

**PART II**  
**INTEGRAL WORLDS:**  
**A NEW INTEGRAL PERSPECTIVE ON HUMAN DEVELOPMENT**

**CHAPTER 6**

**Compass and Map:**  
**The Integral Development Journey**

**Guiding Question:**  
*How does Integral Development work?*

**6.1 Orientation**

As you embark on the Integral Development journey you will engage with all its interactive components. Depending on your very particular ‘*calling and challenge*’, you will naturally put more emphasis on certain elements as opposed to others. Yet, operating within an overall integral framework, you are continuously and dynamically invited to integrate diverse viewpoints and knowledge fields. Furthermore, as our approach has a strong holographic character whereby its integral realities, realms, rhythms and rounds mirror each other throughout, you almost automatically engage with the integral perspective, even if you have decided to zoom in, say, into one particular knowledge field.

In other words, whatever your particular calling and challenge, any given development issue is to be looked at integrally. While a particular issue may have its primary home in one of the four main realms – say, for example, currency instability may be primarily seen as an economic issue – the Integral Development framework would require you to deal with the issue: a) from a particular reality; b) via all four key realms; c) adopting a fully integral rhythm; and d) adopting individual, organisational and societal rounds, ultimately contributing to new global perspectives.

We understand the Integral Development journey primarily as an inside out process. As we jointly reconfigure development, you yourself, and the developmental issues you identify and seek to address, are the starting point. However, you will not stay on that individual level, but gradually broaden your perspective, from self-knowledge, to organisational knowledge, to a deeper understanding of the community and society, in which you are lodged, and to which your development work is supposed to contribute.

Integral Development further proposes that you begin your travels with the ‘*southern*’ and ‘*eastern*’ realms, as both realms represent the more implicit, more inner (and if you want: more local) dimensions of a human system. The reconfiguration of development work is thereby firmly lodged in a deep understanding of a particular natural, community-based, cultural and spiritual real-life context, before we move to more abstract scientific, systems-oriented, technological, and economic responses to the context at hand.

Progressing inside out and beginning in the ‘*South*’ and ‘*East*’ also helps us to deal step by step with the full complexity of Integral Development. Also, to keep focus, we root each particular development impulse firmly in a particular individual and his/her specific organisational-communal-societal context.

This implies a dramatic shift of responsibility. The responsibility in an Integral Development paradigm lies not any longer primarily with abstract political systems, economics, science and technology. Rather the responsibility for development lies with the people living within a particular context who see a need or follow a desire for development. The process, we are proposing, increases the ‘*response-ability*’ of each individual development agent.

For your journey through the complex terrain of Integral Development you will need a compass and a couple of key maps. The compass will help you not to lose sight of the destination while the maps will strengthen your orientation as you travel the territory.

Once you are equipped with compass and maps you are almost ‘*ready to go*’! Before you ‘*take off*’, though, we introduce you at the end of this chapter to what we call a ‘*Uni-Versity*’. Here we briefly intimate the transformative educational space that we see as the major institutionalised vehicle for the Integral Development process. With the ‘*Uni-Versity*’ we depart fully from the conventional notion of a university – and have put in its place new forms of collective learning, research and innovation of local relevance, global resonance, that is transcultural, transdisciplinary, transformational and transpersonal. The ‘*universal significance*’ of the ‘*Uni-Versity*’ lies in its ‘*unity-in-variety*’, not in its mere universalism. In this chapter, we shall only provide a first taste of such ‘*Uni-Versities*’, which you will then experience, in theory and practice, in the chapters that follow.

We now turn to compass and maps.

## **6.2 The Compass: Journeying with a Fourfold Purpose**

The core values indicate – in broad yet inspiring terms – the ‘*destination*’, if you like. It is not, of course, a final destination, as there are no finite states, in an ever unfolding, living world. However, these values strengthen our sense of purpose and provide us with a firm goal to contribute to their actualisation within ourselves, our organisations, our communities, our societies, our world.

Figure 6.1 translates the main themes and core values into the integral model, equipping us with a veritable compass.

