# Theory and Practice of Integral Sustainable Development

## PART 1 – QUADRANTS AND THE PRACTITIONER

### Barrett C. Brown

This is part one of a two-part paper that offers an overview of Integral Sustainable Development. The entire paper explains the rudiments of a practical framework that integrates the crowded conceptual and operational landscape of sustainable development and enables practitioners to 1) identify the full-range of needs and capabilities of individuals and groups, and 2) tailor the specific developmental response that fits each unique situation. The fundamentals of this framework are four major perspectives (explained in part I) and three waves of natural evolution (part II). The framework maps out and integrates human consciousness and behavior, culture, systems, and the physical environment. Drawing upon cross-cultural and transdisciplinary studies, as well as data from field researchers, this framework is shown to be vital for a comprehensive and accurate approach to addressing our social, environmental, and economic challenges. Included are introductory analytical tools for practitioners (parts I and II), as well as synopses of current sustainable development initiatives—by organizations such as the UNDP HIV/AIDS Group, and UNICEF Oman—which use the Integral framework (Appendix).

## Introduction

Never before in history have we had access to so much information. The knowledge, understandings, and experiences from every sector of society and every human culture (past and present) can now contribute their part in solving the complex puzzle of existence. At the same time, never before in history have we faced such complicated and pressing social, environmental, and economic challenges. Now, more than ever, we need action based upon the deepest possible understanding of our global situation, the stakeholders involved, and ourselves.

This article introduces *Integral Sustainable Development*—an inclusive approach to sustainable development (SDv)—and shows its potential impact as a comprehensive method that differs from those in use today. The core of Integral Sustainable Development is a framework that can be used to:

- Organize knowledge concerning SDv by offering an expansive understanding of reality that draws on as many disciplines, worldviews, and methodologies as possible;

- Map SDv challenges of any scale—and their solutions—from the most inclusive vantage point we have to date, taking into account the major dynamics—interior (psychological and cultural) and exterior (behavioral and systemic)—which influence an initiative;

- Tailor application according to the unique interior and exterior dynamics of stakeholders and the initiative, thus helping to optimize resources and achieve more durable and appropriate solutions.

Integral Sustainable Development practitioners recognize that the more dimensions of reality a SDv initiative takes into account, the greater chance it has of becoming a long-term, sustainable solution. For example: a solution based on economic analysis alone is less sustainable than one that incorporates economic, ecological, and social understandings; this, in turn, is less viable than a solution that also includes psychological, cultural, and religious perspectives. Thus, Integral Sustainable Development practitioners are guided by the simple commitment to include as much knowledge about reality as possible, in the most sophisticated and pragmatic way available.

Part I of this two-part article offers the following: an overview of the state of sustainable development; a basic explanation of the Integral framework and its advantages; an introduction to the four major perspectives within the context of sustainable development; and a look at the

importance of personal development for the sustainable development practitioner. Part II first explains three waves of natural human evolution as related to environmental sustainability; it then looks at the vital role of values and suggests two ways to work with them (transformation and translation); finally, it introduces the concept of Natural Design for sustainable development. The appendix to Part II gives a synopsis of national and international sustainable development initiatives and organizations that use the Integral framework.

## The State of Sustainable Development

Speaking at the London School of Economics in 2002, United Nations Secretary General Kofi Annan stated, "The whole idea of sustainable development… is that environment and development are inextricably linked." He went on to point out that "prevailing approaches to development remain fragmented and piecemeal; funding is woefully inadequate; and production and consumption patterns continue to overburden the world's natural life support systems." [1]

Other leaders in sustainability and international development have voiced similar concerns not only about the state of the world, but also about the fragmented condition of our approach to these challenges:

> What is significant in the concept of unsustainability is the idea that the risk we run is not a single crisis, but a crisis of crises: many breakdowns happening simultaneously throughout our entire environmental and socioeconomic system, and on a worldwide scale…. The concept of sustainability amounts to a call to deal with the entire complex of global problems as an interrelated whole. This challenge goes well beyond the scope of issues individual organizations and governments have had to deal with before, and it demands new ways of thinking and acting…. Clearly we have not yet found the right formula or context for the

deployment of our knowledge in order to solve these problems.[2] *–Hardin Tibbs, consultant strategist in sustainability and futurist*

The next century will be characterized by increasingly complex problems, nationally, regionally, and globally. There will be a heightened awareness that these problems are closely interrelated. Our current, often fragmented, ways of understanding the world will not be sufficient any longer. To comprehend the scope of the problems, but also of the possibilities for creative transformation and transcendence, we need a more complex mode of knowing than the current instrumental rationality of modern science, characterized by disciplinary fragmentation and increasing specialization.[3] *–Maureen Silos, Ph.D., development practitioner, founder of the Caribbean Institute*

The current fragmented and isolated approaches, even though well-funded and even politically 'correct,' are making things worse. Something new and fresh is now required. Africa is full of foundations, think tanks, institutes, academic and marketing research entities, private consultants, and experts from various backgrounds and persuasions. Each seeks after funding, makes claims of having 'the solution,' and promotes its particular perspective through the media, among political activists, and at conferences, summits, and scenario events. Each has a piece of the puzzle; none, in my view, has the whole picture. The time is certainly ripe for a new and more complex intelligence to enter the fray, one that has the capacity to integrate, align, and synergize all of the diverse approaches to create a holistic, multifaceted, and strategically focused series of disciplined efforts across the wide front of education, health care, community development, economic enhancement, wealth creation, infrastructure construction, and systemic conflict

reduction.[4] –*Don Beck, Ph.D., corporate and societal change consultant; founder, International Institute of Values and Culture*

Integral Sustainable Development is a response to these calls for an end to the age of fragmentation in this field. It is a first attempt to create a context for deploying knowledge from the full spectrum of established disciplines in order to address local and global, social and environmental problems. This fragmentation in the sustainable development arena is evidenced by, among other things, the multiple definitions of SDv, the myriad frameworks and methodologies for enacting SDv, and the vastly differing motivations for pursuing a sustainable future.

To date, there is no universally agreed-upon definition of sustainability or sustainable development. There are at least four commonly used definitions of sustainability, all of which emphasize functional fit (or how parts fit together into complex wholes): political, systems, economic, and ecological.[5] Multitudes of methodologies and frameworks suggest how to best understand and implement sustainable development.[6] Each of them responds differently to our social, environmental, and economic challenges. Finally, there is also a wide range of divergent and seemingly contradictory justifications for engaging in sustainable development.[7] The combination of these three issues makes the alignment of local, national, and international efforts at implementing SDv—amongst governments, corporations, NGOs, faith-based groups, and the global public—considerably complex. How do SDv leaders choose the right definition, the best approach, and the appropriate argument for motivating people to act? Which path is right, which is wrong—and under what conditions? Integral Sustainable Development intends to bring increased clarity to these issues.

## The Integral Sustainable Development Approach

> Instead of asking "Which approach is right and which is wrong?" an Integral Sustainable Development practitioner asks, "What kind of universe is it that allows for all of these definitions, methodologies, and reasons to arise in the first place?"

With the answer to the above question, the Integral framework for Sustainable Development emerges—able to hold and organize the major forces influencing SDv. The essence of Integral Sustainable Development is that with a large enough perspective, *everyone is partially right*: all definitions address an important dimension of reality, each approach focuses on a necessary area of SDv, and all justifications are valid within their context. This inclusive approach helps dissolve fragmentation in theory and practice. Integral Sustainable Development uses a comprehensive framework in which components of SDv can be organized and subsequently integrated to work together synergetically. Each of the myriad approaches and variables concerning SDv are thereby brought together into a unified front so that they can complement, inform, and supplement each other. This broad scaffolding enables development practitioners to see all of the principle facets of reality and tailor their approach accordingly.

Dr. Randolph Kent is the former UN Humanitarian Coordinator for Rwanda, Kosovo, and Somalia and is currently researching humanitarian futures. He notes that the time has come for new approaches to our complex SDv challenges:

> The practitioner—the policy-maker, the planner, the strategist—may use different terms, but the fact of the matter is that the growing official commitment to "thinking out of the box," integrated decision structures and increased investment in "futures" analyses suggest a community that knows that change and its often complex consequences can no longer be addressed through traditional means.[8]

The Integral framework described in this paper is already being used in international development. As we will see in the Appendix to Part II (which gives a broad overview of Integral Sustainable Development in practice), approaches to SDv that are increasingly Integral in nature are emerging worldwide, and have been for some time. Three brief examples follow.

## Current Use of the Integral Framework by UNDP Leaders and Development Consultants

Robertson Work, Principal Advisor in the Bureau for Development Policy at UNDP headquarters, is currently training national and local leaders about decentralized governance in seven developing countries and three global locations. The initiative he has developed is called "Decentralising the Millennium Development Goals through Innovative Leadership." It uses a blend of Ken Wilber's Integral framework, Jean Houston's Social Artistry model, the Technology of Participation by the Institute of Cultural Affairs, appreciative inquiry, and other innovative methods. He feels that "use of the Integral framework will only grow. It's the future of international development. We need to be doing development differently, where we bring in all the dimensions of being human." [9]

Since 2002, UNDP's HIV/AIDS Group, led by Monica Sharma, has delivered the "Leadership for Results" programme as their response to the HIV/AIDS crisis. Delivered in 30 countries to date, the purpose of this global initiative is to assist nations to reverse the HIV/AIDS epidemic by 2015. The Integral framework is used within this program, alongside other approaches, models, and frameworks.

iSchaik Development Associates[10] have used an approach informed by Integral Theory since 1995.[11] In a presentation to UNICEF, Dhaka, they state that "[The Integral approach] is the bigger picture within which all the ideas and developments with which UNICEF is involved must be seen."[12]

It is important to note that the Integral framework for Sustainable Development that I lay out in this article is not a model to implement; it's not a formula, but rather a perspective on the whole picture of reality around sustainable development. This is a framework that is used by many leaders to inform and shape their thinking around program design, communications, assessment, and staffing. The Integral framework reminds us to consider all components of reality and be mindful of all levels of development as we strive to understand and struggle to implement sustainable development.

## The Integral Framework: Overview

In order to develop a perspective wide enough to account for all dimensions of SDv, and create scaffolding that holds all existing SDv knowledge and praxis, Integral Sustainable Development is grounded in the Integral framework. This comprehensive framework is most clearly propounded by philosopher Ken Wilber. With 22 published books and over 100 articles, some appearing in more than two dozen languages, Ken Wilber is perhaps the most translated academic author in the United States. *Integral Theory* is the result of over 30 years of inter- and transdisciplinary scholarship in which Wilber and others have begun to integrate and synthesize knowledge and research from many domains of inquiry, including: biology, psychology, sociology, anthropology, philosophy, and Eastern and Western—as well as ancient and modern—spirituality.[13] Integral Theory has already been applied to sustainable development, governance, education, medicine, psychology, business, future studies, leadership, politics, religion, and numerous other disciplines.[14]

Wilber's definition of Integral:

> Integral: the word means to integrate, to bring together, to join, to link, to embrace. Not in the sense of uniformity, and not in the sense of ironing out all of the wonderful differences, colors, zigs and zags of a rainbow-hued humanity, but

in the sense of unity-in-diversity, shared commonalities along with our wonderful differences. And not just in humanity, but in the Kosmos at large: finding a more comprehensive view—a Theory of Everything (T.O.E.)—that makes legitimate room for art, morals, science, and religion, and doesn't merely attempt to reduce them all to one's favorite slice of the Kosmic pie.[15]

Wilber summarizes use of the Integral framework this way:

The whole point about any truly Integral approach is that it touches bases with as many important areas of research as possible before returning very quickly to the specific issues and applications of a given practice…. An Integral approach means, in a sense, the 'view from 50,000 feet.' It is a panoramic look at the modes of inquiry (or the tools of knowledge acquisition) that human beings use, and have used, for decades and sometimes centuries. An Integral approach is based on one basic idea: no human mind can be 100% wrong. Or, we might say, nobody is smart enough to be wrong all the time. And that means, when it comes to deciding which approaches, methodologies, epistemologies, or ways of knowing are 'correct,' the answer can only be, 'All of them.'… Since no mind can produce 100% error, this inescapably means that all of those approaches have at least some partial truths to offer an integral conference, and the only really interesting question is, what type of framework can we devise that finds a place for the important if partial truths of all of those methodologies?... To say that none of these alternatives are 100% wrong is not to say that they are 100% right. Integral approaches can be very rigorous in standards of evidence and efficacy, a rigor that some holistic approaches let go of too quickly in an attempt to be 'all inclusive.'[16]

The main components of the Integral framework are quadrants, levels, lines, states, and types. In this two-part article, the rudiments (quadrants and levels) of Integral Theory are explained and correlated with sustainable development.[17]

## The Integral Framework: The Four Quadrants

The Integral framework views individual, social, and environmental phenomena through four basic quadrants: the interior and exterior of individuals and collectives (see figure 1). These are four distinct dimensions of reality, or four unique ways of looking at the same occurrence. They are represented as: individual interiors (Upper-Left quadrant: UL) like psychology and consciousness; individual exteriors (Upper-Right quadrant: UR) such as behavior and the physical body; collective interiors (Lower-Left quadrant: LL) like culture and worldview; and collective exteriors (Lower-Right quadrant: LR) such as systems and the physical environment. The quadrants can also be referred to, respectively, as Consciousness ("What I experience"), Behavior ("What I do"), Culture ("What we experience"), and Systems ("What we do"). Later in this article, I will detail which issues, components, and dynamics of SDv arise primarily in which of the quadrants.

The four quadrants are a simple way to organize the innumerable subjective and objective dimensions of individuals, societies, and the environment. These dimensions have been "intensely investigated by literally hundreds of major paradigms, practices, methodologies, and modes of inquiry."[18] They represent the four principal perspectives, or domains, of "being-in-the-world."

| INTERIOR | EXTERIOR |
|---|---|
| **INDIVIDUAL** | |
| **CONSCIOUSNESS** "What I experience" *Areas studied:* "I", subjective realities, e.g. self and consciousness, states of mind, psychological development, mental models, emotions, will. | **BEHAVIOR** "What I do" *Areas studied:* "It", objective realities, e.g. brain and organism, visible biological features, degrees of activation of the various bodily systems. |
| UL | UR |
| LL | LR |
| **COLLECTIVE** | |
| **CULTURE** "What we experience" *Areas studied:* "We", intersubjective realities, e.g. shared values, culture and worldview, webs of culture, communication, relationships, norms, boundaries, customs. | **SYSTEMS** "What we do" *Areas studied:* "Its", interobjective realities, e.g. social systems and environment, visible societal structures, economic systems, political orders, natural resource management. |

Figure 1. Four Quadrants of the Integral Framework with Respect to Humans and the Physical Environment

On their simplest level, the quadrants merely acknowledge that there is an interior and an exterior to individuals and collectives. All individuals have an interior no one else can see, like our thoughts, emotions, and self-awareness; and we all have an exterior which others *can* see, such as our body and behavior. With collectives: there is an interior, like shared values, relationships, customs, morals, and communication; and an exterior, such as economic and political systems, habitats, and biota. Essentially, the Right-Hand quadrants (Behavior and Systems) examine the surfaces of individuals and collectives, while the Left-Hand quadrants (Consciousness and Culture) look into their depths.

