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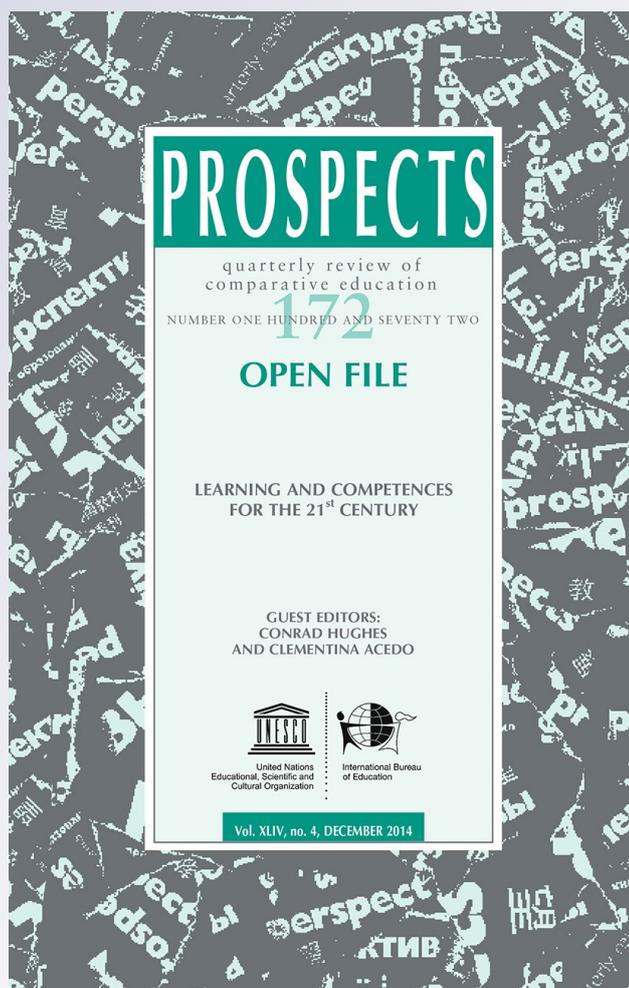
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The Integral University: Holistic development of individuals, communities, organisations and societies

Alexander Schieffer · Ronnie Lessem

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Abstract The article describes an approach towards a fully transformed university, coined Integral University. Linking Education (E), Research (R), Activation (A) and Catalysation (C), it can “CARE” for individual, organisation, communal and societal development. Within it, theory and practice, knowledge creation and transformative action go hand in hand. The article illustrates the vital developmental contribution that educational institutions can, and indeed must, make to address the most crucial issues of our time. It starts by introducing the Integral Worlds approach as the ontological and epistemological foundation for an Integral University, and then translates this approach into an evolved understanding of the functions of an Integral University. It concludes with practical current developments, from Zimbabwe to Egypt, from Nigeria to Slovenia, innovative cases that demonstrate its potential: a crucial contribution towards a necessary (r)evolution of today’s university.

Keywords Integral University · Integral development · Curriculum · Innovation · Development · Role of higher education

Education has a social as well as an individual function, whereby a society as a whole can become conscious of its traditions and destiny, can make adjustments and make new efforts towards a realization of its aims.

Julian Huxley, first Director-General of UNESCO (1946, p. 30)

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Our notion of an Integral University (IU) draws on decades of research with transformative educational-developmental entities and processes in particular societies. These are designed to address the most crucial problems that each society faces, by drawing on its own unique gifts. That work has been aligned with our Integral Worlds approach, which we have articulated in several books, including Lessem and Schieffer (2009, 2010a, 2010b), Lessem, Schieffer, Tong, and Rima (2013) and Schieffer and Lessem (2014a, 2014b).

We begin this article by providing background on the Integral Worlds (IW) approach as the ontological and epistemological perspective underpinning the emergent Integral University (IU). We then introduce the core features of a prospective IU, as it evolves from four key existing functions of the university: teaching, research, outreach and thought leadership. The result is four newly defined university functions: transformative individual (E)ducation, innovation-driven institutional (R)esearch, community (A)ctivation and (C)atalysing of society's development. By combining these four functions, which form the acronym CARE, we develop a new understanding of the role and design of a university, which we call the IU.

We then share several cases from our own community of practice geared towards building real-life IUs. We end with some conclusions and look towards what we term the necessary (r)evolution in the existing university paradigm.

The purpose of our integral work is to evolve the university into a prime instigator of development: of self, organisation, community and society. Thus, we address several problems that face many conventional universities.

- They are not sufficiently grounded in the developmental needs, problems and opportunities of particular societies.
- They do not draw sufficiently on the creative potential of each society.
- They remain stand-alone ivory towers rather than becoming an integral part of a knowledge network, incorporating other developmental organisations.
- They over-individualise education and research, particularly in the social sciences.
- They become degree factories, rather than centres for individual and societal renewal.

We argue that—like no other institution in society—a university can engage in long-term in-depth development processes. That gives universities the potential to become major springboards for widespread development: individual and institutional, communal and societal. Given the enormous challenges humanity is facing, we can no longer afford to leave this potential unused.

Background

The rise of the Integral Age and of IE

It is crucial to see our work on the IU underpinned by IW within the context of what many have identified as the emergent Integral Age. More and more people are calling for whole-systems perspectives, across disciplines and fields. Terms like holistic, integrated, wholesome and integral have become almost commonplace. This urge to integrate is important, but we argue that it is equally crucial to overcome a simplistic, generalising tenor that all too often dominates.

Over the past 200 years, several integral approaches have helped shift our global perspective towards a more integral viewpoint. They should not be seen in isolation, but in

their specific historical context and in the interconnected light of a slow process that gradually led to the rise of the Integral Age.

Steve McIntosh (2007) offers a useful historical account of this evolution in thinking. He traces the beginnings of an integral perspective back to Hegel (1770–1831), who held that history unfolds in a dialectical process, moving towards higher forms of evolution. McIntosh then mentions Henri Bergson (1859–1941), who emphasised intuition and names other “torchholders” of the integral flame: Alfred North Whitehead (1861–1947), Pierre Teilhard de Chardin (1881–1995), Jean Gebser (1905–1973) and Jürgen Habermas (born 1929).

