

The World of Ken Wilber

And Why It Matters to Community Change Work

Background

Ken Wilber is widely regarded as the most important “cartographer” of human consciousness and its evolution in our generation. He has developed a rigorous integration and synthesis of religion, psychology, science, sociology and anthropology that explains the evolution and development of human consciousness and its connection to our cultures and social systems. His work addresses many of the fundamental questions that face modern society.

We have found Wilber’s work enormously useful in understanding the many different world views that are brought to the work of community transformation. While his work is eminently approachable to a serious reader, it does take a substantial amount of time to absorb. Like any good framework, it has multiple dimensions to it, and requires some experimentation and “playful engagement” to usefully integrate it into day to day work.

In the following pages, we have attempted to create some “short cuts” that allow colleagues and customers to appreciate the value of this important work.

Some Books By Ken Wilber:

[The Spectrum of Consciousness](#)

[Integral Psychology](#)

[Sex, Ecology and Spirituality](#)

[A Brief History of Everything](#)

[A Theory of Everything](#)

[The Marriage of Sense and Soul](#)



How Wilber Changed Our Thinking

We bumped into Ken Wilber's work when a colleague called us late at night and insisted that we had to read this 800-page book called Sex, Ecology & Spirituality. We humored him by buying copies (a bit taken aback by its mass!) and then found we couldn't put it down for three weeks. We found Wilber's maps to be immensely practical. They gave us comprehensive and systematic ways of thinking about the WHAT of evolution (the four quadrants); the HOW of evolution (the 20 tenets); and the WHERE TO of evolution (levels of interior and exterior development).

Wilber's work has helped us in several ways:

- It put our work on systems transformation in an evolutionary context. We found this enormously useful with our clients. Figuring out where the 'bell curve' of consciousness in an organization lies (whether it is a magical, mythical, rational or vision-logic culture) matters a lot for how you think about organizational change and improvement. Bringing vision-logic tools into a mythical organization is an exercise in futility!
- It revealed how we had been lulled into flat-land thinking by the seductive power of systems theory. Without really recognizing it, we were working on our own version of subtle reductionism, believing that if you change the structures of the system (whether organization, market, community) it would change the character of the whole. This, of course, misses the difference between interiors and exteriors – between structure and consciousness. Wilber helped us understand that 'depth matters,' and that the capacity of the organization is driven by the consciousness level of its members. To change an organization, people in it need to engage in the hard work of personal development. This is where learning theory became useful to us, because it told us something about how this could most rapidly be done.
- Wilber's work also led us to focus in on the personal developmental capacities of organizational leaders. It became clear that the organization could not rise above the evolutionary level of its leadership. We found ourselves politely bowing out of engagements with leaders who were not committed to personal development and who did not possess the level of depth that was congruent with the organizational design they espoused.
- It reminded us that our own depth matters, and that our personal development work is as important as our intellectual learning and technical knowledge.
- It helped us understand the kind of change necessary to achieve the goal of 'sustainable development.' We work a lot with people who are developing green businesses, engaged in the environmental movement, or facilitating 'sustainable community' processes. Our initial instinct was to focus on how to change incentives in markets; regulatory process; planning rules; etc. This, of course, misses the need changes in our interior landscapes. So we worked to incorporate principles of powerful individual and social learning processes in our environmental development work.



The Great Opportunity

“We live in an extraordinary time: all of the world's cultures, past and present, are to some degree available to us, either in historical records or as living entities. In the history of the planet earth, this has never happened before.

It seems hard to imagine, but for humanity's entire stay on this planet--for some million years up to the present--a person was born into a culture that knew virtually nothing about any other. You were, for example, born a Chinese, raised a Chinese, married a Chinese, and followed a Chinese religion--often living in the same hut for your entire life, on a spot of land that your ancestors settled for centuries. From isolated tribes and bands, to small farming villages, to ancient nations, to conquering feudal empires, to international corporate states, to global village: the extraordinary growth toward an integral village that seems humanity's destiny.

So it is that the leading edge of consciousness evolution stands today on the brink of an integral millennium--or at least the possibility of an integral millennium, where the sum total of extant human knowledge, wisdom, and technology is available to all.”

(Ken Wilber – Introduction to Volume 7 of his Collected Works.)