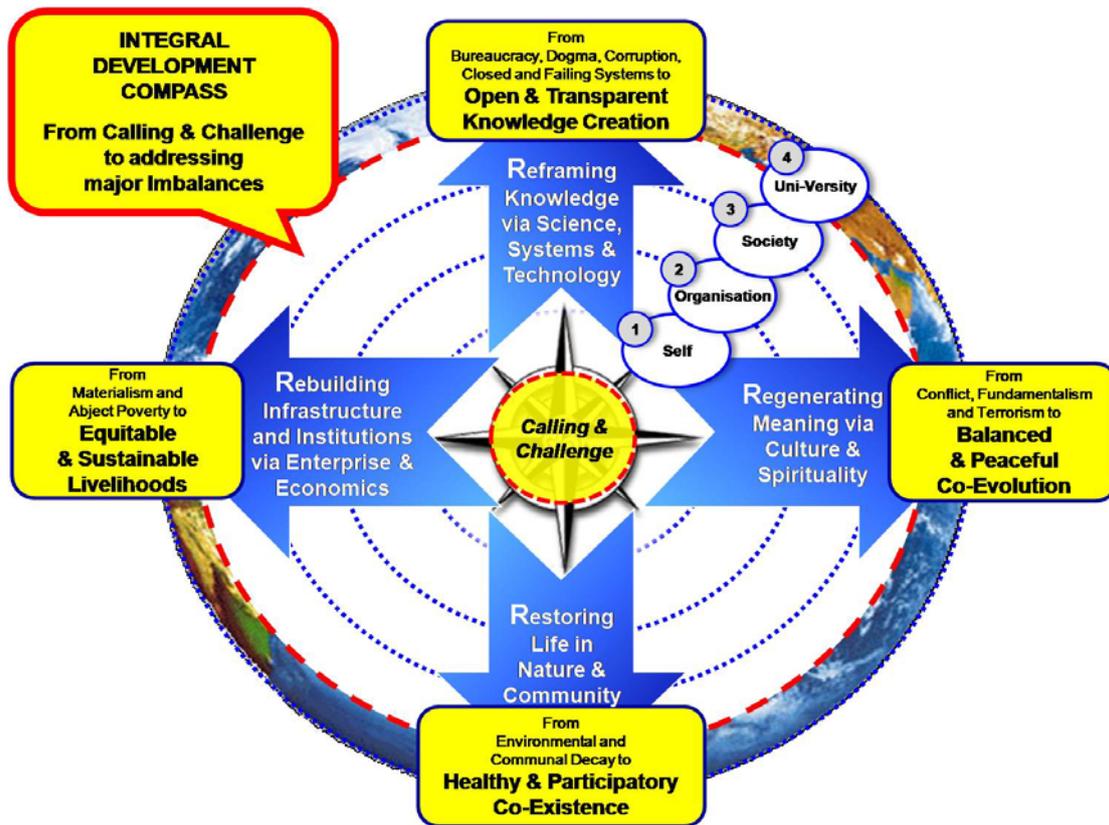


Figure 6.1: The Integral Development Compass

## 6.3 Key Maps: Charting the Integral Development Terrain

### INTRODUCTION: THE MAPS ARE NOT THE TERRITORY

The maps that we introduce here are designed to support your orientation in the Integral Development terrain. They present our very best effort to provide insights on every step on your journey. They guide you towards stimulating theory and practice. But these maps are not static. While the underlying integral design of the maps has profound roots, the surface theories and practice introduced change much faster over time. Hence, one thing is important to keep in mind: the maps *are* not the territory. They provide signposts, though, towards dealing with the multiple challenges that you will encounter on your journey. To deal with these challenges, your own knowledge, experiences and reflections are as important, as well as new theories and practices that you discover on the way.

### MAP 1: OVERVIEW OF CORE CHAPTERS UNDERLYING THE INTEGRAL DEVELOPMENT JOURNEY

Each of the four following parts of this book is dedicated to one realm. Each realm-part is then divided in four chapters, following simultaneously the four rounds (self, organisation, society, Uni-Versity) and the major rhythms of the book (formative grounding, reformative emergence, newly normative navigation and transformative effect). That sums up to a total of sixteen chapters that together provide orientation in

the integral terrain. Map 1 (Figure 6.2) below illustrates the structure of the integral terrain.