These four perspectives are embedded in every major language in the world, as first-, second- (i.e., first-person plural), and third-person pronouns. For example, they arise as "I," "We," "It," and "Its." Thus, the UL, or Consciousness quadrant, represents the way that any "I" sees the world. The LL, or Culture quadrant, represents the way any "We" sees the world. The UR, or Behavior quadrant, represents the way "It" is seen. The LR, or Systems quadrant, represents the way "Its" are seen. By combining the "It" and "Its" domains (the Right-Hand quadrants, UR and LR, Behavior and Systems) into just "It," Wilber notes:

> These dimensions of being-in-the-world are most simply summarized as self (I), culture (we), and nature (it). Or art, morals, and science. Or the beautiful, the good, and the true. Or simply I, we, and it…. And the point is that every event in the manifest world has all three of those dimensions…. an integrally informed path will therefore take all of those dimensions into account, and thus arrive at a more comprehensive and effective approach—in the "I" and the "we" and the "it"—or in self and culture and nature. If you leave out science, or leave out art, or leave out morals, something is going to be missing, something will get broken. Self and culture and nature are liberated together or not at all.[19]

Again, the quadrants are merely four distinct ways of looking at any single occurrence, four basic perspectives for looking at anything. The Left-Hand quadrants are what the event looks like from within, the Right-Hand quadrants show what the same event looks like from without—interior and exterior, consciousness and form, subjective and objective. These two dimensions are combined with the singular and the plural. No matter what happens, there is always an individual experiencing the occurrence, and that individual is at all times connected to a collective—the community in which he or she exists. Both the individual and the collective experience this event in a subjective way and in an objective way. Thus, the quadrants represent the interiors and exteriors of individuals and collectives. Let's look at an example.

### Example: The Four Quadrants of a Kofi Annan Statement

As a simple example, let us view Kofi Annan's statement (from page 4) through each of the quadrants. First, there is the obvious realm of "what he does." When he said, "Prevailing approaches to development remain fragmented and piecemeal," the statement itself is represented by the UR quadrant; it is a behavior, an individual-exterior event able to be "seen": the movement of his mouth and the creation of sound waves. Simultaneously, in Kofi Annan's brain—also represented by the UR quadrant—neurotransmitters flow, synapses fire, and brainwaves shift, all corresponding to how he feels and thinks about his statement. He might also show measurable increases in his heart rate and skin temperature if he is passionate about the issue. These neurotransmitters and other bodily changes, along with his behavior, are all represented by the UR quadrant.

A second part of the statement concerns his own experience of the event, including why he does what he does. The emotions, beliefs, education, and conditioning that inspired Kofi Annan to make this statement all are aspects represented by the UL quadrant, as are the very thoughts he has as he is saying it. His inner experience of the statement—a feeling of hope, desperation, or deep peace—is represented by the UL quadrant. When this UL experience is combined with the UR phenomena of behavior, brain, and organism, then the entirety of Kofi Annan's individual reality concerning this single statement can be understood.

The third realm concerns what we experience as well as why we do what we do. Secretary General Annan is part of many communities at the moment he makes this statement. The interior dimensions of these communities are the domain of the LL quadrant. One community is made up of those who speak English; another consists of those who understand what he means by development; a third is the people who share a high degree of care and compassion for the plight of the world's poor and the environment. Without the interior commonalities of being able to understand English, grasp the notion of development, and share a deep concern, Kofi Annan's

communication would fail. If someone did not speak English, understand the idea of development, or care as much as Kofi Annan, then part of his communication would be lost. All of these interior-collective issues are represented in the LL (Culture quadrant) and Kofi Annan's statement can only be understood by those who share a LL quadrant with him. This is a good example of why the realities represented by the quadrants always arise together; the realities associated with one quadrant do not exist without the realities associated with the others. In this case, the mutual understanding that develops in the LL quadrant cannot occur without:

- Activity in the UL quadrant (the intention to speak);
- Action in the UR quadrant (the spoken phrase); and
- Forces in the LR quadrant (the exterior systems that support the mutual understanding).

Finally, there is the realm of "what we do." This concerns the LR quadrant: systems and the environment. There are numerous systems involved in Kofi Annan's statement. One is the audio-visual system that broadcasts his message. Others are the economic and transportation systems that enabled his audience to be present. The social, ecological, and industrial systems that provided coffee to keep people alert are also interlinked and unable to be separated from the context of his statement. A subsequent LR event, potentially catalyzed by this statement, might be a gathering of development leaders from the public and private sectors—virtually or physically—to strategize how to integrate development efforts. This single statement about fragmented development might go on to impact other systems reflected in the LR quadrant, such as future policy design, organizational structures, compensation programs, and educational systems.

Thus, Kofi Annan's "single statement" actually has four aspects: psychological, behavioral, cultural, and systemic. These four perspectives, the quadrants, provide insight into much of the

reality concerning his statement. Everything has these four aspects and can be viewed through these four perspectives. An understanding of SDv is thus incomplete without considering all four of these perspectives and the dynamics present in each of them. Therefore, in order to comprehensively grasp and accurately respond to our social, environmental, and economic challenges, we need to account for the factors and forces associated with each of the quadrants, as they all affect the success (or lack thereof) of any SDv initiative.

## The Importance of All Quadrants for Sustainable Development Initiatives

All four quadrants are inseparable components of every occurrence. They always arise simultaneously, as distinct dimensions of reality. Each is an indispensable domain, interconnected with and affecting the others. Each plays a crucial role in the success or failure of any SDv initiative. As I explore the quadrants in more detail, I will give further examples.

> The more that is known about the influences of consciousness, behavior, culture, and systems on sustainable development, the more effectively programs can be designed and implemented.

If a particular methodology only takes into account one or two dimensions of reality—one or two quadrants—it literally addresses only half the picture, and therefore has a higher chance of failure. The complexity of today's development dilemmas calls for an approach that leverages all SDv tools available.[20] Integral Theory is founded on an experiential understanding that disconnected or unbalanced solutions often do not generate sustained success. Therefore, one of the core principles of Integral Sustainable Development is that the realities of all four quadrants should be taken into account when designing and implementing SDv initiatives.

For international development, the Integral approach is a natural fit. All of the key issues that the quadrants address are already major threads in the weft and warp of the development tapestry:

politics, education, health, economics, psychology, culture, religion, philosophy, individual behavior, organizational dynamics, and so on. The advantage is that by using an Integral framework, SDv initiatives have a higher chance of being sustainable because more of reality is taken into account. Sean Esbjörn-Hargens, former development worker in Asia and Africa, and Co-Director of the Integral Ecology Center, explains:

> Sustainability increases because the more of reality you acknowledge and factor into a project, the more it will be able to be responsive to the complexity of reality. One cannot leave out major dimensions of reality (e.g., psychological or economic) in environmental problem solving and expect long-lasting results. Eventually those realities that have been left out will demand to be recognized and incorporated into the design of any project. Otherwise the current design will ultimately falter and be abandoned for more nuanced and comprehensive strategies. So the best way one can incorporate sustainability into project design and trouble-shooting is to acknowledge and include as much of reality in one's efforts. Hence the need for an Integral approach to adequately respond to today's complex eco-social problems.[21]

One of our intentions at the Integral Sustainability Center is to clarify how to apply the Integral approach to improve SDv program assessment, design, implementation, communication, on-going evaluation, and practitioner development. Let's continue by taking a closer look at each of the quadrants in relation to SDv and humans in particular. This will be followed by a look at the vital role that the practitioner and his or her personal development play in effecting successful sustainable development.

### Consciousness and Sustainable Development: The Upper-Left Quadrant

The Upper-Left quadrant (UL) represents all the factors that directly influence an individual's experience of the world. It is a map of an individual's subjective experience and interior. The UL

covers the entire realm of self and consciousness. Everything someone expresses in first-person, "I" language is associated with this quadrant. This includes one's thoughts, feelings, intuitions, sensations, and intentions. The UL concerns the role that an individual's mental model, psychological makeup, multiple intelligences, states and stages of consciousness, beliefs, emotions, pathologies, will, and conditioning have in shaping his or her attitude (which in turn influences behavior). This part of the Integral framework houses *what an individual experiences*, which includes *why* he or she does something.

In her article "Integrating Interiority in Community Development," Gail Hochachka, an international development consultant practicing in El Salvador, and Co-Director of the Integral International Development Center, describes the realm of this individual interior as follows:

> *Self-reflection and Personal Growth:* The psychological and cognitive processes involved in making meaning, constructing identity, structuring reasoning, and forming worldviews. Also involves self-reflection or contemplation on roles within the community, society, environment and world, and shifts within and between value systems. Includes self-empowerment, personal growth, emotional and moral capacity building, introspection, contemplation, and spirituality.[22]

Cynthia McEwen, a consultant in leadership for sustainability, and Co-Director of the Integral Sustainability Center, complements this understanding. In her master's thesis, *Exploration on Sustainability, Communication and Consciousness,* she comments on her personal responsibility (UL). "The inner dimension looks at the role of my inner process as I go through a project. How does it inform and shape me? What do I need to know, uncover and learn in order to see more deeply into what is affecting my ability to communicate and dialogue?"[23] Thus, inquiry into aspects of the UL quadrant is essential for understanding others and ourselves.

Investigation into the UL reveals the effects these interior forces and factors have on the outcome of SDv initiatives. An individual's attitudes toward the environment, development, and other people can give rise to behavior that either thwarts or supports SDv. An Integral Sustainable Development practitioner, therefore, accounts for this psychological and consciousness component of reality—not only in the reality perceived by others, but in his or her own as well.

If a group of children is terrified of needles and refuses to be vaccinated, how does that affect the success of an immunization program? If a development project manager feels jealous of the media attention other CSO (Civil Service Organization) leaders are getting, what role does that play? If someone feels degraded, excluded, and unheard during a training, but never says anything, what consequences ensue? If an analyst holds a strong bias toward rationality, and dismisses other ways of knowing, how does that influence her report and suggestions?

> Innumerable forces emerge out of every stakeholder's interior that directly impact any approach to sustainable development. These forces influence both the cause and cure of systemic imbalances. Thus, mindfulness of individual consciousness (belief system, mental model, motivations, etc.) is vital when attempting to address all the major influences on a sustainable development initiative.

SDv practitioners incorporating the UL are aware of the degree to which stakeholders (including themselves) know the behaviors required for implementation *and* are motivated to perform them. This investigation into the interior of individuals goes deeper than a superficial consideration of whether people have the information; instead, it examines whether they actually absorbed, comprehended, and are interiorly inspired to act upon such information.

Inquiry into someone's experience cannot be done objectively. There are quadrant-specific methodologies that accurately access the "data" associated with the UL (e.g., phenomenology,

psychotherapy, self-reflection, introspection, and meditation). Revealing this subjective knowledge requires the ability to enter the individual's interior world and return with authentic and truthful accounts of the content of that interior space. (What is the subject's interior experience, as described by them, and are they telling the truth?) As Sean Esbjörn-Hargens notes, these realities "are most accurately known through felt-experience (e.g., direct perception, introspection, phenomenological investigation, meditation, body scanning)."[24] Researchers of the self and consciousness, like Freud, Jung, Piaget, Loevinger, Kohlberg, and Buddha, have delved deeply into this realm.

We will end this section with Hochachka's examples of how she worked practically with the individual interior in community development in El Salvador:

> Rather than fostering dependency and the expectation that exterior entities (NGOs, government, etc.) would solve the community's problems, which was particularly the case in Jiquilisco Bay, the Integral framework made room for "self" in the process of community-directed development. We did not utilize self-development methodologies as described in developmental psychology but instead created conditions for personal growth, self-empowerment and self-reflection throughout all phases of the project. The domain of "I" arose during the house-to-house visits, where community inhabitants discussed their lives, families, every-day activities, thoughts and perspectives, and our research team cultivated openness to truly hear what was said. The Upper Left quadrant of Wilber's AQAL [all-quadrants, all-levels] framework was also present in the focus groups, in which we created a trusting and expansive space in which participants shared inner reflections. As a practitioner, my own self-development practices (of yoga and meditation) helped to foster my own expanded awareness, to be clear of my intention and to be receptive to intuition regarding the project....

Including the domain of "I" in development enables individuals to better understand their current and potential role in effecting positive change in their community or society, as well as their individual impact on each other and the environment.[25]

## Behavior and Sustainable Development: The Upper-Right Quadrant

The Upper-Right quadrant (UR) represents the exteriors of individuals. In humans, this is an objective map of one's behavior, brain, and organism. All individual things, described in third-person, "It" language, form this quadrant. The UR consists of what any thing or event looks like from the outside (e.g., brainwaves, using birth control, or turning off the lights). It concerns the role that human health and behavior have on any occurrence. This part of the Integral framework houses *what an individual does*.

Knowledge of the UR reveals which individual-exterior forces influence SDv initiatives, and how they do so. Certainly the health of an individual, or their behavior, helps a project flourish or flounder. How much does the energy-level of a practitioner impact their effectiveness? How does a community leader's public behavior shape the outcome of a development program? How does malnutrition threaten a child's learning capacity? What would the repercussions be if we learned how to synthetically photosynthesize, or if we identified a cure for AIDS? An Integral Sustainable Development practitioner therefore takes these vital individual-exterior dimensions into account throughout the entire project, from the initial needs assessment through to the final evaluation.

Ultimately, it is the effect of malnutrition, disease, depleted resources, and toxic wastes on a living organism that is a major drive for SDv itself. We do not work on SDv to sustain a value or belief but to sustain an organism in its environment. "Saving" the Upper-Right quadrant is therefore a primary motivator of SDv. As we will see in part II of this article, this act of

sustaining the organism in its environment requires a value system and belief that support it, otherwise the requisite action is far less likely to consistently occur.

To investigate the realities associated with this quadrant requires utilizing natural sciences—from empiricism to autopoesis. Chemistry, biology, and behaviorism are examples. This quadrant deals with objective realities that rely on scientific measurement (e.g., laboratory observation, field research, chemical testing, and statistical analysis).

Other SDv examples highlighted by the UR quadrant are: established standards for individual behavior, toxicity of a water source, personal hygiene, physical exercise, diet, choosing organic fertilizer, opting for drip-irrigation, the act of balancing the organizations' books or fundraising, and checking whether fulfillment instructions were accurately heard.

A comprehensive approach to a sustainable development initiative would, at the very least, document the individual behaviors that significantly contribute to a successful and enduring implementation, as well as the real threats to an individual's life.

### Culture and Sustainable Development: The Lower-Left Quadrant

The Lower-Left quadrant (LL) represents all the realms and reasons that directly influence a group's experience of each other and the world. It is a map of intersubjective realities, the interior of collectives. The LL covers the entire arena of culture and worldview. All expressions that are stated in second-person "You" language and first-person plural "We" language lie in this domain. This includes the values, practices, beliefs, perceptions, meanings, and ethics that are shared. The LL highlights how religions, ideologies, morality, background contexts, the attitudes of family and friends, and other facets of intersubjective reality—even communication itself—shape the shared disposition toward the world. This shared disposition, in turn, influences

the actions a group takes collectively. This part of the Integral framework encompasses *what a group collectively experiences,* which includes *why* a group does things together.

In her development work, Hochachka referred to this arena as

> *Dialogue and Process:* Collective worldviews, mutual understanding, group visioning and cultural value systems involved in building relationships, trust and social appropriateness. Examples include the cooperative approach of reaching a common vision and shared goals, the collective values and morals upon which social institutions and the techo-economic base are built… [also] communicative processes, participatory frameworks and social capacity building, which are important in negotiating values and ethics, arriving at a common vision, and deciding upon appropriate actions.[26]

McEwen complements this with her personal LL responsibility as a leadership consultant: "This dimension explores the ways conversation and dialogue can contribute to collective growth, learning, and creativity. What do I need to know and learn in order to participate in and help take conversation deeper and to a more creative, generative place?"[27] Thus, investigating the LL is vital for understanding how groups see the world and what they collectively consider valuable.

Inquiry into the realities represented by the LL reveals which intersubjective forces can harm or heal a SDv initiative. How a group perceives the environment, a development project, the training and communications—even the way they interpret the practitioners themselves—can profoundly change the final outcome. The extent to which a project reflects an understanding and respect for these cultural nuances and shared depths will directly relate to its success and sustainability.