Wilber's Core Principles

1. Evolution has direction

- Evolution is the unfolding of spirit
- Each stage of evolution displays increased levels of complexity; differentiation; integration; relative autonomy; and telos.
- Each new level of development brings both opportunities for development and new opportunities for pathology. Pathology is expressed as disassociation/repression (denying prior levels) or in-dissociation/regression (wanting to return to previous levels.)

2. The Unit of Evolution is the "Holon"

- The unit of evolution is not things and processes, but "holons" – entities that are both wholes in their own right, and parts of larger wholes.
- Holons have four basic properties – self-preservation; self-adaptation; self-transcendence; self-dissolution.
- Each new holon transcends but includes its predecessors.
- Each new level of holons has greater depth (number of levels in each holon) and less span (number of holons).
- The greater the depth of the holon, the greater its degree of consciousness.
- Destroy any level of holon, and you destroy all of the holons above it, and none of the ones below it.

3. All holons have both interior and exterior dimensions

- The exterior dimension is a holon's physical form
- The interior dimension is its level of consciousness
- Exterior dimensions have "simple location" – they can be measured objectively and "monologically"
- Interior dimensions require inter-subjective dialogue to understand; they do not have "simple location"
- Interior and exterior dimensions evolve together but independently; they are correlated, but cannot be reduced to the other

4. All holons have both individual and collective dimensions

- The individual dimension expresses the holon's sense of "agency"
- The collective dimension expresses the holon's sense of "communion"

5. Holons evolve in all four dimensions simultaneously

- Individual/exterior = body and biological form
- Individual/exterior = spirit and consciousness
- Collective/interior = culture, morals world views, shared values
- Collective/exterior = social systems

6. Human individuals and societies evolve through "waves" of development

- Each stage of development reflects the ability to address increasingly complex drives and objectives
- Each stage transcends and includes all prior stages
- The nature of a society reflects the dominance of one or more levels of development on its social systems and collective world view
- Political and social conflict is driven by differences in the world views of each stage

Focus of the following slides

The Evolution of Consciousness

“From Clare Graves to Abraham Maslow; from Deirdre Kramer to Jan Sinnott; from Jurgen Habermas to Cheryl Armon; from Kurt Fischer to Jenny Wade; from Robert Kegan to Susanne Cook-Greuter, there emerges a remarkably consistent story of the evolution of consciousness. Of course there are dozens of disagreements and hundreds of conflicting details. But they all tell a generally similar tale of the growth and development of consciousness from--to use Jean Gebser's particular version--archaic to magic to mythic to rational to integral. Most of the more sophisticated of these cartographies give around six to ten waves of development from birth to what I call the centaur level. (Beyond the centaur, into the more transpersonal waves of consciousness unfolding, agreement tapers off.)

Few of these developmental schemes are the rigid, linear, clunk-and-grind models portrayed by their critics. Development is a not a linear ladder but a fluid and flowing affair, with spirals, swirls, streams, and waves--and what appear to be an almost infinite number of multiple modalities (there appear to be as many different dimensions or modalities of consciousness as there are different situations in life--i.e., endless). Most of today's sophisticated developmental theories take all of that into account, and--more important--back it with substantial research (as we will see).”

(Ken Wilber)



The Waves of Development (Spiral Dynamics)

The Basic Idea

"Briefly, what I am proposing is that the psychology of the mature human being is an unfolding, emergent, oscillating spiraling process marked by progressive subordination of older, lower-order behavior systems to newer, higher-order systems as an individual's existential problems change. Each successive stage, wave, or level of existence is a state through which people pass on their way to other states of being. When the human is centralized in one state of existence he or she has a psychology which is particular to that state. His or her feelings, motivations, ethics and values, biochemistry, degree of neurological activation, learning system, belief systems, conception of mental health, ideas as to what mental illness is and how it should be treated, conceptions of and preferences for management, education, economics, and political theory and practice are all appropriate to that state." (Clare Graves)

Terminology

"Some call them "paradigms" or "levels of psychological existence." In other writings I refer to them as valueMEMES or bio/psycho/social/spiritual DNA-type scripts ... The terms "social stage," "cultural wave," "value system," and "vMEME code" are synonymous." (Don Beck)

Values Systems Drive Culture & Social Organization

"Cultures, as well as countries, are formed by the emergence of value systems (social stages) in the response to life conditions. Such complex adaptive intelligences form the glue that bonds a group together, defines who they are as a people, and reflects the place on the planet they inhabit. These cultural waves, much like the Russian dolls (a doll embedded within a doll embedded within a doll) have formed, over time, into unique mixtures and blends of instructional and survival codes, myths of origin, artistic forms, life styles, and senses of community. While they are all legitimate expressions of the human experience, they are not "equal" in their capacities to deal with complex problems in society."