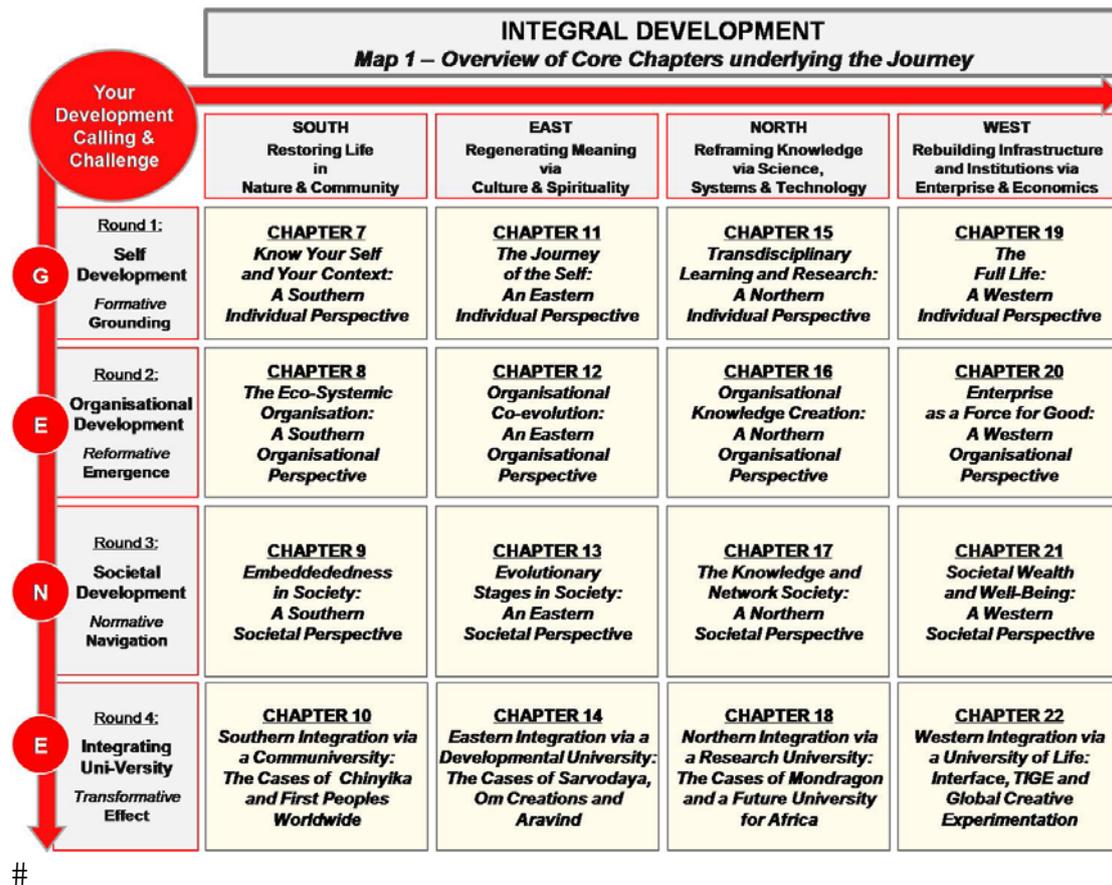


Figure 6.2: Map 1 – Overview of Core Chapters underlying the Journey

## MAP 2: THE ENGAGEMENT MAP WITH GUIDING QUESTIONS

Each of the four levels of each realm is guided by a question or a set of questions. The theory pieces that follow are not to be seen as definite answers to the questions, but as inspirations on the development journey. The ensemble of all questions can be seen as an ‘Engagement Map’ for us as Integral Developers.

The questions asked are opening queries to spur exploration and initiate the respective development process on each level. Each of you is invited to add questions, to broaden the scope of exploration. This is crucial as each of you not only brings a knowledge base and practical experience, as well as cultural and societal conditioning – but also, even more important, every development context is different and its specific constellation varies in space and time.