Perhaps the best-known integral theorist of our time is Ken Wilber (2001a), who has brought integral thinking to today’s global stage systematically and inspired many further variations on the integral theme, including the work of Allan Combs (2002). Two other contemporary American integral thinkers are Sean Esbjörn-Hargens and Michael Zimmermann (2009). Wilber (2001b) has absorbed much of the base of human knowledge, enabling him to help others understand human systems and their evolution over time from several perspectives: both individual and collective and subjective and objective.

Wilber’s integral approach was nurtured by the work of Jean Gebser (1985) and Sri Aurobindo (1950), who provided a solid foundation for what he called integral human development (Gupta 2014) and integral education (Mohanty 2007). Wilber’s newly framed integral knowledge then spurred another stream of literature on IE; an excellent overview of this newly emerging field is provided by Esbjörn-Hargens, Reams, and Gunnlaugson (2010). Tom Murray (2009) has explored how IE adds value to the wealth of progressive educational theories, principles and values. For him, as for us, “realising a vision of integral education involves... a complex but dynamically flexibly and intuitively presenced process of engaging self, others, artifacts, bodies and socio-cultural systems” (p. 126). He emphasizes the urgent need for IE:

...the integral approach is not just a new set of beliefs about teaching and learning, it also indicates new ways of being in the classroom and making meaning of the educational process.... it is not a theory to be taught but a pointer to a naturally occurring next wave of human capacities. These capacities are desperately needed... For many educators... [the] ultimate concern is helping learners, global citizens and future citizens, move vibrantly toward developing these capacities. (p. 127)

About 2004, Wilber tried, but failed, to launch an IU. However, his Integral Institute now offers accredited programmes in partnership with Fielding Graduate University and John F. Kennedy University, both based in the United States. The latter offers a certificate in integral theory and a master’s degree programme.

New forms of integral thinking, with many different connotations of the term integral, are taking root in universities. A pioneer in this work was the California Institute for Integral Studies. Four other innovative tertiary education providers that embrace more integral thinking can be found in the Americas. These are the Desautels Centre for Integrative Thinking at Toronto’s Rotman School of Management, strongly inspired by Roger Martin’s (2009) approach to integrative and design thinking; the transdisciplinary Master’s Programme for Sustainability at the Universidad Veracruzana, transdisciplinary programmes at the Universidad Arkos, also in Mexico; and the transdisciplinary programmes of Brazil’s Fundação Getúlio Vargas (Volckman and McGregor 2010). Adame (2011) provides other examples, from pedagogical research to educational practice, that challenge the conventional disciplinary university approach. We see all of these examples as pointers to a new type of emerging university, to which our approach contributes.

Another major example of contemporary integral thinking is that by Don Beck and Chris Cowan (2002), on spiral dynamics; they introduce a comprehensive theory of human evolution through major stages of civilisation, culminating in an integral, holistic stage. They borrowed and developed the evolutionary spiral from the psychologist Clare Graves (1970); Beck fused his spiral theory with Wilber's integral four-quadrant theory, calling it spiral dynamics integral (McIntosh 2007).

In his latest book, McIntosh (2012) stresses that humanity can only resolve the problems it faces through the further evolution of consciousness and culture. The challenge is to gradually transcend prior stages and move towards an integral appreciation of the world.

What most of these integral thinkers have in common is an attempt to combine various value orientations that emerged over time and space into an integral perspective. Most of them propose a new evolutionary level of human consciousness, one that will enable humanity to transcend fragmented, isolated perspectives into an integrative one, including all those levels that came before. Through IW we seek to contribute to a newly integrated perspective in education and beyond, but we take a slightly different—and complementary—approach to the existing integral debate.

Overview of Integral Worlds

Integral Worlds (IW) is an approach to understanding and consciously evolving human systems. It aims to address imbalances, within a particular individual, organisation, community and/or society and also within specific fields. In recent years, we have applied IW to economics (Lessem and Schieffer 2010a), management (Lessem and Schieffer 2009) and human development (Schieffer and Lessem 2014b). We now introduce core aspects of this approach.

IW: Core and framework

The underlying circular design evolved over decades of intense exploration across the globe: for millennia, the circle has symbolised the whole and the cycle of life of each living system. In IW, the outer globe marks a worldly perspective, with the local particular context embedded within it (Figure 1). At the very centre of this globally embedded context, at the inner core of a particular individual, organisation, community or society, the impulse for development is initiated, perhaps through a perceived imbalance in the overall system that becomes an objective concern, or through a particular, subjective evolutionary calling. This inner personal core and the outer, global circle are then connected through what we call the 4Rs of IW: realities, realms, rhythms and rounds. Linking our terms with more commonly used ones, we see realities aligned with ontology and realms with epistemology, while rhythms represent our own integral research trajectory, from origination (research method) to transformation (action research) (Lessem and Schieffer 2010b). Finally, rounds (self to society) serve to co-evolve them all. Note that our scheme contains no hierarchy; rather, whole systems are simultaneously engaged in development.

Before we introduce each one of our IWs, we highlight their strong resonance with the AQAL (all quadrants all levels) model that Wilber developed over the past decades. Both models differentiate and integrate the intentional “I” (Wilber's upper left quadrant/our “East”), the behavioural “it” (Wilber's upper right quadrant/our “North”), the cultural “we” (Wilber's lower left quadrant/our “South”) and the socio-technical “its” (Wilber's lower right quadrant/our “West”). Two key differences between Wilber's work and the IW approach are our emphasis on particularity of place and the built-in transformational

