

META-CRISIS TO META-CHRYSALIS

Planetary Universification of
Knowing, Doing, Relating, and Being

by Fionn Wright



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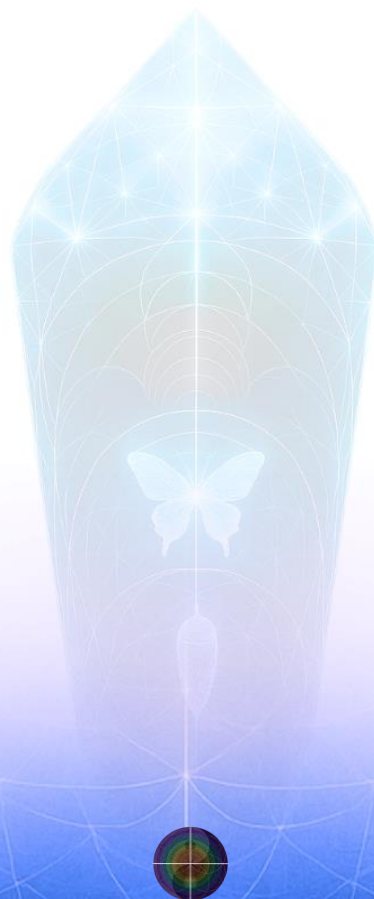
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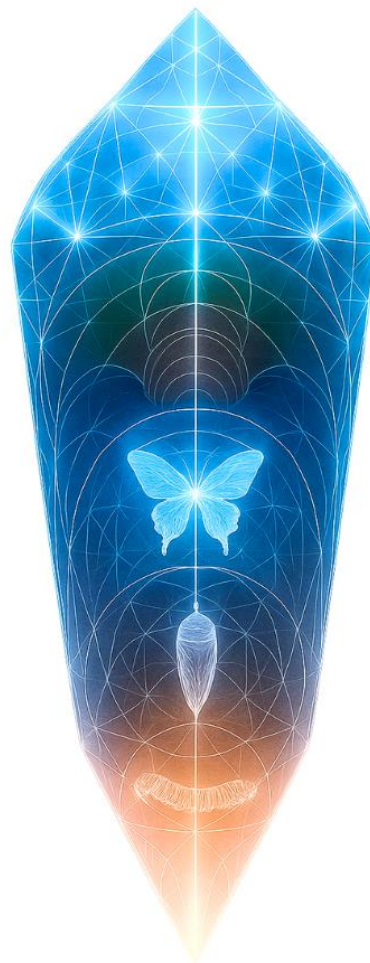
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META-CRISIS TO META-CHRYSLIS:

Planetary Universification of
Knowing, Doing, Relating, and Being



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The word ‘crisis’ comes from the Greek *krisis* (literally ‘decision’), denoting a turning point in the course of a disease, when a decisive change must come, leading either to recovery or death. However, in contemporary culture the word seems to have taken on a rather negative connotation, largely synonymous with a dire situation or desperate emergency. Thus, in the social imaginary, the idea of crisis or metacrisis can potentially invoke an overwhelming or pessimistic sense that ‘everything is headed for doom.’ —Hedlund (2021, p. 323)

Given the current state of our world, integrative Western thinkers point to the emergence of a ‘meta-crisis’ — a crisis of crises — a higher-order view of interlocking sense-making, emerging out of and seeing through the complexity of these interpenetrating crises (Hedlund, 2021; Rowson, 2019; Stein, 2024; Schmachtenberger, 2023). This paper proposes that the term ‘meta-crisis,’ as Hedlund (2021) who coined the term notes, orients attention toward a ‘dire situation or desperate emergency’ and an ‘overwhelming or pessimistic sense that ‘everything is headed for doom,’ and is a framing that is potentially harmful both because it induces a fear-based state that undermines our capacity for generative response, and because it risks becoming a self-fulfilling prophecy. The term also reflects an implicit Western modernist diagnostic bias that construes the situation as a problem to be solved, in line with the problem-fixing orientation evident in modern Western medicine, mental health, education, and related systems (Abramov, 2022).¹ By integrating Chinese, Indian, African and a diversity of cultural and indigenous

perspectives, in this paper I expand on the term ‘meta-chrysalis’, initially coined in an earlier paper, as the transformative view that the symptoms of what others point to as the meta-crisis signal that our world is undergoing a natural, and necessary, metamorphosis, with the potential of emerging anew much like a butterfly from a chrysalis, unfolding into a new form of beauty, truth and goodness (Wright, 2023). Where meta-crisis highlights breakdown, meta-chrysalis emphasizes breakthrough — a transitional period of transformational renewal and rebirth — a semantic reframing that offers a hopeful metamorphosis.

By supporting a generative embodied sense of possibility, aligned with Daoist insights on natural transformation (Zhuangzi, 2009), Indian integral thought on evolutionary consciousness (Aurobindo, 1970), the relational flourishing central to Ubuntu philosophy (Mbiti, 1969), indigenous frameworks for understanding and addressing global crises through relational and ecological thinking (Yunkaporta, 2019), meta-chrysalis hospices that which is ready to be transformed, making space for new forms to emerge (Andreotti, 2021).¹

¹ It’s important to note here, early in the paper that meta-chrysalis and planetary universification framings intentionally highlight and critique, not criticise, Western forms, to support them to wake up, grow up, light up and show up in service of the planetary whole. To criticise, without acknowledging benefits or contextual realities, often leads to defensiveness and rigidity in a system, while a nuanced critique, if taken as valuable feedback from a mature perspective, can support more integrated wholeness of a system. By orienting towards the meta-chrysalis and planetary universification, Western civilization has an opportunity to digest the parts within which are ready to be transformed, shed its civilizational ego, spread its wings, rise to the challenge and support planetary flourishing.