The engagement map with guiding questions (Figure 6.3) looks as follows:

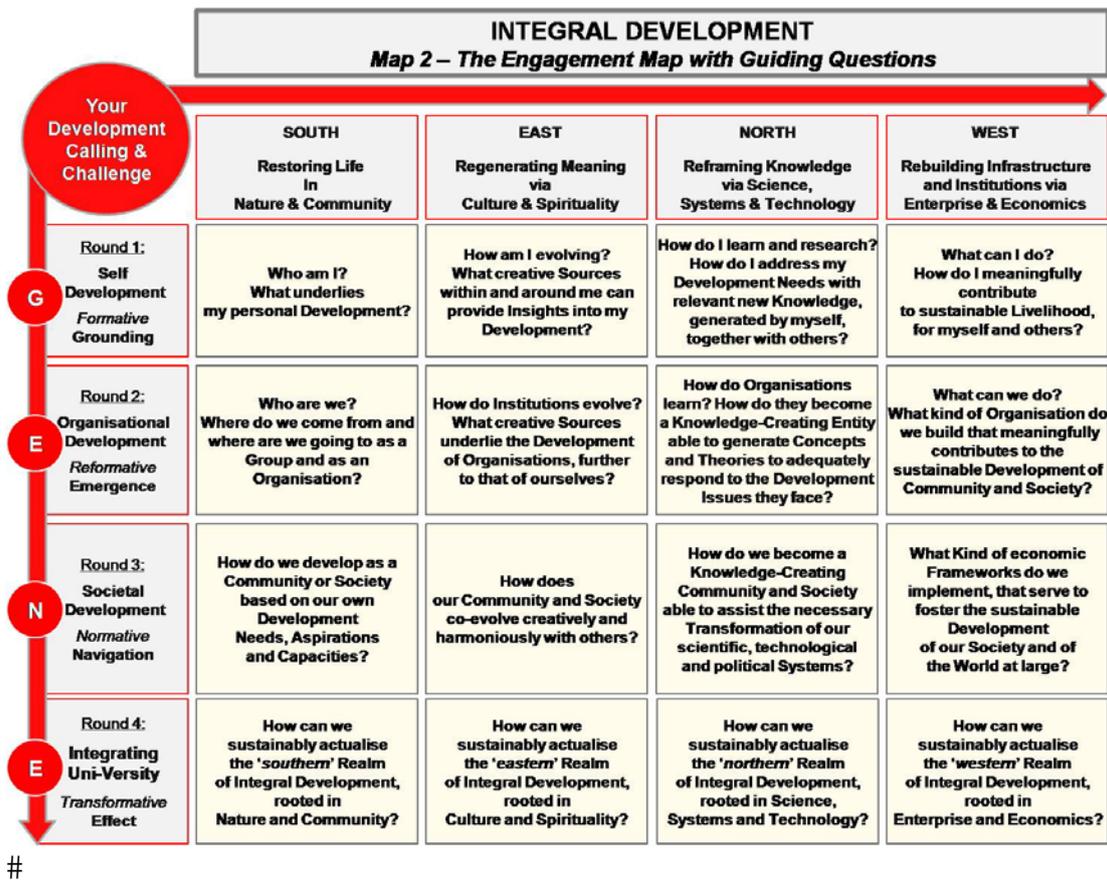


Figure 6.3: Map 2 – The Engagement Map with Guiding Questions

### MAP 3: THE THOUGHT-AND-ACTION MAP WITH GUIDING THEORY AND PRACTICE

Throughout the sixteen chapters, we offer perspectives for all of the guiding questions with the help of a wide range of respected thinkers and innovative practitioners. Again, these theories and practical cases are to be regarded as starting points, road signs, pointers, inspirations, and ‘challengers’ of our own development thinking and they have to be individually assimilated and adapted to each of our specific development contexts. Further, as the body of theory evolves and grows over time, the space that the Integral Development framework offers, is to be seen as an open space, not only to be shaped, flexed, and widened by all of us collectively, thereby making the framework and underlying process ever more resilient and reliable.

In each realm, we present respected thinkers dealing with the development of self, organisation, community and society, all of them innovators in their field. We have carefully selected those thinkers from the vast field of human development who recognise the interdependency of those levels or rounds, and who also reach beyond the particular realm in which we positioned them. In other words: most of the thinkers and theories introduced already have some kind of integral edge to them. Move have transcended their own discipline and positioned themselves in transdisciplinary guise. Therefore, the overlapping of theories is intentional. They form the necessary bridges within and between the four integral realms.