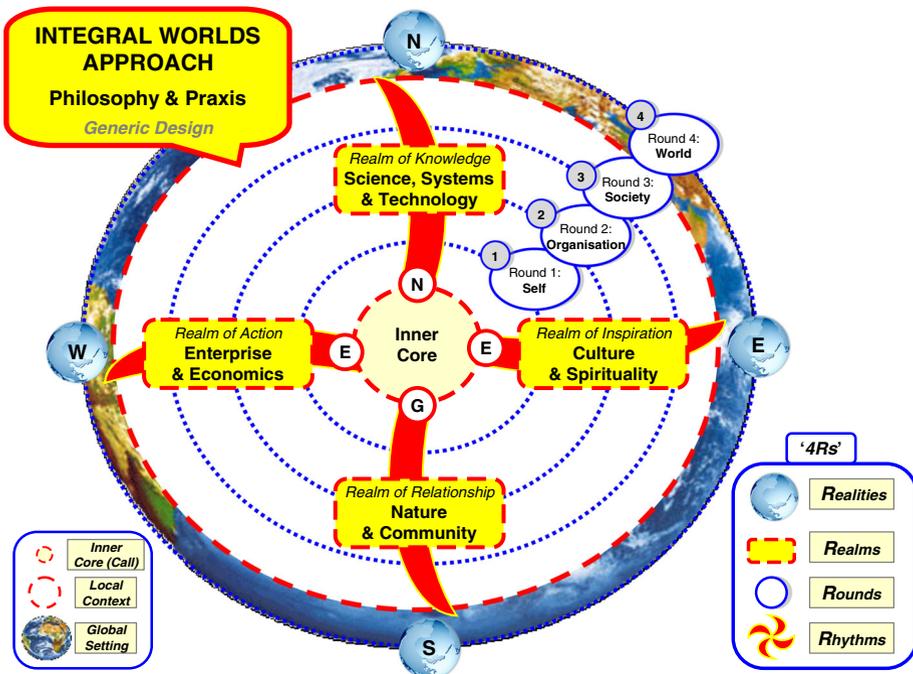


Fig. 1 IW approach: Generic design

rhythm; together, these let people adapt it to diverse local contexts, where they can use it for concrete transformational processes.

IW: Four integral realities

The first R (reality) requires a short introduction. Over the course of history and across geographical space, humanity has developed diverse perspectives on reality: different interpretations of the world through different individual and collective lenses. Culture has always been immensely important in shaping individual and collective worldviews or realities. In exploring world philosophies, cultures and religions we discovered that throughout history all cultures used fourfold patterns to indicate diversity in wholeness, often represented within a circular outer design. The differentiation into four poles represents differentiated human consciousness, which can self-reflectively understand the diverse individual and collective positions, each sharing a part of the totality. We humans also reflect this diversity within ourselves, as different aspects of our individual personality.

Among the core cultural symbols that mirror this fourfold reality within a circular design are representations of the Tibetan mandala, the Christian cross, Native American medicine wheels, the (double-fourfolded) Buddhist wheel of life, some Arab calligraphy and some African cosmologies like the cosmograms of the Yorubas in Nigeria. This integrated fourfoldness is also represented in the four directions, four seasons, four temperaments and four elements.

Fourfold integrality was also a major inspiration for Margaret Mead (1933) and Carl Jung (2009) and the learning theorists David Kolb and Ron Fry (1975). It surfaces in many commonly used human development tools, such as Honey and Mumford's learning styles (2006), the Myers-Briggs Personality Type Indicator (Briggs-Myers and Briggs 1995) and the Temperament Sorter (Kiersey and Bates 1984).

Through IW we have chosen the four directions (south, east, north and west) to illustrate the diversity of cultural realities. In very general terms, these four directions represent four perspectives:

- “Southern” reality is engaged with the world primarily through relationships to nature (including our inner nature) and to other humans and the community we build with them.
- “Eastern” reality interacts with the world primarily from an inner, interpretive, cultural and spiritual perspective, seeking to understand the deeper meaning of human existence and our holistic participation with the world and the cosmos.
- “Northern” reality views the world primarily through a scientific, rational perspective, seeking to distinguish patterns and structures within reality and to translate them into viable concepts and systems.
- “Western” reality acts upon the world primarily through active experimentation and practical treatment of things and applying ideas through action.

We consistently put terms like “southern” and “eastern” in quotation marks to highlight their metaphorical meaning and to avoid an overly simplistic, geographic association. Still, it is hard to miss the resonance between these diverse perspectives on reality and aspects of global geography.

As the world grows ever closer together and cultural identities increasingly fuse, these distinctions may become less clear. What will not change is that each of us, and each society and culture, employs a particular lens or combination of lenses that is different from others. As we evolve further, we are called, as individuals, organisations, communities and societies, to be aware of our particular orientation (or combination of orientations), and to acknowledge that each holds only a part of the understanding of the totality. To fathom the integral totality, we must explore the worlds—in our term, realities—of others, be they individual beings or entire societies. Being aware of, and able to engage with and ultimately accommodate, the rich diversity of alternative realities is a crucial component of IW.

Our approach emphasises alternative realities for another important reason: the way knowledge (and thereby reality perspectives) is generated. We have shown (Lessem and Schieffer 2010b) that most of the research methods and methodologies currently in use were developed in Europe and the United States and hence tend to strengthen a European-American perspective on reality.

Seeing a university in such a new, integral light requires us to develop research and education processes that purposefully relate to the reality perspectives of the society and culture in which they are lodged.

IW: Four integral realms

Over time, highly differentiated outlooks on the world grew out of these diverse realities. Each perspective was translated into knowledge fields and disciplines that deepened people's understanding of the world. Again, as individuals and groups, we are predisposed to favour particular knowledge fields and disciplines over others as we interpret the world.

These knowledge fields and disciplines then became, and still are, the major structural criteria for organising universities into departments and faculties. Over time, that process has led to a dramatic compartmentalising of knowledge, with knowledge fields or disciplines increasingly disconnected from each other—through professions, terminologies and mental models.

That process has helped to fragment our world—including the university. IW is designed to help us better see the rich diversity of knowledge and disciplines, through the four different realms and to generate interaction between them. The four realms (see Figure 1) are closely aligned with the four realities (south, east, north, west). Each realm has a core perspective, illustrating its main tenor. Further, these four perspectives represent a vast number of knowledge fields and disciplines. The four realms of relationship and their major knowledge perspectives are:

- “Southern”: nature and community
- “Eastern”: culture and spirituality
- “Northern”: science, systems and technology
- “Western”: enterprise and economics

We argue that we must deal—interactively—with all four realms as we engage with given transformational issues. And we must work closely with competent others: individual researchers cannot provide integral solutions to the complex problems we face today. The natural sciences, where research teams proliferate, have long understood this; the social sciences still need to develop an equivalent to the multitude of laboratories around the world, which employ hundreds of natural scientists to develop technological solutions. The same is required for social technologies, leading towards the social innovations the world needs. How then does our IW approach invite such interaction?