Meta-chrysalis orients towards the force of light to balance out the dark side of ‘crisis’, a movement resonant with yin–yang interplay, in which apparent opposites are not irreconcilable, but rather mutually generative aspects of a dynamic whole (Cheng et al., 2019; Fang, 2012). This reframing aligns with integrative theories that transcend and include their predecessors from wholeness: ecosynomics transcends the scarcity focus of economics (Ritchie-Dunham, 2014); apithology reorients from pathology to wellbeing (Varey, 2008); and visionary realism extends critical realism by orienting towards the visionary (Hedlund, 2021). It’s natural to start with a fear-based reaction when we first come in contact with a ‘crisis’, and it takes a certain level of maturity to be able to face a disruptive and uncertain situation not with despair or naive optimism, but from a place of generativity, where grounded wisdom can rise to meet the emerging challenge with an awareness of the transformative potential gifted by reality itself (Akomolafe, 2017; Bohm, 1980; Kegan, 1994). Eggs are not hatched from the outside; flowers don’t bloom by having their petals pulled apart; and the butterfly emerges at its own pace.

Meta-chrysalis, a chrysalis of chrysales, evokes a Gaian meta-container, an inter-connected web of living systems, with an ecosystem of chrysales acting as the ‘imaginal cells’², or transformative agents, within the process of metamorphosis of our whole planet (Capra, 1996; Hubbard, 1998; Margulis & Lovelock, 1974). The ‘meta’ part of meta-chrysalis also orients our attention beyond the 4 biological evolution of life to the conscious evolution of mind (Hubbard, 1998), integrating meta-cognition (Kegan, 1994), meta-systems (Commons et al., 1998), meta-awareness (O’Fallon, 2020) and

meta-hearted compassionate hope (Macy & Johnstone, 2022; Patten, 2018). The ‘meta-crisis’, or meta-chrysalis, is inseparable from meta-theory, as it is a meta-theoretical construct that cannot be well made sense of, without an ²adequate understanding of meta-theory itself (Hedlund, 2021). This paper, and universifying as a meta-theory upon which it is based, takes the stance that, not only is there a need for meta-theoretical complexity for planetary coordination, but also a need for a meta-cultural orientation to nourish us all in the meta-chrysalis state, absorbing the nutrients of diverse forms of knowing, doing, relating and being our world has to offer, to support the development of the emerging planetary meta-butterfly (Wright, 2022, 2024).

This ‘time between worlds’, as Stein (2019) refers to the meta-crisis, is a transitional period which manifests across political, economic, cultural, technological, educational, and other domains, as the global system evolves out of a unipolar order largely dominated by Western hegemony toward a multipolar configuration shaped by the growing influence of China, India, and a diverse range of actors across Africa, the Middle East, and other regions beyond the Western sphere (Dalio, 2021; Zhao, 2021). Historical and cyclical analyses suggest that a relative decline, collapse and potential transformation of Western civilization is happening simultaneously with a phase of growth and integration in Chinese civilization, reflecting broader patterns of civilizational rise and fall, and leading to inter-civilization tension as the power dynamic shifts (Turchin, 2022, 2025; Dalio, 2021). More uni-polar dynamics lead to a continued crossing of planetary boundaries, and a caterpillar can only get so big before it needs to transform (Steffen et al., 2015). As the multi-polar order

² Imaginal cells are latent structures within the caterpillar that, during the transitional phase of the chrysalis, activate to give rise to the fully formed organs and tissues of the butterfly, exemplifying how potential embedded in an earlier stage can generate emergent, transformative outcomes.



challenges the uni-polar world order, and the West loses relative hegemonic dominance, the world falls into a variety of multi-polar traps, whereby each civilization or actor pursues its own short-term interests to secure relative advantage, even when such actions collectively undermine planetary stability, cooperation, and long-term survival (Alexander, 2014; Bostrom, 2014). The emerging multi-polar position presents a transitional meta-chrysalis phase, in which exchange, decolonizing from uni-polar hegemonic dynamics, towards a potentially more stable meta-polar configuration in which interdependent civilizations engage in the development of a form of meta-modern unity-in-diversity at the planetary level (Wright, 2024). Decolonization is an initial preparatory step in the multi-polar transitional phase — as on the biological level when there is a foreign body within a system it can lead to infection, or limit a natural capacity for healing — at the level of mind and culture, it's important to release foreign introjects, to create space for one's innate developmental structures to form (Mignolo, 2011; Ngũgĩ wa Thiong'o, 1986). This paper identifies a process of dialogical civilizational development (Tu & Vattimo, 2010) while honoring the co-existence of a spectrum of forms of civilizational development, with an overarching trajectory from a uni-cultural uni-polar globalizing modern world into multi-cultural multi-polar transitioning post-modern world, and ultimately toward a meta-cultural meta-polar planetary meta-modern world. To support this transition, this paper explores a universification of knowing, doing, relating, and being from a meta-cultural perspective — honoring the rich diversity of forms worldwide to make sense of our situation — and argues that the global meta-crisis, when viewed as a meta-chrysalis through the lens of planetary universification, demands a meta-cultural approach that fosters

generative dialogue among civilizations (Wright, 2024).

PLANETARY UNIVERSIFICATION

“We can recover and accomplish the unity of humankind. The latter, lost in and through the diaspora of Homo sapiens among continents and islands, was denied more than recognized during the Planetary Era. We must recover it, not by a bulldozing homogenization of cultures, but rather by a full recognition and a full flowering of cultural diversity that would not prevent processes of unification and diversification from operating on broader levels.” (Morin & Kern, 1999, p. 42)

Building upon previous work on universifying meta-theory, ‘universification’ points to the omni-local cosmic evolutionary process of unification and diversification: from the diversification of elements after the big bang to their unification into celestial bodies of the physiosphere; from the diversification of single-celled organisms to the unification of multi-cellular life of the biosphere; and from the diversification of human minds to the unification of planetary civilizations of the infosphere (Wright, 2022, 2023, 2024). While the second law of thermodynamics suggests a general drift toward entropy (Clausius, 1851), universification highlights the complementary dynamic of increasing local order, in which higher forms of complexity, coherence, and integration continually emerge throughout elemental, biological, and cultural evolution. Universification, in this context, resonates with Teilhard de Chardin’s (1955) vision of evolution converging toward an Omega Point of planetary consciousness, Prigogine’s (1997) work which demonstrates how order can spontaneously arise from chaos within open systems, Bohm’s (1980) notion of the implicate order, in which the



visible, fragmented world unfolds from a deeper wholeness, Aurobindo's (2005) philosophy of integral evolution, in which matter, life, and mind progressively unfold toward supramental consciousness, Morin's (2008) complex thought that underscores the dialogical interplay of order, disorder, and organization as the generative engine of evolution, and Wilber's (2000) Kosmic evolution, a self-organizing, self-transcending drive that carries matter into life, life into mind, and mind toward spirit, integrating the subjective, intersubjective, objective, and interobjective dimensions of reality in a dynamic holarchy. These perspectives ground universification as a meta-principle of cosmic evolution that integrates physical, biological, and civilizational processes of transformation.