An Integral Sustainable Development practitioner strives to be constantly conscious of the underlying pressure of cultures, worldviews, norms, traditions, rituals, and rules of the group—and respond accordingly.

If a shaman is honored within a community, what are the ramifications of not truly understanding why this is so? What consequences ensue if a sustainable development program is insensitive to this truth? If a culture of scientific rigor dominates an organization, what risks are run by not fully adopting this into all communications? What impact does a foundation of traditional values have on the introduction of new policies or technologies? When mutual understanding is not truly achieved, what is lost?

The degree of collective care, compassion, and respect—or disregard, stigma, and avoidance—with which a culture views a problem (like deforestation, poverty, or HIV/AIDS) directly affects the way a member of that culture views the problem (UL). This view, in turn, influences his or her behavior (UR). Thus, the myriad forces surging forth from the culture complement those arising from individual consciousness and behavior—as well as those which arise from systems—and together they affect the cause and cure of social, environmental, and economic problems. With this awareness, an Integral Sustainable Development practitioner either counters or encourages these LL forces to help collectives manifest their goals.

Attention to the LL necessitates, for example, a diligent inquiry into both community and organizational culture. This is more than checking to ensure that "culture-building" activities and group trainings are working; it calls for a thorough analysis of the community and organizational culture and shared beliefs concerning SDv. Skillfully entering this interior-collective space yields knowledge of what is just, appropriate, and held in common within a particular culture or group. The specific sciences required to accurately do this are based in hermeneutics, which explores

mutual understanding, and cultural anthropology, which investigates patterns of mutual understanding. This cultural and worldview "data" is best recognized through processes of "mutual resonance (e.g., dialogue, energetic connection, shared depth, participant-observer techniques, interpretation)."[28]

The actual practice of addressing the LL is restricted by which of its elements can be brought into a sustainable development program. Examples include: enhancing stakeholders' communication skills; creating "support groups" (for community members and/or practitioners)[29] in which any grievances concerning a SDv project can surface and be addressed; and demonstrating a general understanding of cultural judgments and their effects on SDv interventions in project design and communications.

We will finish again with Hochachka's insights into working with the collective interior in the practice of community development:

> The initial phase of the research comprised house-to-house interviews that gave us an opportunity to learn about community values and dynamics, and to build trusting relationships with community members. The tools used were dialogue, group visioning, appreciative inquiry and community mapping…. Our discussion flowed into action in the third phase, including training workshops, meetings, fundraising, cross-community exchanges, and soliciting assistance for specific initiatives.[30]

## Systems and Sustainable Development: The Lower-Right Quadrant

The Lower-Right quadrant (LR) represents the arena of objective descriptions and explanations of how our social, economic, political, and ecological systems operate. It is a map of exterior-collective, interobjective realities, encompassing all systems and the physical environment. Everything described in objective, third-person "Its" language that refers to collectives falls into

this domain. This includes physical structures, architectural styles, the ecological web of life, modes of information transfer (e-mail, ideograms), social structure (survival clans, ethnic tribes, feudal orders, agrarian empires, industrial states, value communities, informational global federation, etc.), population size, even classroom layout. The LR concerns all the areas where groups do things together, or where nature operates. The truths from these areas can help show how these collective actions and systems affect everything else. This part of the Integral framework houses *what a collective does*.

Hochachka defines this domain in relation to community development:

> *Action and Application:* The quantifiable, measurable, and exterior components of development. Includes, economic and ecological parameters (i.e. the economic feasibility and ecological management and conservation) and the political and institutional arrangements necessary for development (i.e. the community councils, communal development associations, cooperatives, community credit unions).... [It] includes fulfilling economic, social, and political needs through various types of infrastructures, management plans, institutional designs and technical capacities.[31]

The collective exterior of systems and the environment is familiar territory for international development practitioners; the influence of LR forces and factors on development programs is well documented. This quadrant incorporates all of the social, economic, material, and environmental factors that help ignite or extinguish our local, national, and global development dilemmas. For example, the approach a SDv program takes toward natural resource management, social delivery systems, and organizational structure directly impacts the outcome. To successfully deliver aid requires an effective social system, otherwise food rots in warehouses while people starve. To efficiently clean up toxic waste sites necessitates a healthy technology-transfer and communications systems (either intra-national or global); otherwise, the biological

and technological solutions necessary may never reach people who can use them. How does USAID development policy concerning birth control influence a global initiative to stem the spread of HIV? What role does the organizational structure of a development agency play in unleashing the creative potential of its practitioners? How can the local ecosystem be restored while concurrently generating revenue for the community?

> To work with the collective exterior means to incorporate and be open to the truths and perspectives from all levels of collective institutions and systems, including the physical environment.

Research in this domain is interobjective. The data reveals the fit and function of system components and subsystems and how these operate together to help achieve the objectives of nature, groups, and society as a whole. The most accurate way to know these systems and environments is "through functional-fit (e.g., part-whole relationships, observation of systemic dynamics instrumental function, energy flows, feedback loops)."[32] According to Integral Theory, Lower-Right quadrant sciences are based in social autopoiesis, which explores self-regulating dynamics in systems, and systems theory, which investigates the functional fit of parts within a whole.

Sustainable development has predominantly been approached through the LR, focusing primarily upon social systems and the environment. This approach to SDv is founded upon the accurate belief that there are systemic causes to environmental destruction, poverty, hunger, overpopulation, resource inefficiency, and so forth. Possibly because this is the most obvious way to handle problems, systemic interventions have become the principle medium for SDv. The Integral framework adds to this understanding an awareness that every social, systemic, or environmental event (LR) has four dimensions (all four quadrants); therefore, even systemic

imbalance requires an all-quadrants view into its causes. The LR factors are central—not separate—for SDv, but they form only one-quarter of a core of determinants. The systems factors are influenced by, complemented by, and arise alongside experiential (UL), behavioral (UR), and cultural (LL) factors. Integral Sustainable Development practitioners realize that understanding the LR is a vital part of comprehending the entire four-quadrant reality of SDv. Working in the LR is necessary for effective SDv. The Integral framework suggests, however, that only working in the LR is partial and incomplete; doing so only addresses one quarter of reality and is not the most effective approach possible.

> Predominantly systemic approaches to sustainable development are more likely to be effective if replaced by comprehensive, synergetic responses that account for the major forces in all quadrants.

## Working with All Four Quadrants Simultaneously

Wilber notes: "We cannot reduce these quadrants to each other without profound distortions.... The quadrants are all interwoven. They are all mutually determining. They all cause, and are caused by, the other quadrants."[33] The quadrants (and the aspects of reality they represent) arise together, influencing and informing each other in every moment. Each individual is a member of a collective. Each interior event (i.e., belief, emotion, stigma) has an exterior correlate (i.e., behavior, neurotransmitter level, collective avoidance). The Integral framework offers a way to begin to correlate the effects that each quadrant has on SDv as a whole. Even if a quadrant is ignored, it still exists and its forces constantly apply pressure to any SDv initiative. The events in any single quadrant reverberate through each of the other quadrants; therefore, problems in one often lead to problems in the others.

> Sustainable development initiatives have a greater chance of success if they respond to all the major influences that arise from each quadrant (consciousness, behavior, culture, and systems). Approaches that fail to do so face the real threat of sabotage by forces and factors in quadrants left unattended.

An Integral approach involves a disciplined process of relating each quadrant's experience and "data" to the remaining three quadrants. For example, if a survey reveals that community members have a shared belief that their opinions and ideas are not being taken seriously by project managers, which in turn thwarts the effectiveness of a country-wide training program in rotational grazing, an Integral response would address all four quadrants. The remedy might consist of training managers in communications skills and mutual understanding (LL), and include a post-training comprehension evaluation (UR). It could also involve developing an evaluation system (LR) that periodically assessed this capacity (UR) in managers. An adjustment to the managerial hiring and promotional system (LR) could be made, rewarding managers who consistently showed (UR) expertise and wisdom in this area. Finally, management teams could be developed with a collective commitment (LL) to authentically demonstrate (UR) mutual understanding throughout training programs.[34]

The Integral approach is therefore striving to "hear" each communication in every major part of reality, without privileging one or the other, or reducing one communication to another. Once we are anchored in this understanding of interwoven truths, the Integral approach allows us to take effective action. The next section of this two-part article, addressing *levels* or *waves* of development, is a further exploration of understanding, honoring, and integrating different truths. It offers another facet of the Integral framework, one more key to a pattern that attempts to connect all major truths.

In closing the first part of this article, let's finish with a look at the very person that is attempting to connect these truths about sustainable development: the Integral Sustainable Development practitioner.

## The Practitioner: Linking Consciousness and Sustainable Development

One of the core tenets of Integral Sustainable Development is the recognition that we are part of this grand territory, not simply observers or analysts of its flows and patterns. Integral Sustainable Development recognizes that no matter which framework or approach to SDv is used, we have traditionally underrepresented and underrated the role that our own individual psychology, mental models, and worldview play in the success or failure of our endeavors. Interior development is a vital component to helping us develop attitudes and mindsets that naturally give rise to behavior that nurtures SDv. This behavior, when expressed by a collective culture made up of individuals who have also deeply developed their interiors, will lead to systems and institutions that fully embrace mature SDv values. There are certain transformative practices—such as introspection, awareness training, contemplative prayer, meditation, psychotherapy, and voluntary service—which seem to help accelerate the process of interior development.[35] These practices aid individuals in discovering the "deep roots of the attitudes, beliefs, and emotions that give rise to personal, cultural, socio-political, and scientific-technological practices" which, in turn, thwart SDv at the local and global levels.[36]

It is not only unproductive but also potentially dangerous to merely focus on the exterior world. We miss out on tremendous opportunities if we only try to change others' unsustainable behavior and attempt to transform the systems that contribute to unsustainability. To disregard the development of one's self—one's consciousness—is a risk to the well-being of oneself, others, and the environment. Yet, a conscious focus on developing ourselves can become our greatest asset. Years ago, Abraham Maslow pointed to the dangers of unconsciously using the tools available to us:

First, you must be a good person and have a strong sense of selfhood and identity. Then immediately, all the forces in the world become tools for one's own purposes. At once, they cease to be forces that cause, determine, and shape but become instruments for the self to use as it wishes. The same principle is true for money. In the hands of a strong and good person, money is a great blessing. But in the hands of weak or immature persons, money is a terrible danger and can destroy them and everyone around them. The identical principle is true for power, both over things and over other people. In the hands of a mature, healthy human being—one who has achieved full humanness—power, like money or any other instrument, is a great blessing. But in the hands of the immature, vicious, or emotionally sick, power is a horrible danger.[37]

In accord with Maslow's insight, research by Graves, Beck, and Cowan[38] has demonstrated that people and organizations with a greater development of consciousness (able to disengage themselves from their own point of view and combine different perspectives into an integrated worldview) are up to *10 times* more creative and effective than their more traditional colleagues. They call this developed capacity *Second-Tier thinking* and their cross-cultural research has confirmed the following:

With the shift toward Second Tier thinking the conceptual space of human beings is greater than the sum of all the previous levels [traditional, modern, postmodern, etc.—see part II] combined with a 'logarithmic' increase in degrees of behavioral freedom. Thus when individuals or groups thinking through [Second Tier] are given a task, they generally get more and better results while expending less time and effort. They often approach the activity in surprising ways others would not even have considered. This is more than efficiency; it reflects the activation of thus-far uncommitted brain-power.... [Second-Tier thinkers] tolerate, even enjoy,

paradoxes and uncertainties… [they] are able to fix problems while others fret, manipulate, query higher authority, form study groups, or play theory games.… [Second-Tier thinkers experience a] dropping away of the compulsions and anxieties (fear) from the previous levels, thus enhancing the person's ability to take a contemplative attitude and rationally appraise realities. As fear receded, the quantity and quality of good ideas and solutions to problems increased dramatically.… [There is] an ability to learn a great deal from many sources, and a trend to getting much more done with much less energy or resources.[39]

The practice of Integral Sustainable Development helps SDv practitioners hone and develop their Second-Tier capacities because it includes a focus on individual interior development. This inner work tends to strengthen one's ability to handle increasingly complex situations, hold contrasts, synthesize positions, dissolve paradoxes, create connections between ideas, understand others and oneself on increasingly subtle levels, and access information beyond the rational mind and exterior world.

Hochachka says that there is an "immense responsibility of development practitioners to work on their own self-reflection and expansion of worldviews—to engage without an egocentric/ethnocentric perspective."[40] She cites Majid Rahnema—former Iranian Ambassador to the United Nations and executive board member of UNESCO—on the importance of SDv practitioners fostering self-awareness:

The most significant quality [of development work] is to be open and always attentive to the world and to all other humans…. Attentive implies the art of listening, in the broadest sense of the word, being sensitive to what is, observing things as they are, free from any preconceived judgment, and not as one would like them to be, and believing that every person's experience or insight is a

potential source of learning…. Intervention should therefore be envisaged only in the context of a constant exercise of self-awareness.[41]

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There may be no more powerful offering that we can bring to the world stage than action which arises from a deep awareness of who we truly are and how we are called to serve. It is thus our responsibility to consciously and continuously develop this awareness, which in turn will fuel the actions that manifest our greatest potential.

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## A Call to Action

"Like all frameworks, it is a simplification; the full diversity and richness… can be understood only by qualitative and participatory analysis at a local level."[42] In the end, the Integral framework is a map, a collection of perspectives. It is of no use unless used to develop a deeper understanding of the territory, which includes ourselves. This, of course, requires discomfort, hard work, creativity, and a willingness to fail—all of which are foundational to SDv work. Members of the Integral Sustainability community are drawing on this Integral approach to help provide a deep and broad overview of reality—and action strategies based upon grounded, multi-disciplinary research—which are truly useful for development practitioners, humanity, and the environment. The Integral Sustainability Center (www.integralinstitute.org) is committed to providing numerous resources for this exploration, including: a library of white papers, case studies, and articles from authors around the world about an Integral approach to sustainable development; online workshops and collaboration facilities; training intensives (www.integraltraining.org); and eventually, accredited courses.

Most importantly, I invite you to test this material in the field, and then dialogue, debate, and suggest ways to make an Integral framework even more effective and useful. This material is

intended to stimulate reflection and learning, as this is an inclusive and incomplete process, waiting for your involvement and feedback. Your presence is not only welcome, it is essential.

I leave you with this clarion call. The Millennium Development Goal (MDG) for poverty calls for a 50% reduction in the proportion of people living in extreme poverty by 2015. The MDG for environmental sustainability and regeneration calls upon us to effectively reverse the current trends in the loss of environmental resources at both global and national levels by 2015. Both of these visions are achievable, yet will require SDv leadership in all corners of the globe, in all sectors of society. In the words of Dr. Nancy Roof, co-founder of the Values Caucus at the United Nations:

> For world transformation, we need self-aware Integral leaders committed to the global common good, who are familiar with the steps and stages of natural evolution in its four universal perspectives. They can design global economic and political structures (LR), facilitate inter-group processes for global solidarity (LL), provide space for individuals to grow and flourish (UL) and practice right action (UR).[43]

This is our opportunity. This is our challenge. This is the future we will share with all life. May we respond well, sourcing our compassion, insight, and action from the interwoven, infinite depths of our Heart, Mind, and Spirit. May we witness the end of the age of fragmentation and the beginning of an Integral age.

