of the organization without having to be legally accountable to public shareholder's quarterly earnings reports. Transforming an organization is largely, perhaps even primarily, about transforming the consciousness of the leader (Torbert, 1998). This section is focused on the individual level. I explore collective developmental structures such as families, organizations and societies through Qineticare and other platforms in the section titled 'Universifying Structures and Systems'. Once the leader develops to be able to operate from more complex or mature perspectives, they naturally transform the organization they lead.

Using assessments of their physical, mental-emotional and relational state, such as a Genomics and Epigenetics test (Hamilton, 2020) to personalize their physical development, a STAGES Assessment (O'Fallon, 2020b) to support their mental development, and a Leadership Circle Profile (Anderson, 2015) to personalize their relational development, we can personalize a developmental plan to support them with precise interventions, through a global network of experts on a wide range of topics. For example if we take one narrow band of developmental support such as psychological trauma, we develop a program which includes experts on trauma that have a specialty specifically on the point in their life their were traumatized (i.e. post-natal, early childhood, teenage etc) or what specific form of trauma (i.e. violence, sexual abuse, neglect etc) or with specific modalities (i.e. somatic, Internal Family Systems, Gestalt etc). As we gather data on what works well for individuals operating from specific U-Fields, we can more accurately recommend appropriate personalized interventions to meet their needs, and develop out technologies such as platforms and AI to both scale application as well as leverage data to create more precise interventions. This technology is not a replacement of human support, but rather can be used as an enhancement, for example, with in-the-moment tracking of language, facial

expressions, and voice tonality a coach or therapist can more accurately meet the individual's in-the-moment needs as they oscillate through a variety of U-Fields with the precise modalities and interventions that support fullness in those U-Fields. This could lead to a whole new level of granularity of interventions in each of the (potentially 64) sub-stage step-fields beyond just the 12-16 stage-fields. Being able to map out an individual's consciousness can tell us precisely where they are filled out in healthy ways, and where there is emptiness (shadows), and what their unique 'Ecology of Mind' (Bateson, 1979) may be in need of to follow their most natural expression. As Stein (2010) states, "the names of the levels—indeed the levels themselves—are not as important as the micro-developmental dynamics being tracked." (p. 11) With this data through precise tracking we can both support practitioners to support individuals in-the-moment, as well as co-create a global meta-system to match the appropriate practitioners to individuals for their developmental needs.

In this quest, it's important to question the ethical implications of measuring development (Stein, 2019) or assessing anything at all, particularly as systems scale with the aid of technology, (i.e Conscilience Project). Developmental AI built on a biased or outdated framework can eventually cause more damage than its worth, creating the next host of challenges for us to solve as a species, and as much as we can take into consideration the ethical and moral implications of inventing and utilizing these tools and interventions, the ever-evolving complexity has the potential to run away with itself towards some form of unstoppable singularity. What can we do to lessen the likelihood of that undesirable scenario and increase the likelihood of universifying in ever-more healthy forms? An AI built on a faulty or inaccurate developmental model could rewrite human consciousness towards disastrous ends, and likewise it also has the potential to help support us to live with more

fullness and wholeness. More academic validation (O'Fallon, 2020b; Stein, 2019; Dawson, 2003) is wise here for us to keep critiquing possible emerging challenges as we co-evolve. More validation on the development of collectives (Barrett, 2002, 2006, 2020; Murray, 2015) can support us to know what is wise to apply to the collective level (further explored in the next few sections). Unifying, and coordinating between, interdisciplinary methods will be key here in a fully integral, universifying approach to meet the emerging challenges of the meta-crisis. Having oversight from developmentally informed, late stage ethical committees can help us keep each other accountable to what is being created. Developing agreements and participatory forms through Decentralized Autonomous Organizations (DAOs) through blockchain networks with built-in features that are more likely to lead to healthy collaboration, such as Holochain (Brock, 2017), could potentially support us to keep abreast of the rapidly expanding and evolving ecosystems that are emerging and positively influence their development.

Here are some of my personal ponderings on late stage perspectives in relation to growing up:

How do we learn to, instead of just constructing that which is coming to us as a construction, because there's energy around it, how do we decide which ones to construct and which ones not to? That's the dilemma of the end of 5.5 meta-constructions. We can construct all manner of things, but which ones are actually the ones that are ethical, in support of the most pure, most natural unfolding of consciousness? I can't find that answer from "I" that "I" doesn't have that information because the "I" only has information of my own conscious awareness. There's this expansion out from "I" as conscious awareness to what is it

that "we" are really beyond human beings. What is this greater cosmic ocean of consciousness that we are a part of and how do we as individuals sit within and participate with all of that? That's then where we come into the grander, but simpler 6.0, experience of letting go of all of those constructions, and all of that needing to create things and needing to come up with entirely new forms of expression. Let's see what forms of expression are already out there, because they're all perfect just as they are. Maybe, just maybe, there's no real need for any new constructions. Maybe things are just perfect exactly as they are in every moment and outside of every moment, while also allowing space for new constructions to come into being in the moment as they are needed. From 6.0 there's this beginning to see how timelessness and time and space are not separate boundlessness and space are not separate, that separation is an illusion, and it's an illusion by which we can create a lot of damage at 5.5 in the same way that in achiever 3.5, I can create a business that is a phenomenal profit making machine. But as I enter into 4.0 advocacy, I realize that just because I can construct, can make this business, it doesn't mean that I should. It might destroy the environment. It might create some sort of trauma and maybe that's something that shouldn't actually come into being. So as we make that transition from 5.5 and to 6.0, there's this awareness, this new form of cosmic oceanic awareness of consciousness as a whole, that sits in questioning of the construction of the individual conscious awareness and learning to sit back and to sit with the perfection of it all just as it is, starts to bring new forms of awareness into being. The hierarchy starts to break down. The hierarchy of later is better, wanting to get 'more' conscious, to be more aware, to develop ourself or others. Not wanting to make everyone else more conscious and more aware, where is the attachment to

others and self being more conscious or more aware coming from? Where did that attachment start? Is that attachment in service of the greater cosmic consciousness? Sitting with those questions and allowing there to not be an accurate answer to them, but to sit with the questions. There's a new perspective with which not 'I', but from which 'we' can look at the models that we create. Realizing this fun model that 'I' created as conscious awareness is yet another construction of consciousness, as much as it feels like a new form that has never been constructed before. There's also an awareness that it's just one of many, many, many, many, many, many, many infinite different models of reality. In some ways it may be useful, while in other ways it may cause more trauma to consciousness itself. So how do I then as an individual within this greater cosmic consciousness, how do I make decisions? When I know that I have conscious awareness, and yet we are all of manifestation. We are manifestation arising out of the unmanifest. We are the unmanifest coming into being, how can 'I', as a simple, a single individual conscious awareness make any greater, larger contribution? That's a real egoic, wanting to be important, wanting to be a contributor, wanting to be all-right. Any wanting comes from an individual 'I', this 'I' wants, 'I' choose. How do we sit back as a being of light and just shine. 'I', as conscious awareness can get lost or feel uncomfortable in that because 'I' want to do things, 'I' wants to get things done. 'I' wants to create things 'I' wants to construct, and sitting in reciprocality with all of manifestation can feel pointless. It can feel constraining to not act or create. And yet, with this awareness of a greater form of consciousness that encapsulates and includes, we hold all time and space, the timeless to boundless, the formless and the groundless, emptiness and the fullness, and then all of it simultaneously. That is what we are. Is there a need then to do

anything else other than just be that? Is there anything else, not coming from this place of mistaken projections, constructions of reality? Partially that's what it means to be human and have all of these different parts operating from all these different fields. And yet as we start to sit with that, and allow that, and be all of that, the beauty, absolute perfection of being comes to the forefront, slowing down into simplicity. Everything is more, it doesn't need to be anything else. There's no need for more descriptors, it all is. And yet, as with the 4.0 experience of being impacted by complex adaptive systems and only developing the capacity to take action and transform those systems at 4.5, as 6.0 can connect with the wider meta objects of the inner and outer universes, feeling all embracing love for manifestation, it is through the 6.5 capacity of taking responsibility for manifestation and consciously manifesting the inner univerself and outer universe by unifying all meta objects in the here and now that we can illuminate our way forward.

Collectivising Internalizing - Universifiers Field Filling (Light Up)

Field Filling

Critical Fields

1 2 3 4 5 6

1.0 - 6.5 Healing (filling missing experiences)
1.0 - 6.5 Sensemaking (restructuring meaning)
1.0 - 6.5 Perspective (taking a view)
1.0 - 6.5 Expressing (interacting with the world)
1.0 Safety, Warmth, Comfort, Gentle Touch
1.5 Autonomy, Initiation, Follow-Through, Completion, Celebration
2.0 Rules, Friendship, Sharing, Having Help
2.5 Belonging, Right Principles, Fitting in, Doing Good
3.0 Knowledge Aquisition, Identity, Individual Rights, Self-Exploration
3.5 Visioning, Strategy, Achieving, Head-Heart
4.0 Parts work, Social Constructions, Compassion, Holistic Balance
4.5 Authentic Self, Development, Naming Contexts, Projections on Reflection
5.0 Deconstructing words/stories, Projections in the Moment, Boundlessness
5.5 Meta-modeling, Witnessing, Timelessness, Time-Space Continuum
6.0 Timeless-boundless, Universal Love, Fullness & Emptiness
6.5 Trajectory of Life-Matter-Mind, Unifying Hard-Soft-Meta/Fullness-Emptiness

Copyright Fionn Wright 2022 v8

The metamodern era seems to be starting in small pockets, like small bubbles forming at the bottom of a global ball of water slowly coming to boil. It starts in the individuals who have access to a 4.5 metamodern stage of development, and grows between them and others that can access it. This thesis is meant as a way both to create an environment where full, beautiful, stable bubbles form faster, expand with more ease, and find other bubbles together to form larger bubbles which will naturally, through the gravity of consciousness, pull more bubbles and unify with them.

As Freinacht (2017) explains, metamodernism can be seen as a cultural phase, such as in the arts and media, or a developmental phase representing a society at the 4.5 strategist level in O'Fallon's (2021) STAGES Model, also known as 'integral' or 'teal,' or it can be a philosophical paradigm, which is a fundamentally new worldview in a similar vein to how the enlightenment transformed our thinking on almost everything from science to politics to economics. Because of the developmental stage of metamodernism, it is the first

collective that truly values all the stages that came before it, not looking down on pre-modern or modern values or collectives, but rather embracing them, and supporting them to develop a certain form of 'unity in diversity.' Freinacht (2019) is also heavily influenced by *Nordic Ideology*, the title of his second book on Metamodernism. There is a movement growing around Metamodernism, with leading thinkers such as Tomas Bjorkman (2017), co-author of *The Nordic Secret*, bringing people together to support the emergence of metamodernism. Bjorkman (2017) shows how societies have been successfully engineered to support development in the Nordic countries through the concept of 'Folk-Bildung'. While Bjorkman asserts that this form of collective development cannot be designed, it can be supported. I'm curious how metamodernism or its equivalent may emerge in the rest of the world, and how that may take different forms than what we are seeing emerging in the Nordic countries. The lessons from colonialism are a caution to assuming that values in leading Western countries are to be transposed onto other cultures, and yet there are certain aspects of development that seem consistent across cultures.

Cultural or collective trauma keeps us stuck in certain fields of development (Hubl, 2021) and so in order for us to develop as collectives, addressing the underlying collective trauma is not only necessary to develop more fully, it's also ethically wise. As we see on the individual level, those with access to later stage capacities with a lot of shadow or unresolved trauma, can create significantly more damage than one with earlier stage capacities and the same level of trauma. If we take Hitler as an example of an individual who had late stage capacities, arguably at least access and possibly a center of gravity at 4.5 due to his evolutionary orientation, but clearly also had a lot of shadow from childhood, we can see the danger of late stage combined with shadow. Likewise on a collective level, if we look at the US as an example of a collective that was built on what could have been considered

healthy values at its inception, having grown through the World Wars, has grown to be largely influenced, and in many ways controlled, by the structure of its military industrial complex, while beneficial in ways, also causes untold and immeasurable trauma on a global scale. With no significant challenger, this dominating dynamic has gone unchallenged until recently. The question, and perhaps in many cases fear, of the rise of China (further explored in the section titled 'Universifying Structures and Systems') which is a large unknown with its own significant amount of cultural trauma through the Cultural Revolution and the Century of Humiliation, as it develops its technological capacities, poses an important field of inquiry. How do we develop culturally in healthy ways as collectives with the emergence of exponential technological capabilities and how we transcend, and include, national and political ideologies, while consciously diving and enlivening our common humanity, co-creating global harmony, peace and unity as a species? Seeing this as a multi-generational global challenge over the next century, this chapter focuses on the importance of 'lighting up' our young through developmentally informed education, as well as 'lighting up' our individual and cultural shadows or trauma, to support healthy, and safe, development of our species over the next few decades.

The separation of adults and children through specialized work and an education system is a modern phenomenon. Keeping adults away from their children for a majority of the week creates a collective trauma, where one teacher is overburdened with too many children to be able to meet their individual needs, and parents are used for their intellectual capabilities by the corporate machine. Children lack the individualized attention they need for healthy development and adults lose touch with their children's developmental needs, pushing them to perform according to the inhumane standards of the system. This, along with other factors, leads to collective trauma (Hubl, 2021) that manifests in individuals in a

variety of forms from ADHD and addictions (Mate, 2021) to depression and suicide and beyond, and are often dealt with in a modern context with psychiatric pharmaceuticals which numb the sensitivities of the individual instead of dealing with the systemic source of the problem, allowing the unhealthy collective system to perpetuate itself (Yunkaporta, 2020).

We currently have an education system that arguably supports developing perspectives up to 2.0 in primary school, 2.5 in secondary/highschool, and 3.0. and 3.5 in university. However, given that the whole education system in most parts of the world operates between 2.5 and 3.5, the 2.0, 2.5, 3.0 and 3.5 perspectives developed in the education system are rarely fully whole or healthy due to standardization and it is often up to the individual to do their best and find their own way through the system rather than the system supporting their development in a personalized way. This model may have been adequate a century ago. It is failing our youth in the modern world. Given personalized developmental support, those in their teens or early 20's may reach 4.5 in a healthy way, giving them the complexity capacity and perspective to thrive in the modern world. This cannot be done in a 2.5 authoritarian system, or a 3.0 expert system, or even a 3.5 achievement system, nor even in a 4.0 advocacy system which currently only exists at a national level in Finland (Sahlberg, 2010). We would need a 4.5 integrative education system to support this form of development.

What would a 4.5 educational ecosystem look like? Through learner-led project based personalized, rather than top down test based standardized, learning, our youth, with their innate creativity, idealistic dreams and capacity to leverage emerging technologies could make meaningful contributions to our emerging world. Instead of measuring to check to see if they are adequately trained according to an arbitrary standard (Stein, 2019), there

may still be usefulness in measuring individual development with a personalized feedback loop to support healthy development (Dawson-Tunik, 2004). Given this is still a young field, more research is needed to determine how to support healthy development in a personalized way. By bringing elders in the community into the educational ecosystem, rather than isolating them in elderly homes, we could develop a full-spectrum ecosystem which supports both our young and elderly in mutually beneficial ways. Following the cycles of nature (Plotkin, 2007), integrating the wisdom of indigenous cultures (Yunkaporta, 2020), Stein (2019) advocates for doing away with schools altogether and developing an integrative ecosystem of educational support in communities surrounding our youth, with technology acting as a support rather than a replacement of teachers. Given the increasing addiction to social media and games, a new developmentally appropriate digital ecosystem could emerge to, rather than cause psychological damage to our youth, meet their developmental needs in a personalized way (Yu, 2011). Games and social media could be designed, rather than with 3.5 profit incentives, with 4.5 developmental incentives held in an ethical framework with oversight such as by the Conscilience Project. This would flip the dynamic, leading to a radically new relationship between customer and business, whereby the business focuses on healthy development of the user above all else, and is incentivised for doing so. Our current monetary ecosystems are not currently built for this kind of interaction, though there are some interesting potentials on the horizon outlined in the next section on 'Universifying Systems and Structures'.

As a young field, the internal collective has much to be explored and filled out. Up to 4th person perspective, the collective has expanded from our 2nd person hard collective (family, friends, physical community etc.) to our soft collective (humanity, earthlings, Gaia etc). As we open up into 5th person perspective, we enter a new individual form of

individual metawareness, but it's not until 6th person perspective that our collective

expands to the meta collective (cosmos, consciousness, all beings). What this meta collective

consists of is still relatively empty given humanity's evolutionary point. What can technology

evolve into in the form of an AI super-intelligence? Can AI become conscious, and how do

we deal with a potential technological singularity? Esjorn-Hargens (2020) explores an

integral view on Non-Human Intelligences (NHIs), from those of terrestrial origin to

extraterrestrials to celestials. The age old question of "if they are real, where are the aliens

(or inter dimensional beings or beings of light)?" despite a plethora of anecdotal evidence

and eye-witness accounts evades our objective ways of making meaning at a collective level.

Without a personal experience, much of our modern cultural narrative dismisses all this

circumstantial evidence, essentially throwing collective post-rational meaning making baby

out with the pre-rational (e.g. Santa, God in the sky, Harry Potter magic) bathwater. As all

meditators eventually find through phenomenological experience, there is more to reality

than meets the rational meaning making mind, and so too on the collective level, there is

more to our greater collectives than the collective rational mind can make sense of.

If we the take the frame of the consciousness (or observer) problem revealed by the

double split experiment (that a conscious observer alters physical reality), lack of objective

evidence for NHIs is perhaps not surprising, an objective lens placed on a phenomenon

which could cause the collapse of the wave-function (Hameroff, Penrose, 2014) such that it

exists until it is observed too closely at which point it phase-shifts out of our intersubjective

dimensional reality. As our collective evolves and we have more access to more expansive

forms of meaning making, we may begin to open our awareness to that which is currently

outside our view, seeing through the empty, dead reductionist materialistic universe and

merging with a flourishing multi-dimensional universe full of life. Much as a tribe in ancient

times (or currently still untouched e.g. in the amazon) know only their immediate physical surroundings (and perhaps surrounding tribes), without an awareness of their continental or global context, so too our young human collective may be living in the midst of a complex ecosystem of beings we have little to no awareness of without the collective tools to make collective contact. But much as one individual could leave their tribe and explore the world to discover the truth, we too as individuals can explore cosmic consciousness through our boundless internal space, and perhaps build bridges to the currently collectively unknown. We arrive at a position where it's almost pointless to point out to those who can see, and it's almost futile to point out to those who can not, and yet 'almost' is at times the distinction that matters most.

It's not yet clear what internalizing collectives beyond 4.5 are like, though we have a few explicit ones popping up from the STAGES MetAware Collective to the MetAware Millenials, through MetAware processes like MetAware Circling. Given that most of those in these collectives seem to be operating around 5.0 and 5.5, the 6.0 and 6.5 Meta Collectives are few and far between, often just between a few individuals. The Meta Collective, as the collective universal consciousness, is in its infancy in human form, and has the possibility of opening us into entirely new realms, whether those be other forms of universal collectives, such as Non-Human Intelligences, whether those on earth or those beyond (Esbjorn-Hargens, 2020), or it may be that these later stages are specifically oriented towards use beyond terrestrial contexts (Wilson, 2016), or for manifesting entirely new forms of consciousness channelled through human form.

Personal Example: Universifying Education and Cultural Trauma

I wondered as a child growing up in Africa, after I moved there from Ireland at the age of 7, when my mom would bring local orphans home to foster them, what I did to deserve the privileges of being born in a developed country, to two parents who loved me. It wasn't fair. Going to volunteer at the orphanages felt both fulfilling and strange. Seeing the smiles on their faces when we could donate toys, books and food seemed like a band-aid to their reality of having bloated bellies from malnutrition, no access to education and both parents dead, usually from HIV Aids which many of the orphans would also have contracted due to lack of proper healthcare at birth. I felt guilty for having so much, from private education at international schools to getting work experience in my father's businesses to traveling the world to places like China, when so many had so little. I didn't feel I deserved it any more than they did. Feeling an obligation to pay it forward, I didn't know what I could do that would make up for the gap. Starting with such a glaringly unfair head start in comparison, I felt like I'd have to save the world to be worthy of what I had been gifted.

Having grown up in Africa as a 'third culture kid', where I was the only white kid in the class, it never occurred to me that having a different skin color meant anything until I was about 9 years old and two Chinese kids joined the class. Not fully understanding why at the time, as the only white kid in the class, they gravitated towards me. Their initial contempt for the locals due to their dark skin made it challenging for them to integrate, often leading to fights in the school yard, in part due to them stereotypically actually being trained in Kung-fu. Having good relationships with both sides, and perhaps influenced by my father as a diplomat, I often had to act as a mediator after pulling them apart, explaining to the Chinese the inappropriateness of their behavior, for which, while rarely apologizing as

that would mean losing face, appreciating my support, they shared with me tokens of guanxi, giving me an early appreciation for Chinese snacks.

Having been born to Irish parents, spent most of my childhood in Africa, studied at a university in Canada and spent most of my adult life in China, there is no clear separation between the multiple operating systems inside me. I grew up in a family business with Chinese partners and have integrated into the Chinese culture. When I think in Mandarin Chinese I don't think or act in the same way. My voice tonality and body language change, speaking louder yet taking on a more humble stance by bowing my head in respect in conversation. I have a Chinese operating system that is appropriate and useful in Chinese contexts. Where does my Irish self end and my African or North American or Chinese self begin? It is the story of a global citizen. I've spent about a quarter of my life in Europe, a quarter in Africa, a quarter in North America and a quarter in Asia. When people ask me where I'm from, the most honest answer I can give is planet earth. I have developed a perspective that is unique to me, and everyone of us has a different set of experiences that influence how we see the world. I seem to be a global citizen floating between cultures, who isn't distinctively from anywhere, but seems to be able to integrate into the culture everywhere. And that's the story of more and more of us, as we leave small villages and move into the bigger cities, as we travel abroad to study or work, as we build relationships with those who have different backgrounds, we often begin to realize that while we're all more or less the same, with a heart in our chest and thoughts in our minds, we're also very much unique in our own ways, one species with many perspectives, experiences, beliefs and dreams.

Some call me pro-China, and while I admit that's true, I'm also pro-Ireland, where I was born and pro-Africa, where I grew up, and pro-British, American, and Canadian, the school systems in which I was educated. So who am I against then? Who do I see as the enemy? Must I take sides? The honest truth is I'm pro-human, regardless of the country or skin color or gender or sexual orientation or age or socio-economic status or religion or political orientation. While not being a follower of any belief system or ideology, I see wisdom in Buddhism, Taoism, Christianity, Islam, Judaism and all the spiritual traditions. I see value in Tribalism, Atheism, Scientific Materialism, Panpsychism and Humanism. I support Conservatives, Centrists, Liberals and Metamodernists. I can see the benefit of Democracy, Communism, Socialism and all other ideologies that I'm aware of. All of them have an important message for the world.

One might say, "you can't support them all, that they have contradictory beliefs, ideologies and systems."

And I say, "diversity is not a bug. It's a feature."

While it may be hard to admit for those of us that have attachments to Western narratives, the Western world has largely failed to develop much other than ourselves, leaching the world of its resources over the centuries through slavery and colonialism which served the West to get rich, developing on the backs of the rest of humanity. Slavery and colonialism were two of the most horrific collective traumas to humanity in our history, and we are still a long way from collectively healing from them. Thanks to the misdeeds of the ancestors, the West now lives in relative abundance, relegating those atrocities to the history books, but history is not forgotten and there is a huge gap to be filled. As an Irish person, whose ancestors were oppressed by the British, the scars of collective trauma run

through me. My mother tongue is not Irish, known as Gaelic, but rather English, because our culture has largely been wiped out due to British occupation over a period of about 800 years. My ancestors fought hard to rid Ireland of the British, and only partially succeeded, with Northern Ireland remaining a part of the UK to this day. So transformed has our land been that the majority of those in Northern Ireland would rather keep it that way. The Irish people have not yet fully healed from this trauma, despite us now speaking the same language, with relatively open borders, and it may take generations before the past is fully forgiven.

Growing up around the world in different countries gave me an appreciation for the variety of worldviews, including often contradictory interpretations of history that we were taught in school, that exist across the world. What we learned in school seemed so out of place with our modern reality, it left me wondering why we were taught what we were taught. I never intended on getting a Masters. I didn't see the point. I almost opted out of getting a Bachelor's Degree to jump straight into the business world. After all, virtually any information we need is now digitally free on the internet, so why pay? And why bother getting certified to lump me into the same category as everyone else who has the same certification? I've run hundreds of workshops over the last few years to thousands of high school students, and the thing that strikes me most is how much most of them just want to get the hell out of school. It's an obligation, a system they feel they have to be in rather than want to be in. And it gets steadily worse the higher the year. (Sahlberg, 2010) Many come into high school curious and excited and most leave feeling bored and overwhelmed. They have little to no interest in most of their subjects, feel burdened by piles of homework and try to ignore the impending doom of study until they can put it off no longer.