The term 'planetary' in the context of this paper points to the process of 'planetarization', which Teilhard de Chardin (1955) first coined to describe the evolutionary movement of human consciousness toward an integrated global sphere of thought culminating in a planetary-level noosphere. Morin (2008) subsequently reworked the concept to capture the complex, dialectical dynamics of global integration, where cultural diversity, ecological interdependence, technological networks, and global crises converge — producing both risks of homogenization and domination, and possibilities for planetary solidarity and unity-in-diversity. Morin (1999) states:

“Internationalism aims for the human species to be one people. Globalism wants it to be one state. What matters is to turn the human species into humanity and planet Earth into a common home for human diversity. A planetary society/community would truly achieve human unity/diversity.” (p. 97)

Transcending and including modern 'globalizing', planetary universification

leverages a context-aware perspective (Wright, 2022) to 'absence' what Bhaskar (1975) terms the 'demi-real' — the distorted or partial aspects of Western-led modernism and relativistic post-modernism — expanding the ongoing project of decolonization through a post-modern multi-polar world order, towards a meta-modern meta-polar world order. Hui (2024) employs the term 'planetarization' through the lens of 'cosmotechnic's, proposing a 'recosmicizing' of the world that integrates Teilhard de Chardin's (1955) vision of the noosphere with the importance of noodiversity, biodiversity, and technodiversity. Hui's approach advances diverse political-epistemological responses to planetary-scale crises and gestures toward new forms of planetary governance and relationality across cultural, political and technological domains. 'Planetary universification', then, integrating these perspectives, contextualizes this universification for the evolution of our planetary system, focusing on the 'time between worlds' (Stein, 2019), as we hospice globalized uni-polar modernity (Andreotti, 2021), and shepherd it through a transitional diversification period of post-modernity, towards a unification of a meta-cultural, meta-polar, meta-modern planetarizing world.

Planetary universification proposes that it is critical to engage with the meta-cultural emergence of a variety of alternative civilizational models that provide practical and conceptual tools for transcending the meta-crisis, orienting from a more transformational meta-chrysalis lens. Tu's (2010) dialogical civilization framework and Zhao's (2021) Tianxia model propose relational, non-hegemonic approaches to global order grounded in Chinese thought. Indian philosophical and decolonial contributions offer additional frameworks for integrating ethical, relational, and civilizational dimensions, ranging from Sen's



(2009) pluralist epistemologies, to Panikkar's (1993) cosmotheandric experience, and Aurobindo's (1970) vision of consciousness evolution. African thinkers, including Akomolafe (2015), Menkiti (1984), Eze (2011), and Kelbessa (2019), emphasize relationality, communitarian personhood, and pluriversality, highlighting regenerative practices rooted in ecological and cultural interdependence, and the ethical, social, and environmental responsibilities that sustain African civilizations. Islamic and Middle Eastern contributions, including Ibn Khaldun's (1967) philosophy of history and social cohesion, Al-Fārābī's (1985) concept of virtuous society, and contemporary thinkers such as Nasr (1996) on environmental ethics and traditional knowledge, offering frameworks for integrating moral, ecological and cosmological considerations in civilizational transitions. Contributions from Indigenous perspectives — including the Māori concepts of whakapapa and kaitiakitanga, Andean *sumak kawsay* (Buen Vivir), Polynesian voyaging epistemologies, and Australian Aboriginal epistemologies — highlight relational cosmologies, ecological stewardship, and collective social responsibility, emphasizing patterns of knowledge, storytelling, and systems thinking that sustain community and ecological balance, offering complementary insights for an integrated planetary system (Durie, 1998; Gudynas, 2011; Lewis, 2017; Yunkaporta, 2019). Western integrative thought, such as Hedlund's (2021) Visionary Realism, Esbjörn-Hargens' (2015) Complex Integral Realism, Freinacht's (2019) Nordic Meta-Modernism and Bauwens' (2023) Cosmolocalism provide nuanced meta-theoretical orientations based in Western philosophy.

This collection of diverse cosmological perspectives inform a meta-cultural orientation, operating both as a meta-theoretical lens and as a meta-practice

of civilizational dialogue, termed 'planetary universification': a dialogical process of knowing, doing, relating, and being that supports the emergence of a meta-modern, planetary civilization.

One of the key characteristics of the term 'planetary universification' is that it takes a meta-cultural orientation that disambiguates the crises of Western civilization from our planetary state. Often when the term 'meta-crisis' is used, it conflates crises of Western civilization with crises on a planetary scale (Chakrabarty, 2009; Wright, 2023). While there are aspects of the global meta-crisis that are planet-wide, and aspects that are indications of the state of Western civilization, it's ethically imperative to take a decolonizing lens to our planetary situation so as not to conflate the specifically Western crises with the state of other civilizations by projecting, through a form of neo-colonialism, that the West's crises are the world's crises (Chakrabarty, 2016; Escobar, 2018; Wright, 2023). The ecological crises primarily generated by Western industrialized societies have global consequences, affecting regions that may have had little or no role in their creation, and these crises, while planetary in impact, should not be assumed to reflect problems originating outside Western civilization (Chakrabarty, 2009, 2016; Crutzen & Stoermer, 2000; Mignolo, 2011; Steffen et al., 2015).

Much of what is pointed to as the meta-crisis reflects the spread, and cumulative consequences, of Western modernity, which over the past five centuries has established a dominant hegemonic political, economic, technological and cultural paradigm (Chakrabarty, 2000, 2009, 2016; Hui, 2024; Wallerstein, 2004; Weber, 1991). While this system has generated unprecedented technological and scientific progress, it has simultaneously produced structural



inequalities, ecological degradation, and cultural homogenization through economic and technological proliferation (Hui, 2022; Yunkaporta, 2019).