**Endnotes**

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[1] Annan, *From Doha to Johannesburg by way of Monterrey: How to achieve, and sustain, development in the 21st century*, 2002

[2] Tibbs, "Sustainability," 1999, pp. 5, 15, 21

[3] Silos, "The politics of consciousness: Integral theory and Caribbean development," 1999, p. 9

[4] Beck, "The Africa institute: An integral initiative," 2002, p. 2

[5] *Political definition* of sustainable development from *Our common future,* the 1987 report from the World Commission on Environment and Development, which is commonly referred to as *The Brundtland Report,* in honor of the commission's chairwoman, Gro Harlem Brundtland; *Systems definition* of sustainable development from Meadows, *Beyond the limits: Global collapse or a sustainable future*, 1992; *Economic definition* of sustainable development from Daly & Cobb, Jr., *For the common good: Redirecting the economy toward community, the environment, and a sustainable future*, 1989; *Ecological definition* of sustainable development from Ehrlich, Ehrlich & Holdren, *Ecoscience: Population, resources, environment*, 1977.

[6] Some of the predominant methodologies and frameworks for sustainable development are: ISO14001, those based upon the work of CERES and the World Business Council for Sustainable Development (WBCSD), Natural Capitalism, Factor X, Wackernagel's Ecological Footprinting, Life Cycle Analysis, various forms of TQEM (total quality environmental management), Elkington's Triple Bottom Line, the Swedish Natural Step, Robert Gilman's "five capitals" (human, social, natural, manufactured and money capital) and a related approach used by Jonathan Porritt at the UK-based Forum for the Future, Bhutan's Gross National Happiness Index, Canada's Genuine Progress Indicator, The Brandt Equation from the Brandt21 Forum, Gunter Pauli's Zero Emissions Research and Initiatives (ZERI), the EcoVillage approach used by the Global EcoVillage Network, the Leadership for Change initiative by the HIV/AIDS Group at United Nations Development Programme, and both the "BITE" framework (biophysical, institutional, technical and ethical dimensions) and the Sustainable Livelihoods approach being used by the UK's Department for International Development. (Frameworks compiled from research that included: Society for Organizational Learning, *Integrating frameworks for sustainability,* 2001; and Tibbs, *Saving the world slowly: Impressions of the United Nations world summit on sustainable development in Johannesburg, South Africa*, 2002)

[7] Examples of divergent justifications for pursuing sustainable development include: It is our responsibility as good citizens; Human society is faced with imminent collapse and possible extinction; We must preserve our way of life; Pollution and poverty are sins against creation and we must steward this Eden on earth; It is in our strategic interest to protect against future crisis; The company will be far more profitable and secure in the future; Compliance with government regulations requires that we do this; If I don't, my family will not eat; The organization must be ISO14001 compliant to compete effectively and avoid penalties; It is a daunting technological challenge that will stretch our limits and bring us great rewards; The global human and natural systems are out of balance and need refining; If we don't, the gods will be angry with us; All humans deserve a fair opportunity to pursue their dreams; Our grandchildren will suffer if we do not act; We are "one" with everything, and thus the destruction of Gaia and existence of abject poverty only hurts ourselves; It is in the interest of national military and economic security; We are all interdependent threads in the imperiled web of life; It is our karma to alleviate all suffering everywhere.

[8] Kent, "Humanitarian futures and adaptive failures," 2002, p. 1

[9] Robertson, personal communication, September 8, 2005.

[10] iSchaik Development Associates are consultants to UNICEF, The World Bank, the UK's Department for International Development (DFID), and the European Union.

[11] van Schaik, personal communication, November 15th, 2003

[12] van Schaik, cited in Wilber, *A theory of everything: An integral vision for business, politics, science, and spirituality*, 2000b, p. 99. For papers written by Paul van Schaik concerning his experience applying the Integral framework to international development for the past decade, see the Integral International Development Center website (www.integralinstitute.org).

[13] See Wilber, *The collected works of Ken Wilber* (Vols. 1-8), 1999-2000

[14] For applications of Integral Theory to more than two dozen disciplines, see the Integral Institute website. Examples of Integral Theory applied to various aspects of sustainable development include the following: Eddy, *Cybercartographic indicators in mapping sustainable development indicators: An integral perspective on sustainability, development and well-being*, 2004; Eddy, "Integral geography: Space, place and perspective," 2005; Hargens, "Integral development: Taking the middle path towards gross national happiness," 2002; Hochachka,

*Integral community development in San Juan del Gozo, El Salvador: Including communities, ecosystems and 'interiority' in the developmental process*, 2001; Hochachka, *Developing sustainability, developing the self: An integral approach to international and community development*, 2005a; Hochachka, "Integrating interiority in community development," 2005b; McEwen, *Exploration on sustainability, communication and consciousness*, 2004; Owens, "An integral approach to sustainable consumption and waste reduction," 2005; Prpich, "A critical analysis of the national standard of Canada for organic agriculture," 2005; Riddell, "Evolving approaches to conservation: Integral ecology and British Columbia's Great Bear rainforest," 2005; Riedy, *The eye of the storm: An integral perspective on sustainable development and climate change response*, 2005; Slaughter, "A new framework for environmental scanning," 1999; Slaughter, *Futures beyond dystopia: Creating social foresight*, 2004; Tissot, "Integral marine ecology: Community-based fishery management in Hawai'i," 2005; van Marrewijk & Hardjono, "European corporate sustainability framework for managing complexity and corporate transformation," 2003; van Marrewijk & Werre, "Multiple levels of corporate sustainability," 2003.

[15] Wilber, *A theory of everything: An integral vision for business, politics, science, and spirituality,* 2000b, p. 2. By "Kosmos," Wilber is referencing the traditional term introduced by the Pythagoreans, which originally meant the "patterned nature or process of all domains of existence, from matter to math to theos, and not merely the physical universe" (Wilber, *Sex, ecology, spirituality*: *The spirit of evolution,* 1996, p. 38). Thus Kosmos refers to both the exterior physical universe—which we commonly call the cosmos—plus the entire interior realms of consciousness and culture.

[16] Wilber, "The integral vision of healing," 2004, pp. 7-8

[17] For a deeper explanation of the Integral framework, consult Wilber's "Introduction to integral theory and practice: IOS basic and the AQAL map," 2006. For further correlation of the framework with sustainable development, consult advanced papers at the Integral Sustainability Center website.

[18] Wilber, "The integral vision of healing," 2004, p. 11

[19] Wilber, "The integral vision of healing," 2004, pp. 11, 22

[20] Additionally, this comprehensive approach must integrate these sustainable development tools and techniques so that they work synergetically, and not at cross-purposes. Part II, which looks at values and developmental levels, will begin to give insight into how to integrate different approaches, and when it is appropriate to use which tool.

[21] Esbjörn-Hargens, "Integral ecology: Frequently asked questions," n.d., p. 29

[22] Hochachka, "Integrating interiority in community development," 2005b

[23] McEwen, *Exploration on sustainability, communication and consciousness,* 2004

[24] Esbjörn-Hargens, "Integral ecology: Frequently asked questions," n.d., pp. 11, 14

[25] Hochachka, "Integrating interiority in community development," 2005b

[26] Hochachka, "Integrating interiority in community development," 2005b

[27] McEwen, *Exploration on sustainability, communication and consciousness,* 2004

[28] Esbjörn-Hargens, "Integral ecology: Frequently asked questions," n.d., pp. 11, 14

[29] Just as support groups help cancer patients to live longer, community members (and development practitioners) may remain engaged and deepen their investment in a sustainable development project if they are involved with a support group.

[30] Hochachka, "Integrating interiority in community development," 2005b

[31] Hochachka, "Integrating interiority in community development," 2005b

[32] Esbjörn-Hargens, "Integral ecology: Frequently asked questions," n.d., pp. 11, 14

[33] Wilber, *A brief history of everything*, 2000a, pp. 72, 74

[34] Thanks to Thomas Goddard for the structure of this example from his "Integral healthcare management: An introduction," 2006.

[35] In fact, an entire discipline called Integral Life Practice exists, which studies how to accelerate and deepen one's interior process using a full-spectrum of tailored approaches to consciousness development. See the Integral Life Practice Center website, accessible through Integral Institute (www.integralinstitute.org).

[36] Esbjörn-Hargens, "Integral ecology: Frequently asked questions," n.d., p. 4

[37] Maslow, *The Maslow business reader*, 2000, p. 146

[38] Beck & Cowan, *Spiral Dynamics: Mastering values, leadership, and change*, 1996

[39] Beck & Cowan, *Spiral Dynamics: Mastering values, leadership, and change*, 1996, pp. 66, 276-278

[40] Hochachka, "Integrating interiority in community development," 2005, p. 14

[41] Rahnema, "Signposts for post-development," 1997, cited in Hochachka, "Integrating interiority in community development," 2005b, p. 14.

[42] Department for International Development, *Sustainable livelihoods guidance sheets,* 2004, p. 1

[43] Roof, "Integral approaches that transform us and the world," 2003, p. 9

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BARRETT C. BROWN serves as Co-Director of the Integral Sustainability Center, which applies Integral Theory to sustainable development issues. He also represents *Kosmos Journal* and the Integral framework at the United Nations. Since 1995, Barrett has worked throughout the Americas in the areas of sustainability, human development, and communications. His current consulting focuses on using the Integral framework to customize sustainable development and organizational development initiatives to stakeholders and systems. Barrett is currently a doctoral student in the Human and Organizational Systems program at Fielding Graduate University. He has presented and trained widely, including at the United Nations World Summit on Sustainable Development (side event), the Bioneers conference, and the School for International Training.

# Theory and Practice of
# Integral Sustainable Development

## PART 2 - VALUES, DEVELOPMENTAL LEVELS, AND NATURAL DESIGN

### Barrett C. Brown

This is part two of a two-part paper that offers an overview of Integral Sustainable Development. The entire paper explains the rudiments of a practical framework that integrates the crowded conceptual and operational landscape of sustainable development and enables practitioners to 1) identify the full-range of needs and capabilities of individuals and groups, and 2) tailor the specific developmental response that fits each unique situation. The fundamentals of this framework are four major perspectives (explained in part I) and three waves of natural evolution (part II). The framework maps out and integrates human consciousness and behavior, culture, systems, and the physical environment. Drawing upon cross-cultural and transdisciplinary studies, as well as data from field researchers, this framework is shown to be vital for a comprehensive and accurate approach to addressing our social, environmental, and economic challenges. Included are introductory analytical tools for practitioners (parts I and II), as well as synopses of current sustainable development initiatives—by organizations such as the UNDP HIV/AIDS Group, and UNICEF Oman—which use the Integral framework (Appendix).

## Values and Sustainable Development

There is a prevalent belief that our social, environmental, and economic problems have arisen because of our current values. It has been said that we face a values crisis, that we need a mindset change, a shift in our beliefs, or that we have to evolve our social values. Hardin Tibbs, futurist and consultant strategist for sustainability, speaks on this issue:

> The same set of beliefs and attitudes which has given rise to the problem is also impeding corrective innovation and policy responses. To achieve sustainability it

is essential that we begin not only to think in new ways, but to believe new things.[1]

Tibbs is accurate in saying that our fundamental beliefs form the very behaviors which threaten humanity's future well-being, even survival. His challenge to think and believe differently is a powerful path to bringing about the long-term change elucidated by the grand vision of sustainability. All of the exterior things that sustainable development (SDv) calls for—opportunities, health, and education for all; clean air, water, land, and food; poverty alleviation; industries with zero harmful emissions; culturally and environmentally sensitive development; zero population growth—are made possible by interior human motivators that make us voluntarily want to bring about these changes. If these motivators are not geared toward sustainability, behavior will not be either. Unless these motivations are tapped, the exterior results we desire cannot come about with any degree of permanence.

For individuals, there is no behavior without the interior motivation that drives it; for collectives, there is no system without the interior culture that supports it. Therefore, if individual behavior and society's systems in the exterior world need to change for SDv to arise, the greatest leverage for changing these behaviors and systems may lie in the interior world—in motivations and cultures. The *why* resides in our interiors. Our depths, not our surfaces, offer the clearest insights into individuals' and collectives' true relationship with SDv. The purpose of this section is to look closer at these truths, to better understand our interiors, and see what they can teach us about manifesting this vision of sustainability.

> Long-term commitment toward sustainable development resides within an individual's choice. Voluntary choice is grounded in a person's deepest motivations, which are in turn rooted in his or her values. Values—and how we work with them—are therefore a vital determinant for whether sustainable development remains a dream or solidifies into reality.

An individual will act in accordance with sustainability principles when he or she feels internally committed to doing so. Likewise, a community will be driven to create economic, political, educational, and social systems founded in SDv principles when enough individuals in that community are internally driven to doing so. Lasting commitment cannot be achieved through external coercion or sophisticated sales presentations that fail to address people's underlying motivations; at best, these bring about temporary obedience and buyer's remorse. Sustainable commitment—which is what SDv requires—arises out of values. In the Integral framework, values stand in equal importance alongside all of the necessary exterior components for SDv (behavior, physical health, new technologies, eco-friendly taxes and governmental policies, natural resource management, etc.).[2]

## The Need for Values in a Sustainable Development Framework

Despite the fundamental importance of values, most frameworks and approaches to SDv do not acknowledge their relevance, nor do they pay close attention to how values are created or how they change. Certainly many SDv frameworks and approaches include an educational component. On one level, this is an attempt to shift people's values and is a vital aspect of any SDv program. Yet a deep understanding of the essential role and function of value systems and collective worldviews does not pervade the major SDv frameworks and approaches, since most of them predominantly focus on other important areas, notably the exteriors. They normally try to influence individual behavior (UR) and the development and implementation of economic, political, educational, and natural resource management systems (LR). They suggest institutional and industrial designs, organizational policies, tax structures, new technologies, educational curricula, business strategies, rules, regulations, steps, principles, and other practices to follow. These are all necessary for SDv. Yet despite the multitudes of intelligent and often powerful people dedicated to implementing these approaches, and notwithstanding the tremendous advances that have been made in the last few decades, we still find ourselves far from global

sustainability. Why? Such a complex question has many elements to a complete answer. Yet one central factor may be that we have not fully included an understanding of our interiors, and values specifically, in the quest for SDv.

Paul van Schaik, reflecting on his decades of fieldwork and consulting in international development, draws a similar conclusion. He states that development activities "have largely operated in the upper and lower Right-Hand quadrants (objective and exterior)… and have to a large extent ignored the interior and cultural quadrants."[3] William F. Ryan, author for the International Development Research Centre (IDRC), also calls for a deeper engagement with interiors, including addressing values in development strategies:

> Security, sustainability, and stability often depend on a system of values that has taken centuries to develop within a specific society. Current development strategies, however, tend to ignore, often underestimate, and sometimes undermine cultural values or the cultural environment, which are essential to healthy human development. The question, then, becomes: How can human values and belief systems be properly integrated into the modern economic development paradigm?[4]

Gail Hochachka has identified documented examples of SDv initiatives in which the interior has been taken into account that "have been effective in both qualitative and quantitative terms.... In all examples, emphasis is placed on individual and collective shifts in worldviews and value systems, which have profound impacts on how the community or society operates as a whole."[5] This supports her own findings: to pay attention to the interiors—while addressing the exteriors—improves the outcome of a SDv project. She concludes that "including 'interiority' in development is unique to conventional and alternative development practices, and analysis suggests it is necessary for sustainability."[6]

Additionally, other SDv practitioners have cited the importance of incorporating the interiors into their approaches, specifically by engaging different values effectively. These practitioners work in different areas of sustainable development: international development,[7] climate change policy,[8] green building market transformation,[9] corporate social responsibility,[10] leadership for sustainability,[11] sustainability assessment,[12] sustainable consumption,[13] eco-system management,[14] water management,[15] environmental activism,[16] urban development,[17] and future studies.[18] There is a synopsis of many of these practitioners' work in the appendix of this paper; interested parties may find the articles and books I've listed by these practitioners in the references to be quite useful.

> A documented understanding is emerging: excluding the interiors in any approach to sustainable development could be crippling at best, and potentially devastating. Comprehending and working with different types of values is one way to potentially avoid this pitfall.