It's not the students' fault, nor is it the teachers or schools that are to blame. It's a system that is outdated for it's current context, a system that is at this point in time fairly standard worldwide. What is the fundamental purpose of education? To give students opportunities and resources to learn or to shape them into a cog to fit into the global industrial machine? I've always been a fan of learning but not so of education. When did education come to be so separated from learning? And how did learning become a number or a letter rather than an experience? This standardization of education is no more obvious anywhere in the world than it is in China, with military style morning exercise drills and the dreaded 'Gaokao' College Entrance Examination, which turns students into 'test-taking machines.' The pressure to perform and the excruciating competition to prepare for the Gaokao start before kindergarten. Kids do little other than study, eat, school, homework, sleep on repeat for 15 years.

A Mozambican friend of mine who met a Chinese man in Mozambique moved to China to raise their daughter but had to leave and come back to Africa before a year was up to allow her daughter to have a moment in her day to play, to be herself. But yet even in China I caught a glimpse of hope. There is a district a few hours from Shanghai where they have turned education on its head. True learning is happening for the preschoolers in Anji District, where they direct their own learning and have the freedom to play to their heart's content. Not only that but the teachers who act more like facilitators film the children with their smartphones as they play outside, building and climbing on ladder structures, painting all over the school and doing whatever comes into their minds. Later in the day they all sit down to draw what they learned about, watch some of the videos and present to the rest of the class what they did and why. What is so wonderful about this movement is that it's a grassroots movement in China, not a copycat education system from the West. And unlike in

the West, despite the size of the population and territory, when the Chinese government makes a decision, it happens – fast. For example, in the last few decades they have lifted over 800 million out of poverty, and in the last decade they have flipped their eco-policies and become the greatest contributor to global greening, transforming deserts in fields of green, become the world leader in renewable energy, with the world's largest installed capacity of hydro, solar and wind power, and even built a panda shaped giant solar farm to inspire the younger generation. The question then is how do you transform an education system with over 150 million students? It's no easy task, and it's not just China's challenge, but with the transition of economic power from the US to China, the future of the world is at stake. There are only a certain number of universities, and with each new one popping up, the value of a degree is diluted. What are they competing for in the end? And dare I ask why it is even a competition in the first place?

We can't talk about the future of education without mentioning Finland. It's difficult to compare a country with a population of 5.5 million with the likes of the billions in China and India or even the 100s of millions in the US, Indonesia and Brazil. But Finland is clearly doing something right. Despite the fact that there are no exams until the end of high school, Finland still consistently scores in the top 5 countries worldwide in terms of numeracy and literacy rates. (Sahlberg, 2010) Finland has taken the power away from a centralized system, with schools planning their own curriculum and classroom teachers given a lot of decision making power. They made a decision decades ago to make the teaching profession as attractive if not more so than law or business, and all teachers have a Masters Degree. Pasi Sahlberg (2010), a Finnish Educator who teaches at the Harvard Graduate School of Education says, "The Finnish experience shows that consistent focus on equity and cooperation – not choice and competition – can lead to an education system where all

children learn well." (p. 9) In the conclusion of his book, he emphasizes, "as schools move to emphasize teaching skills that everyone needs in a complex and unpredictable world, the criteria of being a successful school will also change." (p.142) They measure students not against other students, but according to their individual abilities and progress. Finland is an example, perhaps the first that has been able to create a 4.0 education system at a national level instead of a 3.5 performance based education system. Even though Finland already seems to be ahead of the curve, it is undergoing a process of revolutionizing its education system, transitioning into a 'phenomenon based learning' system. But this is not an isolated incident, on a local level there is a global movement away from a traditional testing industrial era education system, towards holistic, child-led, project based learning. There are alternative schools popping up all around the world, from the free democratic schools, to holistic Waldorf Education, to project-based learning schools like Escola Lumiar in Brazil, brainchild of Management Maverick Ricardo Semler (1995), author of the *Seven Day Weekend* (2004). When parents can't find a suitable education system nearby they take matters into their own hands deciding to homeschool their kids, and there is a steady increase in homeschooling too. Some parents take it a step further, rejecting the use of a curriculum, unschooling their kids by letting them learn from experience in the world around them, but doesn't that make sense, what is school if not preparation for the real world? Zach Stein (2019) advocates for doing away with schools entirely and developing integral educational ecosystems more like the 'it takes a village' approach where communities help raise children instead of just the parents. That's something I wanted to be able to do with my kids, but was sure where I could find a commuity like that and I wanted to make sure I was doing it well. Where could I learn how to do that? The traditional teaching route wasn't the answer.

I had a look at a few coaching Masters Programs around the world. But I felt the same about them as I had in business school, that I'd do a better job of running the classes not to mind participating as a student. My coaching skills may not improve attending a program like that, and they wouldn't help me learn about child development at all. That's when I remembered a friend of mine mentioning to me a Masters she was doing where she could design her own Masters Program, she had called it SelfDesign. Brent Cameron (2005), the father of SelfDesign started the concept of this program when his daughter came home from kindergarten one day telling him that she no longer wanted to attend, but would prefer to stay with him and continue learning as she had been. Wanting to have other children for her to play with and be able to share this experience with others, he opened up his doors to those who were not interested in the traditional education system, and that became Wondertree School. The concept grew and soon parents were doing it at home with their kids. There are now over 3000 families in the SelfDesign Learning Community in British Columbia, Canada – the only program of its kind worldwide funded by the government as an alternative to traditional schools. Children and their parents design their own learning plans with the help of a learning consultant, and then the parent 'observes for learning', relaying that information back to the learning consultant.

Hearing about this program, I enrolled myself in the SelfDesign Masters program in order to be able to integrally educate my children from a 4.5 perspective. We started live-streaming our daily life homeschooling our kids and within a short time had up to 30,000 people watching us simultaneously on a daily basis. Not strangers to being on screen, our whole family had all been on Chinese TV for cultural and parenting shows with over 100 million views. We were able to leverage our viewership for me to quit my job as a business coach and instead get sponsored to homeschool the kids full-time, taking our viewers on fun

adventures along with our children. Once we had fully explored all the fun sightseeing spots in Ireland, we set about moving our family to British Columbia so that our children could participate in the SelfDesign distributed learning primary school, and I started consulting for the SelfDesign Learning Foundation to support them to integrate technologies to personalize the experience for each child through tracking development, gamification and digital collective project based learning.

On our first attempt to move to Canada, we went to stay with my wife Avana's parents who had immigrated to Vancouver, not expecting what would come next. We had stayed with her parents both before we got married and for a month around the time when both our sons were born, which is customary in Chinese culture, in a practice called the Yuezi, where the mother is supposed to literally lie on a bed for a month. So I hadn't thought much of going to stay with them. But now that the kids by virtue of growing up were louder and more active, Avana's father couldn't cope with having us around, and one night after the kids had gone to sleep, feeling triggered by Avana's presence he was about to get violent with her, and I stepped in to protect her. He told us to get out of his home. Not willing to wake the kids up in the middle of the night and cause unnecessary trauma, I told him, "I respect this is your apartment, if you still feel this way in the morning, I will take the kids and Avana and we will leave, but you invited us to be here and I will not wake the kids up in the middle of the night to go and find a hotel." Not happy with that response he continued to insist that we wake the kids up and leave immediately. Avana, feeling safe in his presence for the first time in her life, took out her phone and live-streamed her experience, letting out everything she had been holding in for some three decades about being physically abused by him as a child. Having previously been asked for support from him for me to coach him on trauma from his childhood, and with my Chinese being just good enough, I held space to let

them both share their perspectives, in a non-violent, respectful way. With me there to facilitate and having thousands of her audience behind her for moral support, she called him out for his physical and emotional abuse, and called her mother out for always taking his side and not protecting her. Her mother, for the first time, acknowledged not having been on her side, and turned to her husband to ask him why he had treated their daughter in that way. What emerged shocked me to the core. He said, "I have given her so much, even paid for her education, but she doesn't say good things about me." I asked him, "have you ever said good things about her?" He said, "there is very little good about her." So I responded, "a little good is something, what's good about her?" He said, "well since she became a mother, she does care about her kids, but actually she spoils them." So I asked him, "if you have never said anything good about her since she was born, can you understand why she might not have good things to say about you?" We delved into his childhood trauma, to help him relate to her experience, and he was turning a corner, opening up, until I asked him, "can you tell her you love her?" Too much for him to handle, he cut off and told us to get out again. I checked with him again in the morning, and respecting his wishes we left.

Grateful that I had a steady stream of online coaching clients along with our livestream sponsorship, not dependent on work in China, once our Canadian permanent residence came through, we took the first flight to Canada. We immediately started the process of buying a camper we could use to travel and 'worldschool' the kids (instead of 'homeschool' given we had a mobile home and spent most of our time outdoors). We wanted a camper that could comfortably accommodate the four of us while being mobile enough to park anywhere. We decided on a pickup truck with the largest possible camper that we could put on the back, which made the whole set up small enough that we could legally park in regular parking spots overnight in Canada, which would not have been

allowed if we were just a foot longer. Once we started living in the camper, we realized much of what we had taken for granted living in modern society. We learned the hard way that water, electricity and heat were not guaranteed. We had to carefully calculate how much water and electricity we were using or risk running out in the wilderness. Showering uses the most water, after which comes flushing the toilet and then washing dishes. Water we could do without for a while, using nature's resources, but electricity was hard to do without, given I needed to charge my phone and laptop for work and we needed lighting at night. We installed solar panels on the roof which met almost all our electricity needs, unless it was a particularly overcast or rainy day, and in the cold winter of the 'Great White North' we could use gas for heat. Almost everything we needed to survive was provided by nature. Living as minimalists, owning nothing that didn't fit in the camper, we didn't need much. We were free.

All I needed to work was a wifi connection. We set up a wifi extender on the roof for when we were within a kilometer of a wifi connection like Starbucks, and my phone which had 4G worked well in all but the most remote locations in parts of the province that had no coverage. Usually in the morning before the kids woke up or in the evening after they went to sleep, I would slip into the front of the truck, sit in the driver's seat, look out at the view and set up my phone for a coaching session. Contrary to my worries about my coaching clients not thinking it was professional that I didn't have an office, they loved it, feeling inspired by getting to see a new view out my window every session. Referrals started flooding in and I no longer had to do any marketing. It turned out that living in a camper was remarkably cheap, so all I had to do was have a conversation with someone I loved connecting with once or twice a day, and we had enough to live comfortably. I was free.

My wife Avana, having dreamed of becoming a competitive pole dancer, but had not had enough free time to train since the children were born, was now free to practice dance whenever she wanted because I could take care of the kids all day while we explored nature together. She often traveled into the city to join or teach dance classes, or simply hung up a ring on the branch of a tree wherever we parked, in the forest, on the mountain or overlooking the ocean. After a few months of daily practice, she joined a competition and the boys and I sat in the audience, in awe, as she stole the show. Avana was free.

With permanent residence in British Columbia, we were able to enroll the boys in the provincial SelfDesign learning community program and we supported them to design their own learning plans for the year. They joined forest schools for them to learn about nature, maker spaces to build what they imagined and we all joined communities of homeschooling families to make new friends, getting to visit their homes and explore nature together. One family in particular we came to love deeply, and kept circling round in the camper to visit them. Occasionally we would come into Vancouver city to visit the science museum, water park and maker space, but spent most of our time out in nature, from the forests to the mountains to the beaches. In the forest, we got up close to wildlife from deers to snakes and even a bear. With season's passes for the mountains, when there was snow we spent several days a week on the slopes — building snowmen, sledding, skiing and snowboarding, and when the snow melted the boys zoomed around the bike trails. On the beach we waited quietly for seals to pop their heads out of the water, caught crabs and collected plastic to recycle. Within just a few months the boys, aged 5 and 7, had learned to cycle, swim, snowboard, ski, fish and build robots. The kids were free.

It was a dream come true for us all. When I talk to people about following their dreams, I often hear them say, 'well I'd love to follow my dream, but I have a mortgage,' or 'I

have bills to pay' or 'my kids need to go to school.' It's true that those can all be obstacles, boxes we put ourselves in, literally — the four walls of a house, the four walls of an office or the four walls of a classroom. And yet from another lens, they can also be opportunities, giving us a chance to transcend social norms and live outside those boxes. We didn't live in a house, we had solar-powered shelter on wheels with some of the best views in the world. I didn't have a job, I had location-free income by doing what I loved two hours a day at a time of my choosing. The kids didn't go to school, they were being educated by the world, surrounded by nature, free to follow their natural interests. But that all didn't happen overnight, and it wasn't easy to create, but it certainly was worth the effort. I remember one day in particular that highlighted the whole experience. It was one of those days where anything that could go wrong, did go wrong. My wifi stopped working, the truck broke down, by the time I arrived at the garage, it had closed, unable to sleep in the camper we had to find an AirBnb, and exhausted, in the dark, without shelter, rain started to pour, and despite the challenges of the day, I couldn't stop smiling and broke into a joyous laugh on the beautiful perfection of life.

When COVID hit though, and people started dying, and shops were cleared out, we second guessed whether we were safe living in a camper. It was a big unknown. We spoke to some friends in China and they recommended we return given China had essentially eradicated COVID. We took the first flight we could find back and luckily arrived just 3 days before they locked down the borders. Then the whole world went mad. Homeschooling our kids in China was another matter entirely. We tried our best but there were literally no kids for them to play with, all the kids were either in school or some extra-curricular activity from piano to gymnastics to chess. There was no ecosytem outside of school to support with their education. We thought about putting them in an international school, but did not see the

point of us being in China and them learning in English. Knowing it wasn't ideal and we were in for a rough ride as a family, eventually we decided to put them in Chinese public school, knowing it would be temporary, for them to integrate into the culture and improve their writing and reading in Chinese.

Their Chinese improved fast, and they integrated well, but it has been the most challenging experience we have ever gone through as a family. 1st graders regularly stay up until midnight doing homework, and since we hadn't been prepping them since the age of 3 like most Chinese parents our kids had a decent amount to catch up on. The teachers put pressure on my wife which brought up a significant amount of trauma from her childhood. She did her best not to let that pressure pass down to the children, and we did what we could to hold space for them to learn at a pace that worked for them. After a considerable amount of time, tears and effort from everyone involved, as a team effort, eventually they caught up. It gave us all a newfound respect for the challenges that Chinese children go through in order to compete with hundreds of millions of others. It also helped us understand from the inside why children in Shanghai have the best grades in the world; they do work that is literally grades ahead of their peers around the world.

The SelfDesign Graduate Institute which I enrolled in, with this Masters Thesis you are reading now as the final project in that journey, no longer exists. From my perspective, it was 'too integral', too far on the leading edge, to be properly accredited by governmentally controlled accreditation bodies in the US. I got to literally design my own Masters from an integrally informed perspective, having the freedom to choose any intellectuals from around the world to be my mentors, from Ba Luvmour (2021) on Natural Learning Relationships, to Joseph Dillard (2019) on Multiperspectivalism, to Spring Cheng (2019) on Resonance Code, I got to learn with precisely who I was interested in spending time with exploring the topics I

was most passionate about at the time to build out my own body of work. Laurel Tien (2021) who acted as Dean and steward of the institution, as it made a transformation into the Graduate Institute of Transformative Learning and subsequently became a part of Antioch University's Individualized Masters Program, has explored the nature of integrative, transformative educational structures and collectives in her PhD dissertation at the California Institute of Integral Studies, advocating that we transcend learning as a consumer commodity, holding space for emergent collective wisdom and intersubjective consciousness. It was through this Masters program that I came to be aware of O'Fallon's (2020b) work as the leading edge in the field of developmental research, leading me to the Generating Transformative Change (Fitch, O'Fallon, Ramirez, 2012) program which opened up my awareness to healing trauma beyond the psychotherapeutic space, to an integrally informed collective container, supported by the STAGES Model (O'Fallon, 2012), Theory U (Sharmer, 2016), Integral Theory (Wilber, 2006) among others.

It was particularly the STAGES Coaching Certification course with Barta (2020), that I learned the nuances of holding space in a clean way. If we're sitting with another human and we're aware of their awareness, and aware of our own awareness, we can be aware that I, as an individual, am influencing their awareness, and that they, as an individual are influencing my awareness. There are social constructions that we all hold together, but acting as conscious awareness in a session, we not only see our projections in the moment, we also see how the space itself between two people also unfolds, how consciousness itself is molded as we move together through this session together. One of the beautiful aspects about learning with Kim Barta was learning how to be clean, because we all have constructions about reality, about how we think that things are, and often if we use the same words to describe them, there's an assumption that we're talking about the same

object, but that's not necessarily the case. We find this when we ask people to define the words that they're using, because we realize that we define them differently. When we're in a session with someone and they say something, in most coaching modalities, we take that word or phrase and assume that we know what it means, and we either re-edify it, or reflect back to them in a different way, or help them make meaning of it. But with Kim, we see that as long as we're making meaning for the client, we're actually projecting on them. As long as we're interpreting their experience for them, we're taking that experiential learning away from them, and we're actually creating damage because we are projecting our interpretation of reality on their experience of reality. Because of the power dynamic in a coaching relationship, they might believe us, and that can create a new calcification in their consciousness as an introject that isn't their own. Most coaches, I know I did this a lot before I started learning with Kim Barta, project all over our clients and we create new calcifications of conscious and while those new calcifications, those new structures, may be more useful than their previous constructions, particularly for the context that they're in, if they haven't made their own meaning, it's not organic to their consciousness; it's a foreign substance, like a foreign contaminant. Even though in the moment, or maybe even for a short time afterwards, it might still be useful to them, in the longer run that foreign contaminant can act like a virus and can take over their system, and then that becomes their new worldview, or they build beliefs around it. Later on in life, when they're making new meaning around a certain new context, because of the projection that we've dropped in their consciousness, they now may get stuck because they either remember or believe consciously or unconsciously, that there was this new meaning making that they made in the session that we gave to them. But it wasn't true, at least not their version of truth, though it might've

been a form of truth from the coach's perspective, it wasn't true from the client's

perspective, at least not fully true because the client didn't actually construct it themselves.

So seeing that, I learned to become much more careful, much more gentle even with

my children, realizing how much I projected on them. The biggest one, probably being my

personal construction of time, saying, "we don't have enough time to do this," or "you have

to do this faster." I'm dropping a whole reference point of time on my children, influencing

them to believe that we have to do things faster, that we have to meet these made up

deadlines. I began to realize, as the timeless became more familiar to me, how I stuck myself

in time. I have been my whole life, controlled by time, controlled by the meaning that I made

of time – 'time is money' my father used to tell me. And so I noticed that, in my kids where

they would get frustrated when things would be slow, I realized that that's come from us,

from their parents, that we have created this. This is a modern construct that we've created,

as there are cultures where time doesn't exist in the form that we use it, or particularly in

the West, but pretty much in any modern culture. The whole phenomenon of unhealthy

stress is a manifestation of an unhealthy relationship with time, and everyone on planet

earth who lives in the modern world likely experiences this kind of stress in some form.

When that stress is seen from a certain perspective, it can kills us, yet seeing stress from

another perspective, it can be a beautiful, perfect manifestation of what it is that we can

experience as conscious beings. So as my children are growing up and I'm holding space for

them as little conscious beings to come out into reality, how do I, as a parent, not project on

them? I still find that challenging at times, and find myself contracting into their fields as

there are certain sorts of constructions that exist in our social reality that we are a part of,

such as meeting people at a certain time or going to a doctor's appointment. If we are

latefor a doctor's appointment we have to pay for it if we miss it. That exists within the
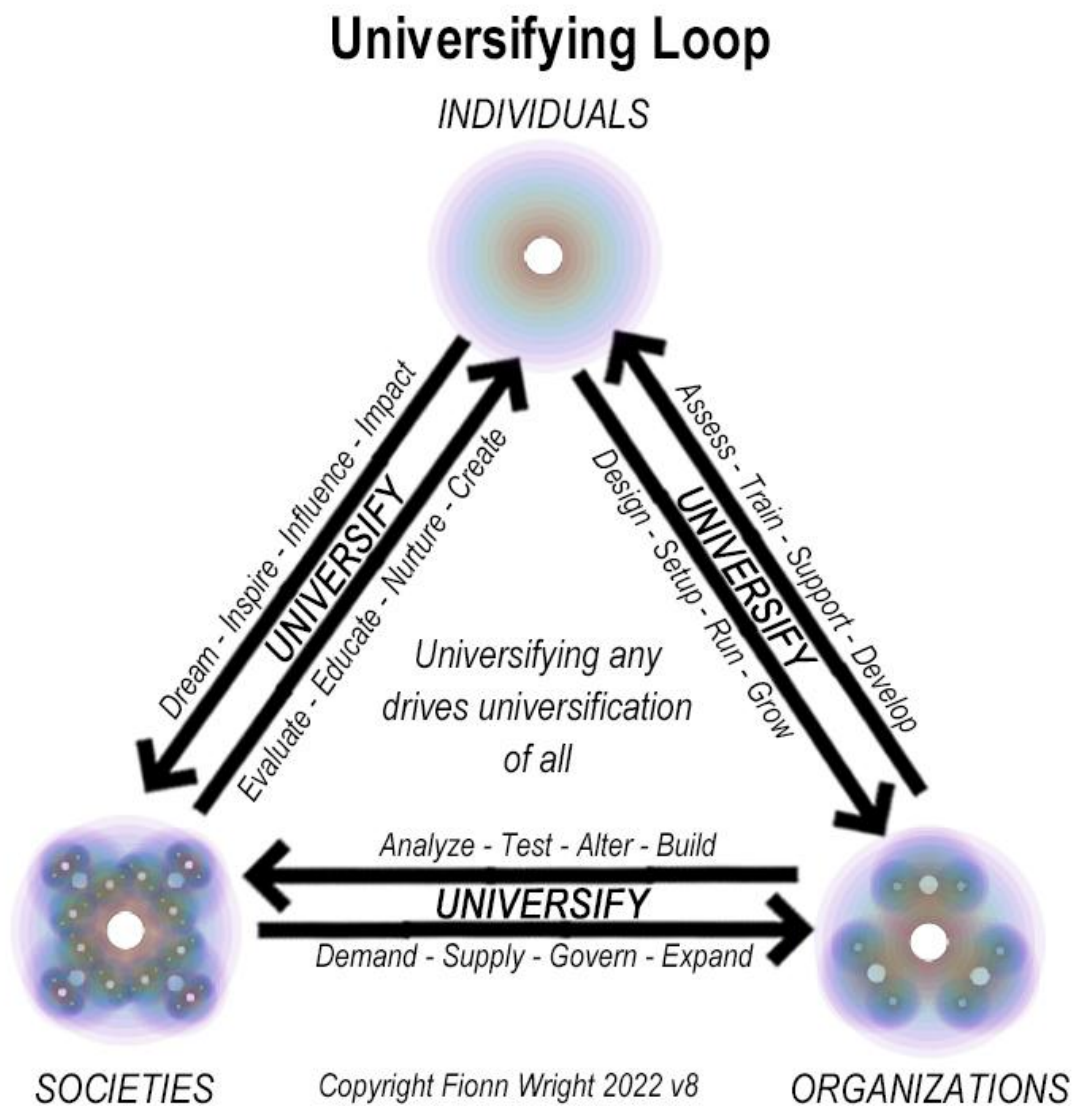
socially constructed confines of time. So how do I both not project my meaning-making of time on my children and also help them realize that there are things within time and space that have certain limitations, or boundaries, ways of meaning-making around them, that as human beings with bodies and with minds, there are certain ways of being around that. With children every word, every facial expression, every touch from the parents creates the ecosystem of their whole self, their ecology of mind (Bateson, 1979). If it's meeting their contextual needs in a resonant way, it fills them up with healthy nourishment and sense of full selfhood. If it's misaligned with their natural way of being, it can fragment their sense of self, creating shadow or leaving emptiness where love and wholeness could have been.

How attached are we as parents to how we raise our children? There are certain things that I am very attached to, like my children having enough food to eat, and from a place of conscious awareness that lives out in space and time, these are just beautiful beings that are, looking from a wide perspective where we're in the whole cosmos. But yet these are two little conscious beings that are also significantly important as my children that I'm responsible for. So how do I both take responsibility for their upbringing and support them in their conscious journey of unfolding out into the universe in a way that is the most organic way that they can be? That's where we can come up against our own shadows. That's where we can come up against our own constructions that we're still attached to, and our interpretations of reality, and the meanings of words like 'healthy', 'good' and 'ethical'.