It is for that reason that the reader will find many cross connections between the diverse theories and between theory and practice, across all realms. Within the rich diversity of the presented approaches, we found fascinating ‘*integral resonance*’. In each of the four realms you will encounter reverberations of all other realms. That refers to a core thread of the emergent integral paradigm: the whole can be found in each individual part. Wherever you start, you will be able to reach out – in some form or shape – to all other elements of the integral whole.

Some of the practical cases we used have become international icons of an integrated form of development. They help us to see how much courageous individuals and their organisations can achieve, whenever they are willing and able to leave the conventional development track. All of them are pioneers and provide powerful inspiration into a new development practice. They also demonstrate how such new practice can inform new types of ‘*Uni-Versities*’ – educational and developmental frameworks and institutions that enable the large-scale dissemination of newly conceived development theory and practice. That includes, as you will see, an articulation of the underlying development processes, important to avoid imitation and rather stimulate origination, authentically befitted to diverse contexts.

We were lucky that we have worked directly with most case study organisations, interacted closely with their founding fathers and mothers, and observed them for a long period, enabling us to gain insights into the strengths but also weaknesses of each case. In the process, we have witnessed that almost all of them – despite their outstanding achievements and international status – regularly face internal crises that sometimes even endanger the entire organisation or initiative. It is important for us that we approach each case with a certain degree of humanity and humility. None of the cases is presented as ‘*perfect*’, in order for others to imitate it. Rather, they serve to further awaken our own originality as Integral Developers.

We seek to present balanced pictures of the cases, but for the sake of illustration – and also due to the natural restriction of space – we decided to focus relatively more on achievements than on failures. The cases presented usually do not cover a particular realm entirely, but are powerful practical expressions of core aspects of the realm. Most cases introduced cover more than one realm; some of them – the most integral cases – could easily be used as a showcase for each realm. However, as you will notice, each case has specific emphases and natural strengths and serves to illustrate one of the realms particularly well.

Figure 6.4 provides a full overview on the theory and practice selected for the four integral realms. It is the third map for the journey: a thought-and-action map with guiding theory and practice helping us to find answers to our development questions:

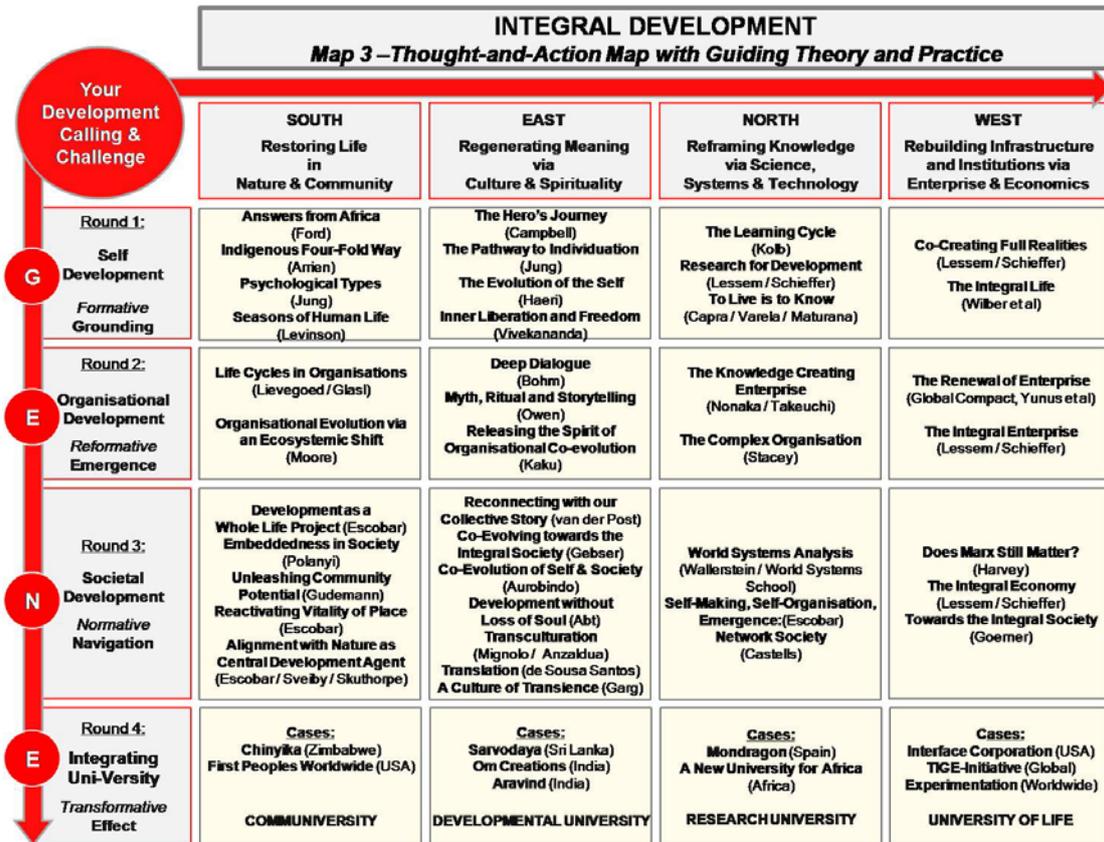


Figure 6.4: Map 3 – Thought-and-Action Map with Guiding Theory and Practice

Equipped with compass and maps we are now almost ready to start the Integral Development journey. Before we do that, though, we would like to shed some further light on the fourth and final round of each realm, in particular on, what we coined, a ‘Uni-Versity’.

## 6.4 Build as You Travel: Co-Creating New Uni-Versities

Perhaps to your surprise, we have proposed that the final transformative effect in Round 4 of each realm needs to go beyond even a fully integrated practice. Rather, out of such integrated practice a developmental-educational space has to be created, that allows for a continuous and widespread local-global dissemination of the new theory and practice. That is what we mean by the creation of new kinds of ‘Uni-Versities’.

Whenever we witnessed full-fledged developmental processes in practice, they invariably built up to an innovative educational initiative. It is exactly in such educational initiatives where we see the biggest potential for large-scale societal transformation. We experienced that educational programs, processes and institutions that grow organically and authentically out of the three individual-organisational-societal levels, have a much larger chance to of actualising sustainable development than conventional, top-down orchestrated development policies and programs. Such organically grown programs, processes and institutions are likely to be deeply ‘embedded’ in a particular society, connected to that society’s core capacities and

issues, linked to living local role models, able to tap into the developmental potential of that community or society, and thereby to contribute to the restoration of its vitality.

Hence, the final and crucial task in each realm is the translation of a home-grown developmental theory and practice (evolved through the Rounds 1, 2 and 3) into a relevant research-and-educational program and institution (Round 4). These, however, are not meant to codify the prior three rounds in order to merely facilitate imitation, but rather to design authentic transformational processes and spaces, for individual, organisation and community, that enable original innovations in a particular context. We coined these spaces Uni-Versities, whereby each one of them is:

- a '*uni-que*' educational-developmental expression of an actualised developmental journey
- '*uni-ting*' individual, organisational and societal development
- '*uni-versalising*' new development theory and practice through making it institutionally accessible for the world – though remaining in '*uni-on*' with its particular local and societal ground out of which it emerged
- responding in a locally relevant and resonant way to particular developmental callings and challenges, while simultaneously contributing to global development – thereby nurturing a world of '*uni-ty*' in '*di-versity*'

In other words, the fourth round – the fourth concentric cycle in our integral approach – needs to translate newly generated theory and practice into research-and-education programs, processes and institutions, that stimulate widespread innovation in and beyond the particular society in which the original development impulse was lodged.