## The Challenge of Working with Different Values

It is not easy working with and integrating different values into SDv initiatives. Nitin Desai, UN Under-Secretary General for Economic and Social Affairs, and member of the Brundtland Commission, makes a key point: different values (which he calls "moral premises") lead to different definitions of sustainable development:

> The value of any definition of development is simply the clue that it gives to the moral premises of the person who's giving the definition. So one person will describe development in terms of improving prospects for human beings, human resource development. Someone else will describe it in terms of growth…. Definitions are useful only for the clue that they give you for the premises on which somebody works.[19]

This is a core challenge to implementing SDv. If different values bring multiple definitions to the table, how does one integrate them?

UN Humanitarian Coordinator Dr. Randolph Kent, in his review of the international development network, speaks directly to the problems caused by differences in individual values and institutional interests (a collective expression of values) in SDv work:

> Information and communications often depend upon the predispositions, schemas, and belief systems of those who receive information. What makes information and communications believable will depend upon considerations that may have to do with the persuasiveness of the communicator, the attributions the recipient makes and the dissonance that discordant information creates for the recipient… one must be aware that grandiose schemes ultimately will be defined in terms of institutional interests.… Perceptual variables—in the absence of any objective assessment and monitoring mechanisms—will also tend to increase undesirable 'noise' in the process.... The solutions that might significantly improve the process appear to demand the kinds of moral commitment and institutional adjustment for which there appears to be little apparent enthusiasm.

After noticing this need for "moral commitment," he goes on to suggest that experts in SDv ought to have an understanding of the interior and exterior to be effective:

> Experts have to be communicators; they have to have an understanding of local conditions, of the psychological, political and sociological consequences of relief. It is no use having an expert who can drill for water if that expert at the same time has little sensitivity to the consequences of his or her activities upon the community at large. [20]

His comments raise the question: How can SDv practitioners more successfully work with the varying "predispositions, schemas, and belief systems," thus reducing the "dissonance" and "noise" from "perceptual variables?" How does one authentically communicate to another in a way that dissolves the values barrier and nurtures mutual understanding? Is there a way that "institutional interests" and lack of "moral commitment" can actually help bring about SDv? Integral Theory suggests "yes." The answers reside in the very same direction Dr. Kent points to regarding the development of experts: in addition to understanding development in the exterior world, one must also grasp the art and science of interior sustainable development.

## Different Approaches to Working with Values

A key premise of Integral Sustainable Development is the following:

> One reason it is so hard to execute the often brilliant ideas and novel systems that emerge from the sustainable development movement is because their design and implementation usually are not rooted in an understanding of—and tailored response to—vastly different stakeholder values.

What does it mean to understand and tailor a response to differing values? The first step to exploring this inner territory is to find a good enough map. Understanding the "premises on which somebody works" to which Desai referred—the *Whys* which underlie different human behavior and systems—requires a decent map of the interiors of individuals and collectives. The Integral map is drawn from hundreds of different maps taken from around the world in premodern, modern, and postmodern times. All of these maps have been correlated into a master template, or generalized map, that we believe is the most accurate and complete to date. The Integral map unites maps of the human condition (Left-Hand quadrants: Consciousness and Culture) with maps of the environments in which life and human systems exist (Right-Hand quadrants: Behavior and Systems). This map, in turn, offers a more comprehensive and accurate

representation of the reality concerning SDv. More effective maps will arise in the future, but for now, the Integral framework has incorporated the major truths which arose from humanity's long history of mapping out Consciousness (UL), Behavior (UR), Culture (LL) and Systems (LR). A full explanation of this map is beyond the scope of this article, but several books elucidate it.[21] The quadrants, as explained in part I of this paper, form the principal orienting directions of the Integral map. In the following sections, we will look at another major component of the Integral framework: developmental *levels* (also called developmental *waves* or *stages*). In many cases, knowledge of these levels enables us to far better connect and work with the different truths that arise from disparate values.

There are at least two major approaches to working with people's values: *transformation* and *translation*. The first, transformation, encourages people to shift into new values that are more caring of others and the environment. The second, translation, works with people as they are, communicating in a way that resonates with the values that they already hold and not requiring or motivating them to change. The Integral approach acknowledges both of these initiatives as effective, when used at the appropriate time.

## The High Road: Transforming Values

For some SDv practitioners, the idea of changing people's values is extremely appealing. The vision of everyone suddenly caring so deeply for other people and the environment that we would collectively cure all our social and ecological ailments is a modern myth. It is true that if everyone's values shifted to such a profound level of concern we would be able to address our problems far more easily. Sean Esbjörn-Hargens notes that "interior development (UL)… is the crucial ingredient in moving humankind toward different kinds of (and more eco-friendly) attitudes, practices, beliefs, institutions, politics, and economics."[22] This dramatic shift in consciousness that many call for, if possible, would affect a quantum leap in our capacity to create a sustainable world.

However, changing someone's values—achieving this shift in consciousness—is normally very difficult. In *In Over Our Heads,* Harvard's Robert Kegan notes that it takes about five years for an adult to shift to a completely new way of seeing the world, *if* a number of conditions are present.[23] Those who closely study values and how they change report similar qualifications and challenges.[24] In fact, many people become arrested in their development and continue seeing the world with the same core values for decades.[25]

Sophisticated and compelling arguments abound for why we should take care of the environment and all of humanity, but many of them require that most people change their values—change how they actually are—in order to live by "sustainability principles." As people do not change very easily (but may feel inspired to change), often these attempts, while in good faith, are short-lived. Worse still, people then may feel guilty for not being able to live up to what they "know they should be doing."

As it turns out, information, evidence, facts, and arguments are not enough. As Esbjörn-Hargens notes:

> The general public has been saturated with ecological information and yet they have not dramatically altered behaviors that generate serious eco-psycho-social problems. Additional information is not in and of itself enough. Changing social, economic, and ideological positions alone is not enough![26]

The full explanation of why someone's subjective worldview normally weighs heavier than any objective evidence presented to them is beyond the scope of this article. Nevertheless, it is sufficient to say that because someone's worldview represents how they see the world, and because worldviews develop in complexity over time, different people with different worldviews literally see different worlds. Thus, evidence that would appeal to one worldview often does not appeal to a different worldview. Wilber expounds:

> The structure of consciousness, to some extent, determines the form or the phenomena that consciousness sees. It's not that there's one world that we all interpret differently, [different levels] of consciousness actually bring forth different phenomena, [they] see a different world…. Evidence, facts and argument aren't really how people largely make up their mind. It's not just a matter of objective evidence; it's a matter of the subjective stage of development. You have to take both of those into account. [People at different stages of development] see and accept different types of evidence.[27]

Nonetheless, sometimes change does happen when the seeds of transformation are well cultivated. Educational approaches to shift values do work if the person is experiencing the right interior and exterior conditions, and this strategy is part of the Integral approach to Sustainable Development (which embraces all approaches for the partial truth each offers in its appropriate context).

## The Low Road: Translating Values

While transformation of values can occur under the proper conditions, and thus lead to different behavior, there is another approach that can be used effectively anytime. Communication that appeals directly to someone's values—that resonates with who they see themselves to be—has proven to be far more effective in creating lasting changes in people's behavior.[28] What motivates a person with one set of values or worldview will not necessarily motivate a person with a different set of values or alternate worldview. Thus, the second approach to working with values is: *strive to know and honor how people see the world and translate any important communications to fit their worldview.*

If our economic, environmental, and social challenges require values that will drive new behavior—values which are fundamentally different than most people have today—then we

might not be successful in our efforts, as those values may not change fast enough on a large enough scale. Yet if we can learn to work with the values that people hold and translate what needs to be done so that it resonates with those core values, then we may go much further and faster toward sustainability. This is fundamentally a process of truly honoring people for who they are—not trying to force a change in values upon them—yet simultaneously explaining shared goals (like sustainable development) in ways that are meaningful to them.

> The Integral Sustainable Development practitioner therefore understands different types of values and tailors all aspects of a sustainable development project accordingly. Components of the assessment, design, implementation, evaluation, and all communications can be adjusted so that they "fit" the values of all stakeholders (even if multiple types of values are present).

This process is a translation of a message about SDv from the *Why* of one set of values to the *Why* of another. This is done, as Esbjörn-Hargens states, so that "the terms of one perspective can be assimilated into another perspective."[29] Hochachka complements Esbjörn-Hargens:

> To truly engage with inhabitants in community-directed work, the development practitioner must be able to 'meet people where they are,' both in terms of their value-systems and their ways of 'making meaning,' building a bridge between existing worldviews and the emerging one.[30]

As Cowan states, "The question is not 'how do you motivate people,' but how do you relate what you are doing to their natural motivational flows?"[31] Thus, if the Zen *koan* is, "What is the sound of a tree falling in the forest if no one is there to hear it?" we could say, "What is the impact of a brilliant sustainable development initiative if no one can 'hear' it?" Therefore, translating into the appropriate worldview, or set of values, makes a crucial difference in the ultimate effectiveness of any project. This means to take an issue, behavior, or system which is ego-

dystonic—meaning that it does not fit with a person's image of themselves—and making it ego-syntonic, so that it matches their fundamental way of viewing the world. In order to do this, one first needs more details about the territory—a clearer understanding of these different types of values.

## Values as an Example of Developmental Levels

Extensive research in the field of developmental psychology points to at least three different subcultures within the general population.[32] Each of these subcultures arises out of differing value systems, or worldviews—each subculture "sees" the world through a lens that prioritizes different values. Human motivations are born out of these core values: the type of "authority" figures people respond to and believe in, the basic theme of their life, the meaning of their world and the way they interact with their surroundings—all are dependent upon their specific value system. How people behave toward the environment and towards others—and the type of systems they collectively create with others holding a similar worldview—will depend on which of these subcultures is dominant in their lives. Each worldview permeates everything a person experiences and thinks. They affect the way a person sees and understands economics, religion, the environment, other people, personal development, international development—everything. The common names for these three major worldviews are *traditional, modern,* and *postmodern*, and they accordingly reflect traditional values, modern values, and postmodern values.[33]

Don Beck and Chris Cowan, following up on the work of Clare Graves, have done tremendous research around how values change and affect people's lives. They have found:

> These Value Systems describe types in rather than types of people. From our research we recognize that whilst the Earth contains roughly 6 billion different types of people, we share only a few basic value systems. These are mixed in different proportions within each one of us.… None of these worldviews is

inherently better or worse than any other.… They differ in levels of complexity, capacity to deal with diverse situations, and degrees of personal commitment. They do not reflect intelligence or character, or temperament, as those dimensions run across world views. The Value Systems describe how a person thinks, not what is valued. People value different things because they think in different ways.… Everyone is motivated, but we are not motivated by the same things.… Each Value System has a particular set of driving forces that stimulate it to action.[34]

Studies show that these value systems emerge in people at different stages in their lives.[35] Over time, and given the right conditions, the values "center of gravity" in people shifts from pre-traditional value systems (like egocentric), through traditional and modern, into a postmodern value system and beyond (i.e., into an integral values system, followed by the next, more complex value system).[36] Likewise, collectives also progress through a roughly similar developmental pattern from traditional to modern to postmodern (see figure 2). As the capacity to communicate (mode of discourse) amongst individuals evolves, then the Culture (LL) develops. With each subsequent stage of development of the interiors of collectives, or what we are calling Culture (LL), there is eventually a corresponding advancement in the *expression* of that collective (as shown in the LR). This can be seen, for example, in the progression of economic, educational, or political systems. The bottom line is that just as many aspects of Consciousness (UL) develop, many aspects of Behavior (UR), Culture (LL), and Systems (LR) develop as well. For simplicity's sake in this paper, we are noting that those aspects of reality which do develop all pass through a traditional, modern, and postmodern stage of development, recognizing that there are stages of development which precede and which will emerge after these three general stages.

These developmental levels are easy to see on the exterior. Consider an acorn (UR) that grows into a sapling and then an oak tree; or, in the LR, the development of our historical form of exchange from barter to commodity exchange to precious metals to bills, coins, and checks to digital assets.[37] Each of these levels adds a degree of complexity in form and a capacity to handle more complex situations. The development of values in humans—from traditional to modern to postmodern—is an example of how this process of increasing complexity happens in individual interiors as well. Other examples would be the development of one's aesthetics (UL) over time, or the development of communicative exchange (LR) from grunts and signs to prose and poetry. Developmental levels are therefore the second fundamental component of the Integral framework.[38]
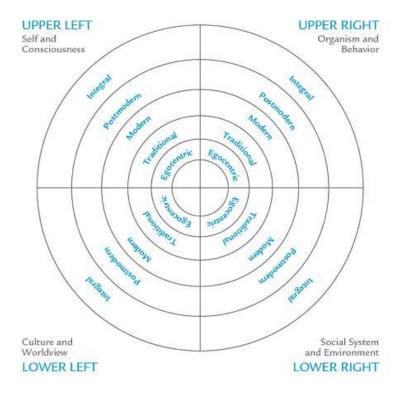


Figure 2. Levels of Development through All Four Quadrants

One effect of the increasing complexity of each subsequent value system is that every new level offers *decreasing* prejudice. When people inhabit value systems that are more complex, they are

less prejudiced and express care, compassion, and a desire for justice for more of humanity than do people who occupy the less complex, earlier value systems. Because all cultures (LL) express themselves through society (LR), there are corresponding exterior systems (political, educational, social, economic, etc.) that emerge in parallel to the interior development (UL) of that culture's individuals and the concurrent development of their discourse (LL). These exterior systems usually reflect the decreased prejudice and increased circles of care, compassion, and justice amongst the individuals in that culture that have the power to create or change the systems. Slavery, for example, was outlawed within the span of about 100 years around the world as the populations in countries (and more specifically, their leaders who wielded power) began to express more modern worldviews. The rise of the environmental and humanitarian movements—the heart of the SDv movement—has largely come hand in hand with the propagation of postmodern values.

As a large enough population eventually shifts into a postmodern value system (more thoroughly explained below), and demand corresponding changes from their leaders, then the social systems will adjust to reflect these new values. Yet as discussed above, there is a theoretically and practically demonstrated faster way to achieve this, without waiting the many years it will take for most of the population to develop a postmodern worldview. Current rough estimates suggest that 40% of the population in the more developed countries hold the traditional worldview, with 30% of the power; 30% hold a modern worldview with 50% of the power; and 10% a postmodern worldview with 15% of the overall power.[39] One key to shifting more power in favor of SDv is to translate to the earlier value systems. If postmodern goals like SDv can be effectively translated into traditional and modern values, then immediately a sufficient populace exists which can demand the institution of new social systems that support SDv.

Progress in the exterior social system—such that sustainability is prioritized as a result of growth in the interiors of individuals and the collective—can be seen in the increasing complexity of

global treaties and conventions concerning the environment. In 1940, the Convention for the Protection of Flora and Fauna was signed in Washington. This act led to the creation of national parks in the US, and stimulated the same in Europe. By 1992, a much more complex and far-reaching global compact was signed in Rio de Janeiro: The Convention on Biological Diversity. It requires each Contracting Party to:

> Introduce appropriate procedures requiring environmental impact assessment of its proposed projects that are likely to have significant adverse effects on biodiversity with a view to avoid or minimize such effects, and, where they are appropriate, allow for public participation in such procedures.[40]

Today, negotiators strive to develop treaties, conventions, and acts of all kinds (trade, international development, humanitarian relief, etc.) that have environmental issues embedded within them—mainstreamed—instead of treating these issues as separate entities. These attempts are the most complex they have ever been, as stakeholders work to allocate scarce natural resources, respond to social justice issues, encourage full stakeholder participation, preserve the environment, and ensure economic viability.[41] In essence, these new political accords "care" for a wider segment of society—including the environment—than they ever have before. This is because they have arisen out of more complex value systems than those of the earlier accords.