IW: Fourfold integral rhythms

As every system is in continuous evolution, IWs incorporate an inbuilt transformational rhythm; the entire approach is dynamic. We can trace this rhythm back to both natural and cultural systems and the ways they have evolved. We call this rhythm the GENE (grounding, emerging, navigating, effecting); it represents a fourfold spiralling force, activating the entire IW model. This rhythm is embedded in the diverse realities and realms and serves to stimulate the dynamic interaction of and between each of them. Though it is an iterative, ever-unfolding rhythmic force, we must start our description of transformational process somewhere. So we begin in the south, consciously grounding it in a given context and issue, before we then engage in its transformation.

The fourfold GENE rhythm flows as follows:

- “*Southern*” *grounding*: The issue at hand and the people involved are grounded in a particular nature and community, which must be understood. For any living system, the southern grounds represent its local identity and its connection to a common source of life. This means being in, and feeling and experiencing a particular life world. It seeks to activate the relational feeling or heart level of a human system.
- “*Eastern*” *emergence*: With the move to “eastern” emergence, the issue and the people involved find deeper insights into its unfolding nature. Through dialectic processes with local and global others, those involved co-evolve new insights, by “stepping into the unknown” and “letting go” of some previous assumptions, consciously transcending their prior life world. New insights—often in forms or images and visions—emerge,

providing clues for the transformative process. Hence, “eastern” emergence is about becoming, by intuiting and imagining the new form that is emerging. Here, we seek to activate inspiration or the spirit level of a human system.

- *“Northern” navigation:* The move to “northern” navigation requires that people translate their new insights into new concepts, new knowledge, new institutions, knowing and making explicit what hitherto had been rather implicit, and activating the mind level, the conceptualising prowess of the human system.
- *“Western” effect:* Moving to “western” effect requires us to put all prior levels into integrated action and pragmatically apply the new knowledge, actualising the innovation it contains. Hence, “western” effect is about doing and making it happen. This is the ultimate transformative level of the GENE process: activating, metaphorically, the body or hand.

The GENE cycle is not the end of the process; it moves on continuously. Any transformative effect must be continuously revisited, to determine whether it remains resonant with the “southern” grounds it seeks to serve. Any solution is considered temporary. Evolution is infinite.

By continuously engaging in the GENE rhythm—and continuously addressing imbalances within the larger system—we can consciously contribute to our own evolution and that of the human systems we bring forth. By doing so, we release the genius of a particular person or system: the combination of GENE and the individual I and the collective us make up GENE-i-us. Releasing this energy, to bring forth more integrated realities, is a core task of an IU.

Within IW, the GENE represents the dynamic part of the model, affecting all other core aspects. It links the inner and outer circles; through it we move dynamically, through the diverse reality perspectives, realms and rounds. We now introduce the latter.

IW: Four integral rounds

No social system evolves in isolation; it does so interdependently with other systems and with the world’s natural ecosystem, of which humanity is a embedded part. Many authors stress this point. Wilber (2001a) introduces an evolutionary trajectory from an ego-centric to a world-centric perspective (p. 21); Scharmer and Kaufer (2013) argue for a necessary shift from an ego- to eco-systemic interpretation of the world.

The IW approach distinguishes between four interconnecting levels, which we call rounds. Depicted as concentric circles in Figure 1, they are individual, organisational, societal and global.

We chose the term rounds for three reasons. First, we regard each level as fully rounded and integral. Second, the circular rounded understanding of self, organisation, society and world alludes to their being living, moving, interconnected entities. Third, more poetically, as we are rebuilding our selves, organisations and societies from the bottom up and the inside out, we also consider that all levels of development (from self to world) ripple like concentric circles on a water surface.

Of course, having only four rounds is a simplification. We could distinguish many more rounds or levels: groups, families, communities, sectors, networks and so on.

In summary, we see the core components of the IW philosophy and praxis as crucial ingredients of the ontological and epistemological foundation of an IU. They ensure that such a university can simultaneously differentiate and integrate ontological worldviews (realities) and knowledge fields (realms) and interconnect the individual self with society

(rounds), by applying transformational processes (rhythms) to all of them. Our goal in developing this integrated 4R perspective is to purposefully address crucial problems through a new type of IU, to ultimately release what we describe as the full GENE-i-us of the individuals, organisations, communities and society it is dealing with.

How then does the IW approach relate to the current situations that universities are facing?

Four functions of the IU

Prelude: From one or two to four functions

In this section we explain how IWs can help bring about a new type of IU that can become a key player for the holistic development of self, organisation, community and society. Such a university embraces four different functions. Through these functions it evolves what are currently termed teaching courses into transformative education; research topics become innovation-driven research; outreach projects become community activation; and thought leadership becomes catalysing societal development. For all four functions we build on emerging trends that are visible in the global university landscape and offer examples from our own practice around the world.

We begin by revisiting the two best-known university functions—education and research—and then the two less-known ones: project-based outreach and thought leadership. Following the integral logic, we show how the four functions together can contribute to a richer conception of a university. We argue that this new conception is necessary to evolve universities into agents of transformation. We now introduce each function and their necessary evolution.

University function 1: Education

Most of us can easily identify a preeminent university that focuses on individual education and individual research, but often our imagination stops there. Looking back, we notice that many such universities emerged out of a liberal arts heritage, carrying a strong societal vision. Initially, they saw their role as training individuals and developing knowledge for the common good. Too often, however, this original impulse has been lost, as Allan Bloom (1987) and Rakesh Khurana (2007) have pointed out. Khurana, a professor of management at Harvard Business School, uses the case of business education in the United States to show how the original idea of the research university, which took root successfully in the United States, gradually degraded. His insights are particularly helpful given the worldwide impact of the focus on individual, invariably Westernised leadership and entrepreneurship—promoted by programmes offering the MBA, the flagship of Anglo-Saxon business education. This impact extends beyond business to education and development.

Hence, today most universities with a primarily educational focus are not strongly connected with the most crucial issues facing their societies. We observe that many of them emphasize education for the job market; they churn out degree holders whose qualifications may not prepare them to engage with today's key issues. This education may in fact help them get a job, but will the approach be sustainable in the long run? We argue that, to create livelihoods that are sustainable in the long term, the focus on skills and capacity-building must be directed to societies' current pressing problems. That brings us to renewing the education function.