Western post-modernism has critiqued this version of modernism, highlighting many of its limitations (Derrida, provide a viable alternative upon which an emerging civilization can come into form (Habermas, 1989; Wilber, 2000). An emerging Western post-postmodern, meta-modern, or integral paradigm dialectically synthesizes the insights of Western modernism and postmodernism, revealing a developmental structure that preserves their strengths while transcending their respective limitations (Freinacht, 2017; Gebser, 1985; Habermas, 1984; Wilber, 2000). Benhabib (2004) expands on Habermas' (1984) work on communicative action, extending, critiquing, and adapting his ideas for contexts of cultural pluralism, migration, cosmopolitan rights, and feminist ethics. Chinese scholar Hui (2022, 2023) points to a distinction in the technosphere, through the use of the term 'technodiversity', highlighting that there are a diversity of cultural forms of technology that are based on the cosmology, or 'cosmotronics', of the culture out of which they arise.

Another Chinese scholar, Tu (2001), critiques anthropocentric worldviews and advocates for an 'anthropocosmic' perspective, proposing 'ecological civilization' as not merely an environmental or technological structure, but a profound cultural and ethical transformation where human flourishing is intertwined with the wellbeing of our planet, where human development, whether modern or otherwise, is aligned with ecological harmony. Building on Dussel's (1993) coining of the term 'transmodernity' as a response to colonial power — describing a critical philosophical orientation that transcends modernity by integrating ethical, cultural, and epistemic

insights from the Global South — Grosfoguel (2011) further develops transmodernity as a framework that moves beyond both modernity and postmodernity, integrating multiple epistemologies, decolonizing knowledge, and advocating for a pluriversal world.

This paper posits a plural meta-cultural view of modernity, post-modernity, and meta-modernity, creating space for a spectrum of developmental structures to co-exist side by side by critiquing each other through civilizational dialogue and diversifying out their unhealthy or harmful aspects — such as the extractive, colonial, hegemonic, and reductionistic tendencies of modernity; the relativistic, fragmentary, and paralyzing tendencies of post-modernity; and the still largely unseen risks of meta-modernity, including premature synthesis, superficial inclusivity, developmental overemphasis, or technocratic superiority. In this way, each civilization may develop along its own pathways toward healthy expressions of every stage in coherence with its own forms of knowing, doing, relating and being, free from pressures to conform to the harmful aspects of others, thereby unifying in harmonic resonance at ever-wider scales through planetary universification (Wright, 2024). See Figure 1 in Appendix for a visual model of planetary universification representing the geometric patterns of harmonic resonance that arise from a diversity of civilizations.

EPMEREONTOLOGY – THE META-STUDY OF KNOWING, DOING, RELATING AND BEING

Through a process of linguistic and meta-theoretical universification, this paper coins the term 'epmereontology' (ep-me-re-ontology) as the meta-study of the studies of



knowing (epistemology), doing (methodology), relating (relatology)³, and being (ontology). As interconnected meta-cultural dimensions of planetary universification, epimereontology provides an integrative framework for understanding and guiding the evolution of modern, postmodern and meta-modern civilizations, enabling both conceptual synthesis and practical engagement throughout a diversity of cultures and contexts in our evolving complex world systems. As I will discuss in detail below, not all cultural or philosophical orientations separate epistemology, methodology, and ontology as is typically done in Western thought — a distinction that constitutes both one of the West's strengths and one of its limitations — while many other cultures orient toward relationality beyond or across these forms of study (Alam & Gadade, 2023; Ofuasia, 2024; Qin & Nordin, 2019). The overarching term epimereontology maintains the diversity of these distinct fields of study, while uniting them as a coherent whole to support planetary universification.

In order for relationality not to be collapsed, or colonized, into epistemology, methodology and ontology, to honor a diversity of cultural perspectives and philosophical orientations that are more interconnected, relational and non-dual, while preserving the value of the distinctions of each form of study, in this paper I coin the term 'relatology', to mean 'the study of relating'. Relatology builds upon a diverse lineage of relationality across disciplines and civilizations, including ecology, axiology, sociology, anthropology, communication theory, systems theory, feminist theory, African tribal relationality, Chinese neo-Confucian relationality, Indian non-dual relationality, and indigenous relationality. Relatology encompasses ecology, which

investigates relations between organisms and environments (Haeckel, 1988; Odum, 1969), including the ecology of mind (Bateson, 1972), as well as axiology, which examines relations of value, including ethics and aesthetics (Hartmann, 1908; Lapie, 1902). More broadly, relatology extends to sociology and anthropology, which study social and cultural relations (Durkheim, 1912; Lévi-Strauss, 1963), communication theory, which explores relational processes of meaning-making (Bateson, 1972; Habermas, 1984), and systems theory, which analyzes interdependent relations across natural, social, and technological domains (Bertalanffy, 1968; Morin, 2008). Feminist scholarship deepens this lineage through ethics of care (Gilligan, 1982; Tronto, 1993) and relational ontologies that critique atomistic individualism (Haraway, 1988; Barad, 2007). From a meta-cultural perspective, African tribal philosophy emphasizes relationality as fundamental, such as Ubuntu's communitarian personhood, captured in the phrase *umuntu ngumuntu ngabantu* — a person is a person through other persons (Menkiti, 1984; Mbiti, 1969; Eze, 2010); Confucian thought grounds social and ethical life in relational harmony through concepts such as *ren* (humaneness) and *li* (ritual propriety) (Tu, 2001; Ames & Hall, 2001); Indian nondual relationality, drawn from Advaita Vedanta, Buddhism, and related traditions, emphasizes the interdependence and ultimate non-separation of all beings, integrating ethical and experiential dimensions of relationality (Chakrabarty, 2016; Deutsch, 2010; Rambachan, 1994); and indigenous kinship systems across the globe highlight interconnection among humans, nonhumans, and the land, as in Māori *whakapapa* and *kaitiakitanga* (Durie, 1998), Andean *sumak kawsay* (Gudynas,

³ As there is no established term in English for the study of relations or relationality, the term 'relatology' is coined in this paper as the study of relating.



2011), Aboriginal Songlines (Yunkaporta, 2019) and beyond.