Even though we can deconstruct meaning-making and words and experience and constructions and concepts and ideas, and all of that, there are still contexts in which attachment is healthy, good and ethical. There are still those areas of my life, where things make me angry, things that I'm afraid of, things that I hope don't happen, things that I hope do happen. Those have been built through life, through life experience, picking up different

experiences through life and making meaning of what it is that they mean, so within my whole conscious awareness are these little calcifications, dark spots, areas of shadow, areas that have not been filled out, areas that are missing, areas that I needed at some point in my life when that experience was not available to me at that point. As I'm creating these constructions in the moment, there's this realization that I'm still creating, and every new construction that I make both creates damage and is perfect. Every construction, not just the ones that are clearly unethical, but every single construction that I make creates some form of damage, and some form of beauty. So there then comes a question of how do I balance that in the moment? How do I choose? How do I prioritize if I know that every single construction that I make is creating some form of damage. As a conscious being, constructing is what we do. As physical beings, eating is what we do, breathing is what we do, as a soft mind thinking is what we do, feeling is what we do, as conscious awareness constructing is what we do. So how then to construct most gently, most softly, most carefully to be ever more nuanced in the way in which we am manifesting our reality, given that it influences the conscious awareness of all. That's a beautiful challenge, even within me, there's different parts that arise in the moment, conflicting desires, an inner reflection of the different parts of us in outer collectives, from our family to our communities to our species to our fellow earthlings to the cosmos as a whole. Out there in the 'outerverse', and in here in the 'innerverse', there are all these different conflicting directionalities of consciousness, as the universe itself universifying in our own diverse ways. Given the infinite complexity of reality and the evolving contexts we find ourselves in, how do we prioritize to light in the moment every moment?

Collectivising Externalizing - Universifiers Loop (Show Up)

Universifying Loop

INDIVIDUALS

Dream - Inspire - Influence - Impact
UNIVERSIFY
Evaluate - Educate - Nurture - Create

Assess - Train - Support - Develop
UNIVERSIFY
Design - Setup - Run - Grow

Universifying any drives universification of all

Analyze - Test - Alter - Build
UNIVERSIFY
Demand - Supply - Govern - Expand

SOCIETIES

Copyright Fionn Wright 2022 v8

ORGANIZATIONS

As more research is done in the field of development, it's becoming clearer and clearer that not only do societies and individuals operate at different stages of development, but so do all collectives, such as organizations as beautifully illustrated in Laloux's (2014) book *Reinventing Organizations* or Kegan's (2016) *Deliberately Developmental*

Organizations. Having spent the first few years of my career in the corporate training field, I have since shifted away from trainings and instead focused on coaching leaders and entrepreneurs because while we can train 'horizontal' skills within an organization, 'vertical development' for expanding capacities is stifled or supported by the organizational structure or culture, which in most modern organizations can only effectively be transformed by working with the leaders who have the power to make organization-wide changes. (Torbert, 1998)

This finding has been further examined by Robertson (2015), creator of the *Holacracy* organization structure featured in Laloux's (2014) book, who explains that in order for Holacracy to be able to stick or be implemented in an organization, the leader seems to need to be operating from a later stage of development, at least 4.0 advocate and ideally 4.5 integrating and beyond (Reynolds, 2019). These organizations operating at 4.5 teal, related to what Kegan (2016) calls Deliberately Developmental Organizations, create the environment to accelerate the development of those within the organization. In his PhD, Reynolds (2019) demonstrated that the leaders of these teal organizations in Laloux's book seem to have later stage capacities, with a minimum of Catalyst/Redefining/Self-Questioning all the way to 5.5. The organizational structure it seems is dependent on the stage of development of the leader, who by default of operating at a later stage, holds space for a later stage organization to emerge. Patagonia, also featured in Laloux's (2014) book, led by Yves Choinard (2016) author of *Let My People Go Surfing* has a radically different approach to working that is common for multinational companies, along with other mavericks like Semler (1995) whose is not featured in Laloux's book but which does seem to follow the principles of Wholeness, Self-Management and Evolutionary Purpose that Laloux points to as indicative of a 'Teal Organization'.

As we begin experimenting with Decentralized Autonomous Organizations (DAOs) built on blockchain technologies, how do we build in later developmental structures as well as the potential for these structures to evolve along with us as we develop? With the explosion of cryptocurrencies, most of which seem to be largely 3.5 profit driven structures and collectives, there do seem to be some that have 'green' values that are closer to 4.0, such as Cardano and Big Green DAO and certain select projects built on Ethereum moving towards a more inclusive sustainable Web3. We are yet to see fully 'teal' or 4.5 crypto projects, with the closest probably being Holochain (Brock, 2017), though we are in an emergent space where some form of a Liminal Web3 (Lucas, 2022) combining the liminal web (Lightfoot, 2021) and Web 3 (Hall, 2021) may come into existence, or a network with developmental parameters built into smart contracts which could be supported by developmental AI (Murray, 2015) to create 4.5 deliberately developmental DAOs. Because DAO structures are likely to be less dependent on the human leader to determine their overall operating stage of development given their autonomous and decentralized nature, how then do we influence their evolution in healthy, ethical ways? There are a variety of perspectives on capital, such as Esbjorn Hargens' and Ibarra's Meta-Capital (Ibarra, 2020), Eisenstein's Sacred Economics (Eisenstein, 2011), Love To's Meta-Model on Regenerative Capital (McCrum, 2018), James Ritchie-Dunham's (2014) Ecosynomics, John Robb's (2022) Swarm Equity and we are likely to see a variety of new forms coming into being as the field expands. Moving beyond deliberately developmental organizations (Kegan, 2016) towards deliberately developmental civilizations (Wilber, DiPerna, 2017), how do we universify in healthy ways at the state, continental or global level? The creation of nation states, while historically often violent and lacking inclusion, creates a sense of cohesion and a structure to create stability for a population in the millions, or even over a billion. The European Union,

as an example of a collective unity of states that each maintain their own national diversity sheds light on how we can continue to universify at the national or continental level.

Which political systems work well in which contexts? Let's bring our attention for a moment to the way governments are run in the Western world. We have developed a system, otherwise known as 'one person one vote' that is assumed to be the best way to choose leaders, on the moral belief that it is 'good' or 'right' without evidence to show that is actually the best way to operate. It does seem to be an improvement on the feudal system of all powerful kings who rule the land through birthright, but does it meet people's needs across a variety of modern contexts? The purpose of this section is not to criticize electoral democracy, as it clearly provides a certain amount of value to certain collectives. The purpose is rather to question the assumption that it is universally applicable across developmental contexts.

Contrary to how it is promoted, electoral democracy does not drive economic development, it is rather economic development that tends to drive electoral democracy (Barrett, 2020; Bjorkman, 2017). According to Richard Barrett, author of *The Worldview of Nations*, which includes research on 145 countries, it is psychological development in particular that precedes electoral democracy. Psychological development can't happen on a societal level unless the basic needs, a la Maslow (1971), are met through economic development. Much of the economic growth of the 'Asian Tigers,' such as South Korea and Taiwan, took place under less-than-democratic conditions, and growth has actually slowed since the advent of political democratization. (Bell, 2016; Jacques, 2009) Research by Tomas Bjorkman (2017) in his book *The Nordic Secret* has shown that this is the case even in the globally most developed societies, the Nordic countries. To attempt to implement democracy before a society is at a certain level of psychological development, is detrimental

to development as a whole, and slows potential economic development, stunting a country's potential future development. Is it again another, more modern, case of Western missionary mentality, forcing a foreign value system on a society which it may not serve, ultimately creating collective trauma in the process, as it did with colonialism?

The fundamental problem with electoral democracy is not that voters seek to maximize their own self interest, but rather that the vast majority of voters lack the necessary knowledge to make informed political judgments. (Bell, 2016) Because the vast majority of people have limited time or energy to devote to informing themselves on or studying politics, small groups with a commercial or ideological motivations exert a disproportionate amount of influence on the political process, preying on the ignorance of voters through lobbying and mass media. Making an informed decision about which political leader to choose, particularly considering the power of small groups exerting influence over that decision, is certainly more complex than learning to drive a car, for which we require a driving licence, and yet we let any adult, starting age 18-25 years old depending on the country, to vote. Beyond being technically informed, many adults, despite their age, don't have the psychological maturity or cognitive complexity to make wise decisions in the political realm. Electoral democracy does not take into account adult maturity. A lack of maturity of a voter population leads to a short term 'consumer culture politics' as coined by Nicolas Berggruen and Nathan Gardels (2019) in their book *Renovating Democracy*. Their view is that voters constantly demand instant gratification and have no patience for longer term structural reform or for politicians who impose short term pain for long term gain, with the result of entitlement spending and public debt exploding to unsustainable levels. Greece is a poster child of this structural challenge, a mutually disasterous alliance between the politicians who promised everything in return for votes, and people who voted for the

politicians who promised what was impossible, as if none of them expected the bill to finally arrive. (Konstandaras, 2010) Universal suffrage, giving the right to vote to all, is not actually universal. There has been progress, and the right to vote has been given to women and all races, but we don't take into account children's or future generations perspectives. It might seem obvious as to why we don't give children a vote as they potentially lack the maturity to make informed decisions, but what evidence do we have to show that the average adult has the maturity or knowledge to vote responsibly?

Dealing with global warming and other global challenges requires a long term perspective, and electoral democracies seem unwilling to make the sacrifices that are necessary to benefit future generations. According to Daniel Bell (2016), "the Achilles' heel of electoral democracy—what really may lead to its downfall—is the negative impact it has on children and future generations who are deprived of the vote." (p. 49) The infamous Greta and her community might chime in here. No affluent democracy has seriously attempted to enfranchise the generations to come, and there is no reason to expect much progress on this front in any future electoral democracies, at least in the way they are currently structured. Compounding all of the challenges above is a potential change of government every few years, which can pull the rug out from under any long term projects or strategies, where each new government or leader is under no significant pressure to go along with what their predecessor agreed to, and is even encouraged in pushing for the opposite if their predecessor represented an opposing party, or to make a name for themselves during their tenure.

In the West we seem to take an unquestioned, almost religiously dogmatic, stance in favor of a system that does not require experience or expertise for leadership of the entire country. The only requirement is popularity. Corporations or educational institutions don't

pick leaders without substantial leadership experience. Politics is the exception. Any adult is acceptable regardless of their prior political or leadership experience, as long as they have been chosen on the basis of one person, one vote. When countries implement a system of one person, one vote to select leaders, it's usually too late to change except by force, regardless of the case against it. This is the challenge we face in the West, once we have given people the right to vote, how can it be taken away even if it becomes clear that it's not in the best interest of future generations? So with electoral democracy, as it is practiced, we have a case of neither the politicians being filtered for capacity to lead, nor the voters being filtered for their capacity to make informed, wise choices. There is high potential for it being a case of the blind leading the blind. Daniel Bell (2016) takes a controversial perspective, saying, "the uncomfortable truth is that the best (perhaps only) way to reduce the political influence of ignorant voters is to deprive them of the vote." (p. 30)

Electoral democracy gives the illusion of power to the people, and it's possible that's wiser than actually giving the power to the people. It's a democracy for one decision every four years, and then it's a dictatorship for four years. The reality is that a true democracy doesn't exist anywhere on planet earth, not pure democracy, more commonly known as direct democracy. Switzerland has a system that is closest we have seen to a direct democracy, with the people having the power to regularly vote directly on significant decisions made within the country. But Switzerland is one of the best educated, most developed countries on the planet, where the average adult has a relatively high level of psychological maturity (Barrett, 2020) and in a small country the size of Switzerland with a relatively small population, the level of complexity is minimized. In a pure democracy, there would be no need for leaders, or politicians, with the people making the decisions for the country. While we have the technology to put this into action, who has the time to stay well

informed on every issue? And in reality it's just not possible to be aware of the technical nuances in every field. We have experts for a reason. There is a reason we have politicians, for a similar reason to why we have surgeons or engineers, they are supposedly experts in their fields, specialists that we rely on to use their expertise to make more informed decisions. But is that true? Are politicians better trained or more experienced in their field in electoral democracies? Electoral democracy does not actually put the power in the hands of the people, and that may be wise. There is a case for leadership, an individual or organization that takes responsibility and accountability for decisions made.

Winston Churchill (1947) famously said, "Democracy is the worst form of government except for all those other forms that have been tried." (Nov. 11) While that may have been true then, is that still true over 70 years of global development later? Clearly it's a system which is an improvement upon a blood lineage based ruling elite, but could it be possible we are at the point where it has served its purpose as a transitionary system towards a better one? There may come a time, a few decades from now when we see the one person one vote as one of history's most beautiful terrible ideas. In theory, giving everyone a vote sounds fair and good. But why don't we use this system in any other context? We don't give children an equal vote in every decision or let them decide which parent should lead the family. We don't have universal suffrage, electoral democracy or multiple parties within organizations to let employees decide who leads, or even within the UN for that matter. Why then do we have them at the national level? What evidence do we have to show that they work well in that context and how would we measure it across cultural and developmental contexts? How could we integrate democratic ideals with other forms of governance that might work better tailored for specific cultural and developmental contexts?

Developmentally we are but a young species and global integration is still a ways off. In the meantime, supporting the development of as much of humanity as we can in a healthy way seems like a useful act to participate in, which can all hasten the speed of global integration and universification. So while much of the West has been able to develop to the extent that it has, the rest of the world will need a few decades to catch up in its own way, and in that catching up process if we are to be equitable on a global level, each country in the West is going to have to fundamentally alter their structures in order to continue thriving in the new world order. While direct democracy may feel ideal, and we technically have the technology to pull it off, it doesn't seem we have the maturity as collectives at the national level to wield that unfiltered power wisely. With the rise of populism, it's arguable whether we have the maturity even for a representative democracy in certain developed countries, except perhaps for those countries stably operating at 4.0 such as Switzerland and the Nordics (Barrett, 2020). Once the universal vote has been given, it's incredibly challenging to take it away, but a 4.5 metamodern civilization may reorganize voting weighted around development given that one may not be considered fully mature until they reach 4.5, or weighted around some specific assessment that demonstrates capacity to make informed political decisions like we have with the driving licence, rather than giving it to people arbitrarily based on age. A lot of it will come down to leadership and the systemic structures in place. We may eventually develop a 4.5 decentralized network of human collectively controlled systems across planet earth with the support of the internet, blockchain and cryptocurrencies that will make nation states much less important than they are today, but we are at the very minimum a few decades away from that, and in the meantime it makes sense to me to support the structures, from projects to organizations to

governments, that are making the greatest positive impact on supporting our overall evolution and development.

The United Nations, while it intends to unite which it accomplishes partially, does not fully honor diversity at the national level in an unbiased way and we are in need of an update or transformation to be more inclusive and unbiased (McIntosh, 2011). The Sustainable Development Goals (SDGs), again while the intention is honorable, do not take into consideration the developmental spectrum of nations, and are in need of realignment or modification to match the developmental context. The fundamental mechanisms of scale at a global level expand the complexity and alter the potential interventions that may be applicable and useful. Through initiatives such as Game B (Weinstein, Rutt, 2020), Scilla Elworthy's (2018) Business Plan for Peace and Kabir Kadre's (2020) World Peace Initiative, aligning with concepts like Fuller's (1969) Spaceship Earth, we can take an integral approach to ecology (Esbjorn-Hargens, 2009a) and reversing climate change through Ecosystem Restoration (Liu, 2019) with Regenerative Cultures (Wahl, 2016), respecting our animal relatives (Goodall, 2009) and all diverse lifeforms (de Quincey, 2015). Universifying aims to support this healthy, ethical universification across scales, evolving as we go to integrate new research and insights we gain as individuals and collectives to orient ourselves towards the past, present and future.

We project into the future of what we imagine may be possible. Nothing in the future is set in stone. All we can do is analyze history and current trends to make informed predictions about potential futures. Categorization and putting ideas in boxes can feel neat and tidy, leading us to believe we have an accurate picture of the situation. In reality however, we never fully have complete awareness or control over any situation. Egos tend not to like to accept that. We all judge each other all the time. Sometimes we put each other

on pedestals, other times we look down on others. For much of the last century, the world has looked up at America, a torch held high for the pinnacle of human freedoms, military might and business opportunity. The world has looked down at China, with its poverty, cheap goods and one party communist government.

In psychological terms, projections, well known mostly only to psychotherapists, are a feature of how we as humans judge others based on our own interpretations rather than understanding them for what they are. At the basic level this is a necessary process for us as children to distinguish good people from bad people. As we mature we begin to realize there's no such thing as good or bad people, only shades of grey, and categorize people more contextually, to oversimplify, as people we would like to spend time with, healthy people, versus those it is best to stay away from, toxic people. Then we mature a little more and begin to realize that everything I judge in another, I also have in myself, and it is that part in me that I accept, or don't accept, that I judge in others. I am not good or bad or healthy or toxic, I'm just me, and there are parts of myself that I could judge in any variety of ways.

We do our best to make meaning of the reality we find ourselves in, constructing projections at the speed of awareness, in order to make judgements and choices about what to do or not. If every time we saw a cup of water, we deconstructed it into its molecular, atomic and subatomic complexity, and its insignificance in the vastness of space and time, depriving it of all useful meaning at the level of human existence, we would be immobilized, and die of dehydration. Instead, we see the water, make some quick judgments about whether or not we see anything floating in it, if it's transparent enough or if it may have been contaminated in any way, and if it seems safe to do so, we drink it. We do our best to control the factors that are important or easy to control, the source of the water, whether

the water has been filtered, whether it is fresh or has been sitting stagnant for too long. All of these mechanisms of control are an illusion in our chaotic reality. This could be the one cup of water, despite having come from a natural spring, having been sterilized and drunk immediately afterwards, that somehow gets contaminated between the time we pick it up and it touches our lips. But living in a world where we are fearful of that possibility is paranoid to the point, again, of immobility. Doing all that we can to control our environment, we take our chances, never actually knowing precisely what the outcome will be. We do the most routine activity, perhaps that we have done thousands of times without much variation, and then a meteor hits us, or we die of a heart attack. There are no certainties, but again, not acting in fear of uncertainty we would never leave our house or get out of bed. So we make judgments. Some of them turn out to be fairly accurate, and we pat our egos on the back for figuring those ones out. Some of them turn out to be completely wrong, and we may blame an external being or event for the mishap, as if it wasn't 'supposed' to happen this way. If we have the awareness to take responsibility for our own misjudgment, we move forwards one step wiser in navigating the emergent complexities of this world.

In their interview on the Joe Rogan (2021) Podcast, Harris and Schmachtenberger use the metaphor of a bowling alley with a rapidly narrowing center, down which a bowling ball can be thrown, to represent our narrowing possibilities of emerging from the meta-crisis. While I have deep respect and appreciation for the work they both are doing in the world, from the Social Dilemma Documentary to the Conscilience Project and beyond, instead of a fear-inducing narrowing bowling alley I offer the use of a more natural metaphor — the birth canal. What might seem like an impossible anatomical feat from the perspective of the baby as it grows larger and larger and the birth canal relatively smaller and smaller, is the most natural way in which we all come into the world. Schmachtenberger, Harris and Rogan's

descriptions of China in the episode, while certainly more nuanced than the average Western commentator, fall into the same trap of caricaturing China into a Western projection of China, an example of a modern day dystopia which should be avoided at all costs. Using China in this way was neither necessary, nor as productive as it could have been, as it creates more separation with a civilization that now more than ever is important we all come into closer understanding of and alignment with. While sharing my full perspective on China is outside the scope of this paper, and would require a book-length treatise to be able to adequately deconstruct that which is assumed about China through introjection from Western media, suffice to say for now, I invite the perspective that while no system is without bad actors, China, including the Chinese government, can be seen not as a dystopian 'other' but a valid 'one of us' which is doing the best they can in the context in which they exist.

For an introduction into the topic, Joseph Dillard (2020) has written a series of essays on the topic of China on Integral World from an integral perspective, and Tyson Yunkaporta (2021) interviewed me on his podcast under the episode *China is a Thing*. Those interested in a more nuanced view on modern China can read those who have done their own research; Ray Dalio (2021), who runs the world's largest hedge fund and has studied China's rise as a civilization; Martin Jacques (2009), who has taught at the London School of Economics, University of Cambridge and Tsinghua University and wrote *When China Rules the World*; Daniel Bell (2016), professor at Tsinghua University and author of a number of books on China including *The China Model;* Kerry Brown, Professor of Chinese Studies at King's College London and author of numerous books about China; Henry Kissinger (2012), Nobel Peace Prize Winner and former diplomat and US Secretary of State who wrote the book *On China*; Peggy Liu (2019), an American Chinese who is Chair of the Joint US China

Collaboration on Clean Energy, has trained over 1000 Chinese political leaders and is responsible for popularizing the 'China Dream'; John D. Liu (2019) who has documented how China has restored many of their desertified ecosystems; Shaun Rein (2017), founder of the China Market Research Group and author of a number of books on China including *The War for China's Wallet*; Jeff Towson, professor at Peking University and author of *The One Hour China* Book series. Just a few Chinese with deeply useful perspectives who communicate well in English are Justin Yifu Lin, a former Taiwanese Military Officer who defected to the Mainland and became the World Bank's Chief Economist; Hu Angang, Economics professor at Tsinghua University and one of the most widely respected intellectual thinkers in China; Shirley Ze Yu, who teaches at the Harvard Kennedy School and at the London School of Economics; Eric X. Li, venture capitalist and political scientist best known for his TED talk entitled *A Tale of Two Systems*; Kaifu Lee (2018), Taiwanese computer scientist and author of *AI Superpowers*. They have all been closely watching China for the last few decades and bring an abundance of nuanced insights, as well as mostly accurate forecasts. While each of them each have their own unique views on the challenges facing China, the overarching theme among their work is that China is likely to continue to rise, but in its own way. If that is true, how can we better understand how China actually operates, and what that may mean for the rest of us, without assuming or projecting we know what China or the Chinese government is like?

In this next section I focus on collective structures in China for a few reasons, most importantly, it is the country with the largest population of humans, a fifth of our entire species. Secondly it is largely projected upon and misunderstood by much of the world, in particular the Western or English speaking world. Thirdly, because it is an example of a significant transformation, lifting hundreds of millions of people out of poverty in just a few

decades and make a significant transition towards an ecological civilization. And finally, as I have an insider's perspective having spent most of my adult life in China, from my perspective, there is much the world, in particular the developing world, which consists of 85% of global population, can leverage from the China phenomenon. In line with Maslow's (1971) hierarchy there is a case to be made for supporting development from the ground up in less developed countries, prioritizing meeting the basic developmental needs (food, water, shelter, safety, health, education) over the later developmental needs (freedom of speech, voting, freedom of the press, welfare, psychological support) which more developed countries, and most intellectuals from those countries, project as more intrinsically valuable without a discerning understanding of developmental context.

Personal Example: Universifying Structures and Systems

I've always had a fascination with China, that mysterious land out to the East, with martial arts and pointy roofed temples and dragons. So when I was 12 years old my father pulled me aside to tell me, "I need to go out to China to source construction materials to build a new embassy, you choose which friend you'd like to stay with while I'm gone." My immediate response was, "if you're going to China I'm coming too!" My father being a fan of defiance, a few weeks later we arrived in Nanjing the old capital of China (Nanking) before that right passed to Beijing (Peking). The Chinese construction company which was building the Irish Embassy, seeing the potential opportunity of future collaboration with our family, organized for one of their secretaries to be my personal tour guide around Nanjing for two weeks, giving me the first taste of 'guanxi' (关系), the lengths Chinese people go to build relationships. As I explored temples in Nanjing, I fell in love - with the ancient stories, ornate

architecture, magical land and needless to say as a 12 year old boy, with my tour guide. The Chinese language had always seemed too complex to even think about learning, but she taught me that it was easy to write in characters, that the symbols for one (一), two (二) and three (三) were literally just that number of horizontal strokes, and that simpler characters transformed into more complex characters from "people" (人) to "big" (大) to sky (天). I was hooked. Going from temples to museums to markets I learned of the leaders who contributed to China's development, from Confucius, Buddha and Laozi who laid down the philosophical thought, to Qin Shi Huang who unified China into one empire, established a central government and started building the Great Wall, to Sun Yat Sen who overturned the Qing Dynasty and started the republic, to Mao Zedong who became the founding father of the People's Republic of China, to Zhou Enlai who supported China's opening up to the world, to Deng Xiaoping who implemented economic reforms to make China the market economy it is today.