Picking up our original point—that universities provide individual capacity-building and learning for the common good—we observe widespread impulses of renewal around the world. Often, these impulses do not come from within the conventional university world, but are instead expressed through transformative forms of education. Such new programmes and entities seek to develop individuals' capacities so they can create new forms of enterprise that let them contribute actively to solving real problems—and thus develop sustainable livelihoods.

The UN Decade for Education for Sustainable Development (2005 to 2014) may be the best example of such global development, as an effort to turn existing educational programmes into catalytic seedbeds for active, positive change. UNESCO has become the lead agency for this initiative, seeking to mobilise the world's educational resources to build a sustainable future. For UNESCO (2009–2014), education for sustainable development “allows every human being to acquire the knowledge, skills, attitudes and values necessary to shape a sustainable future”. It means “including key sustainable development issues into teaching and learning” and it places a particular emphasis on “participatory teaching and learning methods that motivate and empower learners to change their behaviour and take action for sustainable development”.

Several innovative educational initiatives are engaging individuals with their society. For example, Gaia University calls itself an un-learning educational-developmental institution promoting an ecosocial economy; Giordano Bruno Global Shift University promotes a whole-life educational experience; Findhorn Foundation and Findhorn Foundation College promote holistic education for sustainable living; and Ubiquity University focuses on “whole brain whole systems” learning, seeking to “ignite, nurture and amplify the profound genius” of each student, according to the home page of its website (www.ubiquityuniversity.org).

Many of these initiatives aspire to combine inner growth with outer action through programmes and courses in further and higher education and professional development. Often they focus simultaneously on personal and spiritual development and on valuable life and work skills. Many are geared to adult learners, contributing to a life-oriented evolution of this first function towards transformative education.

University function 2: Research

In the 1990s, research, the second function of a university, received a major evolutionary thrust towards innovation-driven, institutional knowledge creation when Gibbons et al. (1994) published *The New Production of Knowledge*. The authors described what they called Mode 2 knowledge production, which they saw as different in nearly every respect from conventional (“Mode 1”) universities in which individuals pursue research-as-data-processing. The Mode 1 form of knowledge production—a complex of ideas, methods, values and norms—spread a Newtonian model of classical, analytic, scientific method to more and more fields of enquiry. Within Mode 2, researchers generate knowledge in an applied and transdisciplinary context, involving close interaction between many actors, not just academics. In particular, they engage with organisations and their real-life work-based challenges. Mode 2 called into question the adequacy of familiar knowledge-producing institutions, whether universities, government research establishments, or corporate laboratories.

To those functioning in Mode 2, the self-contained, conventional university with its primary focus on teaching courses is anathema. Instead, they understand knowledge production as a socially distributed process.

Evolving the research function

Looking at the few Mode 2 universities, like Warwick University School of Engineering in England or DaVinci Institute in South Africa, we notice they are virtually invisible in practice, something halfway between individual and organisation. As they focus primarily on individual workplace challenges rather than group or organisational ones, they remain somewhat removed from being full-fledged knowledge-creating organisations. That role is played more by manufacturing corporations than by universities, as the Japanese organisational sociologists Nonaka and Takeuchi (1995) point out.

However, we increasingly see opportunities to align such organisational knowledge creation with an authentic Mode 2 university. We are currently engaged with two real-life cases—the DaVinci Institute in South Africa and Deutsche Telekom in Germany—that demonstrate the further evolution of Mode 2 and hence of the research function as a whole.

In 2013, Deutsche Telekom established its Department of Group Transformational Change, marking its commitment to create organisational knowledge. The head of the department, Reza Moussavian (2014), recently completed his Ph.D., with a Mode 2 thesis, within our (Trans4m and DaVinci) international doctoral programme on integral development. Focusing on integral telecoms, he developed a new conceptual approach to telecommunication. He then applied the integral concept in a practical way with telecom providers around the world, primarily via Detecon International, Deutsche Telekom's international consulting arm, where he had been a senior partner. He and his team are now creating a knowledge creation platform called Shareground that links international employees, departments, affiliates and external institutions (think tanks, universities, etc.) within a knowledge creation network. We are involved in this process (Schieffer and Lessem 2014a).

University function 3: Community activation

Recent years have seen more and more examples of universities or university-based programmes activating communities. Several universities worldwide engage in so-called project-based outreach.

But this phenomenon is encountering two problems. Such community activation may be disconnected from university-based knowledge creation and hence fail to feed back into renewing curricula. Or universities may engage actively in project-based outreach programmes, engaging intimately with communities, but the projects lose their initial impact when the community does not take them over in the longer term.

Examples of such community activation via university(-like) programmes are the Barefoot College in Rajasthan in India, founded by Sanjit Bunker Roy; the Universidad de la Tierra in Oaxaca, Mexico, founded by development economist Gustavo Esteva (Prakash and Esteva 1998); the Earth University Bija Vidyapeeth in North India's Dehradun, founded by eco-feminist Vandana Shiva in partnership with the English-based Schumacher College; and the Intercultural University Amawtay Wasi in Ecuador, which calls itself an IU.

And we are personally involved with the Muda Community in Mashonaland East, Zimbabwe. For his Ph.D. in our Zimbabwe program, Kennedy Mandevani, CEO of Dunlop Zimbabwe and founder of Tour Africa Travel, developed the conceptual foundation of Integral Community Tourism and set it up in his community of origin, Muda, working closely with many community stakeholders. In the Muda area are two important sites, largely neglected in past decades: the grave of Chaminuka, one of Zimbabwe's foremost

spiritual heroes, and the Pioneer Bridge, over which the first European settlers entered that land. Both sites have now been developed into heritage sites, with structures built to receive visitors and share the history and spirit of Muda. That work has led to a variety of other entrepreneurial activities, from fish farming to artisanal products; together these are enabling local people to attain sustainable livelihoods.

All these programs started out as research and/or educational programmes and processes. The major challenge that comes with efforts to more formally institutionalise this third function of the university is retaining its original transformative impact. Official standards for higher education oblige new institutions to adopt conventional curricula and educational processes that are not geared towards effective community development.