Epmereontology proposes ‘relatology’ as an integrative meta-cultural framework for the study of relating across ecological, axiological, social, systemic, and cultural dimensions, situating it as a necessary complement to epistemology, methodology, and ontology, connecting each form of study to each other within the meta-study of epmereontology, which allows us to study planetary universification across the four domains of epistemology, methodology, relatology, and ontology, providing a lens for understanding how multiplicity and coherence emerge together. Through the lens of epmereontology, this paper provides an initial brief overview of the universification of knowing, doing, relating and being to generate meta-cultural civilizational dialogue.

PLANETARY UNIVERSIFICATION OF KNOWING, DOING, RELATING AND BEING

At the epistemological, methodological, relatological, and ontological levels, the meta-chrysalis reveals cracks in the foundations of modern global systems: the erosion of meaning, practice, connection and realism, and the marginalization of non-Western and non-modernist epistemology, methodology, relatology and ontology. Andreotti (2021) identifies the phenomenon of ‘epistemicid’ — the systematic suppression and destruction of Indigenous, non-Western, and plural ways of knowing under the dominance of Western modernity. Smith (2012) decolonizes methodology from being a Western set of techniques to being an ethical, culturally grounded, and relational practice, as methodology is not just about how we know, but about how knowledge is situated, relationally generated, and ethically applied. Chinese, Indian and African and indigenous ontologies are intricately interpenetrated with relatologies, rooted in the interconnectedness of all beings within the cosmos, emphasizing holistic and harmonious perspectives (Gauthier et al., 2025; Nche & Michael, 2024; Luo, 2025; Prabakaran, 2025).

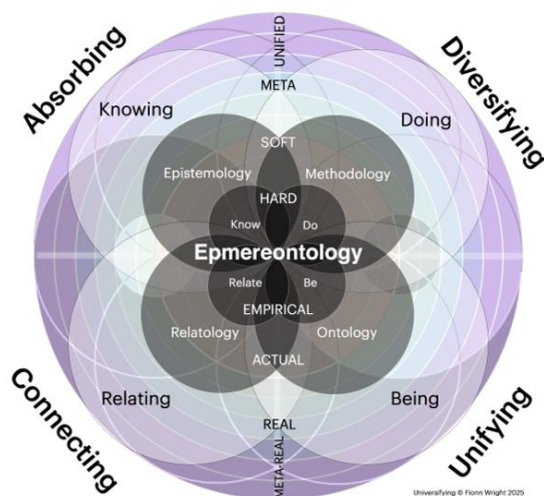


Figure 2: Epmereontology meta-study meta-model on knowing, doing, relating and being inspired by Hedlund’s (2021) pandimensional realism, Esbjörn-Hargens’ (2015) complex integral realism, Bhaskar’s (2016) critical realism, Cheng’s (2019) resonance code, O’Fallon’s (2020) STAGES model, and Wilber’s (2000) integral theory.

Through fragmenting cracks in Western modernism, meta-imaginal cells are emerging within the wider meta-chrysalis. Relationality interpenetrates with epistemic and ontological pluralism, interfacing with diverse relatologies, and giving rise to new forms of methodological experimentation, intercultural dialogue, decolonial and Indigenous resurgence, and meta-cultural integrative approaches that encompass epistemic humility, transdisciplinary methodologies, dialogical relatologies, and onto-fugitivity (Akomolafe, 2023). These



emerging orientations point toward the emergence of a meta-cultural epistemological meta-framework in which epistemology, methodology, relatology, and ontology are understood as dynamic processes within and between modern, post-modern and meta-modern structures of planetary universification. With this lens, knowing, doing, relating and being honor both the depth of cultural particularities and the possibility of planetary universification without homogenization, enabling civilizations to engage with complexity, relationality, and ethical accountability across cultural, ecological, and developmental domains (Andreotti, 2011; Tu, 2001; Yunkaporta, 2019).

PLANETARY UNIVERSIFICATION OF MODERNISM

Despite this budding emergence, by far the most dominant types of knowing, doing, relating and being embedded in modern global society are Western modern and post-modern forms of epistemology, methodology, relatology and ontology (Bhaskar, 1975; Kuhn, 2012; Popper, 2002). The global dominance of Western modernism across epistemology, methodology, relatology and ontology is a complex phenomenon, shaped by adaptive strengths, historical power dynamics and 14 cultural orientations. Modern Western epistemology, grounded in empiricism, positivism, reductionism, objectivity, and universality, enables predictive and replicable frameworks for understanding and intervening in the world, making knowledge functionally adaptive across geopolitical and technological arenas (Bhaskar, 1975; Kuhn, 2012; Popper, 2002); modern Western methodology, with its standardized procedures, controlled experimentation, statistical generalization, reductionistic quantitative analysis, and

limited empirical scientific and technical practices, manipulates natural and social phenomena (Bhaskar, 1975; Kuhn, 2012); modern Western relatology, emphasizing individualistic, hierarchical, linear, and mechanistic relations, reduces complex interactions into patterns that can be coordinated, managed, and controlled, facilitating systemic intervention across societies and environments (Habermas, 1984; Morin, 2008; Weber, 1991); and modern Western ontology, grounded in reductive materialism, objective fixed categories and individualism, provides the conceptual scaffolding for classifying, ordering, and controlling reality, shaping both natural and human domains (Bhaskar, 1975; Popper, 2002).

These interlocking dimensions of modern Western knowing, doing, relating and being created a relatively coherent yet atomized approach to intervening in the world, demonstrating both its adaptive strengths and its epistemic, methodical, relational and ontic limitations (Mignolo & Walsh, 2018; Quijano, 2000).

Yet, the widespread imposition of these forms of knowing, doing, relating and being cannot be understood solely through the benefit of contextual adaptiveness, with historical contingencies based on power hierarchies — including colonization, resource extraction, slavery, imperial expansion, economic sanctions, political control and military power — amplifying Western dominance through coercive mechanisms, privileging ‘might makes right’ and embedding hegemonic power structures across societies, creating feedback loops to validate and prop itself up (Andreotti, 2011, 2021; Santos, 2014). While the argument can be, and often is, made that other cultures throughout history also dominated others when they had the power to do so, there are also a wide variety of examples where that is not the case, as Western imperialist,



expansionist and hegemonic tendencies are not universal or inevitable expressions of human civilization (Graeber & Wengrow, 2021). It's important to note that, while modernism may be going through a form of collapse or transformation in Western civilization, there are other parts of the world where their own innate forms of modernity are in the process of development, and decolonization supports them to develop more fully healthy forms of contextually specific culturally appropriate modernism that is in planetary coherence, and that there are alternate paths to, and forms of, modernity, with the potential for leapfrogging in certain domains of development (Baweja, 2016; Gaonkar, 1999).