When I descended into Shanghai over the Spiraling Nanpu bridge as a child, I felt like I was landing on another futuristic planet with skyscrapers as far as the eye could see, and I went from being hooked to obsessed. Wide eyed and stupefied, my 12 year old self loved the attention towards me as a foreigner, being stopped by teenage girls giggling in the street to take selfies with the iconic Pudong skyscrapers in the background, taking the elevator to the top of the Oriental Pearl Tower, looking down on the city through the glass floor, and then getting to explore the riches of the black-market, a hero to my friends back home for bringing as many pirated computer games and DVDs as would fit in my suitcase. That defined China for me, a clash between a deeply rooted ancient culture and a high-tech civilization, a mythical beast going through a digital resurrection, and in my naive mind I

thought, "one last dragon still lives! Could I come back here one day to explore the treasures

the dragon guards? Might I be able to find an elegant Chinese beauty to fall in love with me?

What if I could master the Chinese language? Could I ride the last remaining dragon?" On my

flight back to Africa, it all seemed like a far fetched dream, but I got the strange sensation

that I was leaving home.

Telling my dad about my dream of returning to China one day, being the optimistic

entrepreneur that he has always been, he told me, "any dream is possible, just mentally

visualize what you want, believe in yourself and work your ass off." I had no reason to doubt

him. He had come from humble beginnings growing up as a poor farm boy in Ireland, was

the first from his town to go to university, and had become a successful real estate developer

and the Irish Ambassador to Mozambique responsible for a budget of 30 million Euros in aid

funding to help the least fortunate. He often said, though I never knew if he was fully

serious, that his childhood had been harsher than the street kids we came across in Africa,

who he joked had it easy with the warm weather and abundant African nature full of fruit

trees and wild animals. He worked hard from the age of 4, pulling potatoes out of the

ground in the freezing Irish rain with numb fingers, always hungry, and having to walk

backwards out of rooms when guests came to visit, embarrassed they might see his bare

bottom through his only pair of hand-me-down worn jeans which were always a few sizes

too small. Ireland back in those days was a developing country, and the closest my

generation could get to fully understanding what it was like to grow up in that context would

be to see what it was like to grow up in a modern developing country. Because Dad had

grown up without enough to eat, compounded by the cultural trauma of the Irish famine,

we never left food uneaten on the table in our house, and while my friends back home in

Europe would be goaded into finishing their food with the expression, 'there are starving kids in Africa,' living in Africa, and donating as much as we could, my family talked about the 'starving kids in China.' Only knowing previously colonized African countries as an example of what developing countries were like, I fully expected Shanghai to be a decrepit, dirty, poor city being different than Africa mostly in that the buildings would be made of bamboo and the people's skin would be a lighter color. Those assumptions were not just irrelevant, but what I encountered was so far from what I had expected I almost couldn't believe my eyes. The China I experienced in Shanghai was not the poor country I had imagined it to be. Not only were the kids we saw not starving, every meal we went to, our hosts left so much uneaten food behind, my father and I were shocked. Seeing Shanghai in its abundance I had a vision of what could be, immediately knowing I had found a big piece of some puzzle that I couldn't quite picture. Whatever the powers that be had done to make Shanghai what it was, there was a key to creating the conditions for poorer countries to develop. I was left with the question, "could I envision a way to both follow my dream of returning to China as well as reconciling this social unfairness I saw around me?"

There is no doubt in my mind that I grew up privileged. I was born in a developed country with free access to healthcare and education. I grew up with two parents. My father was poor as a child, my mother a neglected child in a family of 14, but by the time I was born we were a middle-class Irish family, and lucky for me my parents had learned from a lot from the mistakes made with my two older siblings and were a lot more gentle and mature by the time I came along. Then we moved to Africa, and we were no longer a middle-class family. Thanks to the Irish government and my father's role as a diplomat, we lived in a mansion with a maid, a cook, a gardener and a guard. To this day I question the ethical implications of

that whole setup. On the one hand Ireland, once labeled as the 'goodest country in the world' for its contributions to humanity (Anholt, 2019), was giving tens of millions of euros worth of aid to support these African countries' development, and we could hire locals and give them jobs so they had money for food and education of their children, yet on the other hand it felt like a more polished form of colonialism, where the Westerners had privileges the locals couldn't dream of, save for perhaps the king or the president. The whole situation was quite strange, and it made it all the more strange when I would return to Ireland in the summer and share stories with my Irish friends back home. It seemed like a fairytale to them, and as kids do, I enjoyed boasting of how great my life was, and so after a time I found myself estranged from them too. I didn't really fit in anywhere anymore, except with other international, so called 'third culture kids', who had also grown up around the world. That became my new community, my tribe. As a child I loved being different, even allowing it to get to my head thinking I was superior in ways, and while I couldn't quite place it at that age, something felt off. For much of my life, as lucky as I was, I carried the privilege like a burden, feeling guilty and ashamed that I had so much when others had so little, and also self-judging, comparing myself to others who had less and had managed to become more 'successful'. Since then I've learned to be more self-compassionate, rather seeing these privileges as a gift, and that I'm doing the best I know how with what I was given. But thanks to my time in China, I learned that in Chinese cultural terms, a gift received is a debt owed, and so I learned to carry the privilege as a responsibility to give back to humanity.

At the age of 22 it seemed I was at a crossroads. I could stay in Africa and help my father grow the Real Estate family business, or I could leave it all behind and start from scratch. My wife Avana and I, with a child on the way, wanting to control our own destiny,

decided to start from scratch and build our own life in China rather than depend on my family business. Within a year I had saved enough from my job in Shanghai to set up my first 3 companies: a coaching and training business with a home studio where Avana I ran classes and workshops, a camp to teach life-skills to kids and a personal development App. Being an entrepreneur was lonely and I discovered that there was no community in Shanghai for practitioners to connect, learn from one another and share their gifts with the wider community. Along with a few friends who were practitioners we set up China's first Healing Arts Festival. I didn't have the developmental perspective at the time, but it was the first significant 4.0 community in Shanghai, a beautiful self organized collective for the benefit of the greater community. I could bring my son along to our meetings, where he took his first step and was welcomed as a valuable contributor to the energy in the space. It has continued year after year with less of my involvement over time and is a legacy I am proud to have been able to leave behind. Running the Healing Arts Festival helped put me on the map in Shanghai and I was invited to work at new wellness center that had opened in Shanghai, a first of its kind in Asia, with a gourmet organic restaurant on the ground floor, one way mirror therapy rooms on the second, yoga and exercise rooms on the third, and a beautiful rooftop overlooking the French concession. With a bruised ego, I didn't show much interest, as I had initially approached them to be one of their coaches when I left my first job before setting up my own businesses, and had made it all the way to the last round of interviews before being rejected because I was 'just too young to be a coach.' This time, I was invited directly to an interview with the founder, Fred Tsao (2019), who told me, "you can do everything you love doing in your own companies, minus all the boring stuff like finance and marketing, and we'll train you up in a bunch of coaching certifications." Partly from petty revenge, and partly because I wanted it to be true, selling the story that I was

now an entrepreneur and didn't need a job, I pitched high for a salary and, while negotiating it down a bit, they accepted. It was perfect timing as the personal development App had just died as our CEO had invested in another company which went IPO and he left, the life skills camp was already automated with over 10 coaches who I had already trained, and the coaching and training company was in financial trouble. I was on top of the world again, making great money doing what I loved, getting incredible experience working with top entrepreneurs and business families in China, and almost as if we were still in our home studio business, my wife Avana would come and teach dance at the wellness center a few days a week.

Responsible for coaching and developing the programs, I got to hire, work with and learn from over 25 wellness professionals - Chinese Medicine Doctors, Integrated Medicine Doctors, Naturopaths, Nutritionists, Ayurvedic Doctors, Physiotherapists, Psychotherapists, Psychiatrists, Fitness Trainers, Yoga Masters, Taichi Masters, Meditation Teachers — and having to integrate all their modalities into an experience tailored for each individual who walked in the door, soon I became an expert on guiding people through their whole integrative healing journey. I couldn't have designed a better job for myself and with Ervin Laszlo's (2008) book on *Science and the Akashic Field: An Integral Theory of Everything* it as my guide to a new way of thinking about science and integrating various fields of knowledge, my perspective With Ervin Laszlo's (2008) book on *Science and the Akashic Field: An Integral Theory of Everything* from 4.0 into 4.5 in order to be able to integrate all those modalities. Being the person who knew most about what all the practitioners did and how that would be beneficial to our clients, and my ego loved this, I became known within the company as the 'sales closer' for being able to get potential clients over the line. It felt natural to me, just wanting to help them in their lives, but it became apparent that almost

no-one else in the company was able to communicate what we did in a way people understood, and while I ran weekly trainings for the sales team to learn how to make a sale, despite the beautiful design of the center and Fred's good intentions, it was clear that he was losing money hand over fist.

True to his word though, he did create the opportunity for me to attend a number of trainings and certifications. Having studied Neuro Linguistic Programming (NLP) myself and learned from my ex-boss who was an NLP Trainer, I finally got the chance to get certified as an NLP Master Practitioner, which gave me an extra set of tools to be able to support people on their journey. NLP (Bandler, 2013), based on the work of Milton Erickson (1989), father of hypnosis, Fritz Perls (1973), father of Gestalt Therapy and Virginia Satir (2006), a giant the in the world of family therapy, attempts to integrate the best of each and uses a 'meta-model' to expand the client's model of the world, and rewire their neurological circuits based on language patterns decoded from the work of Noam Chomsky (1998), the father of modern linguistics. New Code NLP (Grinder, 2013), the specific form of NLP I was trained in, took it one step further and added David Grove's (1989) Clean Language, to minimize projecting the coach's own interpretations on the client, of which classic NLP was often guilty, as well as respecting the unconscious to make its own decisions, which is quite an evolution from hypnosis in particular, where the therapist usually takes the lead and directs the client. I learned that by building rapport so the client feels safe, exploring a variety or perpetual positions, we can access a variety of states, anchoring ones that are useful, and reframing their experience, I was able to guide clients through a process that was useful for them, to move from where they were to where they wanted to be. I also had the chance to study Hakomi (Kurtz, 1990), Process Facilitation and other modalities, as well as a deep dive into Ervin Laszlo's (2008) work as his son Chris Laszlo came to Shanghai to help Fred write his

book on Quantum Leadership (Tsao, Laszlo, 2019). Fred Tsao and Ervin Laszlo (2021) have since co-authored a book entitled *Dawn of an Era of Wellbeing: New Paths to a Better World.*

Having had the opportunity to train with this wide range of practitioners and experts, my capacity to coach expanded and in preparation of our retreat center near Shanghai called Sangha, which included two hotels, luxurious villas, the first Medical SPA and Wellness Clinic in China, and an infinity pool overlooking the Yangcheng Lake, home to the infamous hairy Crab, I got to lead our team of medical and wellness practitioners to develop the programs and retreats from Detox to Body Alignment to Couple's Harmony. Unfortunately, the top level management was from Fred's family business shipping company, and not deeply understanding wellness or Fred's vision, launch was consistently delayed due to turnover being like a revolving door, and I was assigned a new boss on average every 2 months, with 11 in less than two years. There were virtually no foreign practitioners who stayed as long as I did, and so because I had been there the longest, and had attended most of the trainings, despite being young, I took the responsibility of training and supervising other coaches for opening and launch. Due to my son's health as a result of the pollution we had to leave China not long after, but I was glad that I left having created pioneering programs and structures in the space to support health and wellness in China.

It was only once I had left China, at the time what felt like permanently, that I realized how much of an imprint China had had on me. I began to realize how many assumptions people outside China made about China without ever having lived, or even stepped foot, there. I had been one of them. Returning to Europe from China made for reverse culture shock, and I had a hard time explaining to people just how different China was and why that even mattered. It began to become clear to me just how many of our

Western fears and failures we projected on China that had very little to do with reality on the ground. It wasn't until I started to engage with the most intelligent people I could find that I realized just how oblivious people outside China are of what is happening behind the Great Firewall, the digital divide that separates China from the rest of the world. It's often worse than that, Westerners, even the intelligent ones with integral or meta perspectives, often think they understand China and are so far off the mark, it's not clear to know where to start deconstructing assumptions.

I attended the tech event of the year in Dublin, named the Silicon Docks for being the tech hub of Europe where Google, Microsoft, LinkedIn, and Amazon all have their European Headquarters. At the event I stood up to ask the panel, which comprised of the Heads of all these tech companies, "I hear you talking a lot about Western technology, what's your take on WeChat?" Most of them shook their heads, and one of them asked, "isn't that like the Facebook of China?" They had no idea that the Chinese Social Media and E-commerce ecosystem in China was not just ahead, but way ahead, of anything that existed in the West, from digital payments to mini programs to online shopping. This was just before Mark Zuckerberg started blatantly copying WeChat. But that was just on the technology side. A lightbulb went off in my head and I realized just how oblivious the rest of the world is to how far ahead China is in so many ways.

There are a spectrum of external views on China that I have come across, though they generally fall into a few main camps. On one extreme we have the 'China haters' who can't say a single good thing about China. I often hear them speaking with Cold War rhetoric saying things like, "China is evil," or "all communists are bad," or "we have to suppress China at all costs." On the other extreme we have the 'China lovers' who think "China is amazing." They ignore or deny anything negative about China, as if China could do no wrong, and talk

about how China should take over from the US as the global superpower. These are rare, but their numbers are growing as Western systems fall apart. But most Westerners sit somewhere in the middle, usually leaning closer to "China is evil." They usually fall into the camp that believes the Chinese people are generally good, but the government is obviously bad, because of their perception that the government is a one-party authoritarian dictatorship that oppresses its people. They point towards Xinjiang, Tibet, Hong Kong, Taiwan, the Social Credit System, or the debunked 'Debt Trap Diplomacy' (Brautigam, 2021) as examples of oppression. They cite BBC, CNN, New York Times, Washington Post, The Economist or some other Western Media source as their proof. These people rarely have much experience on the ground in China, other than perhaps as a tourist or for short business trips. Their views rarely add much nuance to the conversation and are relatively predictable given that they are working off second, or third, hand information. Unfortunately a lot of 'China Experts' given airtime on Western Media also fall into this camp, which creates a surface level anti-China echo chamber, which is then taken for truth by the masses who watch the media as they are not hearing any alternative perspectives.

There is a much smaller camp who clearly have a deeply nuanced understanding of China, having lived on the ground in Mainland China for over a decade or having traveled regularly between Hong Kong, Singapore, Taiwan and to a number of different provinces in Mainland China, and can thus make personal comparisons. These people usually have nuanced perspectives that are not easily dismissed because they are not just regurgitating what they have heard in Western Media, but have direct personal experiences which they can use to make their claims. These people are rare indeed, considering less than .1% of people in China are foreigners (the vast majority of which are Asian foreigners), and only a handful of those have the capacity to make useful sense of what they are seeing and

communicate their perspectives in Western languages in a form that is readily accessible to an uninformed observer. Because these people will rarely say anything blatantly bad about China, as they tend to share from a nuanced balanced perspective, they are rarely given the chance to express themselves fully on Western Media, as their perspective doesn't fit with the Western Media narrative on China, and so are rarely heard by a significant number of people outside China.

Likewise in China there are a variety of views about the West. On the one extreme there are people who think the West is horrific, in terms of levels of violence such as wars being waged, gun crime and general hostility towards China. They consider it appalling that an incalculable number of civilians are being slaughtered around the world as casualties of the Western war on terror and hegemonic expansion of liberal democracy. They are horrified that rich countries spend so much on their military when there is so much poverty and homelessness in their own countries, or that any children at all are being shot in schools, not to mind it happening again and again. On the other hand there are those, who tend to be of an older generation, who see the West through rose tinted glasses. They lived in a poor China before it became the powerhouse it is today and still imagine the West to be what they saw in movies growing up. This view often changes radically once they actually visit the West and realize that China has developed a lot further than they had imagined, surprised by areas in which it has clearly surpassed the West, such as in technology and poverty reduction. Younger generations of Chinese tend to be more nationalistic, having grown up in a booming China, and where their parents looked up to the West, they are more and more looking down on the West as a once great civilization which is in decline and increasingly backward and incompetent. Most Chinese people however sit somewhere in the middle, they see the benefits of the West, such as high quality of life and a less

competitive education system, but they feel safer in China and are genuinely confused about why the West says so many negative things about China when they are very satisfied how the government has supported their increasing quality of life. This is backed up by over 15 years of surveys by the Harvard Kennedy School of Government (Cunningham, 2020) in the longest running independent research study on the topic in which they found "near-universal increase in Chinese citizen's average satisfaction towards all four levels of government." (p. 2) Satisfaction rose consistently in almost every metric year after year, and the last year the survey was conducted, 95.5% of Chinese respondents were either 'relatively satisfied' or 'highly satisfied' with the central government, in comparison with 38% of people in the US satisfied with their federal government, leading the Harvard researchers to the conclusion that "there is little evidence to support the idea that the CCP is losing legitimacy in the eyes of its people. In fact, our survey shows that, across a wide variety of metrics, by 2016 the Chinese government was more popular than at any point during the previous two decades." (p. 14) Chinese people don't fully understand why Westerners care so much about voting, protesting, and freedom of speech, clearly seeing the bias inherent in the 'free' Western press and the illusion of electoral democracy, and would prefer focus their time and energy on making money, educating their children and enjoying their increasingly good quality of life rather than getting involved in politics.

The more time I spent outside China, the more I began to question my own perspective. How can it be that nobody outside China is seeing what I am seeing? Might this be another iteration, after religious missionaries and colonizers and corporates, of the West forcing a supposedly superior worldview on the rest of the world that is not in our greater interest? Can we in the West let go of our egoic attachments to having the right answer and wander into the unknown with the rest of the world together? Has liberal democracy been

able to stand the test of time? From a long term Chinese perspective, is it too early to tell? It was my experiences outside China that helped me understand just how separated the rest of the world is from China, how little people outside China seem to know about what is actually happening there. It made me want to open a window onto life on the ground in China. So when I returned to China after living in Ireland I started interviewing people on their 'China Dream', to be able to show how others could also leverage China's rise, not just for their own personal success, but for impact, as a way to support our development as a species. My first article on the topic surpassed all my expectations and it confirmed to me I was onto something. So I set out to interview other foreigners who like me had lived in China to hear their perspectives and share those with the world. This became my China Dream Podcast and Video Interview series.

Peggy Liu, the star of the series, a Chinese-American founder of the Joint US-China Collaboration on Clean Energy (JUCCCE) named TIME's 'Hero of the Environment', effectively led systemic change in China by training over 1000 Chinese government officials over a decade on how China can become an ecological civilization. She seems to have made an impact, since 2008 when she started the trainings, China has come from nowhere to become the world's leader in green tech (Malcomson, 2020): it's the global leader in renewable energy from solar to wind to nuclear with over double the production of the US which is second in the ranking (Xue, 2022); 99% af the world electric busses are in China saving more diesel than all the world's electric cars combined (Andrei, 2019); it has become the world leader in electric car manufacturing producing more than the US and Europe combined with a widening margin (Kolodny, 2021); there are more smart cities in China than the rest of the world combined (Yu, 2018); and it's by far the largest contributor to global greening through

afforestation (Tabor, 2019). How is it that a developing country has been able to achieve all this in such a short time? Here is Peggy's developmental perspective on China:

> "No person is perfect, no country is perfect. It may not be where you want it to be now, but China is heading in the right direction. China is not the China of 30 years ago. The country is changing so fast, it's a new country every 5 years. Please, be patient and remember how long it took the West to develop. It's developing basic legal capabilities from scratch. Rule of Law classes were started in 2017 at government academies. It was a baby learning to crawl. Now it's a lanky teen, whose parents don't quite understand it. But it's quickly coming into its own by observing and interacting with the outside world and deciding what aligns with its own context and values. Loving, constructive input, rather than nagging put-downs is what this teen needs most. China is changing at giga scale and giga pace. Engaging with Chinese citizens at a cultural exchange level is the best way to "change China" and bring it towards Western sensibilities. Only with collaboration, has China been able to learn and leapfrog. The Chinese emphasis on "saving face" means it really doesn't help change things in China by critiquing it in public, or doing protests on streets. The world will win if companies can figure out a collaborative way of working with Chinese companies rather than build a digital wall." (Liu, 2019, p. 1)

Expanding out into my conscious community of changemakers to see how we could create structures to shift collective consciousness I started spending more time with Gino Yu (2011), a friend of Peggy's and a professor who researches tech and consciousness based in Hong Kong. I first met Gino when we were organizing a presentation at Fred's center in Shanghai, and I got to introduce Stuart Hameroff (1998), founder of the *Towards a Science of*

Consciousness Conference and co-creator, with Roger Penrose (1989) world-renowned physicist and mathematician, of the closest theory I have found to how consciousness may arise in the brain. Gino Yu is a hyper-connector, bringing people together to bring about a collective awakening. We ran workshops and group coaching processes around the world, starting with a 'Startup Summercamp' in the middle of a field near London. Gino connected me to Stephane, co-creator of We-Flow who has become a partner in our leadership accelerator, and is one of the very few I have met of my generation who seems to have an understanding of the value of supporting others by living through stable conscious awareness. At the Summercamp, Gino, Stephane and I co-held space in 3-on-1 coaching sessions, where one after another people would enter a 30 minute consciousness rollercoaster, with Gino snapping their minds into the present moment, Stephane empathically holding a safe collective space and me supporting integration for them to make sense of the experience and bring it back into their reality with them. Our next stop after London was an 'Evolving Caravan' bringing practitioners from around the world to travel together around Asia as an experiment in emergence. Holding space for each other as we went, an emergent collective arose that blended with its environment, healing, developing and supporting those we came into contact with along the way.

Curious about how I could follow Peggy Liu's (2019) lead and support leaders to support healthy global development, Gino Yu (2011) introduced me to Feisal Alibhai (2018) for me to support with integrating Qineticare, the World's First Family Health Office, into the China market and help formalize the integrative process in order to able to communicate it in a way that would resonate with leaders and family businesses around the world. Not surprisingly, our networks were already extensively interwoven, being connected to many of the same people across the world and even having the same genetics and epigenetics

partner for our programs, Mickra Hamilton (2020) based in Austin Texas, who along with her partner Dan Stickler, runs the world's leading genetic testing for precision evolution. who had a similar vision to Fred Tsao (2018), with the willingness, and perhaps patience, to let it grow organically. No stranger to scale, after setting up a business and growing it to over 10,000 employees in over 15 countries, it wasn't that Feisal didn't have the resources to grow at scale, but having been hit by stage three cancer at the age of 35, he'd learned a thing or two about humility. After creating his own integrative approach to healing himself from cancer, he made it his mission to save others from the trauma he had to endure. As he has become a collaborator, our egos bump up against one another on occasion, which we usually use as an opportunity to coach each other, allowing ourselves to be mirrored back through the senses of another human for whom we have deep love and respect. Our shared arrogance, which we attempt to hold with gentle self-love, is coupled with a shared compassion, which we attempt to manifest out into the world, with a vision we co-created through a deep process we held space for along with the rest of our team, 'we transform humanity through proactive health and wellbeing to live consciously.' So intertwined are our communities, we have worked with the same partners for years before we met, invite a new connection almost weekly to join us in our daily meetings, and open space together with many of those in this book for projects that may take decades to come to fruition. Sharing a common history, a harmonious present and a unified future, we do what we can to support each other in our initiatives, knowing that we can do more as one than either of us could alone. Now Feisal and I run podcasts, webinars, coaching sessions, workshops, programs and year long journeys together to support individuals, families and multigenerational families through an integrative process of self discovery for health and wellbeing on the individual and collective levels. Given that many of these family businesses are the biggest in their

respective countries and run philanthropic arms, there is the potential to support the healing of trauma on national scales in the developing world from Asia to Africa and beyond.

Feisal and I have built a team of the leading practitioners around the world, including China, to run assessments, workshops and programs to hold space for an integrative process for health and wellbeing and harmonious family dynamics. We pulled in Spring Cheng (2019) to support with integration into the China market by empowering leaders to evolve towards wholeness through her Resonance Code. Opening processes with Thomas Hubl (2021), creator of the Trauma Integrating model with the potential to heal collective trauma on a national level, we're beginning to support leaders to move from trauma aware to trauma informed to trauma integrating. We have also brought in Kim Barta (2020) and Terri O'Fallon (2020b) to apply the use of the STAGES Model to support with healthy, ethical development on a global scale. Every new client, and family, at Qineticare now goes through a STAGES inventory and we develop personalized developmental path for them with practitioners around the world based on the results of their assessment, applying the STAGES model to 'transcend and include' filling out the boundless diverse fields of consciousness, integrating the field of collective trauma with Hubl's (2021) model, embodying the timeless ancient Chinese wisdom of Cheng's (2019) Resonance Code we 'dive and enliven' grounding into our experiential field.