University function 4: Catalysing development

For us, catalysing societal development is almost a culminating stage for a university. Here the institution begins to engage creatively in developing society as a whole. In their conventional role, universities can serve such a function by providing thought leadership to society, work usually associated with individual faculty members. While this is still occurring, we see a huge gap between philosophy and theory, on the one hand, and transformative, developmental practice on the other. If thought leadership can be evolved so that it actively catalyses development, that could unleash enormous potential to benefit society. In other words, we argue that innovative thinking must relate more strongly to society's developmental needs and its practical contributions must be measured.

Like activating communities, catalysing development (CD) is still an emergent function; both are strongly grounded in context and community. CD's main focus, though, transcends individual communities and concerns societal learning and consciousness-raising. To succeed, it must build on the cultural-spiritual foundation of each society, by engaging in processes that generate meaning and thus helping the society to advance to a new evolutionary stage.

An excellent example of CD operating on a societal level is the University Centre for Rural Well-Being in Colombia (FUNDAEC), which has dedicated itself to creating the University for Integral Development, "a social space in which the inhabitants of a given region learn to choose and walk the paths of their own communities' development" (Harper 2000, p. 216).

We conclude by offering an example from our own community of practice, the Sarvodaya Shramadana Movement in Sri Lanka, perhaps the best example of CD. One of the world's most remarkable development initiatives, it is deeply grounded in the Sri Lankan context, in both theory and practice and combines a strong Buddhist rooting with Gandhian philosophy; Sarvodaya means awakening of all. Its main focus is co-developing individuals, communities and society; through multiple networks, it engages with people in over 15,000 villages in Sri Lanka, representing almost half of the country's population. Its most significant contribution to the global dialogue is the theme of development based on spiritual consciousness. Although it aims for balanced development that integrates social, economic, political and spiritual elements, the key to its integrated system is spirituality.

Over the next decades it intends to transform itself into a community-oriented university with a catalytic developmental orientation that can reach society as a whole. Dr. Vinya Ariyaratne, its general secretary, has already established the Sarvodaya Institute of Higher Learning. Working with Sarvodaya, we seek to design and implement integral educational-developmental processes and programmes that can support and stimulate the agenda of societal awakening and help develop economic and political macro-alternatives.

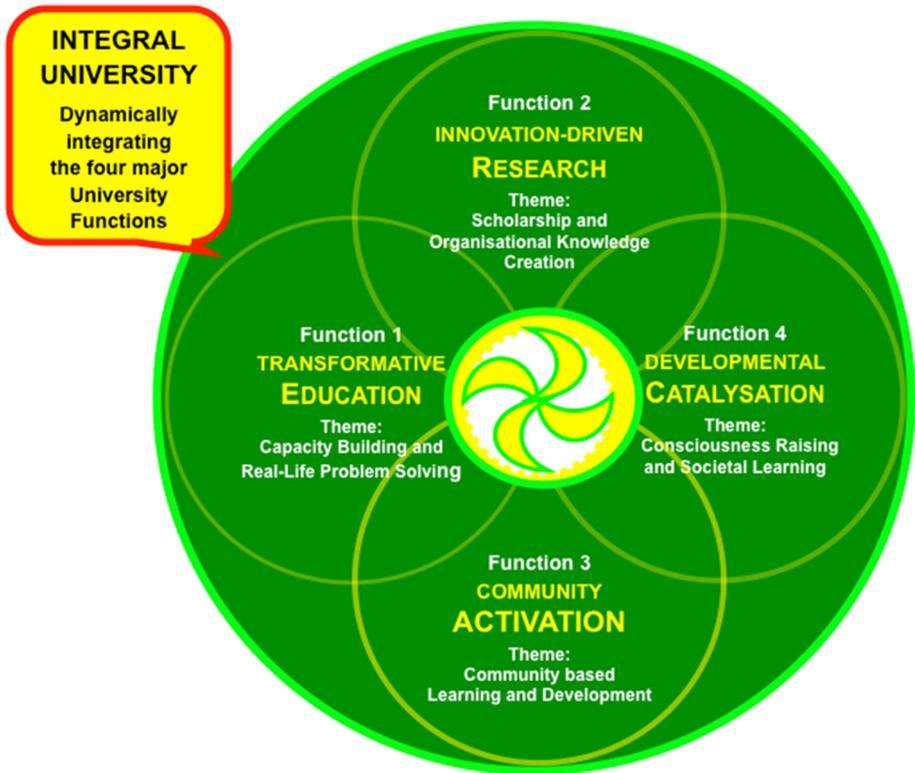


Fig. 2 The IU

Integrating this fourth function into the university is a massive task. As we faced an initial disconnect between community activation and the conventional understanding of a university, we have also encountered one between catalysing societal development and the individualised university format. Indeed, it is in these two university functions that the most evolution is needed.

Integrating the four functions: Towards the IU

We have argued that each of the four university functions has a particular emphasis, though they all clearly overlap. Figure 2 illustrates the interdependent nature of the four. The turbine in the centre conveys the dynamism within this integral entity. The culminating challenge for the IU is to both differentiate and integrate all four functions.

To review, we believe that in the process of developing the IU, we are gradually becoming able to transcend the existing focus on (primarily) education and (secondarily) research. Both functions still require further evolution: education must be aligned more closely with a more contemporary, transformative approach to education and learning, and research must be aligned more closely with innovation. To these, we suggest adding two functions that reflect community-based and societal learning. We maintain that the third function is already intimated through the rise of community activation, and the fourth function is preceded by the emergence of CD, the latter almost as a further evolution of