From a meta-chrysalis perspective, fractures of knowing, doing, relating and being are not merely problems to try to solve, but openings for meta-imaginal innovation. By recognizing both the functional strengths and ethical limitations of Western modernity and postmodernity, epimereontology mediates between stability and pluralism, foregrounding relationality, intercultural dialogue, and methodological experimentation, creating space for non-Western and Indigenous epistemologies, ontologies, methodologies and relational frameworks to coalesce into a planetary meta-modern horizon. Mature meta-modernism transcends and includes (Wilber, 2000) as well as dives into and enlivens (Cheng et al., 2019) modernism, post-modernism and meta-modernism. This integrative approach transforms historical scars and dominator hierarchies into a dynamic generative meta-system in which plural knowledge, ethical accountability, and practical applicability are held simultaneously, operationalizing a meta-chrysalis of epimereontology capable of guiding civilizations toward planetary flourishing (Andreotti, 2021; Smith, 2012; Vervaeke & Mastropietro, 2024).

PLANETARY UNIVERSIFICATION OF POSTMODERNISM

A plurality of post-modernist approaches have emerged as a critical response to Western modernism, challenging its claims to universality, objectivity, and reductionism, emphasizing that forms of knowing, doing, relating and being are socially, culturally, and historically situated, and that what counts as truth, practice, relationship and reality are contingent upon context rather than independent of it (Lyotard, 1984). Post-modern thought critiques reductionism, drawing attention to complexity, interdependence, and emergent properties that Western modernist approaches often overlook, and foregrounds the role of language, discourse, and power in shaping knowledge, highlighting that what is recognized as scientific truth, appropriate methods or objective reality often reflects institutional authority (Foucault, 1972). Post-modernism creates space for relational and pluralistic modes of knowing, doing, relating and being, but given its plurality without contextual prioritization fails to provide a coherent planetary level civilizational framework (Yin, 2018).

While post-modern approaches offer valuable critiques of Western modernism, by over-emphasizing relativism and context-dependence, post-modernism can lead to fragmentation that lacks a cohering structure, making it difficult to establish shared standards for knowledge, evaluation, and practical action (Beyer & Liston, 1992). Postmodernist focus on multiple perspectives and pluralism can result in paralysis of decision-making, as competing ways of knowing, doing, relating and being may conflict without a clear method for adjudication (Habermas, 1984). Critics also argue that the decentering of the



rational subject, and skepticism toward objectivity, can undermine confidence in science and evidence-based practice, creating challenges for policy, governance, and technological development (Bhaskar, 1975). Furthermore, although post-modernism highlights power relations in knowledge production, it can at times become overly abstract or deconstructive, offering critique without clear constructive pathways for synthesis, integration, or practical application (Nazir & Kemmasaram, 2023). Post-modernist approaches, while essential for pluralizing epistemology, methodology and ontology, risk undercutting the stability, predictive capacity, and universality provided by Western modernist epistemology, limiting their utility in large-scale, coordinated social and technological projects (Grosfoguel, 2011).

people from other cultures and enter into dialogues with them. More importantly, making yourself an expert in another culture is not always appreciated by the members of that culture. Understanding your own culture and the way it interacts with others, particularly the power dynamics of it, is far more appreciated. (Yunkaporta, 2019, loc. 165)

The universification of knowing, doing, relating and being, operationalized through the meta-study of epistemology, offers a pathway to reconcile the strengths and limitations of both Western modernist and post-modernist epistemologies by integrating a plurality of forms of modernism, post-modernism and meta-modernism, prioritizing for the context, leveraging decolonial theory to differentiate Western from non-Western forms, while also acknowledging the limitations decolonization as a form of deculturation from a meta-cultural meta-modern perspective (Naicker, 2023; Wright, 2023). Through the universification of epistemology, methodology, relatology, and ontology from a meta-cultural perspective, epistemology can support a coherent, structured, and relational framework that preserves the predictive power and replicability of Western modernism while and non-Western ways of knowing emphasized by post-modernism, all integrated through a meta-cultural meta-modernism (Ludwig et al., 2023).

From an epistemological perspective, epistemology across non-Western traditions often emphasizes relationality, situated knowing, and ethical integration, challenging the compartmentalized distinctions common in Western modernist thought (Andreotti, 2011; Santos, 2014). In classical Chinese philosophy, such as in neo-Confucianism, knowledge is inseparable from ethics, cosmology, and practice, reflecting a

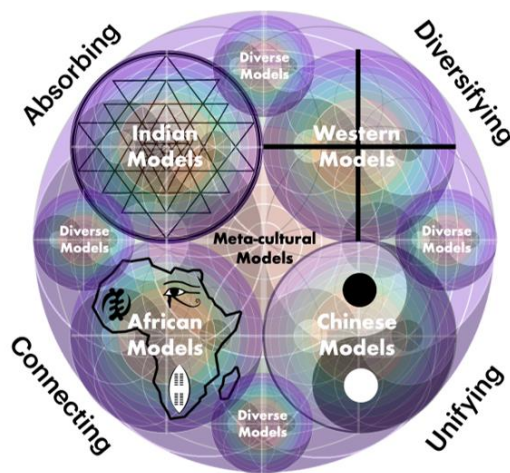


Figure 1: Meta-cultural meta-model of planetary universification representing the geometric patterns of harmonic resonance that arise from a diversity of civilizations.