Qineticare so far seems to be an example of a solid structure for integration, and I'm seeing more possibilities emerging as connections are made into the wider collective. With Developmental AI merging with Anderson's (2015) Leadership Circle it seems we could potentially open up new forms of integration. With STAGES for development, Apeiron for epigenetics and WeFlow for collective facilitation, all training their own practitioners, we have a pool to tap into for scalability, and we are witnessing collectives emerging in North

America, Asia and Europe. Kim Barta and Terri O'Fallon are supporting Forrest Wilson and I to hold space for a collective of MetAware Millennials (young individuals with a center of gravity post-integral 5.0+) with a consulting group and think tank emerging (with those who have scored in the MetAware tier 5.0-6.5) to provide services from those perspectives.

We're witnessing a developmentally-informed full spectrum Universifying ecosystem, similar to Kabir Kadre's (2020) World Peace Initiative unfolding for a range U-Fields; Qineticare Parenting and Family Dynamics programs for 1.0-2.0; SelfDesign education for 2.0-2.5 school age children; Qineticare Health and Wellbeing (and Leadership Circle) serving those from 2.5 to 4.0; Woke Dreamers Leadership Accellerator (and Apeiron) supporting from 3.5 to 4.5; Weflow (and GTC) from 4.0 to 5.5 and STAGES (and ParTecK) supporting 4.5 to 6.5; with the MetAware Collective and in particular MetAware Millennials from 5.0 to 6.5 potentially serving 4.5 organizations, or those in transition to 4.5, as a consulting group or think tank. Each U-Field adds its own unique value to the interdependent diverse ecosystem, with 1.0 and 1.5 being held and nourished, 2.0 and 2.5 being the foundation of our physical world, 3.0 and 3.5 holding our institutions and businesses, 4.0 and 4.5 creating purpose driven initiatives, 5.0 and 5.5 holding the meta view moving the speed of awareness, and 6.0 and 6.5 witnessing with compassion and holding strict ethical boundaries, and the unified field holding time and space within which all of these arise (Kadre, 2020). It's beautiful to see all of these coming into deeper unity while holding their unique integral diversity, with a healthy full-spectrum Universifying ecosystem to support humanity to live in wholeness as we wake, grow up, light up and show up as a species, birthing ourselves through the meta-crisis.

Universifying Implementation Challenges

Here it's useful to make the distinction between the challenge of implementing Universifying and implementing the theories, models and practices that Universifying points to. Because there are so many of the latter, here the focus will be on the former. The meta-crisis, one context in which Universifying may be useful, is full of complex, wicked problems. We are facing a time between worlds when the ground is falling away beneath our feet, and as the movie *Don't Look Up* (McKay, 2021) comically-tragically demonstrates, its not clear yet how capable we will be collectively, falling into the trap of polarizing memetic tribes (Limberg, 2018), of stepping up to these challenges as they potentially move into the realm of existential threat.

The variety of approaches (Norgaard, 2022) are diverse and yet have potential for unification; Integralists (Wilber, 2017; Esbjorn-Hargens, 2009a; Reams, 2017; Reynolds, 2019) and Developmentalists (O'Fallon, 2020b; Murray, 2015; Barta 2020; Cook-Greuter, 2013; Anderson, 2015) focus on integration and development; Metamodernists (Freinacht, 2017; Rowson, 2021; Cooper, 2019) focus on political and societal (and occasionally educational) systems; Game-B players (Hall, 2021; Schmachtenberger, 2020; Yunkaporta, 2020) focus on an entirely new operating system for humanity; trauma integrators (Barta, 2020; Hubl, 2021; Eisman, 2006) who heal shadow; quantum cosmologists (Haramein, 2016; Penrose, 1994; Laszlo, 2017) who are breaking frontiers towards a new paradigm in science; Enlightenment 2.0 advocates (Yu, 2011) focus on the enlightenment gap; Meta-sensemaking crowd (Limberg, 2018; Lightfoot 2021; Leong, 2021; Alterman, 2020) focus on media, technology and digital tribes; post-rational scientists (Bateson, 2017; Radin, 2018; Sheldrake, 2009) who focus on contextual research and the evolution of science; Yin-Yang meaning

makers (Cheng, 2019; Capra, 2010) see the need for balance and polar opposites; among many other movements and collectives. Like the blind men and the elephant, they all grasp a part of the puzzle that is to be solved as we meet the meta-crisis head on. Universifying holds loving space for all of them to come into unity to work together while holding the integrity of each, and each within each, as sacred, seeing the unification of diversified interconnecting parts as a structure that allows for the emergence of a greater whole, meeting the meta-crisis head on, and birthing our emerging world.

So how do we get the various parts, projects and perspectives to come into resonant coherence to co-create? There are examples of platforms that are moving in this direction, such as how Life Itself and Emerge are coming together to map out the emerging meta-ecosystem (Cox, Pollox, Schaffner 2021). Mapping is a useful way, and perhaps necessary first step, to map out the territory so that more of us are aware of the other players that are playing in similar spaces from similar perspectives towards similar goals in reference to the meta-crisis. The word 'similar' here softens out the reality that in some ways there is a significant amount of diversity in the field, and that perhaps I am seeing similarity where many may not. In a 'Game A' world where many of us are dependent upon our work and our projects in order to be financially secure, there is the challenge of financially sustaining projects and thus the fear of existential threat on a project level due to the competitive nature of the 'Game A' civilization we live in affects the ability of each individual to hold space for unity when their individual project could potentially lose its integrity in a larger structure.

Beyond 'Game A' economic, institutional or contextual external limitations, there are internal ego attachment challenges in terms of each individual or collective being attached to their solution as the optimal or most important one, or fear of being dissolved within a

larger structure, or shadow around specific approaches. (These could be reflected back on Universifying itself which I will address in the next section on 'Critiquing Universifying'.) The external limitations may complexify and there also may be more platforms through which we can unify. There is usefulness in each individual or collective being attached to their constructions as that tends to drive them to bring them out into the world, and fears and shadows have validity and point to important collective wholeness towards which we can evolve, and so the intention here is not to pretend that we can all let go of our attachments in order to worth together, or that we will at some point be shadow-free, but rather to acknowledge that reality so that we can hold our attachments lightly, and our shadows gently, in order to be able to come into unity towards a common purpose while bringing the full diversity of the gifts of our constructions with us.

Critiquing Universifying

It may be that Universifying is seen as too complex or too wide to be practically useful, with those who have a preference for narrower domains or a disdain for meta-theories in general. Similar to many criticisms of Integral Theory, Universifying may be seen as lacking in substance or depth in many if not most of the fields it attempts to include. Universifying may be seen as too incomplete, given its evolutionary nature, to be practically useful, with those attempting to utilize it frustrated with its slippery nature that makes it challenging to grasp. It may be the case that some are just generally confused by the term 'universifying' and its variations – universification, university, univerself etc – without clarity as to the reason or value of the creation of new terms. It could be criticized for focusing on the externally focused or active 'diversifying' and 'unifying' and not on 'absorbing' or 'connecting'. It may be seen as overly masculine, or Western, or Eastern, or some other distinction with a polarized 'other' with which to identify its biasedness.

It may be seen as another egotistical attempt at a meta-meta-theory, meta-theory of meta-theories, which does little more than fan the flames of the author's own intellectual ego as it attempts to transcend and include all others. There may be criticisms that it is overly biased towards Integral Theory and other developmentally oriented frameworks, such as STAGES or Resonance Code, which are but a small part of the entire map of theories, meta-theories or theories of everything. Much like Wilber's (2006b) Wyatt Earp incident, to attempt to create a meta-theory that has non-dual properties and attempts to include all within it, is paradoxically always going to be missing that which is not included within it. The challenge of anything non-dually informed is the acknowledgement that it is everything and

nothing, and once we can get over the post-rational speedbump we can get to gathering insights around how useful it is in which contexts.

Given the author's background and expertise, it may be that Universifying is seen as overly focused on a specific domain that the author is interested in, such as human development, coaching/therapy, education, leadership development, organizational development, societal/political development, geometry, quantum physics, consciousness, philosophy, technology, cryptocurrencies and so on, and that there is little focus on elements that may be seen as more important or relevant by others. It may seem to some that the relationship between Universifying and even those topics mentioned above is surface level or inconsequential, and doesn't help to unify the field or appreciate its emergent diversity. It may also be seen that Universifying is a frame that doesn't actually support us to navigate the meta-crisis, despite the intention.

All the criticisms above have validity, and there are many more that are also valid, and may, or may not, inform the future evolution of Universifying as a whole.

Conclusion

Will Universifying be useful in birthing our emerging world through the meta-crisis? Time will tell. In the meantime, for those who are open to the invitation to universify, this thesis provides an overview of the theory, model and practice of Universifing that can be deconstructed, reconstructed, or utilized in a variety of ways. Rather than standing in separation as a meta-theory that makes truth claims, Universifying seeks to seep into the gaps between meta-theories, models, practices and projects, bringing them into unity and propping their unique diversity up. How it will be received remains to be seen. Some may not want to come into unity, some may not want their diversity 'propped up'. Univerisfying is an open invitation to potentially absorb, diversify, connect and unify in novel emergent forms.

As we universify through the meta-crisis, a beautiful emergent world awaits both within us and on the other side. In some ways that world is already here, for each of us that are working towards it, each of us that are consciously integrating, developing, transforming, playing Game B, enlightening, emerging, unfolding, unifying, diversifying, witnessing, meta-sensemaking and beyond, the emergent world already exists. Will that pull be enough for us to emerge through the meta-crisis and take a breath of fresh air on the other side? In every moment, with every breath, in the here and now, absorbing all with discernment, diversifying ourselves through our constructions, connecting with resonant fields, unifying the timeless and timebound, manifesting the unmanifest, integrating space and spaceless, filling emptiness and emptying fullness, each one of us answers that question.

References

ʿAbduʾl-Bahá. (1918). *ʿAbduʾl-Bahá On Divine Philosophy*. Tudor Press. p. 25.

Akomolafe, B. (2017). *The Wilds Beyond Our Fences: Humanity's Seach for Home.* North
    Atlantic Books.

Alibhai, F. (2018). *Four Steps To Flow: the art of living a meaningful life, head and heart
    united.*

Alterman, T. (2020) *The Dawn of the Meta Tribe w/Tyler Alterman.* The Stoa Podcast.

Anderson, R., Adams, B. (2015) *Mastering Leadership: An Integrated Framework for
    Breakthrough Performance and Extraordinary Business Results.* Wiley.

Andrei, M. (2019). *99% of the world's electric buses are in China.* ZME Science.

Anholt, S., Govers, R. (2019) *Overall Rankings.* The Good Country Index.

Asimov, I. (1992) *The Secrets of the Universe.* The Secret of the Universe.

Aurobindo, S. (1993). *The integral yoga: Sri Aurobindo's teaching and method of practice*.
    Lotus Press.

Aurobindo, G. (1990) *The life divine*. Pondecherry: Sri Aurobindo Ashram Press

Aurobindo, G. (1992), *The synthesis of yoga*. Pondecherry: Sri Aurobindo Ashram Press

Baldwin, J. M. (1895). *Consciousness and evolution*. Science.

Baldwin, J. M. (1896). *A new factor in evolution*. The American Naturalist.

Baldwin, J. M. (1904). *The genetic progression of psychic objects*. Psychological Review.

Bandler, R. (2013). *The Ultimate Introduction to NLP: How to build a successful life.*
    HarperCollins.

Barrett, R. (2020). *Worldview Dynamics and the Well Being of Nations* [Kindle iOS version].
    Retrieved from Amazon.com

Barrett, R. (2006). *Building a Values-Driven Organization* [Kindle iOS version]. Retrieved from

Amazon.com

Barrett, R. (2002). *The 7 levels of organizational consciousness.* Retrieved from Values Center

website:

https://www.valuescentre.com/sites/default/files/uploads/2010-07-06/The%207%20

Levels%20of%20Leadership%20Consciousness.pdf

Barta, K. (2020). *Seven Perspectives on the STAGES Developmental Model.* Integral Review,

Vol 16, No.1.

Bateson, G. (1979). *Mind and Nature: A Necessary Unity.* Clarke, Irwin and Company.

Bateson, N. (2017). *Warm Data: Contextual Research and the Evolution of Science.*

International Bateson Institute.

Beck, D., Cowan, C. (1996). *Spiral Dynamics: Mastering values, leadership, and change.*

Oxford, England: Blackwell Publishing.

Bell, D. (2016). *The China Model: Political Meritocracy and the Limits of Democracy.*

Princeton University Press.

Bhaskar, R. (2017). *The order of natural necessity: a kind of introduction to critical realism.*

Edited by Gary Hawk. United Kingdom: The authors.

Bjorkman, T., Andersen L. R. (2017). *The Nordic Secret: A European story of beauty and*

freedom. Fri tanke.

Bjorkman, T. (2019). *The World We Create.* Perspectiva Press.

Bohm, D. (1993). *The Undivided Universe.* Routledge.

Bohm, D. (2002). *Wholeness and the Implicate Order.* Routledge.

Bohm, D. (1952). *A Suggested Interpretation of the Quantum Theory in Terms of "Hidden"*

Variables. II. Physical Review 35 (2): 188.

Brautigam, D., Rithmire, M. (2021). *The Chinese Debt Trap Is a Myth: The Narrative Wrongfully Portrays Both Beijing and the Developing Countries It Deals With.* The Atlantic.

Brennan, B.M. (1998). *Conscious Evolution: Awakening Our Social Potential.* New World Library.

Brock, A. et al. (2017). *Holo Green Paper.* Holochain. Retreived from: https://files.holo.host/2018/03/Holo-Green-Paper.pdf

Brown, D. P., & Thurman, R. A. F. (2006). *Pointing Out the Great Way: The Stages of Meditation in the Mahamudra Tradition*. Wisdom Publications.

Cameron, B. (2005). *SelfDesign: Nurturing Genius Through Natural Learning.* Sentient Publications.

Campbell, T. (2007). *My Big Toe: A Trilogy Unifying Philosophy, Physics, and Metaphysics: Awakening, Discovery, Inner Workings.* Lightning Strike Books.

Capra, F. (2010). *The Tao of Physics: An Exploration of the Parallels between Modern Physics and Eastern Mysticism* [Kindle iOS version]. Retrieved from Amazon.com

Cheng, S., Friedman, J., Shirley, J. (2019a) *The Resonance Code: Empowering Leaders to Evolve Toward Wholeness.* Amazon.com.

Cheng, S. (2019b). *Evolution Toward Wholeness: Integrating A Holistic Paradigm into Adult Development.* Resonance Path Institute. Retreived from https://resonancepath.com/evolution-toward-wholeness/

Choinard, Y. (2016). *Let My People Go Surfing: The Education of a Reluctant Businessman--Including 10 More Years of Business Unusual.* Penguin Books.

Chomsky, N. (1998). On Language: Chomsky's Classic Works Language and Responsibility and Reflections on Language in One Volume. The New Press.

Churchill, W. (1947). *Parliament Bill.* House of Commons, Nov 11. Retrieved from:

https://api.parliament.uk/historic-hansard/commons/1947/nov/11/parliament-bill#S

5CV0444P0_19471111_HOC_292

Churchill, J. & Murray, T. (2020). *Integrating Adult Developmental and Metacognitive Theory*

with Indo-Tibetan Contemplative Essence Psychology.

Commons, M. L., & Kjorlien, O. A. (2016). *The Meta-Cross-Paradigmatic Order and Stage 16*.

Behavioral Development Bulletin.

Commons et al., (1998). *Hierarchical complexity of tasks shows the existence of*

developmental stages. Developmental Review, Volume 18, Issue 3.

Commons, M. L. (2008). *Introduction to the model of hierarchical complexity and its*

relationship to postformal action. World Futures, 64, 305–320.

https://doi.org/10.1080/02604020802301105

Commons, M. L., Bresette, M. L., & Ross, S. N. (2008). *The connection between postformal*

thought and major scientific innovations. World Futures, 64(5–7), 503–512.

https://doi.org/10.1080/02604020802303838

Commons, M. L., & Goodheart, E. A. (2008). *Cultural progress is the result of developmental*

level of support. World Futures, 64(5–7), 406–415.

Commons, M. A. & Richards, F. (2002a). *Four postformal stages* (pp 199–219). In J. Demick &

C. Andreoletti (Eds.), Handbook of adult development.

https://doi.org/10.1007/978-1-4615-0617-1_11

Commons, M. L., & Richards, F. A. (2002b). *Organizing components in combinations: How*

stage transition works. Journal of Adult Development, 9(3), 159–177.

https://doi.org/10.1023/A:1016047925527

Commons, M. L., & Ross, S. N. (2008). *What postformal thought is, and why it matters*.
World Futures, 64(5–7), 321–329.

Cook-Greuter, S. R. (2013). *Nine levels of increasing embrace in ego development: A fullspectrum theory of vertical growth and meaning making*. Retrieved from
http://www.cook-greuter.com/Cook-Greuter%209%20levels%20paper%20new%201.1%2714%2097p%5B1%5D.pdf

Cook-Greuter, S. (2002). *Ego development: Nine levels of increasing embrace*. Wayland, MA.

Cooper, B. (2019). *RISE OF THE EMERGENTSIA: SENSING THE 'SOURCE CODE'*. Emerge.

Cox, T., Pollok, R., Schaffner, K. (2021). *Mapping For Emergence.* Emerge. Retrieved from:
https://www.whatisemerging.com/opinions/mapping-for-emergence

Cunningham, E., Saich, A., Turiel, J. (2020). *Understanding CCP Resilience: Surveying Chinese Public Opinion Through Time.* Harvard Kennedy School Ash Center for Democratic Governance and Innovation. Retrieved from:
https://ash.harvard.edu/files/ash/files/final_policy_brief_7.6.2020.pdf

Dalal, A. (2001). *A greater psychology*. New York: Jeremy P. Tarcher/Putnam

Dalio, R. (2021). *Principles for Dealing with the Changing World Order: Why Nations Succeed and Fail.* Avid Reader Press / Simon & Schuster.

Dawson, T. L. (2003). *A stage is a stage is a stage: A direct comparison of two scoring systems.* Journal of Genetic Psychology.

Dawson-Tunik, T. L. (2004). *A good education is: The development of evaluative thought across the life-span.* Genetic, Social, and General Psychology Monographs, 130, 4-112.

Dawson, T. L. (2018). *How to bridge the complexity gap.* Medium. Retrieved from:
https://theo-dawson.medium.com/how-to-bridge-the-complexity-gap-8fdc9d4c8b92

De Chardin, T. (1959). *The Phenomenon of Man.* William Collins.

De Quincey (2015). BlindSpots: 21 Good Reasons to Think before You Talk. Park Street Press.

Dillard, J. (2019). *Comparing Cognitive and Experiential Multi-perspectivalisms.* Integral
World.

Dillard, J. (2020) *CHINESE HUMANISM, INTEGRAL AQAL, AND INTEGRAL DEEP LISTENING:
China's Contribution to an Integral World View, Part One.* Integral World.

Dillbeck, S., Dillbeck, M. (1987). *THE MAHARISHI TECHNOLOGY OF THE UNIFIED FIELD IN
EDUCATION: PRINCIPLES, PRACTICE, AND RESEARCH.* Modern Science and Vedic
Science, vol. 1, no. 4.

DiPerna, D., Augustine, H.B. (2014). *The Coming Waves: Evolution, Transformation and
Action in an Integral Ag.* Integral Publishing House.

DiPerna, D., Wilber, K. (2017). *Toward a Deliberately Developmental Civilization: Illuminating
the Three Key Elements of Spiritual Transformation and Purpose.*

Eisenstein, C. (2013). *Sacred Economics: Money, Gift, and Society in the Age of Transition.*
North Atlantic Books.

Eisenstein, C. (2013). *The more beautiful world our hearts know is possible (Vol. 2).* North
Atlantic Books.

Eisman, J. (2006). *Shifting States of Consciousness: The Re-Creation of the Self Approach to
Transformation.* Hakomi Forum Vol 16-17.

Elworthy, Scilla. (2018) *The Business Plan for Peace: Building a World Without War.*

Erickson, M. (1989). *The Wisdom of Milton H. Erickson: Human Behavior & Psychotherapy.*
Irvington Pub.

Erikson, E. H. (1968). *Identity: Youth and crisis*. Norton.

Esbjorn-Hargens, S. (2009a). *Integral Ecology: Uniting Multiple Perspectives on the Natural World.* Integral Books.

Esbjorn-Hargens, S. (2009b). *An overview of integral theory: An all-inclusive framework for the 21st century* [Resource paper #1]. Boulder, CO: Integral Institute. Retrieved from http://www.dialogue4health.org/uploads/resources/IntegralTheory_031809.pdf

Esbjorn-Hargens, S. (2020). Our Wild Kosmos! An Exo Studies Exploration of the Ontological Status of Non-Human Intelligences. Exo Studies Institute Resource Paper No. 1.

Fisher, R. (2002). *Experiential psychotherapy with couples.* Zeig, Tucker & Theisen, Inc.

Fitch, G., O'Fallon, T., & Ramirez, V. (2012). *Generating Transformative Change*, 2012, retrieved from http://www.pacificintegral.com.

Fitch, G., Ramirez, V., & O'Fallon, T. (2010). *Enacting Containers for Integral Transformative Development*. Integral Theory Conference, 2010.

Freinacht, H. (2017). T*he Listening Society: A Metamodern Guide to Politics* (Book One). UK: Metamoderna. Kindle Edition.

Freinacht, H. (2020). *Nordic Ideology: A Metamodern Guide to Politics* (Book Two). UK: Metamoderna. Kindle Edition.

Fuller, R.B. (1969). *Operating Manual for Spaceship Earth.*

Fuller, R.B. (1970). *I seem to be a verb.* Bantam Books.

Fuller, R.B. (1975). *Synergetics: Explorations in the Geometry of Thinking.* Macmillan Publishing Co. Inc.

Fuller, R.B. (1981) *Critical Path.* St Martins Pr.

Galileo, G. (1623). *The Assayer*. Translation by Stillman Drake. Retrieved from: https://web.stanford.edu/~jsabol/certainty/readings/Galileo-Assayer.pdf

Gardels, N., Berggruen, N. (2019). *Renovating Democracy: Governing in the Age of Globalization and Digital Capitalism.* University of California Press.

Garvey Berger, J. (2002). *Exploring the connection between teacher education practice and adult development theory.* (Doctoral dissertation). Retrieved from ProQuest Dissertations and Theses (Order No. 3055838).

Garvey Berger, J. (2004). *Dancing on the threshold of meaning: Recognizing and understanding the growing edge*. *Journal of Transformative Education, 2*(4), 336-351.

Gebser, J. (1986). *Ever-Present Origin.* Univ of Chicago on behalf of Ohio Univ Press

Gidley, J. (2007). *The Evolution of Consciousness as a Planetary Imperative: An Integration of Integral View*, Integral Review, 5 .

Godbout, A. (1943). *Canada: Unity in Diversity.* Council on Foreign Relations.

Goodall, J. (2009). *Hope for Animals and Their World.* Grand Central Publishing.

Graves, C. (1981). *The emergent, cyclical, double-helix model of the adult human biopsychosocial systems*. Retrieved from Clare Graves website: http://www.clarewgraves.com/articles_content/1981_handout/1981_summary.pdf

Graves, Clare W. (2005). *The never-ending quest: Clare W. Graves explores human nature* (C. Cowan & N. Todorovic, Eds.). Santa Barbara, CA: ECLET Publishing.

Grinder, J. (2013). *The Origins Of Neuro Linguistic Programming.* Crown House Publishing.

Grove, D. (1989). *Resolving Traumatic Memories: Metaphors and Symbols in Psychotherapy*. Irvington, New York.

Hagelin, J. (2008). *Is Consciousness the Unified Field? A Field Theorist's Perspective.* Maharishi International University.

Hall, J. (2021). *Web3 vs The Human Condition.* Rebel Wisdom. Retrieved from: https://www.youtube.com/watch?v=o32x9qx3Umo

Hameroff, S., & Penrose, R. (2014). *Consciousness in the universe: A review of the 'Orch OR'*

theory. Physics of Life Reviews.

Hameroff, S. (1998) *Quantum computation in brain microtubules? The Penrose–Hameroff*

*'Orch OR' model of consciousness. Phil. Trans. R. Soc. A.*3561869–1896

Hamilton, M. (2020). *Epigenetics 2018: Epigenetics for precision health & performance.*

Journal of Genomics and Gene Study, Vol 3. Retrieved from:

https://www.imedpub.com/articles/epigenetics-2018-epigenetics-for-precision-healt

h--performance-mickra-hamilton-apeiron-center-for-human-potential-usa.pdf

Haramein, N. (1997). *The Harmonic Sphere Flux Resonator.* The Chrystholen Research

Foundation.

Haramein, Nassim. (2011). *The Schwarzschild Proton.* The Resonance Project Foundation.