This progressive development of value systems is the principal reason why translation is so powerful, effective, and arguably necessary for SDv. Because worldviews completely dominate the way we see—filtering our entire reality—we cannot "see" the logic of worldviews that we have not passed through or do not yet hold. Additionally, if we have passed through a worldview, anything from that previous worldview often seems too simple, because our current worldview is geared for greater complexity. Thus, we can hear the words that are expressed in a different worldview, but the words literally will not resonate with us. The ideas will seem either too "far out" if coming from a worldview we have not entered yet, or *passé* and somehow

insufficient if we have been through that worldview and moved on. In Wilber's words, "A [person] responds, and can respond, only to those stimuli that fall within his or her worldview.… As a result, the [world] looks different at each of these stages because the world is different at each of these stages."[42] Dr. Silos has noted this interior construction amongst people living in the Caribbean, stating that "the Caribbean worldview consequently consists of multiple frames of reference, each with its particular cognitive style and construction of reality."[43] She subsequently argues that a comprehensive approach to SDv must take this into consideration.

> An Integral Sustainable Development practitioner remains mindful of these different "worlds" arising for everyone—including oneself. He or she strives to first understand the worldview of another and then, a) tailor program design, implementation, and communications appropriately, or b) if confused and sensing a worldview beyond one's own, asks to have communications appropriately translated.

Let us look at some details of each of these value systems, including insights into how to appropriately translate to them. This will be followed by an explanation of "natural design."

## The Traditional Value System and Sustainable Development

### Overview

The traditional value system is characterized by words like conservative, purposeful, authoritarian, and absolutistic. For people predominantly holding this value structure, the world seems to be an ordered existence under control of an ultimate truth. For those with this core value, life has meaning, direction, and purpose with predetermined outcomes. They tend to be strongly conventional and conformist, fundamentalist, and obey the rule of Order. They believe that there is one right way and only one right way to think about everything, that everybody has their proper place, and that laws, regulations, and discipline build character and moral fiber.

People with traditional value systems typically control impulsivity through guilt and find purpose in causes and dedication to crusades. Exteriorly, they construct rigid hierarchies for their organizations (as opposed to growth hierarchies), rigid law enforcement systems, and benevolent/charitable programs for the needy as part of forming a just society.

## Where Core Elements of This Value System Can Be Seen

Puritan America, Confucian China, Dickensian England, Singapore discipline, Hassidic Judaism, totalitarianism, sectarianism, diplomacy, codes of chivalry and honor, charitable good deeds, the Salvation Army, religious fundamentalism (e.g., some groups within Christianity, Islam, and Buddhism), Boy and Girl Scouts, environmental legislation and protection agencies, endangered species regulations, "moral majority," patriotism.[44]

## Reasons Why Someone with a Traditional Value System Might Choose Sustainability[45][46]

- Sustainability is a matter of prudence, of common sense; we should not destroy the basis of our existence. It's the right thing to do.

- Climate change and poverty have the potential to threaten our national security. We can protect our nation's interests by working to prevent environmental decay.

- By managing our resources intelligently now, we can reap their bounty in the future. We must be well prepared for the future.

- Our over-consumption of natural resources today will affect the living standards of people we know and care about—our very own children and grandchildren. We have a deep responsibility to care for the world we will leave them.

- Because a (political, religious, community, military, work) leader that we respect tells us that we have to.

- Because that's what the rules and regulations require.

- Earth is our garden to steward; choosing sustainability is our moral and spiritual obligation.

- Pollution is a sin against creation, a destruction of our rich biological heritage, a waste of our valuable natural resources, and an irresponsible legacy to leave to our children.

- We must battle against this evil that is attacking our sacred land, animals, and fellow humans. We must "re-create" the work of God that we have destroyed.

## Environmental Communications Potentially Resonant with the Traditional Value System[47] [48]

### Political

A safe, clean and sustainable global environment is in Australia's national interest and Australia has a responsibility to future generations and the international community to repair, maintain and protect it. – *Australian Labor Party National Platform and Constitution 2004* [49]

Sustainability is the application of the golden rule, from generation to generation. – *Sustainable Washington* [50]

### Judeo-Christian

Our mistreatment of the natural world diminishes our own dignity and sacredness, not only because we are destroying resources that future generations of humans

need, but because we are engaging in actions that contradict what it means to be human. Our tradition calls us to protect the life and dignity of the human person, and it is increasingly clear that this task cannot be separated from the care and defense of all of creation. – *United States Bishops' Statement* [51]

At the beginning of history, man and woman sinned by disobeying God and rejecting His design for creation. Among the results of this first sin was the destruction of the original harmony of creation. If we examine carefully the social and environmental crisis which the world community is facing, we must conclude that we are still betraying the mandate God has given us: to be stewards called to collaborate with God in watching over creation in holiness and wisdom. – *Pope John Paul II and Ecumenical Patriarch Bartholomew I* [52]

## Islamic

Created beings are the dependents of God, and the creature dearest unto God is he who does most good to God's dependents. – *The Prophet Muhammad*[53]

Partake of it gladly, so long as you are a benefactor, not a despoiler; a cultivator, not a destroyer. – *Ali ibn Abi-Talib, the fourth Caliph* [54]

## Political

A safe, clean and sustainable global environment is in Australia's national interest and Australia has a responsibility to future generations and the international community to repair, maintain and protect it. – *Australian Labor Party National Platform 2004*

Sustainability is the application of the golden rule, from generation to generation. – *Sustainable Washington*

## Healthy Expressions of the Traditional Value System

This heading does not refer to the overall psychological health of a person, but instead to how a value system is expressed in a specific instance. Development practitioners or community members with this value system, in its most healthy form, may:

- push for a clearly defined structure
- follow rules and directives
- bring stability and order
- dutifully follow tasks to completion
- honor truth and justice
- have a strong work ethic
- strive for perfection
- be charitable with their resources
- identify with their country
- uphold family values
- give deeply for a cause
- sacrifice for long-term goals and the greater good
- have a strong sense of belonging
- be responsible and well-organized
- help keep organizations legal and compliant.

An Integral development practitioner will honor those who hold the traditional value system, recognizing that there are certain tasks, assignments, roles, and leadership positions which are appropriate for the hierarchical and protocol-based thinking that is characteristic of this worldview.

## Unhealthy Expressions of the Traditional Value System

Again, this heading does not refer to unhealthy people, but a specific expression of a value system. Likely everyone expresses healthy and unhealthy aspects of their core value system at different times. This list reflects some of the challenges to SDv implementation that can arise out

of the traditional value system. UN Humanitarian Coordinator, Dr. Randolph Kent, gives an example: "The propensity to impose solutions, 'to know what's best' for seemingly hapless communities, only too often undermines the confidence and destroys the initiative of those very people whom the relief network seeks to assist."[55] Other loosely classified examples include:

- rigid ideology
- "one right way" mentality or absolutism
- totalitarianism
- eco-fascism
- violent religious fundamentalism
- zealotry
- aggressive patriotism or ethnocentrism
- oppressive hierarchy
- elitism
- authoritarianism
- paternalism
- righteousness
- over-reliance upon chain-of-command
- excessive control, regulation
- intolerance
- dehumanization of "enemies"
- heavy-handed bureaucracy
- fanaticism
- inflexible policies
- over-centralized control
- misogyny
- monopoly of moral virtue.

# The Modern Value System and Sustainable Development

## Overview

This value system is characterized by words like materialist, achievist, high-rationality, and strategic. For those with this as their predominant value system, the world seems to be a marketplace full of possibilities and opportunities; or a rational and well-oiled machine with natural laws that can be learned, mastered, and applied for one's own purposes; or a chessboard on which games are played as winners gain preeminence and perks over losers. Yet this value system is also the first that is concerned with equal opportunity, fairness, justice, and universal care; it is the first truly worldcentric worldview (as opposed to the ethno- or socio-centric traditional worldview), one which understands granting equal rights and opportunity to all as the only logical and honorable answer to inequality. The US Constitution, for example, arose out of this worldview. People who are centered in a modern value system tend to seek truth and meaning in individualistic terms and are "scientifically oriented" in the typical sense (hypothetico-deductive, experimental, objective, mechanistic, operational). They are often highly achievement and improvement oriented, especially toward materialistic gains. They believe in utilizing the earth's resources to gain strategic advantage and to create and spread the abundant good life. People with modern values develop the scientific processes that set, test, and constantly strive to enhance objectives in an attempt to reveal the mysteries of the universe, control nature, and shape the future. They rely on technology to pragmatically solve problems; they leverage their influence and trust the free marketplace to spread "improvements." Within the modern worldview, the laws of science guide politics, the economy (invisible hand), and human events. Those possessing this value system tend to embrace lifestyles that are high-tech, energy-dependent, status-conscious, upwardly mobile, and progress-oriented.

## Where Core Elements of This Value System Can Be Seen

The Enlightenment, Ayn Rand's *Atlas Shrugged*, Wall Street, Natural Capitalism, Conservationism, science of ecology, urban planning, Environmental psychology, industrial

agriculture, "success" ministries, emerging middle classes around the world, secular humanism, cosmetics and fashion industries, trophy hunting, sales and marketing fields, political gamesmanship, colonialism, the Cold War, materialism, Rodeo Drive, The Riviera, Chambers of Commerce, TV infomercials, DeBeers diamond cartel, liberal self-interest, atomism, mechanism, universalism, objectivism and monism.

## Reasons Why Someone with a Modern Value System Might Choose Sustainability

- Climate change, overpopulation, and resource scarcity are not issues that will disappear if we ignore them. Economic analysis shows that it will be far less expensive to invest in preventing damage now than to pay to clean up after these issues have wreaked havoc on the global economy.

- The vast majority of scientific evidence claims that our course is unsustainable and that we need to take action now to ensure a prosperous future.

- Universal human rights and caring for the environment is completely rational; we should treat others equally, care for others, protect nature and create laws that enforce this. This is a sign of modern culture.

- Choosing sustainability is our ultimate technical and social challenge, replete with both profit and opportunity. It almost doesn't matter whether I believe in climate change; there is money to be made by developing and distributing more energy and resource efficient technologies.

- It's hip, cool, and better for my status if I am environmentally aware, savvy about environmental issues, and behave in ways that demonstrate care for the environment.

- We can gain competitive advantage through energy-saving and cost-saving opportunities within our business' walls. Waste within an organization is proof of inefficiency in our production process, thus it's an opportunity to earn additional net profit. By recycling byproducts of production, and being energy efficient, we can often generate new streams of revenue.

- We can enhance credibility and policy influence by demonstrating environmental leadership. The biggest companies are choosing sustainability: Unilever, Sanyo, Canon, Toyota, Alcoa, BP, Dow Chemical, DuPont, IBM, Intel, Interface, Johnson & Johnson, Nike, Shell, United Technologies.

- As we get wealthier, we deserve a cleaner environment. Aren't we working hard so that ultimately our families can be healthy and enjoy the world around us?

- Increasing uncertainty lies ahead with the economy. It is wisest to invest now in the things that will minimize our future risk. If we don't choose to take care of the environment on our own, government will step in and establish regulations forcing us to take care of the environment.

## Environmental Communications Potentially Resonant with the Modern Value System

### Scientific

Furthering technological and economic development in a socially and environmentally responsible manner is not only feasible, it is the great challenge we face as engineers, as engineering institutions, and as a society.
– *Paul E. Gray, President of the Massachusetts Institute of Technology* [56]

The human race is challenged more than ever before to demonstrate our mastery—not over nature but of ourselves. – *Rachel Carson* [57]

## Corporate

The chief executive officers of Global Fortune 500 companies polled by a doctoral candidate at Cambridge University predict that environmental and social credibility will have a significant impact on the future reputation and value of multinational corporations. – *Environmental News Service* [58]

Concern for the ecology, the endangered habitat of the human race, will increasingly have to be built into economic policy. – *Peter F. Drucker* [59]

## Political

International economic security is inconceivable unless related not only to disarmament but also to the elimination of the threat to the world's environment. – *Mikhail Gorbachev* [60]

If the current trends of natural disasters continue, total insured economic losses are estimated to be in the range of US$30 to 40 billion in only 10 years time. This reminds us that climate change is far more than an environmental issue—it is a threat to the economy. In considering the costs of slowing down climate change, we should always keep in mind the costs if we do not take action. – *Margot Wallstrom, EU Commissioner on the Environment* [61]

Many present efforts to guard and maintain progress, to meet human needs, and to realize human ambitions are simply unsustainable—in both the rich and poor nations. They draw too heavily, too quickly, on already overdrawn environmental resource accounts to be affordable far into the future without bankrupting those accounts. They may show profits on the balance sheets of our generation, but our

children will inherit the losses. We borrow environmental capital from future generations with no intention or prospect of repaying. They may damn us for our debt to them. We act as we do because we can get away with it: future generations do not vote; they have no political or financial power; they cannot challenge our decisions. But the results of the present profligacy are rapidly closing the options f o r                f u t u r e                g e n e r a t i o n s .
– *Stephen H. Schneider* [62]

## Healthy Expressions of the Modern Value System

In its healthiest form, those anchored in this perspective may:

- value the system in which they work
- be dedicated to learning the "secrets" of success and searching out best solutions
- strive to be open to change
- be entrepreneurial and ambitious
- think logically
- live a morality based upon principles, not religion
- look for ways to constantly improve productivity; be extremely efficient
- leverage competition for better results through innovation
- take calculated risks and use good science
- gravitate toward successful mentors and models
- strive to enhance living for many through science and technology
- leverage their political influence when possible.

An Integral development practitioner will honor those who hold the modern value system. He or she will recognize that there are certain tasks, assignments, roles, and leadership positions which are best suited for the proactive, experimental, highly rational, and achievement-oriented thinking that is characteristic of this worldview.

## Unhealthy Expressions of the Modern Value System

Dr. Kent provides an example of the unhealthy aspects of this value system: "Certainly one must chide and push those intergovernmental organizations with relief responsibilities towards greater cooperation and coordination, but in so doing, one must be aware that grandiose schemes ultimately will be defined in terms of institutional interests."[63] Some examples of unhealthy expressions of the modern value system which threaten SDv initiatives include:

- self-serving politics
- profiteering
- excessive self-interest/preservation
- excessive institutional interest/preservation
- obsessive focus on efficiency
- over-concern for public image
- aggressive competition for limited resources
- singular focus on success, producing results, raising productivity
- extreme materialism and loss of the sacred
- super-individualism
- excessive mechanism
- pure objectivism
- cold rationalism
- over-reliance upon technology
- blind trust of free market
- status obsession
- extreme political gamesmanship
- exploitative colonialism
- addiction to winning
- goal fixation
- over-dependence upon "authorities"
- over-reliance on synthetics
- cut-throat tactics
- shady dealing
- workaholism

- ignoring of feelings
- contamination of the environment for profit.

## The Postmodern Value System and Sustainable Development

### Overview

This value system is characterized by words like relativistic, communitarian, and egalitarian. For those who are centered here, the world seems to be a human habitat in which we share life's experiences. Their basic perspective on life is to seek peace within the inner self and explore with others the caring dimensions of community. They tend to be communitarian, humanitarian, and ecologically sensitive, showing a greater degree of affective warmth, sensitivity, and caring for earth and all its inhabitants. They believe in diversity and multiculturalism and that the human spirit must be freed from greed, dogma, and divisiveness; they hold that feeling, sensitivity, and caring supersede cold rationality. People with postmodern values cherish the earth, Gaia, and life, and emphasize dialogue, relationships, peacekeeping, prioritizing the well-being of people, and group effort for its own good. They reach decisions through reconciliation and consensus. They want to know their own inner selves, be sensitive to the feelings of others, and tend toward emotional and spiritual issues. As their focus shifts outward, they work to spread the Earth's resources and opportunities equally among all.