"Once a new social stage appears in a culture, it will spread its instructional codes and life priority messages throughout that culture's surface-level expressions: religion, economic and political arrangements, psychological and anthropological theories, and views of human nature, our future destiny, globalization, and even architectural patterns and sports preferences." (Don Beck)

The Waves of Development

#	Color	Label	What We Value	Our Quest	Drivers	Forms of Organization	Political Systems	% Pop	% Power
“Second Tier” Thinking									
8	Turquoise	Holistic	Collective individualism; cosmic spiritualities; earth changes	Peace in an incomprehensible world	Synthesis	Holistic organism	TBD	0.1%	5%
7	Yellow	Integral	Natural systems; self-principle; multiple realities; knowledge	Respect of self	Process	Systemic flow	Evolving global orders	0.9%	
“First Tier” Thinking									
6	Green	Consensus	Egalitarian; feelings; sharing; caring; community	Affectionate relationships	People	Social network	Social democracies	10%	15%
5	Orange	Strategic	Materialistic; consumerism; success; image; status;	Material pleasure	Success	Strategic enterprise	Multi-party democracies; free-market capitalism	30%	50%
4	Blue	Authority	Meaning; discipline; traditions; morality; rules; lives for later	Ultimate peace	Order	Authority structure	One party states; authoritarian structures	40%	30%
3	Red	Egocentric	Gratification; glitz; conquest; action; impulsive; lives for now	Heroic status	Power	Exploitive empire	Empires	20%	5%
2	Purple	Animistic	Rites; rituals; taboos; superstitions; tribes; folk lores and ways	Safe mode of living	Safety	Tribal order	Tribal orders	10%	1%
1	Beige	Instinctive	Food; water; procreation; warmth; protection; stay alive	Physiological satisfaction	Instinct	Survival band	Kinship systems	0.1%	0%

The Waves of Development

#	Color	Label	Where We See It	World View
8	Turquoise	Holistic	Not yet emerged	A “grand unification” is possible, in theory and actuality. A prerequisite for action is being able to perceive the underlying mystical forces that drive all organization.
7	Yellow	Integral	Just emerging	Flexibility, spontaneity and functionality have the highest priority. The imperative is to enable the pattern of development through increasing levels of complexity (evolution).
6	Green	Consensus	Deep ecology; humanistic psychology; liberation theology; cooperative inquiry; World Council of Churches; animal rights; diversity movements; human rights movements	The human spirit must be freed from greed, dogma, and divisiveness. Feelings and caring should supercede cold rationality. We need to cherish the Earth and all of life. Hierarchy is bad.
5	Orange	Strategic	The Enlightenment; <i>Atlas Shrugged</i> ; Wall Street; emerging middle classes; trophy hunting ; colonialism.	The world is a rational and well-oiled machine with natural laws that can be learned, mastered and manipulated for one’s own purposes.
4	Blue	Authority	Puritan America; fundamentalist religion; Confucian China; authoritarian states; codes of chivalry and honor; “My country, right or wrong” patriotism	There is only one right way and that way must be protected at all costs. If you violate the code you are unworthy and will be punished severely. If you obey, you are righteous and will be rewarded.
3	Red	Egocentric	Rebellious youth; frontier mentalities; feudal kingdoms; epic heroes; soldiers of fortune; Atilla the Hun	The world is a jungle full of threats that need to be conquered. Powerful lords protect underlings in return for obedience.
2	Purple	Animistic	Belief in curses; blood oaths; ancient grudges; good luck charms; family rituals; superstitions; strong in Third-World settings; gangs; athletic teams; and corporate “tribes”	Magical spirits, good and bad, control the earth with spells, blessings and curses. We must perform rituals and other process to stay on the “good” side of the mysterious forces.
1	Beige	Instinctive	First human societies; newborn infants; senile elderly; mentally ill street people; starving masses; shell shock	Distinct self is barely awakened. Focus is on basic survival.