Haramein, N., Brown, W., Val Baker, A. (2016). *The Unified Spacememory Network: from*

Cosmogenesis to Consciousness. Journal of NeuroQuantology. 14.

10.14704/nq.2016.14.4.961.

Hubl, T. (2021). *Healing collective trauma: A process for integrating our int*. Pan Macmillan

Australia.

Ibarra, F. et al. (2020). *GREEN PAPER How to Track Multiple forms of Capital in Value*

Accounting Software. MetaIntegral and Commons Engine. Retrieved from:

https://docs.google.com/document/d/1GY6X41iSzH9Q8ZWq_qpyYhufTp-meso8KQb

7lHK8BxM/edit#heading=h.uohb2v7fx4vh

Jacques, M. (2009). *When China Rules the World.* Allen Lane.

James, W. (1890). *The Principles of Psychology.* New York, NY: H. Holt and Company.

Johnson, J. (2020) *Meta, Crisis.* The Side View. Retreived from:

https://thesideview.co/journal/meta-modern/

Kadre, K. (2020) *World Peace Initiative Invitation.* Open Field Awakening on Vimeo.

Kalin, Ibrahim. (2004). *Ibn al-ʿArabi, Muhyi al-Din*, in Phyllis G. Jestice (ed.), Holy People of

the World: A Cross-cultural Encyclopedia, ABC-CLIO, pp. 385–386.

Kegan, R. (1998). *In over our heads: The mental demands of modern life.* Harvard University

Press.

Kegan, R. (1982). *The evolving self: Problem and process in human development*. Cambridge,

MA: Harvard University Press.

Kegan, R. (1980). *Making meaning: The constructive-developmental approach to persons

and practice*. Personnel and Guidance Journal, 58(5), 373–380.

Kegan, R., & Lahey, L. L. (2009). *Immunity to change: How to overcome it and unlock

potential in yourself and your organization*. Boston, MA: Harvard Business Press.

Kegan, R., & Lahey, L. L. (2010). *Adult development and organizational leadership.* In N.

Kegan, R., Lahey, L., Miller, M., Fleming, A., & Helsing, D. (2016). *An everyone culture:

Becoming a deliberately developmental organization.* Boston, MA: Harvard Business

Review Press.

Kolodny, L. (2021). *The U.S. is falling further behind China and Europe in electric-vehicle

production.* CNBC.

Konstandaras, N. (2010) *The Kindness of Strangers.* New York Times.

Korzybski, A. (1958). *Science and sanity: An introduction to non-Aristotelian systems and

general semantics*. Lakeville, CT: Institute of General Semantics.

Kurtz, R. (1990) *Body-Centered Psychotherapy.* LifeRhythm.

Krishnamurti, J. (1996). *Total Freedom: The Essential Krishnamurti.* HarperOne.

Lalonde, R. (1994). *Unity in Diversity: Acceptance and Integration in an Era of Intolerance

and Fragmentation*. Ottawa, Ontario: Department of Geography, Carleton University.

Laloux, F., Laloux, F., & Appert, E. (2016). *Reinventing organizations: An illustrated invitation to join the conversation on next-stage organizations*. Nelson Parker.

Laloux, F. (2014). *Reinventing organizations: A guide to creating organizations inspired by the next stage in human consciousness.* Brussels: Nelson Parker.

Landry, F. (2009). *An Immanent Metaphysics.* Forrest Landry. Retrieved from: https://www.magic-flight.com/pub/uvsm_1/idm_foundations_01.pdf

Laszlo, A., & Laszlo, K. (2002). *The evolution of evolutionary systems design.* World Futures, 58(1), 351–363. https://doi.org/10.1080/02604020214617

Laszlo, E. (2008). *Cosmos: A Co-Creator's Guide to the Whole World.* Hay House.

Laszlo, E. (2008). *Science and the Akashic Field: An Integral Theory of Everything.* Inner Traditions.

Laszlo, E. (1972). *The systems view of the world*. New York, NY: George Braziller.

Laszlo, E. (2017). *What is reality? The new map of cosmos, consciousness, and existence* (A new paradigm book) [Kindle version]. New York, NY: SelectBooks.

Laszlo, E. (1995). *The Interconnected Universe.* Word Scientific Publishing.

Laszlo, K. C. (2001). *Learning, design, and action: Creating the conditions for evolutionary learning community.* Systems Research and Behavioral Science, 18, 379–391. https://doi.org/10.1002/sres.442

Lee, K. (2018). AI Superpowers: China, Silicon Valley, and the New World Order. Harper Business.

Leong, C. (2021). *The Sense-Making Web.* Lesswrong. Retreived from: https://www.lesswrong.com/posts/vKDAXqyab5KRApfvE/the-sense-making-web

Lewin, K. (1952). *Field Theory in Social Science.* Tavistock.

Lightfoot, J. (2021). *The Liminal Web: Mapping An Emergent Subculture Of Sensemakers, Meta-Theorists & Systems Poets.* Retrieved from:

https://www.joelightfoot.org/post/the-liminal-web-mapping-an-emergent-subculture-of-sensemakers-meta-theorists-systems-poets

Limberg, P., Barnes, C. (2018). *The Memetic Tribes of Culture War 2.0.* The Stoa. Retrieved from:

https://medium.com/s/world-wide-wtf/memetic-tribes-and-culture-war-2-0-14705c43f6bb

Liu, J. D. (2019). *The Holy Grail of Restoration.* Kosmos Journal. Retrieved from:

https://knaw.academia.edu/JohnDLiu

Liu, P. (2019). *How to engage with China more constructively.* LinkedIn. Retrieved from:

https://www.linkedin.com/pulse/how-engage-china-more-constructively-peggy-liu/

Loevinger, Jane (1976). *Ego development: conceptions and theories*. San Francisco: Jossey-Bass.

Loevinger, J. (1979). *Construct validity of the Sentence Completion Test of ego development.* Applied Psychological Measurement, 3(3), 281–311.

Lucas, J. (2022). *Liminal Web3.* The Stoa.

Luvmour, J. (2017). *Grow Together: Parenting as a Path to Well-Being, Wisdom, and Joy.* CreateSpace Independent Publishing Platform.

Luvmour, B. (2021). *Nurturing a Child's Consciousness: Natural Learning Relationships and the Roles of Parents, Educators and Caregivers.* Amazon.com

Lynam, A. (2014). *Embracing developmental diversity: Developmentally aware teaching, mentoring, and sustainability education.* Dissertation, Prescott College, Prescott, AZ. Retrieved from http://pqdtopen.proquest.com/pubnum/3629433.html

Lynam, A. (2013). *A developmental embrace: Integrating adult development theory in teaching, mentorship, and curriculum design*. In M. Rich-Tolsma & G. Hampson (Eds.), *Leading Transformative Higher Education*, (pp. 82-111). Czech Republic: Palacky University Press.

Lynam, A. (2014). *Embracing developmental diversity: Developmentally aware teaching, mentoring, and sustainability education.* (Doctoral dissertation). http://pqdtopen.proquest.com/pubnum/3629433.html

Lynam, A. & O'Fallon, T. (2017). *STAGES for educators*. Unpublished Manuscript, Pacific Integral.

Lynam, A. (2018). *STAGES research in higher education*. Unpublished, Fielding Graduate University.

Lynam, A., Fitch, G., & O'Fallon, T. (2020). *The aware leader: Supporting post-autonomous leadership development*. In J. Reams, (Ed.), *Maturing Leadership: How Adult Development Impacts Leadership*, (pp. 171-190). Emerald Publishing.

Malcomson, S. (2020). *How China Became the World's Leader in Green Energy: And What Decoupling Could Cost the Environment.* Foreign Affairs.

Marlinspike, M. (2022). *My first impressions of web3.* Moxie.org. Retrieved from: https://moxie.org/2022/01/07/web3-first-impressions.html

Martin, J.A. (2019). *The Finders.* Integration Press.

Maslow, A. (1954). *Motivation and personality.* New York, NY: Harper.

Maslow, A. (1971). *The farther reaches of human nature.* New York, NY: Harper.

Maslow, A. H., Stephens, D., & Heil, G. (1998). *Maslow on management.* New York, NY: John Wiley & Sons.

Mate, G. (2021). *The Wisdom of Trauma.* Science and Non-Duality.

Maturana, H., Varela, F. (1980). *Autopoiesis and Cognition: The Realization of the Living*

(Boston Studies in the Philosophy of Science, Vol. 42). D. Reidel Publishing Company

McCrum, S. (2018). *Love Money, Money Loves You.* Sarah McCrum.

McIntosh, S. (2011). *Integral Consciousness and the Future of Evolution* [Kindle iOS version].

Retrieved from Amazon.com

McKay, A. (2021) *Don't Look Up.* HyperObject Industries.

Mines, S. (2020). *We Are All in Shock: Energy Healing for Traumatic Times.* New Page Books.

Murray, T. & O'Fallon, T. (2015). *StageLens research report: Exploratory research on*

automated text analysis for assessing group developmental level (MetaIntegral

Foundation Grant Report). Retrieved from

http://perspegrity.com/papers/StageLens%20Research%20Results%20Report.pdf

Murray, T. (2017). *Sentence completion assessments for ego development, meaning-making,*

and wisdom maturity, including STAGES. Integral Leadership Review, 18, 3. Retrieved

from

http://integralleadershipreview.com/15642-sentence-completionassessments-for-eg

o-development-meaning-making-and-wisdom-maturity-including-stages-overview-an

d-summary-this-article-began-as-a-series-of-short-whitepapers-providing-various/

Murray, T. (2021). *Metamodernism, Simplicity and Complexity.* DRAFT v2 Chapter to appear

in Rowson & Pascal Eds. *Dispatches from a Time Between Worlds: Crisis and*

Emergence in Metamodernity). Retrieved from:

https://www.perspegrity.com/papers/MM_Reader_chap_Murray.pdf

Nehru, J. (1946). *The Discovery of India.* The Signet Press.

Nelson, P. (2014). *The Way of a Seer: Reflections from a Non-ordinary Life.* Empiricus Press.

Neuberg, A., D'Aquill, E., & Rause, V. (2001). *Why God won't go away: Brain science and the*

biology of belief. New York: Ballantine Books.

Newberg, A. B., & Waldman, M. R. (2006). *Why we believe what we believe: Uncovering our biological need for meaning, spirituality, and truth.* New York: Free Press.

Norgaard, B. (2022) *Comparing Approaches to Addressing the Meta-Crisis.* Medium, retrieved from:

https://medium.com/@brandon_29259/comparing-approaches-to-addressing-the-meta-crisis-9393e6ee17d7

O'Fallon, T. (2007). *Leadership and the interpenetration of structure and state stages: A subjective expose*. Integral Leadership Review, 7(5). Retrieved from

http://integralleadershipreview.com/5242-feature-article-leadership-and-theinterpenetration-of-structure-and-state-stages-a-subjective-expose/

O'Fallon, T., & Kramer, G. (2008). *Insight dialog and insight dialog inquiry.* Retrieved from www.pacificintegral.com. Accessed on June 20, 2008.

O'Fallon, T. (2010a). *The collapse of the wilber combs matrix: The interpenetration of state and structure stages.* Paper presented at the Integral Theory Conference, Pleasant Hill, CA.

O'Fallon, T. (2010b). *Developmental experiments in individual and collective movement to second tier.* Journal of Integral Theory and Practice, 5(2), 149–160.

O'Fallon, T., Fitch, G. (2011). *The Observing Mind, Autopoiesis, and Enactment.* The Edge of Evolution - Course Reader.

O'Fallon, T. (2012). *Stages: Growing up is waking up: Interpenetrating quadrants, states, and structures*. Retrieved from Stages International website:

http://www.developmentallifedesign.com/wpcontent/uploads/2016/04/STAGES_OFallon.pdf

O'Fallon, T. (2013). *The senses: Demystifying awakening*. Paper presented at the Integral Theory Conference on MetaIntegral, San Francisco, CA. Retrieved from

https://metaintegral.org/sites/default/files/O'Fallon_ITC2013.pdf

O'Fallon, T. (2016a). *STAGES: Growing up is waking up – Interpenetrating quadrants, states and structures.* Retrieved from

https://www.stagesinternational.com/the-evolutionof-the-human-soul-2/

O'Fallon, T., & Barta, K. (2016b). *Stages essentials for coaching and psychotherapy.* Paper presented at the Integral European Conference, Balaton, Hungary.

O'Fallon, T., & Barta, K. (2018a). *The STAGES matrix roadmap: A contemporary model of development perspectives.* STAGES International. Unpublished data.

O'Fallon, T. (2018b). *STAGES theory: The matrix revisited* (unpublished course manual).

O'Fallon, T., Murray, T., Fitch, G., Barta, K., & Kesler, J. (2018c). *A response to critiques of the STAGES developmental model.* Integral Leadership Review. 18(3). Retrieved from

http://integralleadershipreview.com/15609-a-response-to-critiques-of-the-stagesdevelopmental-model

O'Fallon, T. (2020a). *States and STAGES: Waking up developmentally*. Integral Review: A Transdisciplinary & Transcultural Journal for New Thought, Research, & Praxis, 16(1).

O'Fallon T, Polissar N, Neradilek MB, Murray T. (2020b) *The validation of a new scoring method for assessing ego development based on three dimensions of language.* Heliyon.

O'Fallon, T., Barta, K. (2021). *The STAGES Matrix Roadmap: A Contemporary Model of Development Perspectives.* STAGES International.

Orlowski, J. (2020) *The Social Dilemma.* Netflix.

Partlett, M. (1991). *Reflections on Field Theory.* The British Gestalt Journal, 1, 68-91.

Peat, F. D. (1996). *Infinite Potential: The Life and Times of David Bohm by F. David Peat*. Basic
      Books. p. 322.

Penrose, R. (1989). *The emperor's new mind*. Oxford University Press.

Penrose, R. (1994). *Shadows of the Mind: A Search for the Missing Science of Consciousness.*
      Oxford University Press.

Perls, F. (1973). *The Gestalt Approach and Eye Witness to Therapy.* Science & Behavior
      Books.

Petrie, N. (2011). *Future Trends in Leadership Development.* Center for Creative Leadership.

Petrie, N. (2014). *Vertical Leadership Development-Part 1 Developing Leaders for a Complex
      World.* Center for Creative Leadership.

Petrie, N. (2015). *The How-To of Vertical Leadership Development–Part 2 30 Experts, 3
      Conditions, and 15 Approaches.* Center for Creative Leadership.

Phipps, C. (2012). *Evolutionaries: Unlocking the spiritual and cultural potential of science's
      greatest idea* [Kindle version]. New York, NY: Harper Collins.

Piaget, J. (1954). *The construction of reality in a child.* New York, NY: Basic Books.

Piaget, J. (1969). *Science of education and the psychology of the child.* New York, NY: Orion
      Press.

Piaget, J. (1970). *Science of education and the psychology of the child.* New York, NY: Orion
      Press.

Piaget, J., & Inhelder, B. (1958). *Growth of logical thinking: From childhood to adolescence.*
      Abington, England: Routledge & Kegan Paul.

Planck, M. (1931). *Interview.* The Observer January, p.17, column 3.

Plotkin, B. (2007). *Nature and the Human Soul: Cultivating Wholeness and Community in a Fragmented World.* New World Library.

Quinn, D. (2000). *Beyond Civilization: Humanity's Next Great Adventure.* Crown.

Radin, D. (2018) *Real Magic: Ancient Wisdom, Modern Science, and a Guide to the Secret Power of the Universe.* Harmony.

Ramirez, V., Fitch, G., & O'Fallon T. (2013). *Causal leadership: A natural emergence from later stages of awareness.* Paper presented at the integral theory conference, San Francisco, CA.

Reams, J. (2014). *A brief overview of developmental theory, or what I learned in the FOLA course.* Integral Review, 10(1), 123–153.

Reams, J. (2017). *An overview of adult cognitive development research and its application in the field of leadership studies.* Behavioral Development Bulletin, 22(2), 334–348. doi:10.1037/bdb0000032

Reynolds, Eric. (2019). *Next-Stage Organizations: A Transdisciplinary Case Study.*

Ritchie-Dunham, J. (2014) *Ecosynomics: The Science of Abundance.* Vibrancy Ins, LLC.

Robb, J. (2022). *Global Guerillas Report: Swarms vs. Nukes w/John Robb.* The Stoa.

Robertson, B. (2015). *Holacracy: The New Management System for a Rapidly Changing World.* Henry Holt and Co.

Rogan, J. (2021). *Tristan Harris & Daniel Schmachtenberger.* The Joe Rogan Experience | Podcast #1736.

Ross, S. N. (2013). *Fractal Model of Nonlinear Hierarchical Complexity: Measuring Transition Dynamics as Fractals of Themselves.* Journal of Adult Development.

Ross, S. N. (2008a). *A future society functioning at the paradigmatic stage?* World Futures, 64(5-7), 554−562.

Ross, S. N. (2008b). *Postformal (mis)communications.* World Futures, 64(5−7), 530−535.

Ross, S. N. (2008c). *Postformal resistance to concepts of "higher" development.* World Futures, 64(5−7), 524−529.

Ross, S. N. (2008d) *Fractal Transition Steps to Fractal Stages: The Dynamics of Evolution, II.* World Futures, 64:5-7, 361-374.

Rowson, J. (2021). *Tasting the Pickle: The Ten Flavors of the Meta-Crisis.* Perspectiva. Retreived from: https://systems-souls-society.com/tasting-the-pickle-ten-flavours-of-meta-crisis-and-the-appetite-for-a-new-civilisation/

Sahlberg, P. (2010). *Finnish Lessons: What can the world learn from educational change in Finland?* Teachers College Press.

Satir, V. (2006). *The Satir Model: Family Therapy and Beyond.* Science & Behavior Books.

Scharmer, C. O., & Senge, P. M. (2016). *Theory U: Leading from the future as it emerges: The social technology of presencing*. Berrett-Koehler Publishers, Inc.

Schmachtenberger, D. (2020). *Humanity's Phase Shift.* Rebel Wisdom.

Semler, R. (1995). *Maverick: The Success Story Behind the World's Most Unusual Workplace.* Grand Central Publishing.

Semler, R. (2004). *The Seven-Day Weekend: Changing the Way Work Works.* Portfolio Hardcover.

Sheldrake, R. (2009) *Morphic Resonance: The Nature of Formative Causation.* Park Street Press.

Snowden, D. (2020). *Cynefin - Weaving Sense-Making into the Fabric of Our World.* Cognitive Edge - The Cynefin Co.

Stein, Z. (2010). On the Use of the Term *Integral.* Harvard University Graduate School of

    Education. Retrieved from:

    http://www.zakstein.org/wp-content/uploads/2014/10/Stein_ITC2010_REVISED-cop

    y.pdf

Stein, Z. (2019). *Education in a time between worlds: Essays on the future of schools,*

    technology & society. Bright Alliance.

Tabor, A. (2019). *Human Activity in China and India Dominates the Greening of Earth, NASA*

    Study Shows. NASA Ames Research Center.

Tantular, M. (1975). *Santoso, Soewito (ed.). Sutasoma, a Study in Old Javanese Wajrayana.*

    International Academy of Culture.

Tesla, N. (1900). *The Problem of Increasing Human Energy.* The Century Vol. 60, pg 211.

    Retrieved from:

    https://teslauniverse.com/nikola-tesla/articles/problem-increasing-human-energy

Tien, L. A. (2021). *Generative Collective Wisdom: A Scholarly Personal Narrative About*

    Awakening To, Living in and Sustaining a Transformative Learning Community.

    California Institute of Integral Studies, ProQuest Dissertations Publishing.

Torbert, W. R. (1976). *Creating a community of inquiry: Conflict, collaboration,*

    transformation. London: Wiley Interscience.

Torbert, W. R. (1987). *Managing the corporate dream: Restructuring for long-term success.*

    Homewood, IL: Dow Jones-Irwin. 162

Torbert, W. R. (1998). *Organizational transformation as a function of CEOs' developmental*

    stage. Organization Development Journal, 16(1), 11–28.

Torbert, W. R. (2013). *Listening into the dark: An essay testing the validity and efficacy of collaborative developmental action inquiry for describing and encouraging transformations of self, society, and scientific inquiry.* Integral Review, 9(2), 264–299.

Torbert, W. R. (2019). *The pragmatic impact on leaders and organizations of interventions based in the collaborative developmental action inquiry approach.* Integral Leadership Review 17(2). Retrieved from

http://integralleadershipreview.com/15836-collaborativedevelopmental-action-inquiry/

Torbert, W. R., & Cook-Greuter, S. R. (2004). *Action inquiry: The secret of timely and transforming leadership.* San Francisco, CA: Berrett-Kohler.

Tsao, F., Laszlo, C. (2019) *Quantum Leadership: New Consciousness in Business.* Stanford Business Books.

Varela, Francisco J.; Maturana, Humberto R.; & Uribe, R. (1974). *Autopoiesis: the organization of living systems, its characterization and a model.* Biosystems 5 187–196.

Visser, F. (2006). *Games Pandits Play: A Reply to Ken Wilber's Raging Rant.* Integral World.

Wade, J. (1996). *Changes of Mind: A Holonomic Theory of the Evolution of Consciousness.* State University of New York Press.

Wahl, D. (2016). *Designing Regenerative Cultures*. Triarchy Press.

Walsh, R., & Wilber, K. (2010). *Integral theory in action: Applied, theoretical, and constructive perspectives on the AQAL model.* SUNY Press.

Walsh, T. (2022). *Transformational Communities.* Medium.com. Retrieved from:

https://tuckerwalsh.medium.com/transformational-communities-cd9e41053423

Watson, B. (2003). *Zhuangzi: Basic Writings* (3rd ed.). New York: Columbia University Press.

Wilber, Ken (2000b). *A theory of everything: An integral vision for business, politics, science, and spirituality*. Boston: Shambhala.

Wilber, Ken (2005). *Introduction to Integral theory and practice: IOS Basic and the AQAL map*. AQAL: Journal of Integral Theory and Practice, 1 (1), 1-36.

Wilber, K., & DiPerna, D. (2018). *Toward a deliberately developmental civilization: Illuminating the three key elements of spiritual transformation and purpose.* In E. Kuntzelman & D. Diperna (Eds.), Purpose rising: A global movement of transformation and meaning (pp. 13–28). United States: Bright Alliance.

Wilber, K. (1995). *Sex, ecology, spirituality: The spirit of evolution.* Boston, MA: Shambhala.

Wilber, K. (1996). *A brief history of everything.* Boston, MA: Shambhala.

Wilber, K. (2000). *Integral psychology: Consciousness, spirit, psychology, therapy.* Boston, MA: Shambhala.

Wilber, K. (2006a). *Integral spirituality: A startling new role for religion in the modern and postmodern world.* Boston, MA: Shambhala.

Wilber, K. (2006b). *What We Are, That We See. Part I: Response to Some Recent Criticism in a Wild West Fashion.* Kenwilber.com. Retrieved from: http://www.kenwilber.com/blog/show/46

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.

Wilber, K. (2017) *The Religion of Tomorrow: A Vision for the Future of the Great Traditions-More Inclusive, More Comprehensive, More Complete.* Boston, MA: Shambhala.

Wilson, R. A. (2016). *Prometheus Rising.* Hilaritas Press, LLC.

Wheal, J. (2019). Jamie Wheal: *The Legacy of Integral.* Rebel Wisdom.

Whitehead, A.N. (1929). *Process and reality: An essay in cosmology*. Free Press.

Wolfram, S. (2002). *A New Kind of Science.* Wolfram Media Inc.

Xue, Y. (2022). *China to remain renewable energy leader with strong capacity growth in 2022, despite subsidies phase-out.* South China Morning Post.

Young, A. (2021). *The Reflexive Universe: Evolution of Consciousness.* Anodos Foundation.

Yu, G., Schafer, S. B. (2011) *Meaningful Video Games: Drama-Based Video Games as Transformational Experience.* IGI Global.

Yu, W., Xu, C. (2018). *Developing Smart Cities in China: An Empirical Analysis.* International Journal of Public Administration in the Digital Age.

Yunkaporta, T. (2020) *Sand Talk: How Indigenous Thinking Can Save the World.* HarperOne.

Yunkaporta, T. (2021) *China is a Thing.* The Other Others Podcast.