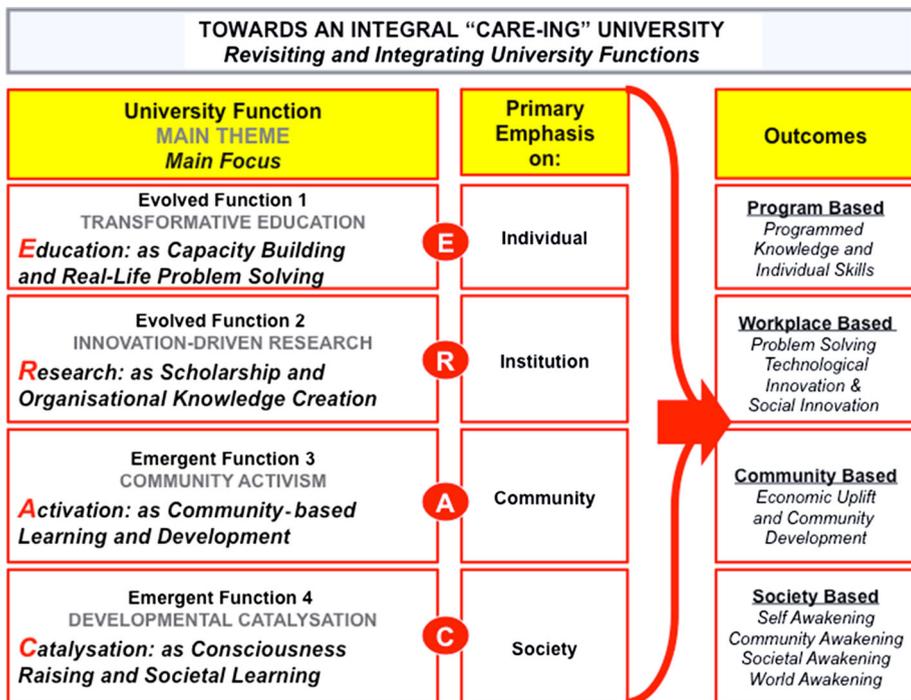


Fig. 3 Towards an integral CARE-ing university

development agencies or NGOs. In that sense, all four functions are building on somewhat established grounds.

By integrating the four functions of Education (E), Research (R), Activation (A) and Catalysing (C) in a new way, we arrive at what we call a CARE-ing university. Figure 3 summarizes these four functions and shows how they jointly cover the full spectrum from individual, to organisation, to community, to society. While each function reaches out to all levels, from self to society, each has a primary emphasis.

We now align each of the functions with the specific university outcomes that will be required to contribute to a society’s key developmental objectives, as shown in Figure 3. In Figure 4, we show how such integration can be actualised through CARE-ing structures and processes.

A reality check: Some emerging IUs

The IW approach and the notion of an IU are at the heart of the transformative educational and research programmes we have designed and run since 2005, together with partnering accrediting universities. Framed mainly as master’s and Ph.D. programmes, each aims to address key socio-economic issues in the participants’ societal and cultural contexts. These programmes incorporate the IW knowledge base and support participants in generating and applying new knowledge relevant to these issues.

	<i>Function 1:</i> Transformative education	<i>Function 2:</i> Innovation-driven research	<i>Function 3:</i> Community activation	<i>Function 4:</i> Catalysing development
Institutional form	Transformative learning centre	Research and innovation centre	Community learning centre	Integral development centre
Research and learning programs	Combined action-learning/action-research programmes	Trans-disciplinary processes combining social and natural sciences and humanities to promote innovation	Ongoing participatory projects building on community knowledge (e.g., indigenous knowledge systems)	Processes serving to interconnect individual, organisational, communal and societal development
Socio-economic foundation	Student fees, scholarships	Public and private research funding	Community-based enterprises and livelihoods	Social rehabilitation, employment creation, community finance and social innovation centres
Accreditation	Individual achievement awards	Centres of excellence	Celebrations, ceremonies, rituals, awards	Accredited social innovations

Fig. 4 Towards CARE-ing structures and processes of the IU

Each transformative journey evokes the local identity of the participants and their context, links local and global knowledge sources and seeks to develop solutions to local problems that are locally relevant and globally resonant. In every case, we aspire to bring forth the rich contribution of each locality to the many worlds we collectively inhabit.

Our programmes can be regarded as seedbeds for IUs in two ways. First, we seek to embody core structural and processual principles of an IU (Figure 4). Second, the programmes themselves are catalytic; they not only address crucial issues, but also help participants to institutionalize spaces where the CARE approach can provide platforms for integral development that are accessible to a wide range of local transformation agents.

We now share two cases, one each in Zimbabwe and Egypt, where we have worked actively with our partners to co-evolve IUs. Each case shows how all four of the functions

can occur as the educational centre evolves. We then conclude with two brief cases, one in Slovenia and one in Nigeria, where the seeds for similar developments have been planted.

Zimbabwe: Emerging components of an IU

Our integral journey began with community activation via a community learning centre: the Chinyika food security project (now providing self-sufficiency for 300,000 villagers) in rural Zimbabwe, coordinated by Chidara Muchineripi and Steve Kada, as part of the transformative master's and Ph.D. programme they enrolled in with us (Trans4m) and Da Vinci (Lessem et al. 2012). Muchineripi founded and directed the Harare-based Business Training and Development (BTD).

The next step was transformative individual education via a transformative learning centre. BTD, in partnership with Da Vinci and Trans4m, amplified the original Chinyika-based learning centre into a Ph.D. programme for integral development, directed at transformation agents. It seeks to build up a learning community that straddles agriculture and industry, the rural and the urban, and the public, private and civic sectors. Over 25 Ph.D. students are now enrolled.

These students engaged in innovation-driven institutional research via a research and innovation centre. Their individual research has been further amplified by a new research institute, the Centre for Integral Social and Economic Research (CISER) Zimbabwe, focusing on African entrepreneurship, to set the stage for institutional research into other key areas.

Finally, they catalysed societal development via a centre for integral development. Three senior industrialists, all participants in the same Ph.D. programme, initiated a new entity, the Pundutso Centre for Integral Development, to develop what we call an industry ecology for Zimbabwean society. This centre currently includes ecological elements: industry ecology, knowledge ecology and leadership ecology. This sets the tone for related societally catalytic activities.

One of these students collaborated with us to report on the collective efforts of all these parties to renew Zimbabwean society (Mamukwa, Lessem, and Schieffer 2014). Helga Nowotny, former president of the European Research Council, called the book's topic "an extraordinary journey towards an Integral Green Zimbabwe". She continues,

Full of community spirit, it showcases how working together through a mode of integral research and development may lead to transformation and innovation. Guided by the principles of co-evolution, it results in novel ways of caring—caring for oneself and each other, caring for Zimbabwe. (Nowotny 2014)

Egypt: Heliopolis University for Sustainable Development

Heliopolis University for Sustainable Development in Egypt, working with Sekem, has created an educational-developmental venture committed to becoming an IU. Sekem is a 20-year-old community experiment 60 miles southwest of Cairo. Awarded the Right Livelihood Award in 2003, it is an international role model for sustainable development (Abouleish 2005). Sekem's founder, Ibrahim Abouleish, and his son Helmy, are leading the process towards becoming an IU, backed by a committed group of innovative faculty at the university and transformatively-oriented Sekem practitioners.