Principles About Waves of Development

- The waves represent fluid, living systems rather than rigid, hierarchical steps.
- Each subsequent wave is more inclusive than the previous levels, and capable of responding to higher levels of complexity.
- Each prior wave is a fundamental ingredient of all subsequent waves, and thus each is to be cherished and embraced (“transcend and include”).
- We all have all these waves in us. Each expresses a unique dimension of human need. Healthy individuals and societies satisfy the drives of all waves.
- The imperative is to care for the health of the entire spiral – and honor the unique contribution of each level.
- Each new world view tends to discount the ones before it (“transcend and dissociate”), and deny the ones above it, believing it is the only “true” world view.
- Up until the Yellow/Integral level, no world view is capable of including all the other world views. (Wilber refers to levels 1-6 as “first tier” and the 7-8 and beyond as “second tier” levels.)
- There is far more urgency about tending to the health of the lower levels of the spiral, than there is to increasing the percentage of the population at the top of the spiral.
- Social systems must match the developmental level of the population to be successful.

INTEGRATION OF ALL THE WAVES

“But what none of those memes can do, on their own, is fully appreciate the existence of the other memes. Each of those first-tier memes thinks that its worldview is the correct or best perspective. It reacts negatively if challenged; it lashes out, using its own tools, whenever it is threatened. Blue order is very uncomfortable with both red impulsiveness and orange individualism. Orange individualism thinks blue order is for suckers and green egalitarianism is weak and woo-woo. Green egalitarianism cannot easily abide excellence and value rankings, big pictures, hierarchies, or anything that appears authoritarian, and thus green reacts strongly to blue, orange, and anything post-green.” (Ken Wilber)

The Waves of Development

Waves Are Flexible and Dynamic

“A social stage is more like an emerging wave than a rigid step. Each stage is simply a temporary, transitional plateau that forms in individual and collective minds.”

“These are fluid, living systems rather than rigid hierarchical steps. They form into spirals of complexity and exist within people, organizations, and entire societies.”

“And, cultures should not be seen as rigid types, having permanent traits. Instead, they are core adaptive intelligences that ebb and flow, progress and regress, with the capacity to lay on new levels of complexity (value systems) when conditions warrant.”
(Don Beck)

Waves Transcend and Include

“Each emerging social stage or cultural wave contains a more expansive horizon, a more complex organizing principle, with newly calibrated priorities, mindsets, and specific bottom-lines. All of the previously acquired social stages remain in the composite value system to determine the unique texture of a given culture, country, or society. In Ken Wilber's language, each new social stage "transcends but includes" all of those which have come before.” (Don Beck)

Social Systems Need to Match the Level of Development

“The central thesis of this document is that external approaches designed to improve the human condition are faulted unless they also include, as parallel and simultaneous tracks, the essential steps and stages in interior social development. In short, economic, political, and technological efforts must correlate with the levels of complexity of thinking within individuals and entire cultures. Unless the external efforts match, in their respective operating codes, the existing capacities within leadership cadres and the general population in specific countries, they will make things worse, not better. Like the deep sea diver who gets the bends by coming up too rapidly, or runs out of air if the ascent is delayed too long, entire societies are vulnerable to this too much: too little dynamic.” (Don Beck)

The Waves of Development

Social Tensions are Based on World Views

"The typical, well-meaning liberal approach to solving social tensions is to treat every value as equal, and then try to force a leveling or redistribution of resources (money, rights, goods, land) while leaving the values untouched. The typical conservative approach is take its particular values and try to foist them on everybody else. The developmental approach is to realize that there are many different values and worldviews; that some are more complex than others; that many of the problems at one stage of development can only be defused by evolving to a higher level; and that only by recognizing and facilitating this evolution can social justice be finally served. Moreover, by seeing that *each and every individual has all of these memes potentially available to them*, the lines of social tension are redrawn: not based on skin color, economic class, or political clout, but on the *type* of worldview from which a person, group of persons, clan, tribe, business, government, educational system, or nation is operating. As Beck puts it, "The focus is not on types *of* people, but types *in* people." This removes skin color from the game and focuses on some of the truly underlying factors (developmental values and worldviews) that generate social tensions."

(Ken Wilber)

Clashing World Views – The WTO Example

"The World Bank, the International Monetary Fund, the GTO, and most multinational corporations reflect the blue-orange worldview codes of cultural discipline, financial accountability, and individual responsibility. Attacks are launched from three directions:

Red zone activists, anarchists, and spoilers who love a good fight, and believe the Big Orange Money Machines are easy targets from which to exact tributes in various forms;

Blue zone ideologies who defend the sacred against the secular and resent the intrusive technology and destruction of the holy orders and extol the purity of the faith, noble cause, and divine calling; and

Green zone humanists and environmentalists who level charges of exploitation, greed, and selfishness, noting the eradication of indigenous cultures and the poisoning of the "pristine" environment by Big Mac golden arches.