Appendix I - Unique Distinctions of Universifying

Wilber's (2006) interiors, within each of his quadrants, is a way of demonstrating an additional layer of depth to his AQAL model – the 4 quadrants become 8 zones. O'Fallon (2012) has taken this concept and demonstrated how these arise sequentially in terms of development, by entering the interior of the individual quadrants first, then the exterior of the individual quadrants, followed by the interior of the collective quadrants followed by the exterior of the collective quadrants. I've built O'Fallon's (2021) insight into the Universifying Model to show that while each field of development shows up in each quadrant, there is also a preference (or gravity) towards one particular quadrant, starting with the individual in the Upper Left (odd .0 fields), then Upper Right (odd .5 fields), followed by the collective in LL (even .0 fields) and then LR (even .5 fields) as an alternative approach to the interpenetration of interior and exterior. This approach visually shows how this happens in every developmental level, as opposed to the somewhat awkward circles in the middle of each quadrant. Fields can be broken down at the tier level, stage level, sub-stage level, and the whole organism level, fractalling holonically up and down (or in and out). These are all fields, including a unifying unified field, those we may give them alternate distinctive labels such as tier, stage and so on. The yin-yang and universal geometry distinctions add an interpenetrative unifying-diversification depth here beyond square quadrants, visually demonstrating each field as a part-whole as Wilber (1995) so elegantly illuminates in his writing, but is not visually apparent in the AQAL Model.

What Universifying adds in addition to noun versions individual, collective, interior, exterior, can also be seen in verb form as processes — individualizing, collectivizing, internalizing and externalizing. In addition to those who orient towards a process oriented

philosophy (DeChardin, 1959; Whitehead, 1929), this has been partially influenced by Buckminster Fuller's (1970) perspective from his book *I Seem to Be a Verb* , that he is not a category, or a thing, a noun, but that he is more like a verb, an evolutionary process, that which is an integral function of our universe. This holds space for the interior/exterior within quadrants without needing a separate visual distinction for this (which is confusing in the way Wilber illustrates it visually as circles in the middle of a square quadrant) and brings a more dynamic, less static, perspective to the quadrants, which are more fluid than straight lines (or polarized exclusive quadrants) would have us understand (as they are an illusory abstraction of the, in particular Western reductive, mind). In addition, the concept of interiors and exteriors within each of the quadrants can also be understood as the inter-relation or interpenetration between the quadrants, that the interiors get mixed with the exteriors and the exteriors with the interiors across the vertical axis following the sequential movement (receptive then active) with the left internalizing and then moving to the right externalizing (internals are externalized and externals are internalized).

Chinese wisdom has the yin-yang symbol which represents this beautifully, which I have over-layer over the quadrants, inspired by Cheng's (2019) Resonance Code. Her 4 bigrams can also be understood sequentially, in the pattern that O'Fallon (2021) has identified in development. Yin and yang, often translated as light and dark or masculine and feminine, make up the bigrams in equal parts. The flow from one to the other leads to development, or the evolutionary impetus. These are representations, constructions of the mind for meaning making, and yet they can be useful constructions to help us make sense of and orient ourselves towards reality. What else could possibly be added to the AQAL Model given that it is already so inclusive? Universifying integrates a Chinese conceptual frame into Integral theory, which has been mostly influenced by Western and Indian thinkers (I imagine

at least partially due to the linguistic ease of translation). And yet Integral Theory is Ken Wilber's theory, and I'm not a Wilberian, and while STAGES and Resonance Code among many other models have been influential, Universifying brings a unique view to the space. For example, Universifying:

1 - integrates verbs to the axes (in addition to nouns),

2 - is a variation on interpenetration of the quadrants (as an alternative perspective on internal-external within the quadrants),

3 - includes the patterned sequential move through the stages and tiers (in addition to expansion outwards),

4 - adds bigrams to represent the quadrants (and the yin-yang oscillation),

5 - integrates a yin-yang visualization (in addition to the western cross),

6 - is built on sacred geometry (to demonstrate fractalization),

7 - and — particularly if my hypothesis, that the Unified Fields fold back and collapse on the whole, holds true — expands to a 3D toroidal model (beyond the 2D quadrants).

Peer Review

An Alphabetized Bestiary of Thoughts in Response to Universifying via Layman Pascal

A Preamble

I found this text, and the vision behind it, enjoyable, plausibly socially useful & adequately structured to constitute a legitimate integrative metatheory with some unique features. Many elements stand out to me as consonant both with my own attempts in this field and the majority of those without whom I have been in creative dialogue about these metaperspectival mandalas over the years. For example, I have often been at pains to describe what I consider to be the *singular* convergent-divergent nature of the telos of reality and thus I am quite sympathetic to the hybrid concept of "universifying" as an attempt to capture and communicate an ongoing fractal pattern of unity & diversity working together and unfolding from each other. Experimental languaging of this kind is necessary, and to some degree validates, a legitimately higher insight structure. Thus I am looking forward to following these notes with a video discussion.

So take that as the affirmative background and I will go on to present the questions, curiosities & quibbles that stood out. I'll be organizing this by particular subthemes which might initially seem quite abstract and specific but I see them as having resonances for the whole project. If you're unsure about the details or import of any of these remarks we can, I'm sure, iron that out in a live discussion.

A final general thought: it is not always clear who is the anticipated reader. The imagined receiver of this message seems to be some combination of the up-and-coming metamodernists coupled with corporate and nation-state Bureaucrats who are for some

reason interested in hearing a combination of serious developmental theory, new age speculation and extended autobiographical adventures. I personally love the inter-genre blending but I can imagine some readers being confused about the orientation and purpose of this document. Who is the ideal audience?

China

China impresses me insofar as it seems to be one of the few modern nations actually trying to grapple with algorithmic systems, oligarchic international corporations and the need for a broader quantified instantiation of the qualities of virtue and healthy citizenship. Much of the "Western" demonization of these attempts seems to be *ideological* in the sense that it preserves the dominant control structures by evading the need for other nations to challenge themselves to do a better version of these things. What worries me, though, is of course the excessively centralized, bureaucratic and top-down flavor of these attempts. This seems to reflect an imbalance toward the "Confucian" at the expense of the "Taoist." Considering the large role that China plays in this text, I would be interested to hear more about that tension. To what degree do you think "control" is a problematic and even anti-Chinese way to approach problems that might require much more complex, naturalistic and indirect/non-linear mode of problem-solving. Without being stupidly prejudiced against the rise of China, what would you say are the ways in which Chinese state power and their problem-solving strategies are in opposition to the principles of the Tao?

Another issue that stands out to me around China is the degree to which its difference from the United States is exaggerated. While it is laudable to raise questions about whether we should prioritize freedom over the well-being of the state or vice versa, these questions also

play into the conventional dualism which I think often obscures the nature of the dominant global system. All modern nation-states, from the US to China to the former Soviet Union, have a mixture of "capitalism" and "socialism." There are state-regulated exchange markets & there are direct state-controlled infrastructure spending, safety nets and moral conformity norms -- all implemented through suit-wearing bureaucratic "boards" excessively populated by the relatives of a few major families involved in military, news, industry, etc. So in terms of evoking a higher level of sociological analysis, it may be important to emphasize the basic commonality of Western and Chinese control structures so as to highlight solutions from a higher level rather than inviting people to adjust their sense of the differences at the conventional level.

Collectives

Although the text does touch on evolution-oriented, self-managing organizations and the possibility of finding, creating and blending "metamodern pools" of people -- it has little to say about the skills needed. How does one locate, generate, participate in and interlink such emerging collectives? Obviously, no one has the full set of answers here (I'm engaged in that work myself). Depending on the audience for this work, it might be highly relevant to include more in this direction.

There is some mention of collective trauma histories -- which is important -- but where should we be cautious in that regard? What do we guard against in terms of people exaggerating the role of collective trauma, using it as an excuse for projection or failed individuation? And more importantly, how do we distinguish what/who are the collectives in a manner that does not simply default to the assumption that the superficial social

discourse around "nations" and "races" is accurately describing the categories/identities of the collectives when these organizing chunks are themselves nested in earlier and flawed sensibilities.

How does this text think the difference between actual social fields and "merely official groups of people"? What's the verification approach that separates speech acts and social utility from social holons?

I often point to the way that modern science shifted the identity of whales from "fish" (they are fish-shaped & live in the sea) to mammals (their inner functions display warm blood, live young and air-breathing). There may be something similarly necessary in making a new shift in terms of revising what seems like the obvious folk categories and using other sets of variables and analysis to determine who the groups actually are in the new sense.

Although, again, if the audience for this work is meant to be people already strongly invested in some particular discourse or nation/race identity then that needs to be foregrounded for them.

You also touch on the problem of the lack of expertise in politics. I don't disagree that competence and maturation in the task-space are ideal but we may wish to be open to the "wisdom of crowds" in a few different ways here. Currently the emerging and accelerating problems of the world seem to be sourced in the well-managed technocratic liberal-moderate, institutionally-trained sectors of the population. Is the problem of missing expertise worse or greater than the problem of systemic indoctrination and false competence? We need only look at the financial crisis of 2008 to see that "well-trained"

people crashed the economy and then were rewarded, secured and put back in charge of things based on the notion of their experience and skill. The problem here is that their actual skill set and experience is in the field of surviving and thriving and disproportionately benefitting from academic and corporate and bureaucratic contexts. The machinery of collective intelligence ceases to function well when people have no skin in the game (i.e. when supposed expertise is rewarded by increasing safety and insulation from the consequences of their own decision). And at that point -- which appears widespread in political systems around the world -- it may not be foolish for the populations to begin gambling on increasingly radical alternatives. Such alternatives are not ideal but they also do not necessarily indicate a foolishness that must be corrected by a return to the kind of officialized expertise and training status that predominated as ideal for the last century or so.

Collective distributed intelligence is also a kind of expert when it is organized to effectively upload and combine the insight of many. So this seems an important consideration: which kinds of protocols (LR) are likely to operate across individuals in ways that produce distributed intelligence at a level analogous to a higher range of developmental capacities and sensibilities? It seems like merely having expertise (or indeed wise, loving, insightful people) is not enough if the social and technological protocols for sharing and implementing intelligence are sourced at a lower structural level of competence.

The limited (of often hypocritical) modern notion of people being "represented" by their vote in a majoritarian system does not imply that there is a failure in the democratic model. Rather than the developmental pattern of increasingly competent sourcing and combining intelligence from among diversely-minded free agents points to "votes" as being

non-representational forms of participatory collaborative intelligence in non-majoritarian votes organized around more advanced principles of collective intelligence that exceed the ability of well-trained experts in many important areas. Simple rules like "secret ballot" and various "voting reform" initiatives already point toward ways that we may be able to improve our shared decision making beyond the archaic options of majority, authority and expert councils.

How would your ideas about education apply to producing better politicians who learn their craft *differently*? **Gritty enough?**

I think the general tone and aesthetic is worth considering. Although it may seem like positive, optimistic scenarios are a rebalancing of a dark mood about the near future, there are reasons to think that the dark mood is warranted, useful and itself a counter-balancing of the deep tendency in spiritual-developmental-visionary communities to want to sell ourselves and each other on ascending/uplifting possibilities.

Although the text is certainly full of critique -- and I commend the inclusion of the "Field (Contraction) Expansion" chart with its various (not)s and (don't)s -- it may lean too heavily in the direction of an attempted positivist vision anchored in various aspirational totalizing phraseology.

It is certainly viable to challenge the Harris/Schmactenberger metaphor of the narrowing bowling lane with the more reliable and hopeful "risky passage" of the birth canal but it may be better to keep both in tandem than to switch from one to the other. Why? Three important reasons. Firstly that the apocalyptic sentiment of the currently emerging epoch may be both justified and an important form of mindfulness-mood in terms of taking signs

seriously. Secondly that our species is socially and psychologically vulnerable to marginalizing negative affects in favor of positive inspiring ideas around which we can organize but this tends to allow lingering shadow effects that undermine our attempts at creation and navigation. Thirdly that the mood and aesthetic of both younger people and developmental communities is, while leaning into the sincere irony of viable symbols and great tasks, nonetheless more skeptical of tidiness, messaging that is too clean, too carefully balanced, too ready for the boardroom or the modernist sales pitch. Hungry for a sense of the amateur, the wild, the dark, the ambiguity, the messy, which seems to have been dangerously put aside by both social and spiritual communicators over the past epoch. So with an eye toward the trends of communication, I would suggest that rougher is better. Heidegger wrote that it is the sense of the doom of the world that

elicits care-for-the-world. **Insufficiently Radical?**

Although I hear a lot of very sane advocacy in this work for a balanced, inclusive and non-reactionary response to improving world metrics at all scales, I am left wondering where you place the importance of urgent and radical spirits? If we are to believe most of the data we have about the ecological substrate of civilization, we may need to take rapid action that is highly disruptive in order to prevent mass accelerating trends of various kinds. It is certain that people and power structures will not be ready for these changes and will likely not feel their necessity until it is too late. So how does the universifying model accommodate the possible need for rapid mass mobilization against seemingly normal patterns of life and mind?

Are we underestimating the degree to which business as usual, for both economies and nations, is itself hasty and radical in its effects and can only be checked by an equally urgent

revolutionary spirit that will always feel a little suspicious to more mature and

well-balanced individuals as well as highly dangerous to established power structures?

Lines

The role of different simultaneously developmental trajectories seems marginal in this text

and in the diagrams. This may be a tactic for simplifying communication, a result of actual

conclusions of the model in question or a blind spot expressing a reluctance to move away

from the notion of an individual who is at a particular generalized stage. I support Dillard is

his assertion that IF we envision a cluster of core lines (as Wilber does) we have to place

moral development within rather than outside the cluster. However, I am equally or more

attracted to the idea of no generalized central development and a much more rigorous

embrace of diverse simultaneous pathways operating from different stages and interfacing

with each other to create hybridized subpersonalities.

I suspect this is more in keeping with the network plurality models that will continue to arise

in the bio-digital age. We need not, however, take such an extreme position, in order to feel

the need to present multiple simultaneous stylistic developmental pathways of

"intelligence" or "talents drawing on general cognitive capacity" in our modeling. The same

issue could be approached from the theme of fostering adequate neurodivergence in

communities in order to maximize collective intelligence through collaborative diversity. So

in terms of uniting and diversifying in the same process, how does that apply to different

developments within individuals? And where does that show up in the presentation? Worth

considering why it is absent even if there are good reasons in the logic of the model or the

simplification needs of the text.

Where is the role of "lines" in this whole model?

Meta-Culturalism

The text is admirable in its meta-cultural perspective however it may remain too nation-centric in how it discusses the planetary situation.

If electro-modernist combinations of capitalism-and communism predominate everywhere in the world in slightly different balances and styles then what sense does it make to be view increased inclusivity as simply exceeding the self-centered discourse of "western countries" when all the other countries are doing some variant of the same approach. What would a more inclusive cultural frame look like in which different famous countries and races are not assumed to necessarily be the standard units of diversity?

And are there ways in which the appropriate "unit" of a higher or meta cultural perspective is no longer nation-state based? Bio-regional, networks or cities, etc? Where is the place for deconstruction of these categories in the text such that a new unification could take place on the other side of the new plurality?

Meta-ideology

There is an open debate about the sense of meta-ideological stances. It clusters, in my opinion, around four key questions

(a) where is it diplomatic/tactical to refrain from leaning too strongly into any particular provocative positions vs. where are the more complex, more integrated people subject to

a cautious, almost cowardly, pro-balance bias which loses the salience of what is most necessary in any given contingent historical moment

(b) where do we want to balance and please all sides vs. strongly favoring the largest mobilizable and most advanced partial truth in a given socio-political arena

(c) where do we take meta-ideological as a way of staying above cultural and historical identities vs. as the result of going deeply into multiple identity lenses and rendering them transparent -- such that we seek novel solutions that might satisfy the underlying structures of multiple extremes rather than tacking to a moderate middle ground

(d) to what degree are people's asserted values and positions reflective of their actual positions, incentives, needs, etc -- including whether or not balance expresses rather than provides an alternative to a certain radical ideology.

I'm not suggesting that you are blind to any of these concerns but the text, despite certain short passages critiquing the corrupt nature of certain results of capitalism, risks coming across as excessively "balanced" at the expense of understanding and throwing in with the radical urgency of system change -- which will have temperamental or ideological defenders.

Again the question of who is the audience arises. Is this a diplomatic text or is it at risk of placing the universifying project quickly out of date as accelerating global circumstances enter into various degrees of convergent world systems crisis in which the sensibility of the higher stages adaptively mobilizes in ways that might have seemed lopsided or extreme from a position flavored by the ethos of government, corporation and institutional

education processes no matter how innovative the individual attempts may have been?

Multi-Trajectory Options: An Analogy to the "States Problem"

The Wilber-Combs Matrix, which places "states" perpendicular to "stages," represents an incomplete shift in integrative theories. The 20th-century transpersonal models tended to stack a couple of generalized notions of altered states derived from Axial Age mystics and their contemporary emulators. These models (in which Subtle Causal & Nondual are assumed to be the supra-normal developmental possibilities still remaining for contemporary adult civilization) thereby inherit the socio-emotional biases of the Axial Age -- namely a spirit of hierarchical totalizing, a hypermasculine privileging of impersonal abstract disembodiment and a blindness to the normal presence of all states in ordinary people even women and children!

Although there are ways to finesse the concept (Wilber's "state-stages," O'Fallon's "states become increasingly privileged factors in higher stage development, etc), it gives a picture, on the whole, of a still-to-be-completed shift away from using these Hindu-Theosophical state-descriptors to name the emergence of postconventional stage development.

All of that is just the set-up to discuss the major problem with that Axial inheritance. The image of the "higher" states narrows the range of our thinking in ways that do not even include the full scope of Axial lore. Those same sacred cultures and classic consciousness experimenters also attested to the possibility of such things as subtle realm entities and nondual avatars -- both of whom are on developmental journeys to "attain" gross realm embodiment in various degrees.

Whether or not we take such legendary/anomalous entities seriously, we should be attentive to this move toward models in which multiple different developmental trajectories through domains can take place. Such a shift is consonant with much of the very successful work done in mathematics and physics over the last few centuries -- simultaneous solution sets to String Theory, the mapping of multiple counterfactual paths in quantum mechanics, Wolfram's multi-way computational models, Feynman's sum of histories, etc.

So if I interrogate Universifying from this angle, the question naturally arises as to whether or not the zones could be traversed in different phase sequences. Is there, for example, any special reason why "unity" or "individual" or "subjective" needs to come first or is that merely conventional? We have strong ancient biases toward certain assumptions of sequence. Modern Monetary Theory (whatever its actual economic merits might be) represents an emerging shift in how people see the order in which state-economies function but a great many people find it viscerally difficult to move from the "we pay taxes and they spend it" model to the "they print and spend it into circulation and then validate this by taxation" model. Again, I'm only probing the degree to which the obvious order of the phases is objective or deeply rooted in heuristic social instincts.

In the work of French metatheorist Alain Badiou -- who uses set theory to update philosophy -- the multiple is placed prior to the unity. "One" is considered to be the result of an act of one-ification. In such a universe, which is entirely plausible, the *absorbing* unity would be a secondary phase following an initial diversity. This is quite workable alongside models in which both "the infant" and the "first cell" are not primary but are sites at which an interacting sub-community of parts are, with varying degrees of success, learning to

cooperate to produce the emergence/side-effect of an apparent organism.

It's worth considering to what extent the model could expand to hold the full set of possible paths through the four major zones that you are describing. That said, any particular privileged sequence could be useful if it helps in particular problem zones and is viscerally acceptable to people.

Nihilism?

Universifying strikes an integrated balance between unity and diversity through increasingly "higher" fields but I wonder whether that sweet spot is undermined by terminology that undoes basic cognitive functions? Most neo-traditional integrations do this but should they? Generic aspirational terms like *boundless* and *timeless* are options for describing the phenomenology of altered states and postconventional worldspaces but they are not neutral. They tend to thwart further investigation of these conditions by tagging them as unthinkable or impossible.

Nihilism can be used very broadly to describe self-undermining tendencies such as bodies preferring food that is toxic for them, hearts treating their own feelings as dangerous, cultures attacking or suppressing their avant-garde and flourishing elements... and minds pretending to think unthinkable thoughts. There is a certain limited utility to that but does it benefit an attempt to make a truly trans-rational multidimensional developmental mandala?

Henri Bergson presented reasons why Emptiness and Nothing cannot be thought -- even as the idea of something that goes beyond ordinary ideas. Nietzsche was very critical about

the Christian-Platonic habit of placing Ultimate Value into an impossible space conceived of as above or prior to reality (and therefore unreal by definition). These forms of articulation seem to accompany the agrarian-kingdom phase of history in which people were manipulated into service by telling them at the best things about life await them only after death and require them to suppress or minimize the biological activities that allow for flourishing, peak experience and accelerated development.

Of course, it is possible to use unthinkable thoughts as maximalist signifiers pointing toward the difference between deeper experience and conventional modes of thought but it is worth considering that this conventional habit may be outdated, subtly degenerative over time & embedded in exploitive pre-modern socio-cognitive patterns.

Novelty insufficiently emphasized?

One of the tensions to balance in terms of higher/deeper fields of development is the relationship of uniqueness to universality. Historically there has been a tendency to treat the higher as relatively impersonal and generic -- as though "enlightenment" were a common goal in which everyone progressively converges toward a vague archetypal Buddha-Christ-Supermind. Yet the examples we have of people who might be presumed to have traversed some of these transpersonal ranges often demonstrate as much peculiarity, oddness, novelty and hyperpersonal traits as they do impersonal traits.

There is a famous problem in the "Gurdjieff Work" in which the majority of the teaching streams descend from the understanding, phrasing and organizing of his student P.D.Ouspenky and these traditions are haunted by a kind of dryness in which people attempt to provoke metacognition through constant self-watching and attempt to access

higher ranges of being through a marginalization or active struggle against the

idiosyncratic and idiographic characteristics of their nature. Whereas Gurdjieff himself was

notably odd, surprising, unique and even disturbingly and intentionally individualistic.

So while we have evolved the cultural discourse around spirituality to the point where ego

is no longer demonized and where we humbly admit to insufficient knowledge and the

likelihood of new emerges we still face a kind of imbalance in terms of how these things are

thematically treated. I would invite Universfiying to consider whether it foregrounds and

emphasizes these qualities of novelty, uncanniness, deviation, weirdness, experimentalism

and idiosyncrasy

adequately?

And along these lines we can consider in the theory whether the higher fields are best

described as consistent and well-known to the sages or whether they are accessed through

and constituted by ranges of novel affects that are discovered or co-created by those who

enter into these spaces? Is the kaleidoscopic, inventive and hitherto unknown

character of the higher domains sufficiently presented in the model or does it risk a

terminology that favors the notion of a generic, impersonal and already established "white"

horizon of transcendental being?

Numeric Patterning is a Double-Edged Sword

What are the odds that simplified human socially recognizable numbers (4, 3, 8, 12, etc)

are likely to be the number of fractal reiteration stages ... as opposed to irrational or

nonlinear mathematics? Although human models must be to some extent smooth enough

and simple enough for human minds to use, it might be worth at least noting in the text that the normal range of sacred mathematics in the cosmos is not constrained to sequences that are readily simplified -- and that it is likely that even reiterative patterns of bio-cosmological significance will likely end up being more rhizomatic, unpredictable, etc. Given the types of sequencing now accessible through powerful computational engines why would assume that an accurate map is likely to be one that human brains recognize as orderly?

You do indicate in various places that the universifying model must be a simplification of reality but then it leans hard into that simplification and might benefit from reminding people more starkly of the edge condition at which patterning exceeds the types of simplified numerical order that our species has used for the last few thousand years.

Post-Plural Qi

I am wondering whether the mentions of "qi" in the text go far enough toward treating it as a plurality that can be re-unified at a higher level... versus the more standard tendency of people to discuss it as a nebulous, homogenous abstraction that could be interpreted in various different directions. I'm sure you know how difficult it can be to get people to stop simply saying that they "meditate" and actually start describing the specific attentional procedures tha they are deploying. Similarly, I find that people -- even in the transrational community -- are a little bit blithe in how they handle notions of subtle energetics. A whole swarm of different concepts (metaphoric truth for healthy functioning of organisms, natural bio-electromagnetism, some "additional subtle qualitative energy," phantasmatic projections of libido, abstract energy in general, etc) often pass below this signifier. So my

sense is that a higher stage discussion has to first deconstruct and reveal the plurality and then find some more unifying but still transparent way of engaging it as a concept.

Right Brain

A number of the remarks in this text concerning higher stages and new modes/models for healthy human living have a similar flavor to the way that McGilchrist describes shifting from left-brain dominant cultural modes to more right-brain dominant modes. There is an ambiguity there which may be pertinent to this text. Namely, is this shift vertical/developmental or merely from one side to the other? Are these being casually conflated or is there something in the model itself that tells us why higher/deeper looks like more-right-brained in its mood, tone and approach to attention and pattern recognition?