### Where Core Elements of This Value System Can Be Seen

The helping professions such as health care, education, and feelings-oriented business activities; also in the "counter-culture" of the late '60s and early '70s. John Lennon's music, Deep ecology, Ecofeminism, environmental justice, collectivism, Netherlands idealism, Rogerian counseling, Canadian health care, humanistic psychology, liberation theology, World Council of Churches, many other eco-social non-profits, animal rights, political-correctness, diversity movements, human rights issues, Doctor's Without Borders, Green politics, social construction of nature, sensitivity training, Jimmy Carter, Dustin Hoffman in *The Graduate*, Ben & Jerry's ice cream

company, the fascination with encounter and "touchy-feely" experiences, and the general human potential movement.

### Reasons Why People with the Postmodern Value System Might Choose Sustainability

- How many planets do we need? We only have one planet, now and in the future. We need to think harder about how to use it wisely. We must consider how our actions will affect those seven generations from now.

- We must avoid the tragedy of the commons.

- Let us strive for intergenerational equity. What do we owe the future?

- We are all one human family with a common destiny in spite of our social, cultural, and biological diversity.

- The resilience of the community of life and the well-being of humanity depend upon preserving a healthy biosphere with all its ecological systems, a rich variety of plants and animals, fertile soils, pure waters, and clean air. The global environment with its finite resources is a common concern of all peoples. The protection of Earth's vitality, diversity, and beauty is a sacred trust.

- The choice is ours: form a global partnership to care for Earth and one another or risk the destruction of ourselves and the diversity of life.

- Our environmental, economic, political, social, and spiritual challenges are interconnected, and together we can forge inclusive solutions.

- To realize these aspirations, we must decide to live with a sense of universal responsibility, identifying ourselves with the whole Earth

community as well as our local communities. We are at once citizens of different nations and of one world in which the local and global are linked. Everyone shares responsibility for the present and future well-being of the human family and the larger living world. The spirit of human solidarity and kinship with all life is strengthened when we live with reverence for the mystery of being, gratitude for the gift of life, and humility regarding the human place in nature.

## Environmental Communications Potentially Resonant with the Postmodern Value System

### Environmental Activism

Inspired by nature, we work together to protect our communities and the planet. –*Sierra Club* [64]

The practice of clear cutting is an ecologically illiterate exercise in economic opportunism, a form of slow-motion terrorism committed against those who need forest beauty now and forest products in the future. – *David R. Brower* [65]

We stand at a critical moment in Earth's history, a time when humanity must choose its future. As the world becomes increasingly interdependent and fragile, the future at once holds great peril and great promise. To move forward we must recognize that in the midst of a magnificent diversity of cultures and life forms we are one human family and one Earth community with a common destiny. We must join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice, and a culture of peace. Towards this end, it is imperative that we, the peoples of Earth, declare our responsibility to one another, to the greater community of life, and to future generations. – *Preamble to the Earth Charter* [66]

## Government

Earth provides enough to satisfy every man's needs, but not every man's greed. – *M. K. Gandhi* [67]

Without a global revolution in the sphere of human consciousness, nothing will change for the better in the sphere of our being as humans, and the catastrophe toward which this world is headed—be it ecological, social, demographic or a general breakdown of civilization—will be unavoidable. – *Václav Havel, address to joint session of U.S. Congress, 21 February, 1990* [68]

## Science

Betterment of conditions the world over is not essentially dependent on scientific knowledge but on the fulfillment of human traditions and ideals. – *Albert Einstein* [69]

If we go on the way we have, the fault is our greed [and] if we are not willing [to change], we will disappear from the face of the globe, to be replaced by the insect. – *Jacques Cousteau* [70]

## Spirituality

We need to move from a spirituality of alienation from the natural world to a spirituality of intimacy with the natural world. From a spirituality of the divine as revealed in words to a spirituality of the divine as revealed in the visible world about us. From a spirituality concerned with justice merely to humans to a spirituality of justice to the devastated Earth community. From the spirituality of the prophet to the spirituality of the shaman. – *Thomas Berry* [71]

## Healthy Expressions of the Postmodern Value System

Those who are centered in a healthy expression of this worldview may:

- dedicate themselves to creating better lives for others
- strive to bring dignity to all
- tend to be very empathic
- honor and respond to the contextual factors prevalent in every situation
- be environmentally sensitive and tolerant
- be inclusive
- believe in team/group work
- emphasize warm interpersonal relations
- promote affiliation and personal growth
- support consensus and community
- express genuine concern for others
- be sensitive to diversity
- listen deeply
- encourage social responsibility.

An Integral development practitioner will honor those who hold the postmodern value system. He or she will acknowledge that there are unique tasks, roles, and leadership positions which are best-suited for the egalitarian, relational, and "sensitive" thinking that is characteristic of this worldview.

## Unhealthy Expressions of the Postmodern Value System

This example is from Victor Palmieri, former US Assistant Secretary of State: "The relief operation was pluralism run riot. These sorts of situations have a considerable degree of efficiency losses."[72] Loosely classified examples of unhealthy expressions that can thwart SDv initiatives include:

- excessive relativism resulting in loss of boundaries
- over-reliance on consensus
- interminable processing or incapacity to reach decisions
- naïve egalitarianism within moral crusades
- romanticism of the under-privileged

- narrow view of human diversity
- loss of morality
- aimlessness
- extreme pluralism resulting in loss of discernment and undue honoring of primitive rituals
- over-romanticizing the pre-modern past in ecological discussions
- political correctness
- extreme postmodernism in academia
- culture of victimhood
- narcissism of the "me" generation
- a demand for piety, understanding, and harmony above all else
- excessive "ecological catastrophe" rhetoric
- denial of useful growth hierarchies
- being overly subjective
- eco-fanaticism
- being overly permissive
- unrealistic idealism
- unbalanced emphasis on affect/feelings
- ignorance of the need to produce tangible results.

An Integral Sustainable Development practitioner can address SDv issues far more effectively by 1) understanding first how people with different value systems see and respond to the world, and then 2) by tailoring communication, programs, systems, and implementation in ways that are psychologically and culturally appropriate to the people and groups one is trying to reach. The heart of addressing the interiors in an Integral approach to SDv is being able to relate to—and communicate through—these value systems so as to resonate with people's deepest motivations. By inquiring into the various touchstones people use to judge and decide, one can learn how different people view and value the environment and the rest of humanity. However, it is just as vital to identify the developmental levels in the exterior quadrants as well, and apply developmentally appropriate techniques, policies, and technologies. Combining these two, SDv

programs can be designed which are congruent with that which stakeholders truly value, and which fit and support the systems in which they live.

## Natural Design: The Integral Framework Used for Sustainable Development

Developmental levels, when added to the quadrants (see part I of this article), bring forth an even more comprehensive framework for sustainable development. This expanded view, in turn, opens a whole new field of opportunities for design, implementation, and communication about SDv initiatives. The quadrants represent each of the four "environments," or dimensions, in which SDv interventions must survive. The levels in the UL (consciousness) quadrant reflect the predominant values in all stakeholders, and in the LR (systems) quadrant the levels illustrate the relative complexity of all systems.[73] Together the quadrants and levels offer a deep and wide map that encompasses self, culture, and nature as they co-evolve.

Esbjörn-Hargens summarizes that Integral Sustainable Development "is based on a more accurate and comprehensive map of human psychology, thus it allows for a more effective response than current approaches to developmental problems."[74] The Integral framework does not privilege certain aspects of reality—like systems, economics, rationality, psychology, science, or culture—but rather holds each to be dear and necessary, vital instruments in an Integral symphony. It enables a leveraging of not only all of the exterior sustainability techniques and technologies available, but also all of the interior methodologies and truths—offering the chance to synergetically integrate and appropriately use them for a tailored "natural design." If applied consciously, the Integral framework engenders a quantum leap in both the understanding of the macro-, meso-, and micro-context, and in the implementation capacity of any team.

In order to operationalize this framework and actually create a natural design for SDv initiatives, it is useful to be aware of potential pitfalls as well as insights for additional leverage. The following sections preview the territory of working with an Integral framework for SDv. This is

followed by an appendix, which briefly reviews current field applications of the Integral framework for sustainable development.

## One Size Rarely Fits All, Especially When It's Your Own Size

According to Integral Theory, one of the most significant reasons some SDv projects fail is because the needs, drives, core motivations, and worldviews of the project designers are different than those of the implementation staff and other stakeholders in the project. That is, the architects of a program may have a different understanding of the goals and needs of the project implementers and local community—and they unknowingly attempt to fit their own set of values onto these other stakeholders. As van Schaik explains:

> One of the biggest dangers with a group of experts is to get them to come in and work with people at the level they are. You can't just impose the rational [modern value system] solutions. There are different paths for different people. The most rational path is not the best always, sometimes it does more harm than good. You need to be able to get in and operate with the people you are writing to. The things you write for them need to be in their language. If they use witch doctors, you need to understand why and address that. In the end you can change as much as you like in the objective world, but you have to make changes in the interior world.[75]

When communications are not tailored, there is often confusion, miscommunication, and even animosity, as van Schaik continues:

> Instead of understanding the worldviews or levels of consciousness of the different levels [value systems] there is mistrust, with each group thinking the other arrogant, stupid, lazy or such. What is happening is usually a mismatching

of worldviews, language, and values. There is therefore so much information out there which is desperately missing its target audience.[76]

Thus, proper assessment of the predominant value system of stakeholders—followed by customization of all communications, program design, and staffing choices to those value systems—is a vital first step to effecting natural design for SDv.[77]

## Two Plus Two Rarely Equals Four

Integral Sustainable Development is not about adding together all of the true, but partial approaches to SDv. Doing so results in a heap of true but only partial approaches and frameworks. This work is about integrating these theories and approaches such that they can be called upon at appropriate times, and left aside when they fail to fit. The key is to understand when they are suitable and when they are not. This is where cultural studies and developmental psychology are of such use.

The Integral model is a framework that bridges other practices. It is not a call to invent entirely new practices to replace others, but a way to develop a meta-practice that uses all other practices in their appropriate times and places. There are already so many effective approaches and legions of experts. Arguably, we do not need anything else to solve our social, economic, and environmental challenges. We have not fully integrated our efforts yet (and do not have the financing yet to do everything we are capable of). An Integral framework will serve us in this organization and mapping effort. As iSchaik Development Associates reported to the Dhaka office of UNICEF in 1996:

> In order to deepen our understanding of the complex and interrelated nature of our
> world, a mapping of consciousness development in social and cultural evolution is
> crucial. This must also have an Integral approach to ensure that evolution, and
> thus the state of children, humanity, culture and society, returns to a state of

sustainable process… this requires a framework that allows us to go deeper than the understanding of the mere objective/surface system or web, and wider than a cultural understanding of diversity…. Attempts to understand the process of change, transformation, or development without an understanding of the nature of the evolution or unfolding of (human) consciousness have little prospect for success.

Therefore, the core of the Integral Sustainable Development philosophy is that all forms of sustainable development are partially right, and some are more appropriate for situations than others, especially in light of needing to respond to different worldviews.

## Superhuman Efforts Are Not Required, Only Balanced Awareness

Integral development does not mean that one has to constantly pay full attention to every aspect of each quadrant and level in all stakeholders and systems. An Integral Sustainable Development practitioner does, however, strive to consider as many of the dynamics as possible—in each quadrant and level—in the planning, implementation, and evaluation stages, including the all-important development of self (see the section in part I called, "The Practitioner: Linking Consciousness and Sustainable Development"). This means striving for sustainable development in the exterior world, and sustainable development in the interior world.

Integral Sustainable Development does not overly focus either on the interiors or exteriors. Although this document has predominantly discussed the interior dimensions, this is out of recognition that the UL (consciousness) and LL (culture) quadrants have not been privileged as much as the exterior dimensions in most SDv frameworks. In the Integral framework, the exterior realms of behavior and systems are vital and form the other half of the picture. Economics is a dominant factor in today's world, and the Integral framework fully accounts for this. Yet the interior dimensions, although "quieter" and in a sense invisible, are as important and

may play just as strong a role as the exterior dimensions in determining whether a SDv program succeeds or not. In some cases, psychological and cultural forces may far outweigh behavioral and systemic forces. The fact that economics is such a powerful force in the world is exactly why additional attention needs to be paid to the interior dimensions. The more attention we pay to our individual and collective interiors, the faster we will develop and collectively bring about economic systems that more effectively serve everyone on the planet. Economics, like everything, has four dimensions, four quadrants to it, as well as developmental levels. Our world would be very different if our economic system reflected postmodern, or better yet—integral values. Thus, in summary, an Integral approach holds both the interiors and exteriors to be of equal value and necessity.

## Create an Integral Advisory Team

What will it take for Integral Sustainable Development to become mainstream practice? Time, first of all. Integral Theory has only been publicly promoted for use in sustainable development since 2003. Some early adapters, like Paul van Schaik, Maureen Silos, and Gail Hochachka, started applying Integral Theory to international SDv initiatives as far back as 1995.[78] Thus, Integral Sustainable Development is new and uncharted territory for many. People generally keep to what they know and to what they have experienced. Often, we only see what we have been trained to see; we only see solutions through the lens of our specialty. As Abraham Maslow noted, "I suppose it is tempting, if the only tool you have is a hammer, to treat everything as if it were a nail."[79] There is very little reward in our society for being a "renaissance person," skilled in the myriad domains of sustainable development. As a result, few people have studied, trained, or consciously practiced SDv in all four quadrants. There are few project managers or SDv consultants with expertise and experience in eco-economics, systems analysis, development policy and regulation design, organizational development, cultural anthropology, individual motivational psychology, contemplative methodologies, and training. Thus it is easy to see, and

understandable, why some sustainability strategies end up being too narrow to be effective in the long term. These efforts are not wrong, or necessarily inadequately delivered; they are often just incomplete.

> To implement Integral Sustainable Development, organizations normally need a qualified team of practitioners that includes specialists with an understanding of interior (psychological and cultural) issues and others with exterior (behavior and systems) proficiency.

The key is to ensure that the collective knowledge covers all the disciplines required to develop and implement Integral solutions.

## Integrate the Integral

Literature and research exist about an Integral approach to economics, ecology, psychology, education, cultural studies, health and medicine, governance, business, organization development, finance, leadership, politics, and numerous other disciplines.[80] Each day offers new material to this field. A truly comprehensive, natural design for SDv would use as its foundation the Integral framework to synergize and apply the findings of all of the Integral research occurring in these fields. The Integral framework provides, for the first time, a common language for each of these disparate disciplines to communicate and understand each other. This offers unparalleled opportunity to forge SDv responses that leverage the cutting edge of our global knowledge, from every dimension of inquiry and each facet of reality.

## Applying the Integral Framework to Sustainable Development: An Example

One way of using this Integral framework is as follows: Gather a team whose collective expertise spreads across all four quadrants; familiarize them with the Integral framework and Integral approaches to their particular field.[81] Once an objective has been decided upon, bring all

perspectives to the fore. Identify, accept, and hold all of the truths: those that arise from each value system, from each sector in society, from each level of development in the interior and exterior of individuals and collectives, and those which spring from oneself.

For example, when initially assessing and evaluating a project throughout its life-cycle, identify the value systems of all the stakeholders (traditional, modern, postmodern, integral, etc.[82]), including one's own. Identify the developmental levels of the systems in which the stakeholders are operating. Make sure that the forces arising from all four quadrants are considered. Then, identify where the resources are being directed (usually toward developing exterior or Right-Hand tools and systems), and where the problems are coming from (often just as many are interior as exterior, and many times the areas for greatest leverage are found in the interiors of individuals and collectives).