The WTO demonstrations were so confounding to so many because they combined these red, blue and green critiques into single anti-orange crusades. Capitalism and materialism were the twin villains; spirituality, sharing, and social equality, along with sustainability, were the noble virtues. There appeared to be no middle ground; no zone of rapprochement; no win:win alternative." (Don Beck)

The Moral Imperative

“I have long maintained that the real revolutions facing today's world involve, not a glorious collective move into transpersonal domains, but the simple, fundamental changes that can be brought to the magic, mythic, and rational waves of existence.

Human beings are born and begin their evolution through the great spiral of consciousness, moving from archaic to magic to mythic to rational to... perhaps integral, and perhaps from there into genuinely transpersonal domains. But for every person that moves into integral or higher, dozens are born into the archaic. The spiral of existence is a great unending flow, stretching from body to mind to soul to spirit, with millions upon millions constantly flowing through that great river from source to ocean. No society will ever simply be *at* an integral level, because the flow is unceasing (although the *center of gravity* of a culture can indeed drift upward, as it has over history--see *Up from Eden*). But the major problem remains: not, how can we get everybody to the integral wave or higher, but how can we arrange *the health of the overall spiral* , as billions of humans continue to pass through it, from one end to the other, year in and year out?

In other words, most of the work that needs to be done is work to make the lower (and foundational) waves more healthy in their own terms. The major reforms do not involve how to get a handful of boomers into second-tier, but how to feed the starving millions at the most basic waves; how to house the homeless millions at the simplest of levels; how to bring healthcare to the millions who do not possess it. An integral vision is one of the least pressing issues on the face of the planet.

An integral vision is one of the least pressing issues on the face of the planet. The health of the entire spiral, and particularly its earlier waves, screams out to us as the major ethical demand.

Nonetheless, the advantage of second-tier vision-logic awareness is that it more creatively helps with the solutions to those pressing problems. In grasping big pictures, it can help suggest more cogent solutions. ”
(Ken Wilber)

The Dignity and Disaster of the “Green” Wave

- The Green level contributes immensely to the evolution of the spiral by its commitment to egalitarian principles; human rights; inclusion; consensus decision making; diversity; the dignity of all cultures; and an overall approach of caring for earth and all its inhabitants.
- The Green level is the dominant world view of most charitable, philanthropic and non-profit organizations. It is the core of the traditional “liberal” political ideology.
- The pathology of the Green level is that it wants to deny the validity of all other levels, including the levels above it. It turns its strengths into a pathology; its dignity becomes a disaster.
- The Green insistence on equality and pluralism leads it to a “flattened” world view that eliminates qualitative distinctions between ideas, cultures, world views and social systems. In its insistence on “culturally-sensitive” views of the world, it inhibits the development of principles of consciousness that are genuinely cross-cultural and transcend cultural context.
- In addition to its introduction of egalitarian pluralism and all of its social benefits, the importance of the Green value system is that it is the “launching pad” to the next stage of development, which is the beginning of a truly integral world view.

“Green has been in charge of cultural studies for the past three decades. On the one hand, the pluralistic relativism of green has nobly enlarged the canon of cultural studies to include many previously marginalized peoples, ideas, and narratives. It has acted with sensitivity and care in attempting to redress social imbalances and avoid exclusionary practices. It has been responsible for basic initiatives in civil rights and environmental protection. It has developed strong and often convincing critiques of the philosophies, metaphysics, and social practices of the conventional religious (blue) and scientific (orange) memes, with their often exclusionary, patriarchal, sexist, and colonialistic agendas.”

(Ken Wilber)

“Let us, then, relax our morbid fear of all hierarchies, stages of development, levels of reality, critical judgments, qualitative distinctions, degrees, excellence, grades, and rankings. Not *all* of them are bad, and we use them anyway, never so much as when we deny them; so let us use them in a healthy, conscious, fair, and judicious fashion.”

The Disaster of a “Green” Meeting

“Precisely because it is aware of the many different contexts and numerous different types of truth (pluralism), it bends over backwards in an attempt to let each truth have its own say, without marginalizing or belittling any. As with the catch words "anti-hierarchy," "pluralistic," and "egalitarian," whenever you hear the word "marginalization" and a criticism of it, you are almost always in the presence of a green [worldview].