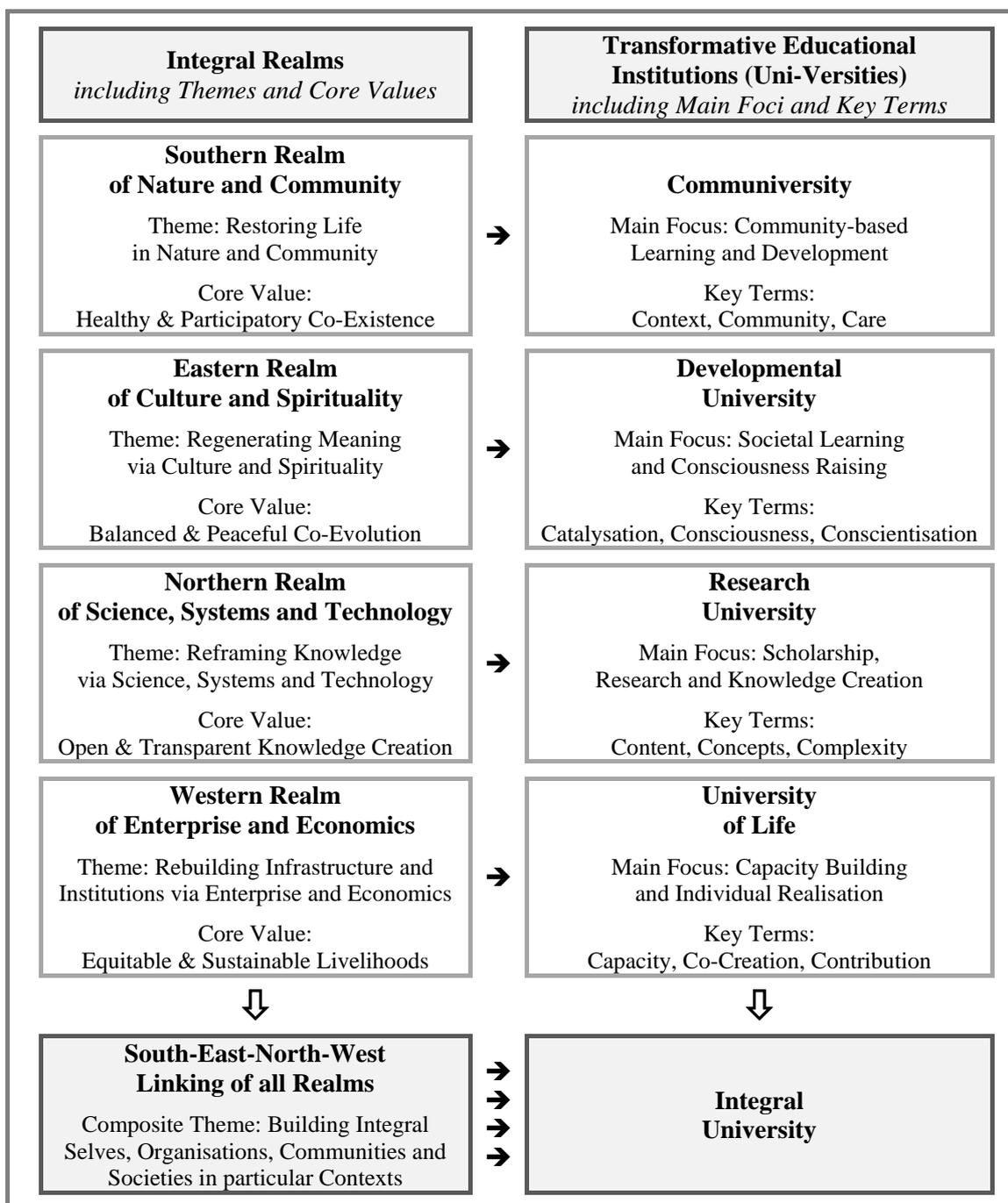
Following this organic logic, we can gradually – bottom up – replace or renew established research and educational processes and institutions, that hitherto failed to contribute to the holistic development of a particular individual, organisation and community, or even society.

You can imagine, that the full actualisation of each realm results in a different type of renewed educational-developmental spaces. Indeed, in the course of this book you will meet a rich variety of learning, research education – all the way from community based learning in rural community to action-learning-action-research processes in modern enterprises. Learning, education and research is thereby literally taken into all realms of society – in process, in which we shall completely revisit the conventional notion of a university.