Sacred Geometry

There is a certain risk of a "new age" flavor that accompanies the presence of organizing images associated with presentations of sacred geometry. Although I love many of the mandala maps, I hesitate a little in from of the metatrons, flowers of life, etc. which I associated with late 20th century occult bookshops and a kind of lightweight notion of sacred morphology. It's not necessarily a problem but worth considering whether a kind of "theosophical"
or "neo-platonic" vibe is helpful or unhelpful alongside interesting new mandalas. Another aspect of that which comes to mind for me is the Wolfram (et al) tendency to think of the morphologies as expressions of computational algorithmic "shapes" and that what strikes the human mind and perceptual organs as "forms" are really a parochial, truncated and largely non-represented type of morphology.

Sentence-completion tests -- as a tool for empowering trained participant-evaluators within particular interpersonal contexts -- are both excellent and limited. Although I don't see better tools immediately available I am struck by the uncertain relationship between selves and knowledges-of-selves that can be verbalized as well as the ability of high-capacity cognitive automatic in the mind to hack the process by shortcutting complex articulation structures. On the other hand, neuro-electrical and biochemical and behavioral data are likely to form greater and greater shares of how stages are evaluated in the future. I'm curious where this very "O'Fallon friendly" model orients itself toward, say, an emerging capacity to bypass verbal self-description in favor of nuanced neuro-electric expression?

The Separator is the Connector

The idea that AQAL is "Cartesian" because it continues to separate self from collective and world is a bit tricky. I think both Descartes and AQAL should/could be understood through the nondual lens that the *separator is the connector.* What I mean is that higher approaches to nonduality seem to clarify the importance of problematizing the superficial distinction between separateness & nonseparateness.

It is misleading, I think, to use phrases like "the absolute has no bound" to describe deep nonduality. Such phrases place a boundary upon the boundaries and assert what I would call a casual-mystic intensity but a more accurate nondual phrasing would indicate that the absolute both is and is not bounded. What this radical insight challenges is not the fact of boundaries but the perceived limitation quality projected upon boundaries. It is precisely the separations that are to be perceived non-separating... rather than as no longer being

active as separations.

The Shamanic Turn

I appreciate the mention of Non-Human Intelligences in the text. It strikes me that the future of spirituality, philosophy and civilization has to be notably "shamanic" in its approach -- and one key feature of that is the constant recognition of the necessary role played by both known and unknown living intelligence systems outside of human culture. Alongside that, it seems the embodied flow states, improvised sacred ritual, trances, psychedelics, the subconscious, neo-tribalism, ecologically-situated developmentalism and the capacity to rapidly become "indigenous" deep inhabitants of shifting uncanny realms will be essential to the flavor and style of the epoch that universifying proposes itself to address.

So another open question is whether this text is adequately indigenous in its style or whether it leans into something that is too clean, too "traditional and modern," too "business and nation-state," to actually resonate with the emerging ethos?

Temporics

There are frequent references to being "in the moment" as an expression of certain later stages. I am skeptical here. Although clearly a number of people use this language (which may of course be enough to justify its inclusion) I think it is far from a universally characteristic expression of the 5ish range.

An argument could be made that there is "in the moment" at each stage but that the structure of the moment itself is increased through vertical development such that what is

being added is not *present-ness* but rather larger and more complex structures of non-present time being take seriously -- such that 'now' is expanded along tracks generated by shifting subconscious capacity toward further ranges of past and future.

Jordan Peterson has suggested that meaning is the result of increasing the capacity to operate simultaneously along multiple time scales. As they emerge to our awareness to do the work of tracking them relative to each other and against skill. So what is sometimes blithely called "being in the moment" is actually the furthest thing from that and might be better described as a significant increase in the tracking of time. Having good timing on multiple scales simultaneously feels like it exceeds limitations imposed by previous modes of working-with-time but it may be naive and counterproductive in the long run to describe this as either exiting from time or being narrowed into what the conventional minds calls the present moment.

Trauma

I agree with the idea that democracy can act as a trauma if it comes too soon for the psychosocial and economic-technological base. Although this must certainly be weighed against the idea that what is popularly called democracy is a feeble, representationalist-majoritarian concept that does not even attempt to competently upload and combine the distributed intelligence of the people.

The natural extension, in this context, of the notion that decent things are traumatic if they come too soon is the question: When is too soon for universifying? When and for whom could this very text act as a trauma? Such a consideration might be a laudable form of self-awareness for the project.

Where are the opposites of your queries?

I think it is important to ask ourselves inspirational questions -- tied to a certain metaphysical possibility that nondual experience is expressed as the hidden perfection of unfolding -- such as: What opens for us if we accept the possibility that everything is unfolding perfectly and the metacrisis is a birth canal? However, that word "possibility" often hides a skewing, a preference or bias that needs more inspection.

If this text is meant to be anthemic and mobilizing then of course the spirit of eros and trust may need to be privileged. Yet it also seems to me that this question should be asked together with its corollary -- namely: What closes for us if we accept that possibility?

What do we tend to ignore, which might be significant, if we take that tack?

There is clearly a danger of dispirited immobilization in how we face personal and collective challenges but also there is a degree of the embrace of the deep nature of "negative" affects necessary to face thees things without having them impeded or sabotaged by our immediate animal desire to focus on the positive rather than the disconcerting. Birth canals can be problematic. From miscarriages to birth defects we need to be vigilant and proactive in ways that treat the natural as a site of ongoing danger as well as the mystery of trustworthy cycles. I touched on this in the "Gritty enough?" section earlier in this document.

And I would additionally point to Nietzsche's work in the Birth of Tragedy to elucidate the ways in which cultures coordinated around deep sacred pessimism were often the

most productive, generative and capable of exhibiting world-historical agency.

Does the text sufficiently affirm and call out to both flavors? Or does it unnecessarily skew toward the idea that negativity dominates the world and must be solved by emphasizing positive potentials?

Comments on Fionn Wright's "Universifying" by Joseph Dillard

As I read this, I ran it through two filters, ethical and geopolitical.

For the ethical one I asked, "Where does it come down in terms of respect, reciprocity, trustworthiness, and empathy?" The reason for this is because these are the basic sniff tests that humans use at all levels of development regarding relationships, both awake and dreaming, in the LR and LL, interpersonal and intrapersonal, objective and subjective, macrocosmic and microcosmic.

For the geopolitical one I asked, "How does this theory interface with the collision between the West and Russia/China and the ongoing collapse of the West? What is its relevance?"

"The novel solutions we create lead to new challenges which require a more complex order of consciousness to solve…"

Does it, or does it simply require a commitment to observance of well-known principles of human interaction and law? While in individual development the cognitive line leads, meaning more sophisticated formulations for problem solving, in collective development the moral line leads, meaning transparency, responsibility, and accountability. This is a distinction that I have not seen Wilber make; I don't see "clean up" as getting to the fundamental and profound nature of this distinction.

To elaborate: On the level of geopolitics, the cognitive line leading means we need a more sophisticated international governing system than the UN. And so we get into various utopian systems of collective governance that compete for their heuristic complexity and completeness. The moral line leading means we need to actually enforce what we profess, to make our actions align with our professed intentions. It is abundantly apparent that this is the gaping chasm in most, if not all, idealisms, exceptionalisms, and transcendent meta-theories. And of course I include Integral in that.

So while integrating such vast, important, and influential fields of knowledge is not only valuable, but what a master's thesis is all about, in that it provides a framework or a worldview by which we integrate and make use of our experience and relationships, what I find in practice is that people, myself included, sell out to the reinforcers and punishments of their particular context. As Upton Sinclair famously put it, "It is difficult to get a man to understand something when his salary depends on him not understanding it." I amend that by noting that it is difficult for any of us to understand something when our identity dependents on us not understanding it." This means that there are many, many practical and deep seated barriers to individuals, much less societies, to adopt a meta-solution, regardless of how heuristic it may be.

An example: What does it take to get an addict to break their addiction? Certainly not a new, improved worldview, although that may be one element.

Another example: What does it take to get an Integralist to see that their take on Ukraine is not only wrong but contributes to civilizational collapse? I can assure you it has very little to do with either a presentation of factual information or a superior worldview.

Therefore, my basic bias is not that we need a new, expanded worldview, but we need agency and more communion, less hierarchy and more heterarchy, less, exceptionalism and more humility, less cognition and more heart, less self-development and more collective development, less spirituality and more respect of life in all its forms, less worldview modification and more moral modification, less pure intent and more respect from outgroups. By so saying I am not attempting to demean the former but rather to insist that we are out of balance and out of touch and that these are the sorts of course corrections that are required at present. I am not saying that at other times and in other conditions the former are not superior. Obviously one doesn't exist without the other, just as organs don't exist without skeletons, processes without structures.

The problem with accountability is that we all know we need it but we all hate it. We want to believe that if we impose our own structure that we will follow it, while human experience provides countless, repeated examples, repeated daily, that this is simply not the case. So what I am saying is in fact paradoxical: accountability is structure; it is not warm, accepting, holding hands around the global campfire communion. We resist being accountable and we resist holding those we respect and emulate accountable. This is true regardless of our worldview, and it is disastrous, regardless of who we are or who our leaders are.

Another way of saying this is that while I am all in favor of maps, I am even more in favor of using them, and verifying that they match the territory. International law is an example of such a map. When we say, "Rules-based order for me, international law for thee," we aren't

following the map. We have an overlay map that we are actually following while imagining that we are following the collective map.

Also, it is both hubris and delusion for me to imagine that you are going to follow my map. But there are basic map-making principles, called morals, and which I think boil down to respect, reciprocity, trustworthiness, and empathy that are bedrock, because you are going to judge who I am and what I say and do by them, whether you are aware of it or not and whether I agree with you or not. This is not true for worldviews. Relatively speaking, these are arbitrary and none are universal for all individuals at all levels of development, although almost all make that claim.

The basic moral principles I've enumerated are universal. We find them in proto-form in mammals. They aren't siloed. They aren't areas of expertise although all of us are better at some than others and although our capacity to manifest them evolves as we do.

This has led Nobel Prize winning physicists such as Max Planck (1931), responsible for defining the Planck scale, the smallest scale known to man, to determine, "I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing, postulates consciousness."

It's important to note that like Wilber, Planck is here stating his belief in the preeminence of the LR, internal individual quadrant of consciousness. This violates the principle of interdependent co-origination, a principle that Wilber endorses. My take is that Wilber goes

back and forth, taking one stance when it serves his purposes and then the other when it serves other purposes. My further take is that Wilber's authentic stance is like Planck's, and this has caused Wilber to bump heads with reality, as in evolutionary science.

"If science commands the realm of the objective, philosophy commands the realm of the subjective."

I find this too reductive for my taste. I would rephrase this to indicate that science commands the realm of the UR and philosophy commands the realm of the LL (but I even have quibbles with that formulation), and while relationships command the realm of the LR, consciousness/intent commands the realm of the UL.

The problem I have with non-duality is that it commonly bleeds into absolute, as opposed to relative truth. The problem with absolute truth, besides its obvious dogmatism, is that I can use it to rationalize any behavior and thereby ignore social norms and law. You don't have to be AC/DC to recognize that this is a Highway to Hell.

Regarding "unity in diversity," how does that principle apply to the moral realm? Well, we remain ourselves while respecting the autonomy of others, but limited by conditions of reciprocity, trustworthiness, and empathy. So the respect is not unconditional. We are all the same in that we all want these four moral factors to be present in relationships, but we are all diverse in the way we implement them. But if I don't pass your sniff test there's no unity in diversity. To me this is the understanding of "unity in diversity" that matters to most people. The other definitions are largely intellectual abstractions that have little or no

relevance or value for most people in their practical, everyday lives. That doesn't mean they aren't important or useful. I could say the same about the lymphatic system, which I can't live without.

Forrest Landry's quote, as well as your description of Universifying as "an infinitely expansive black hole that sucks in all that approach it…" reminds me both of neti-neti and Nagarjuna's tetralemma - neither this nor that. It is compatible with what I call "polycentrism," in which every point, every perspective, every worldview, is the center of the universe.

Regarding "teal" and the entire developmental model as applied to the evolution of both consciousness and societies, I have fundamental and profound misgivings. I think it is a wrong-headed and dangerous extrapolation from stages of human and evolutionary development. It is wrong-headed in that it runs off and leaves the basics, in the assumption that they have been mastered instead of being perennial. It is also dangerous. For example, we can see that as morality being the foundation of all world religions, yet monks and priests often physically and sexually abusing students. No one can doubt that this is much more common than anyone wants to admit. I see such models often and typically employed to advance exceptionalism: "I understand multi-perspectivalism; therefore, since the cognitive line leads, I must be 2nd Tier." That conclusion is both wrong-headed and dangerous.

So, as a psychotherapist who has investigated and used developmental models both personally and professionally for decades (such as Wilber's brilliant elucidation of what can go wrong at each stage in his essays in Transformations of Consciousness), I mostly see them

used to reinforce exceptionalism, to validate our particular worldview and sense of self, and to separate people into sheep and goats. We can see that in the critique by Wilber of Trump in his essay on that theme and by Robb Smith's essay on Ukraine, Russia, and Putin.

This is not to disparage hierarchical models but only to say they should be accompanied by "warning" labels or a list of counter-indications or something. Ha ha.

While I believe microcosm and macrocosm mirror each other, if for no other reason than that is something of a category of human perception, generalizing stages of self-development to apply to societies, in overall balance, does more harm than good. Look at the exceptionalism of the West and how it has caused it to grossly underestimate both Russia and China, generating sanctions that have enormously backfired to the detriment of multiple nations? That exceptionalism is based on a developmental ranking that is hard-wired into the Western worldview and into developmentally-based models of life, such as AQAL and Spiral Dynamics. It's toxic; it inherently marginalizes these systems. It violates basic moral principles of respect and reciprocity. It exposes a fundamental deficit of empathy.

Having been a fan of consciousness studies, from stages, to what can go wrong, to kundalini, chakras, subtle, causal, psychism, near death and mystical experiences for decades, I am not so much now. This is because I cam up against the hard reality that my own development is limited by the level of consciousness of the collectives in which I am enmeshed. So if I want to evolve I had better help others do so, and I had better pay particular attention to helping those stuck at the lowest relational exchanges or else are pathologically addicted to this or

that worldview or behavior. So my focus shifted from "fixing myself" (wake up, grow up, clean up, show up) to multi-perspectivalism: what you think of me is more important than my intent toward you. While we could frame that as "your consciousness is more important than mine because mine is dependent on yours, and if I don't empathize with yours I will sabotage our relationship and slow my development." But I don't like to think in terms of consciousness because most people don't. Most people think in terms of preferences - what they like and don't like. Preferences are more important than consciousness because preferences create personality, worldviews, and relationships.

I know that statement will elicit screams of self-righteous indignation from idealists, but hey - I've been there, done that. I understand.

This is not to say I am not in favor of meditation or expanding consciousness. Fionn's description of his experience with birthing the model into existence is beautiful. I'd recommend such experiences to anyone. Once we have Fire from Heaven, what do we do with it? This is where I have found myself, Integralists, and humanity as woefully lacking. Typically we either 1) think we have a unique, transcendent revelation; 2) attempt to convert others to it so that we live in an echo-chamber of self-validation, 3) use it as a source of self-validation and exceptionalism, 4) allow theory to run off and leave both practice and empathy. None of that needs to happen; just that I find that it does. A lot.

Buckminster Fuller (1981) in his book Critical Path writes:

Whether it is to be Utopia or Oblivion will be a touch-and-go relay race right up to the final moment. The race is between a better-informed, hopefully inspired young world versus a

running-scared, misinformedly brain-conditioned, older world. Humanity is in "final exam" as to whether or not it qualifies for continuance in Universe as mind,

This is a pretty commonly expressed fear of a dystopian future. Orwell, Huxley and The Matrix come to mind. Also Chris Hedges. I am not in that camp. The reason why is that on the level of everyday interaction, which makes up about 99% of human interaction, people generally attempt to be respectful, reciprocate, be trustworthy, and empathetic. Yes, we fail at these on a regular basis, but we try. Why? Because we know that other people want and need us to at least appear that way to them. Do Trump supporters view Trump through such expectational lenses? Of course! We are not talking about whether such assessments are deserved or not. I am saying that most of the time human interaction is moral and that therefore behaviors based on those four factors tend to win out - with few but highly notable exceptions that can be absolutely devastating to individuals, societies, and complete civilizations. I am reminded of Jared Diamond's Collapse.

"There are times when a stage perspective is more appropriate or useful, others when it's a field perspective, and yet others a non-dual perspective."

Totally agree.

Regarding Universifying Fields, one could say that because morality involves rules and groups that is is mostly a 2nd Person hard field. The problem with doing so is that this is reductionistic, in that it tends to assume morality is present, generally in the form of intent manifested as behavior, when it is merely present in intent. A much safer formulation is to

view morality as cutting across all levels, states, lines, and types as well as being a foundational field.

The integral correlate to the concept of field theory is the concept of holon. As holons we are subsets of holons that are "fields," the all-inclusive ground or context in which we are subjectively immersed and enmeshed. Two different ways of talking about the same thing. "Fields" bridges more to physics and consciousness while "holons" bridges more to systems analysis and relationships - at least to my mind.

I find Wilber's and Spiral Dynamic's color coding extremely problematic, leading to cult jargon, stereotyping, and massive confusion. But other than that, they are wonderful.

I find myself rebelling against discussions of "emergent societies" and metamodern civilizations. The reason is that the implication is that we have to evolve into them - that we aren't there yet, and that if we just find the right worldview, chase the right dream, create the right utopia, then all will be wonderfulized.

I don't buy it. It's not how humans work; it's not how life works. It's a form of neurotic escapism, as if here and now is not enough. It is enough if you treat me with a modicum of respect; if we have sufficient reciprocity in our relationship, which generally is not a very high bar; if you and I trust each other in a few ways that may be different but important to each of us; and if I feel like you are hearing me and you feel like I am hearing you, on some level that matters to each of us. If we have that going for us, we don't need emergent societies. We don't need metamodern civilizations. If we don't have that going for us, it doesn't matter if we live in an emergent society or a metamodern civilization.

Regarding higher stages, past cognitive multi-perspectivalism and generally correlated with nature, devotional, formless and non-dual mysticism, my best guess is that these aren't future human stages but are states that can be and are accessed at all stages of human development. Extrapolating state experiences into permanent transpersonal stages no longer tethers humans or society to Planet Earth. I think this makes about as much sense as Bezo's and Musk's dreams of colonizing outer space. I'm all for accessing higher states; I'm even more for grounding them in who and what we are, regardless of this or that imagined stage of development. Maps are great, but you want to live in the territory, and we have a long, long way to go before we as a species figure out how to authentically live in harmony with our territory.

What looks like stages are most likely stages within lines, such as spiritual intelligence, in the case of mysticism. Line development is an entirely different animal from overall stage to stage development. Stage development requires tetra-mesh of core lines (cognition, self-sense, morality), and spiritual intelligence is not one of them.

I like your Universifying forms.

"Within a nation there will be those who are more traditional or conservative (not to be confused with the political term 'conservative'), and those who are more progressive (not to be confused with 'liberal'), and their field of development depends on the core field of the greater collective. For example in a country where the core field is around 2.5, those who are more conservative may mainly operate from 2.0-2.5, with the more progressive from

3.0-3.5. Whereas in a country with a core field around 4.0, those who are more conservative may mainly operate from 3.0-3.5 and those who are more progressive from 4.0-4.5. So labels like conservative and progressive are context dependent and should not be assumed to be consistent across developmentally diverse nations (as is often done from an American or Western political perspective)."

How does this relate to morality? Are we talking about societies where more people consider each other to be respectful, reciprocate, trustworthy, and empathetic as being a "higher" or "more developed" core field? Or does the core field generate the level of morality? (I think not) Or is there no correlation between field development and morality? Do they co-arise as independent factors?

"The value of understanding national or organizational developmental fields is in order to be able to more accurately recommend interventions."

This is, to my mind, the same rationale that Wilber has for describing the psychopathology of each level and then the appropriate intervention for each. But I suspect it is simpler than that. Studies have been done with rats that show that if you put them in environments of deprivation they are likely to become addicts or locked in stereotypical (compulsive) behaviors. However, if you place them in an environment where their fundamental relational exchanges are fulfilled (security, safety, warmth, food, sex) they are unlikely to become addicts or get locked into compulsive behaviors. Therefore, the specific level intervention may be much less important than the provision of an overall, global supportive context that

is not particularly differentiated according to population. That approach follows the KISS formula.

For example, with multiple clients over the years I have implemented this or that level-appropriate intervention with clients with more or less success. However, I can tell you that without the presence of fundamental relational exchanges secured, inertia generally defeats intent, motivation, intelligence, diagnosis, and treatment plans. That's why in-patient therapy tends to be inherently therapeutic. It lifts individuals out of the contexts that have been reinforcing their psychopathology and puts them in a more or less neutral to positive environment that no longer reinforces maladaptive patterns. I would not say that such facilities necessarily represent higher fields as much as they represent more neutral ones that are not "loaded."

Your section on "Universifying Fractals" is an impressive visual integration of models. Congratulations on a difficult job well done!

Your review of cutting edge meta-interventions is great!

"The key it seemed, was to be able to measure development over time to be able to create processes that would reliably support development.

Martin calling mystical experiences "fundamental wellbeing" is nice but inaccurate. Many people who have mystical experiences spend the rest of their lives trying to escape or depressed, or both. To glorify these experiences is a mistake. It is almost impossible to fit the

unbounded and overwhelming nature of many mystical experiences into the world and life that one returns to. Those who do so are lucky. If you look at the data on people who have had near death experiences you find a significant percentage that either did not integrate the experience or were left jaded toward life.

- Wilber (2017) makes a useful distinction, that there is an evolving nature to the concept of enlightenment, with it becoming more fuller over time.

I also have found this concept to be very useful. If you and I can access a fuller variety of enlightenment than did Jesus or Buddha, then it is also likely that it is more difficult to access, because with that fullness comes not only complexity but new forms of adversity and resistance. If enlightenment evolves, so does the sophistication of resistance to enlightenment.

"Using assessments of their physical, mental-emotional and relational state, such as a Genomics and Epigenetics test (Hamilton, 2020) to personalize their physical development, a STAGES Assessment (O'Fallon, 2020b) to support their mental development, and a Leadership Circle Profile (Anderson, 2015) to personalize their relational development, we can personalize a developmental plan to support them with precise interventions, through a global network of experts on a wide range of topics."

This sounds like a reasonable application of the medical model: history, diagnosis, treatment. Most approaches are based on this model, for a lot of reasons.
I don't use it because I start with different premises.

I don't need to know the history because I'm not going to do the diagnosis or provide the treatment.

Instead, I'm going to put the client in touch with emerging potentials, through interviewing perspectives that are subjective sources of objectivity, that know much better than I do where and how they are stuck, at this particular point in their lives, and what they need to do to get unstuck.

Their recommendations can be tested against common sense and expert opinion as well as being operationalized and applied in one's life. Are the results helpful or not?

This keeps me out of the role of "expert" that people project their agency onto and thereby disempower themselves.

As the official Skunk at the Picnic, I don't think there is a metamodern world being birthed and if there is, I don't want to be part of it. This is because I am deeply suspicious that the people at the forefront of this movement vote for politicians that support war, among other things. If they do not, I still regard most as products of current collective groupthink which is seriously deranged, in that it does things like support the war in Ukraine or is afraid to speak out against Israeli genocide out of fear of being labeled anti-Semitic. So intent and aspirations of these people are not necessarily congruent with reasonable definitions and expectations of global justice. And if there is a movement that does not insist on same, like metamodernism, I have no interest in being associated with it. How about we figure out how we are creating homelessness and poverty and stop voting for people who do the bidding of oligarchs? How about less focus on consciousness and more focus on social justice? I'm not talking about becoming a brain-dead liberal crusader; I'm referring to insisting on

transparency, accountability. It might also be nice to see people on the cutting edge standing up for free speech instead of validating this or that variety of censorship.

Regarding education, where are programs that put kids in touch with their own unique life compass? Generally the best parents and society can do is spread out a buffet of experiential options, expose kids to them and hope that one clicks. So, what if one clicks? What does that have to do with one's life compass? How many of us have been in relationships that "clicked" and turned out to be disasters?

"As a young field, the internal collective has much to be explored and filled out."

I totally agree.

If we the take the frame of the consciousness (or observer) problem revealed by the double split experiment (that a conscious observer alters physical reality)…

That's not my understanding of what the double split experiment demonstrated. The "observer" doesn't have to be conscious. It can be a machine. The results happen whether or not anyone is watching; indeterminacy is independent of consciousness.

Regarding democracy, as you know, Plato and Aristotle were not fans. I am not either, having seen, over the course of my life, democracy used as a cover for the expansion of control by oligarchs and corporations and as an excuse to violate international law. Any and all systems quickly congeal into fossilized bureaucracies whose function is to protect their own jobs and

prerogatives. That's the real problem - not democracy, socialism, communism, or

autocracies.

Quite the autobiographical masterpiece, among other things, Fionn! Well done!