PLANETARY UNIVERSIFICATION OF META-CULTURAL META-MODERNISM

You don't need to be an expert to understand the knowledge processes of



relational epistemology in which the knower, the process of knowing, and the cosmic or social order are intertwined (Tu, 2010; Zhao, 2021). Indian epistemological traditions, including Advaita Vedanta and Buddhist pramāṇa theory, similarly orient towards the interdependence of self, world, and consciousness, integrating rational, experiential, and meditative modes of knowing (Chakrabarty, 2016; Deutsch, 2010; Rambachan, 1994). African epistemologies, such as Ubuntu, foreground communal personhood, emphasizing that knowledge emerges relationally through participation in collective life and moral accountability (Eze, 2010; Mbiti, 1969; Menkiti, 1984). Indigenous epistemologies, from Māori whakapapa and kaitiakitanga to Andean sumak kawsay and Aboriginal Songlines, situate knowledge within interconnected human, nonhuman, and ecological networks, privileging experiential, narrative, and place-based modes of knowing (Durie, 1998; Gudynas, 2011; Yunkaporta, 2019). These perspectives collectively expand epistemology beyond Western paradigms and boundaries, demonstrating that knowing can be relational, ethical, situated, and cosmically attuned – connecting epistemology to relationology, methodology and ontology through epimereontology – enabling planetary modes of understanding while bridging cultural, ecological, and developmental pluralities (Andreotti, 2011; Santos, 2014).

By imbuing epimereontology with a meta-cultural and meta-modern framework, this meta-study transcends the limitations of existing paradigms, moving from a state of meta-crisis — characterized by social fragmentation, epistemic marginalization, and systemic uncertainty — toward a meta-chrysalis, in which knowing, doing, relating and being become generative, integrative, and planetary in scope. Universifying meta-theory draws on Wilber's (2000) integral framework, which prioritizes developmental

holarchies, Cheng's (2019) resonance code which integrates Daoist yin-yang philosophy, and O'Fallon's (2020) STAGES model which highlights a reiterating developmental process (Wright, 2022). Planetary universification builds on this foundation by integrating Bhaskar's (1975) critical realism, Esbjörn-Hargens' (2015) complex integral realism, and Hedlund's (2021) visionary realism, each of which apply a meta-theoretical lens to epistemology, ontology, and methodology. Epimereontology further interweaves meta-cultural relationality, pluralism, and practical applicability across these domains through the addition of relatology, providing a holistic lens for planetary universification. See Figure 2 in Appendix for a visual representation of the epimereontology meta-study meta-model on knowing, doing, relating and being inspired by Hedlund's (2021) pandimensional realism, Esbjörn-Hargens' (2015) complex integral realism, Bhaskar's (2016) critical realism, Cheng's (2019) resonance code, O'Fallon's (2020) STAGES model, and Wilber's (2000) integral theory.

Epimereontology engages the meaning-making crises by not only diagnosing epistemic fragmentation but also offering a meta-structured pathway for synthesizing diverse knowledge systems, including Indigenous, African, Chinese, Indian, and feminist epistemologies, into actionable methodological frameworks for societal and ecological relational coordination along with planetary ontological transformation. This engagement through epimereontology enables civilizations to navigate complexity with both rigor and relational attunement, fostering shared understanding, intercultural collaboration, and planetary stewardship, and developing a paradigm in which knowing, doing, relating and being are simultaneously developmentally contextual and culturally situated, thereby supporting



the transition from meta-crisis to meta-chrysalis at a planetary scale.

Epmereontology traces the trajectory from Western modernist dominance through post-modernist critique to a meta-cultural meta-modern synthesis through a dialogical process of planetary universification (Yin, 2018). While the limitations of Western modernism and post-modernism have been widely identified, it's critical to transcend a linear view of development, and acknowledge the simultaneous co-existence of a spectrum of developmental fields both across and within civilizations, while also acknowledging the ongoing tensions and incommensurabilities (Santos, 2014). The framework of epmereontology offers a structure for bridging stability and pluralism, yet its operationalization across diverse cultures, disciplines, and scales would need to be practically applicable in supporting the mechanisms of intercultural negotiation in real-world contexts (Andreotti, 2011, 2021; Morin, 2008).

While meta-chrysalis positioning suggests a transformative planetary horizon, there is the inherent challenge of harmonizing without privileging some systems over others, a challenge that echoes critiques of integral frameworks privileging hierarchies or universal schemas (Edwards, 2001; Krikke, 2024). Epmereontology also needs to engage with ontological diversity, ethical conflicts, and power asymmetries in a planetary context, ensuring that universification does not inadvertently reproduce subtle forms of dominance even while promoting pluralism (Reyes-García et al, 2024).

To address these challenges and strengthen the universification potential of epmereontology, a reflexive and iterative evolutionary approach is essential, one that continuously negotiates the evolving relational, ethical, and cultural contingencies

inherent in diverse meta-cultural systems, emancipating epistemologies, methodologies, relationologies and ontologies through decolonization (Kariwo & El Bouhali, 2026). This entails establishing protocols for meta-cultural dialogue that honor all cultural and experiential ways of knowing, doing, relating and being on their own terms, while creating spaces for co-generated frameworks that remain adaptable across contexts, with specific practical prioritization within certain contexts (Andreotti, 2011, 2021; Santos, 2014). Careful attention to power dynamics and justice ensures that universification does not re-inscribe hegemonies, but rather cultivates genuine pluralism and intercultural equity (Arias-Gutiérrez & Minoia, 2024). Embedding reflexivity, ethical accountability, and procedural rigor into the meta-study of epmereontology can mediate tensions between stability and pluralism, supporting the generation of integrative knowledge through a spectrum of stages of development, and operationalize universification in ways that are both culturally sensitive and transformative at a planetary level.

Instead of a Western modernism hegemonically dominating the globe, or post-modernism reacting in fragmentation and relativity, epmereontology dialectically integrates both, while opening a meta-cultural dialogical space for a meta-modern planetary universification. In this framing, knowing, doing, relating and being are no longer locked into binaries, rather, they become a generative, relational process capable of engaging diversity while maintaining coherence. In this way, the integrative meta-study of epmereontology enables civilizations to co-create a shared yet pluralistic horizon, situating planetary universification not as hegemonic uniformity but as relational dialogical convergence — an unfolding meta-chrysalis developing a meta-modern world.