In combination, the two institutions have made significant progress towards all four functions of an IU.

Transformative education

Heliopolis University (HU) is engaged in processes that will lead towards evolving courses in Education for Sustainable Development, building on UNESCO programmes such as Reorient University Curricula to Address Sustainability (RUCAS). These courses are targeted at undergraduates officially enrolled in HU programmes, but they also reach out to managers and professionals at Sekem. And, at the EU TEMPUS (Trans-European Mobility Program for University Studies) project and related centre of excellence at the university, teachers from all over Egypt are trained and equipped with materials to mainstream sustainable development content into existing primary education.

Further, together with HU's business and economics faculty we are developing a new people-centred curriculum. Applying the CARE model, we are evolving the human resources (HR) curriculum into an integrated CARE 4 People track that will result in a human development major for undergraduate students that is unique in Egypt. It combines conventional content from specific HR management functions with newly created courses like integral human development and content from other fields such as leadership, social and business psychology; organization design theory; and knowledge and innovation management. This curriculum transformation is aligned with Sekem's own transformation; through this parallel process, it seeks to develop its own corporate HR function into an integral CARE 4 People function.

Innovation-driven research via a social innovation centre

Sekem and HU have established a social innovation centre to align HU's integral core program—which focuses on nature and community, culture and spirituality, technology and society and economics and environment—with specialist programmes in engineering and pharmacology, as well as business and economics. Further, the centre helps to identify and understand key societal needs and direct the university's research capacities to find, implement and scale up solutions together with the Sekem initiative and other local and global stakeholders. To evaluate relevant research initiatives and projects the centre is using an integral scorecard which takes into account ecological, cultural, technological and economic factors. The scorecard was developed with a group of students participating in an ID course at the University of St. Gallen in Switzerland, that one of us is directing.

Community activation via Sekem

Sekem itself has a longstanding history of activating Egyptian communities in reclaiming desert land and engaging in renewable energy and water efficiency projects. Over time, students at HU will be progressively exposed to such projects, until they can co-engage in such community activation themselves.

Catalysing development via a human development centre

Linking Sekem and HU is a new human development centre (HDC), which brings together courses initially involving self development, followed by organizational development processes. A participant in our Ph.D. programme is driving the human development agenda with his colleagues, using his Ph.D. research to catalyse relevant development processes in both institutions. The starting point for the HDC is the agenda described above: to evolve human resources into a full-fledged CARE 4 People curriculum (on the university level)

and function (on the enterprise level). One goal is to develop existing and future employees to create transformative enterprises.

The challenge for HU is to continue its functional evolution, a task made difficult both by internal institutional hurdles and the highly conservative Egyptian educational environment.

Nigeria and Slovenia: Initial developments

In 2011, Basheer Oshodi (2013), a participant in our Ph.D. programme, working with a group of Nigerian doctoral researchers, founded CISER (Centre for Integral Social and Economic Research) Nigeria. CISER seeks to alleviate poverty by promoting sustainable livelihoods and enterprises. To do so, it facilitates collaboration between local researchers and policy makers. The intention is to draw in a wide network of national, regional, African and international transformation agents to make CISER a catalytic entity for knowledge production processes. CISER sees itself as a stepping stone towards an IU for Africa, one that focuses on community development, societal learning and organisational knowledge creation for the continent.

In Slovenia in 2011, we began cooperating with the educational specialist Darja Piciga, a member of the former Government Office of Climate Change, now a senior expert at the Ministry of Agriculture and the Environment. She is employing an integral economic approach to national policy planning in Slovenia and to educational programmes that focus on sustainable development. At this stage, she is applying the framework of integral economics to an integral green economy in Slovenia. In September 2011, her office submitted for public consultation a strategy to transition Slovenia to a low-carbon society by 2050. It provides a future vision of Slovenia as a highly integrated and inclusive society with business focusing on promoting sustainability through an enhanced quality of life and natural environment (Bečić, Piciga, and Hrast 2013). Piciga managed to mobilize a wide network of Slovenian transformation agents from all sectors of society. In 2013, they came together for the first international conference on Integral Green Economy—which resulted in the decision to develop a Society for Integral Development, which will be linked with B.C. Naklo, an innovative tertiary education provider in Slovenia. The vision of this new society embraces the CARE approach of gradually engaging in all four functions, to become a force for transforming Slovenia towards integral green development.

All four of these are pioneers. Though still fragile, they demonstrate the attempt to build integral processes and structures that link education, research, activation and catalysing and thereby become CARE-ing universities.

Summary and outlook

The IU is far more than a conceptual-theoretical innovation. An emergent institutional form, it was born out of many years of research and practice, with a wide range of co-researchers and social innovators from around the world. It builds on the philosophy and praxis of the IW approach.

The IU differentiates and integrates the four evolved university functions: transformative individual education (E), innovation-driven institutional research (R), community activation (A) and societally-based catalysing of development (C). Combining those functions, it becomes a CARE-ing university, one that contributes to bringing about a

caring individual, organisation, community and society. As it spans all these four levels, it pulls the university down from its ivory tower, into the centre of society.

Through the emergent philosophy and praxis of the IU, we respond to the need for new spaces where education, research, activation and development can occur, spaces where people can creatively address the most crucial issues individuals, organisations, communities and societies face, in naturally and culturally resonant ways. Actualising this potential, we see the IU as one of the most potent vehicles we can co-create to engage purposefully with the evolutionary shift that humanity is facing.

By drawing on the best that each social and cultural context has to offer, an IU is designed to bring about unity in diversity. This is a most urgent task, bringing an entirely new perspective on the very notion of a university. In the words of Senge, Smith, Kruchwitz, and Laur (2010), it is a necessary revolution. The time to engage in it is now.

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