You notice already, that in order to achieve this objective, we are required to think beyond individual educational programs. Much of today's individualised education programs are dramatically '*out of touch*' with the core developmental challenges, societies are facing – and equally disconnected from the true learning and innovation needs and capacities of the individual learners they are supposed to cater for. Furthermore, important as individual programs are, they are bound to be constrained by existing education and research formats and standards. We have personally experienced, again and again, that in particular educational programs with a highly transformative and innovative character do not fit the conventional university bill and are pushed either to the margins or completely out of the university.

Hence, what is ultimately required is a fundamental revision of the very design of our universities. That includes a re-evaluation of existing universities based on their actual contribution to the sustainable evolution of particular individuals, organisations, communities and society. And it also includes that the conventional notion of a university is enriched and complemented by new types of universities. Such new types of '*Uni-Versities*' have not much in common with a university, as we know it. They mark creative and innovative spaces for learning and development, that can (and that do already, as you will see!) emerge literally anywhere – within a community, within large network of communities, within enterprises etc.

In our own journey of developing and experimenting with educational and research formats that can indeed make a difference to a specific society, we experienced that each of the four realms has, through its distinct orientation and theme, a substantial contribution to make in building such new educational-developmental spaces and in designing new educational programs, processes and institutions. In the Table below we provide an overview of the transformative educational institutions that we see each realm, when fully actualised, bringing about. The Table also introduces the main focus and key defining terms of each institution. To each institution we shall return in detail in the course of this book. In the culminating chapters of each realm (⇒10,14,18,22), we provide examples of how such new developmental-educational institutions – each serving to renew self-organisation-society-world – can be built up.



The ultimate institutional form we envision is an ‘Integral University’ that serves to integrate the characteristics of all four proposed university types, thereby becoming an all-round catalyst for Integral Development. We shall return to the Integral University in the final two chapters of this book.

## 6.5 Integration

This chapter served to prepare you for the Integral Development journey that we shall now begin. This journey spans the following sixteen chapters, framed in four parts during which you progressively travel through the ‘*southern*’ realm of relationship (Part III), the ‘*eastern*’ realm of inspiration (Part IV), the ‘*northern*’ realm of knowledge (Part V) and the ‘*western*’ realm of action (Part VI).

You are equipped with a compass and maps for your travels. You also got a first sense for then important outcome: the co-creation of new developmental-educational spaces (so-called ‘*Uni-Versities*’) that serve to implement sustainably the holistic process underlying Integral Development. As we indicated, the journey-process leads to the co-creation of such ‘*Uni-Versities*’ – as you travel in each realm through the four rounds of self development, organisational development, societal development and, ultimately, integrated practice. It is in this fourth and final round of integrated practice that you also establish a duly differentiated and ultimately integrating ‘*Uni-Versity*’, serving to actualise development theory and practice.

Before the journey starts, let us reflect for a moment on the guiding question and thoughts presented in this chapter. Having assimilated the compass and maps informing your journey, do you feel ready for the journey ahead?

Chapter 6 / Integration Exercise (Reflect & Act)		
Main Task: Assimilating the Integral Development Compass and Maps		
Guiding Question	Guiding Thoughts	<i>Reflect &amp; Act ... What do I and We have to do as Integral Developers?</i>
How does Integral Development work?	<p><b>The Integral Development Framework has been translated into a Compass, indicating the fourfold Direction or Purpose of the Journey, as well as into concise Maps helping you to navigate the Development Terrain</b></p> <p><b>To leave sustainable Traces, the Journey-Process invites you to co-create new developmental-educational Spaces, called ‘<i>Uni-Versities</i>’</b></p>	<ul style="list-style-type: none"> <li>• Reviewing the Integral Development Compass, what Themes and Values resonate most with you? / What do you see as the overriding Purpose of your Development Journey? / You may want to think of a Variation of the four core Values offered, reflecting best your own Journey and Purpose</li> <li>• Reviewing the Integral Development Maps, what Guiding Questions and Theories draw your Attention most, at this early stage of your Journey?</li> <li>• Discuss the Need to institutionalise new developmental-educational Spaces that enable you and others to sustainably engage in Integral Development on a long-term Basis, through new Uni-Versities</li> </ul>