This noble intent, of course, has its downside. Meetings that are run on green principles tend to follow a similar course:

- Everybody is allowed to express his or her feelings, which often takes hours.**
- There is an almost interminable processing of opinions, often reaching no decision or course of action, since a specific course of action would likely exclude somebody.**
- Thus there are often calls for an inclusionary, nonmarginalizing, compassionate embrace of all views, but exactly how to do this is rarely spelled out, since in reality not all views are of equal merit.**
- The meeting is considered a success, not if a conclusion is reached, but if everybody has a chance to share their feelings.**
- Since no view is supposed to be inherently better than another, no real course of action can be recommended, other than sharing all views.**
- If any statements are made with certainty, it is how oppressive and nasty all the alternative conceptions are. (This is why one of pluralism's main activities is not advancing its own constructive conceptions, but criticizing and deconstructing everybody else's.)”**

(Ken Wilber)

Wilber on The Dialogue Pathology

“The importance of *dialogue* is a prime example [of the green pathology]. An extraordinary number of brilliant philosophers, ever since Socrates, have pointed out the importance of dialogue in reaching truth and understanding. Nor is the notion lacking in modernity; in fact, it has often gained prominence: Heidegger's notions of intersubjectivity; Martin Buber's I-thou spirituality; the structuralists and poststructuralists absolute obsession with discourse and discursive formations; Habermas's central claim that dialogue free of domination and distortion is the means and the method of truth disclosure; my own system, where all subjective events occur only in the clearing created by intersubjectivity. The list of premodern, modern, and postmodern philosophers stressing the importance of dialogue is truly staggering.

Yet to hear the boomeritis version, which has appeared in literally thousands of publications, nobody seems to have really understood the importance of dialogue until just now, whereupon there follows a treatise about how important it is to listen to others, which usually runs something like this: People who, like me, engage in caring dialogue, which is free of domination and attack, have found a new way to meet each other, not on the pattern of discourse as a war to be won, but as a show of how caring and loving we really are, and you can see how caring and loving we really are by comparing us to all those people who do not follow our example (whereupon there usually ensues a list of the uncaring culprit's wicked ways, which just happens to have the advantage, not really intended, of making the lecturer's moral superiority blindingly obvious to the entire world).

I have a file in my office that contains references to over 200 essays, books, and articles on the importance of caring dialogue, most of which tear into their opponents with a ferocity that is startling or a condescension that is measurable. At the same time, most of their opponents have *also* written articles on the importance of caring dialogue, cooperative inquiry, and sharing instead of fighting. Since everybody seems to be talking about the importance of talking, I have been trying to figure out just who it is that isn't talking, because I would like to meet that person.”

Implications for Community Change Work

- **Wilber’s framework for the evolution of human consciousness creates a context for understanding the development and evolution of community systems.**
- **It is critical to understand the interface between exterior and interior dimensions of development, as well as individual and collective development. (We need an “all quadrant” approach to community development.)**
- **Conflicts and tensions within a community will reflect the distribution of different world views within the community. We need tools to understand this part of the “systems map.”**
- **The design of community systems has to match (and help accelerate the development of) dominant value systems.**
- **Community systems need to be able to satisfy the human drives at all levels of the developmental spectrum (i.e. they need to have elements of kinship; tribal order; authoritarian obedience; inclusion and bonding; and flexibility and adaptability).**
- **The dominant world view in the funding community is the Green world view of pluralistic relativism. This limits the effectiveness of most solutions, because of the inability of funders to either honor the contributions of the orange/blue/red systems, or understand the need to move to a more integral approach. We need to find a way to help funders transcend the pathology of the Green meme, while honoring its dignity and contributions.**

MeshWORK Solutions

“Both interior (within the hearts and minds of individuals and cultures) and exterior (the exterior arrangements, economic perks, political structures, and social rules and regulations) must be meshed, coordinated, and aligned to the relevant level (stages of social development) to get maximum impact. See Wilber's new book, A Theory of Everything, for a thorough analysis.

Further, the efforts of families, schools, religion, law enforcement, business, professional societies, and political entities should be integrated, aligned, and synergized to get them all on the same page. Their resources and efforts should be focused like laser beams on the essential steps and stages of emergence. These I call MeshWORK solutions.” (Don Beck)