CONCLUSION AND CRITIQUE

Genuine planetary universification arises from the recognition that civilizations have each developed their own frameworks that have value across modern, postmodern and meta-modern contexts. Rather than subsuming these under a new universalist paradigm, planetary universification creates a living ecology of meta-cultural forms, where each civilizational synthesis maintains its integrity and sovereignty while entering into patterns of relation, resonance, and mutual transformation. The guiding ethos is not unification into sameness but universification: an open-ended diversification of horizons in which plurality itself is preserved as essential for unification through dialogical interaction. Planetary universification addresses the meta-crisis by providing the transformative orientation of ‘meta-chrysalis’, and integrative pathways for collective action and understanding in response to global ecological, social, and epistemic challenges. It acts across four interrelated domains: in knowing, it creates space to absorb diverse epistemologies; in doing, it diversifies methods of collaborative civilizational action; in relating, it facilitates ethical meta-cultural and inter-civilizational connections; and in being, it supports planetary unification through ontological transformation. Practically, planetary universification is expressed through planetary education to absorb our collective wisdom and knowledge, metacultural research methodologies to diversify our ways of interacting with the world, civilizational dialogues for meta-cultural connection, and the co-creation of unifying responses to our shared planetary situation.

In their current iteration, concepts such as ‘meta-chrysalis’, ‘planetary universification’, ‘epimereontology’ and ‘relatology’ are limited by the views of the author at the time of writing, including

ironically being written in the English language which is a Western construct being used to immanently critique itself. Fully developing these terms is beyond the scope of this work, and in the context of this paper they invite further dialogue, critique, exploration, and integration. The challenge of scaling planetary universification across power asymmetries, economic and political systems, developmental structures and diverse cultures amidst the uncertainty of planetary tensions and conflicts between a plurality of developmental and cultural frameworks requires, as the Chinese proverb says, ‘crossing the river by feeling the stones’ (摸着石头过河, mō zhe shí tou guò hé).

This paper is intended as an initial brief introduction of the terms as an invitation to transformative dialogue. As a meta-cultural, dialogical process, planetary universification does not constitute a single system of thought or a meta-meta-theory claiming to synthesize all others, rather it is a process of weaving the great forms of wisdom humanity has to offer into a harmonic symphony of civilizational development. Planetary universification supports the collective coherence of the emerging meta-chrysalis, orienting towards wholeness from an empty center — like Buddhist *sūnyatā*, Daoist *wuji*, and Ubuntu relationality — a generative space within the safety of the meta-chrysalis in which no one framework claims finality, or has the last word.



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ABOUT THE AUTHOR

Fionn Wright was born in 1990 and grew up around the world, spending a quarter of his life in Europe, a quarter in Africa, a quarter in North America and a quarter in Asia. He has become a meta-cultural global citizen who feels a sense of responsibility to support a healthy unification of diverse consciousness on Planet Earth.

Fionn became known on the streets of Shanghai as an expert in personal development, conscious parenting, and innovative education through his livestreaming in fluent Chinese to over a million viewers, with TV appearances reaching over 100 million views. He's also an award winning documentary producer, serial entrepreneur and keynote speaker, named by City Weekend Magazine as one of the "11 Most Influential Movers & Shakers in Shanghai" – a city of 24 million.

Passionate about education and development, he leveraged his media presence to sponsor his family to live off the grid in a camper for a year to worldschool his own children in the mountains of British Columbia, and presented at hundreds of schools across the world such as the American International School of Mozambique, the Yew Cheng International

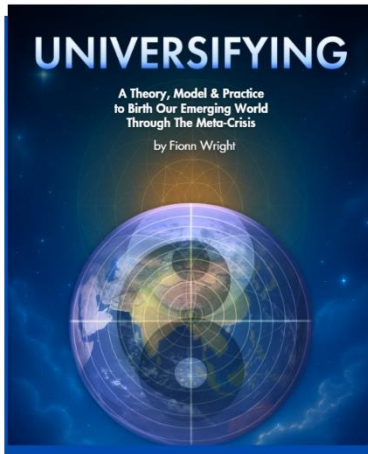
School and Loreto College and universities such as the London School of Economics, Zhejiang University and University College Dublin, as well as corporations such as Siemens, Roche and Nike. As an integrative coach with an Individualized Masters in Self Design and a PhD candidate in Integral Noetic Science with a specialization in Meta-Theory, he has trained in a variety of modalities including STAGES Coaching, Generating Transformative Change, Leadership Circle Profile, Hakomi Mindfulness-based Somatic Psychotherapy, NLP Master Practitioner, ActionCOACH Business Coaching, Neuroscience for Coaching, Process Facilitation and many more.

He coaches, advises and consults for leaders in Entrepreneur Organization, Young Presidents Organization and Family Business Network, and leads international teams of world-class practitioners to develop personalized programs for these leaders and their families based on their developmental levels, shadow and a wide range of integrative assessments. He is currently exploring the expansion of our collective leading edge, developing global leadership programs integrating real-time developmental AI, biofeedback, psychedelics, shadow-work, epigenetics and meta-funding models.

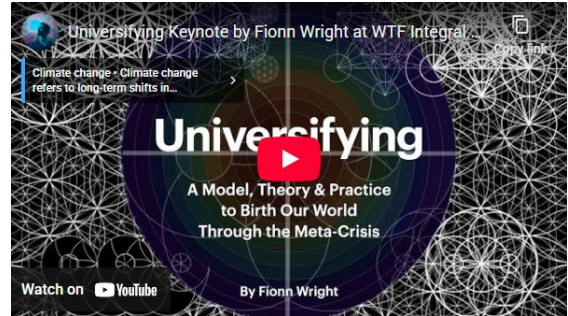
As the creator of Universifying — an integrative Meta-Model, Theory and Practice to birth our world through the meta-crisis — Fionn is holding space for an ethically-oriented emergence of a wiser young meta-collective to manifest a global technologically-supported evolutionary meta-ecosystem for us to wake up our awareness, grow up our perspectives, light up our wholeness and show up to regenerate our planet.



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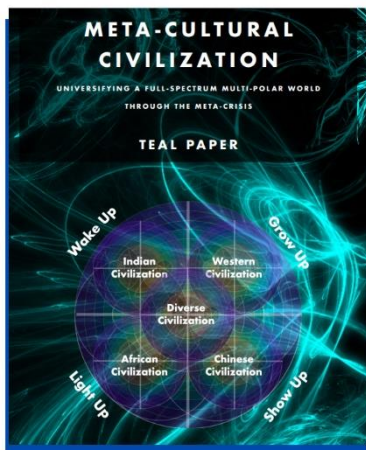
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