For the subsequent stages of program design, communications, and implementation, use this information to customize the project architecture and delivery to "fit" 1) the value systems of those implementing the program over the long term, and 2) the exterior systems in which they exist. For mass communications, either 1) simultaneously appeal to all of the developmental levels that are likely present, or 2) craft different communications for each target worldview. Without this tailoring, the overall project is less likely to "stick" and therefore is potentially unsustainable. Because SDv concerns so many stakeholders over such long periods of time, it is useful to be aware of and address the (changing) needs and motivations of each stakeholder in order for it to work.

> A sustainable development project will be successful when it is aligned with the deepest motivations of each stakeholder, is appropriate to the exterior systems, and is able to change as the stakeholders and systems change.

## Many Paths, One Ground

The Integral framework does not say one should practice sustainable development any particular way. Integral approaches are borne of the minds of people who hold at least an integral value system, and each approach will vary depending upon the circumstances and stakeholders. To date, this framework, in its entirety, is the most comprehensive approach to today's complexity of which we are aware.[83] Surely new frameworks will arise that are more effective, encompassing, nuanced and able to be implemented with greater facility.

Like other frameworks, this is not "plug and play" with a set of formulaic steps for implementation. It has a necessary flexibility. This is a framework that the practitioner fills in and whose application shifts with each user and context; it is a map that reforms with each new territory. As we develop as practitioners, and as we change projects, our implementation of this framework will change as well. Paul van Schaik—who has worked in SDv worldwide with an Integral framework for over a decade—advises, "It is a framework for action and thinking, not a model to implement."[84] Hochachka agrees, "The Integral approach was less of a specific 'methodology' than an implicit guide to ensure as much of reality is honored and included in the process."[85] The Integral framework acts as a reminder, gently nudging us to be aware of including all components of reality and all levels of development when we are striving to understand and when we are struggling to implement.

On its deepest level, this approach to sustainability is a giant relaxation, a profound acceptance of who people are and the state of our world. It operates from this depth—not in a *laissez-faire* way that allows anything to happen—but with a fundamental acceptance and recognition of the incredible value that each perspective adds to the tapestry of life. From this position and with this knowledge, we might then passionately strive to improve our world in every way that we can envision. Certainly, the framework will not dissolve all the challenges that arise from the paradox of having unlimited, perfect visions of our potential as a global society while

simultaneously living in a reality that in many ways is limited and imperfect. Global sustainable development—as many envision it today—is decades, even generations, into the future. Yet by acknowledging, honoring, and working with all of who we are, I believe that we will accelerate our progress.

The following appendix offers current examples of national and international organizations—from government, business, and civil service sectors—that are applying an Integral approach to sustainable development.

# Appendix
## AN OVERVIEW OF INITIATIVES WORLDWIDE THAT USE AN INTEGRAL APPROACH TO SUSTAINABLE DEVELOPMENT

This appendix assumes that the reader has read parts I and II of this article or is familiar with Ken Wilber's Integral framework. The first section notes the evolutionary direction of existing frameworks into an apparently more integral approach. It then highlights some of the frameworks and international accords that are already addressing multiple quadrants and/or different developmental levels. The final section summarizes organizations and practitioners that are proactively using an integral approach for international development, sector-wide sustainable development, environmental activism, corporate social responsibility, and leadership development. Examples include the work of UNDP's HIV/AIDS Group, certain senior leaders at UNICEF, and the authors of the European Corporate Sustainability Framework.

## An Emerging Inclination toward Integral Sustainable Development

The principal frameworks and approaches to sustainable development (SDv) are already slowly integrating, as Hardin Tibbs points out:

> In spite of their apparent differences, these approaches [to sustainability] have much in common and point to the gradual emergence of a single worldwide model, coalescing as the existing frameworks gradually evolve. Germany has already experienced this convergence on a national scale.[86]

Most SDv programs today are very comprehensive; many do environmental assessments, cost-benefit analyses and have social scientists that look at the cultural issues. The UK's Department for International Development (DFID)—with both their BITE framework (Biophysical, Institutional, Technical and Ethical) and their Sustainable Livelihood Guidance Sheets—is an excellent example of this. They integrate and address human, social, natural, physical, and financial capital; simultaneously strive for environmental, economic, social, and institutional sustainability of livelihoods; and focus on going well beyond the tradition of "greening the aid,"

a situation in which environmental issues are add-ons and not mainstreamed with poverty reduction and traditional development.

Integral Sustainable Development suggests that one of the biggest steps for increasing effectiveness in SDv initiatives is to first ensure that any project is "touching all the bases"—all quadrants and developmental levels (see parts I and II of this article, respectively). The second suggestion is to mainstream an academically and experientially grounded comprehension of the interiors of individuals and collectives into every stage of the SDv process, from assessment to implementation to final evaluation. This will allow for a comprehensive approach that attempts to instigate sustainability by "pushing" with the existing interior drives of individuals and collectives while simultaneously applying exterior "pressure" to behavior and systems.

### Agenda 21

For years, the international community has strived to integrate the interests of multiple value systems—traditional, modern and postmodern, as well as others.[87] This is evidenced in the World Bank and United Nations' efforts to be inclusive of religious, market, and environmental issues. It is now a common strategy to insist on accountability and reporting, requiring that "Development assistance must be accompanied by transparent, functioning structures that demonstrate that the money is going where it has been directed to go."[88] This reflects a common desire to strengthen the traditional values of honesty, accountability, and following rules and directives. The embrace of the private sector (often expressing modern values) in international SDv work reflects a realization that there are organizations with financial and intellectual resources that want to help society and the environment—while improving their business returns—and that accords could be potentially drawn up which serve all parties. The very core of international development—inclusiveness and attention to the needs of the poor while caring for the environment—expresses postmodern values. Simon Dresner, author of *The Principles of Sustainability*, notes this international attempt to address multiple value systems and include the

interiors in Agenda 21, which came out of the 1992 Earth Summit in Rio [note: brackets have been used to indicate aspects of, or connections to, Integral Theory within various quotations below]:

> There are some important recurring themes... bottom-up approach, emphasizing the role of citizens, communities and non-governmental organizations [postmodern].… Agenda 21 also emphasizes the role of the market, trade and business [modern] in bringing about sustainable development [postmodern]... Agenda 21 emphasizes the importance of creating adequate knowledge [interiors] and institutions [exteriors].… Almost every chapter includes references to education and the development of 'human resources' [interiors and exteriors]. Agenda 21 is also full of references to the importance of integrated approaches to environment and development. It calls for institutions that transcend traditional sectoral divisions and attempt to deal with the linkages of underlying specific problems.[89]

Subsequent international accords have demonstrated similar attempts to reconcile the interests of the traditional, modern, and postmodern value systems, and increasingly focus on both the exteriors and interiors. Thus, this integration is well on its way. The challenges lie in implementation of these visions and agreements. However, a deep understanding of the interiors of individuals and collectives, coupled with our expanding knowledge of the exteriors, should strongly help facilitate implementation.

Washington state, USA, has developed a SDv plan to achieve "a fully sustainable Washington within one generation." This will be achieved by developing the interiors and exteriors of individuals and collectives in their state, and by incorporating all three developmental levels—traditional, modern, and postmodern. This is clear in the cursory analysis of their "Essential Strategic Outcomes for 2030."[90]

- *Reliance on Renewable Energy*: Energy efficiency and conservation will be dramatically increased; virtually all of our energy needs will be met through renewable sources [exterior, postmodern].

- *Engaged Communities*: Citizens will be vested with regional and local responsibility, authority, and accountability [interior, traditional] to care for the resources essential to economic [exterior, modern], environmental [exterior, postmodern], and social well-being [exterior, postmodern].

- *No Waste*: Waste will be used as resources for new goods or reabsorbed into natural systems. Toxic materials will be eliminated [exterior, postmodern].

- *Costs Paid in Full*: Taxes, regulations, and incentives will be revised to reflect wise natural and social resource policy [exterior, postmodern].

- *Educated Public*: Equal access and opportunity [exterior, postmodern], lifelong learning [interior, modern], and public media will provide the foundation for an involved [exterior], well-informed public [interior, modern].

- *Economic Vitality through Natural Resource Innovation*: Our industrial processes, transportation systems, and infrastructure will be transformed through radical improvements in resource productivity [exterior, modern].

- *Social Justice*: Vibrant institutions [exterior] and engaged communities [interior] will protect the most vulnerable members of society [exterior, postmodern] and hold all accountable [exterior, traditional] to civic norms.

- *Enduring Natural Resources*: We will understand [interior] and live [exterior] within our regional carrying capacity [modern] while maintaining biodiversity [postmodern].

Approaches to SDv that are increasingly Integral in nature are emerging worldwide and have been for some time. This is a positive sign that we are not only recognizing but also beginning to institutionalize an understanding of and value for all aspects of reality.

## Current and Recent Initiatives in Integral Sustainable Development

Quite a few organizations are proactively using the Integral framework for international development, sector-wide sustainable development, business sustainability initiatives, activism, and leadership development. The work of a sampling of these organizations is briefly explained here; visit the Integral Sustainability Center website for additional information.[91]

### United Nations Development Programme

The United Nations Development Programme (UNDP) has several senior staff and departments which are using integral approaches for international development initiatives. Examples include the following:

1. Since 2002, UNDP's HIV/AIDS Group, led by Monica Sharma, has delivered the "Leadership for Results" programme as their response to the HIV/AIDS crisis. Delivered in 30 countries to date, the purpose of this global initiative is assist nations to achieve Millennium Development Goal (MDG) number six: Begin to reverse the HIV/AIDS epidemic by 2015. The strategy is to continue delivering trainings with this program worldwide, building local and national capacity. The Integral framework is used within this program, alongside other approaches, models, and

frameworks. Some of the key aspects of the Integral framework which are core to the Leadership for Results program are:

- A focus on developing as comprehensive an understanding of the situation as possible ("the view from 50,000 feet").

- An intent to synergize the supportive dynamics that arise in the interiors and exteriors of individuals and collectives in order to accelerate the implementation of initiatives and strengthen their sustainability. There is an awareness that unpredicted, unprecedented leaps in effectiveness can be achieved using this approach.

- A recognition that the underlying, deepest causes for the HIV/AIDS situation are often found in the interiors of individuals and collectives, and therefore those aspects of humanity should be engaged. There is a focus on integrating individual and collective concerns, values, and beliefs in order to addresses behaviors and social systems and structures.

2. Robertson Work serves as Principal Advisor in the Bureau for Development Policy at UNDP headquarters in New York. He is currently training national and local leaders about decentralized governance in seven developing countries and three global locations. The initiative he has developed is called "Decentralising the Millennium Development Goals through Innovative Leadership." It uses a blend of Ken Wilber's Integral framework, Jean Houston's Social Artistry model, the Technology of Participation by the Institute of Cultural Affairs, appreciative inquiry, and other innovative methods. He feels that "use of the Integral framework will only grow. It's the future of international development. We need to be

doing development differently, where we bring in all the dimensions of being human." [92]

3. UNDP personnel currently use a rudimentary version of the Integral framework (quadrants only) at the Virtual Development Academy to design strategic plans for countering HIV/AIDS countrywide. [93]

## United Nations Children's Fund

The United Nations Children's Fund (UNICEF) also has senior staff who have used an Integral approach for their work in international development—some for nearly a decade. Examples include:

- The senior UNICEF representative to Oman, June Kunugi, uses the Integral framework to develop all assessments, advocacy programs, speeches, communication strategies and identify the etiology of destructive behavior. She states that it can "serve as the basis for a strategy to bring about social change [and] transformation."

- The UNICEF Regional Office for South Asia used the Integral framework to develop the regional Women's Right to Life and Health project. The framework was also used for staff development.

- A major component of UNICEF's Safe Motherhood project in Bhutan is "whole site transformation" which draws from the Integral framework.

## iSchaik Development Associates

iSchaik Development Associates have been working in international development with an Integral framework based upon Integral Theory since 1995. Prior to this, they utilized a similar philosophy, founded in Dzogchen. iSchaik has since consulted for The World Bank, the UK's

Department for International Development, the Federal Government of Australia, UNICEF, and the European Union, among others. The Integral framework has served as the core of their thinking and as a constant reference throughout implementation. In his article, *Trying to Be Integral in Practice*,[94] Paul van Schaik offers specific case studies of an extensive 18-month project they did for UNICEF in Dhaka, which was designed completely around an Integral approach, as well as a synthesis of what they have learned.

## Educate Girls Globally

Educate Girls Globally (EGG) is a non-profit organization founded in 2000 to promote the education of girls in developing countries. Working with local partners in a number of countries, EGG has developed a unique strategy and model (based upon Integral Theory) for promoting girls' education K-12 through reform of government schools. At the request of local governments, they are currently expanding into working with 16,000 schools in India, and have launched projects in Guatemala, Peru, Bolivia, and Argentina. The founder, Lawrence Chickering—who also founded the International Center for Economic Growth—uses the Integral framework as the basis for all program design, implementation, and communications strategies.

## Kosmos Journal

Nancy Roof, Co-Founder of the Values Caucus at the United Nations, edits and publishes the journal *Kosmos: An Integral Approach to Global Awakening*. This publication looks at international affairs, economic development, and global policy issues through the lens of an integral framework. Kosmos is distributed to all major UN departments and 191 ambassadors throughout the world. While not a UN agency, Kosmos Associates does hold UN consultancy status through the UN's Economic and Social Council, as a civil society organization.[95] Since 1988, Roof has been promoting integral approaches at UN Headquarters and has "managed to get many inclusive standards incorporated into global documents which have set global standards in critical areas of global concern."[96]

## Brandt21 Forum

In their 1980 report, *North-South: A Program for Survival*, the Independent Commission on International Development Issues, chaired by former German Chancellor Willy Brandt, "reckoned that it will take a monumental agreement of world leaders, endorsed by business, finance, and the international public, to create an authentic framework for global sustainability." *North-South*, commonly called *The Brandt Report,* subsequently sold nearly a million copies, received unanimous endorsement by the United Nations, and was discussed at both the G-7 summit and an economic summit of world leaders. In January of 2004, British Prime Minister Tony Blair convened a commission on international development as a follow-up to the 1980 Brandt report; it is called the Commission for Africa (CfA). James Quilligan, Director of the Brandt21 Forum and publicity representative for the CfA in the United States, is currently updating the Brandt report findings and suggestions and incorporating them into an Integral framework. His belief is that realizing the "monumental agreement" Willy Brandt spoke of will require an all-quadrant, all-level (AQAL) approach.

## Caribbean Institute

Dr. Maureen Silos has been working with her version of an Integral Sustainable Development framework for international development since 1983. She notes that Wilber's work forms part of the organizing scaffolding she needed to do the requisite transdisciplinary integration. In the following passage she reflects on her recent founding of the Caribbean Institute and its Integral approach:

> I founded Caribbean Institute because I wanted an organization that would be capable of translating an Integral Theory of development into practices that would foster the transition from the organization of poverty to the organization of sustainable prosperity in the region. The core ideas of Caribbean Institute were developed over the past 15 years, and were first published in a book titled

*Underdevelopment is a Choice.* Integral Theory is at the center of both these ideas and the model for sustainable community development that Caribbean Institute is promoting.

The Institute currently has three major programs to achieve its goals. The first is a research and publications program that further develops and spreads these ideas. The second is an Integral leadership program that teaches the inner and outer paths of leadership to people from the worlds of NGOs, the media, government, business, and education. The third program is Ananta, an Integral community development program that models a particular combination of knowing, doing, and feeling, a combination that will organize sustainable prosperity. The ultimate goal of Caribbean Institute is to create sustainable countries and a sustainable region: economically (natural capitalism), politically (participatory democracy and self-organization), and psycho-culturally (a culture of self-responsibility and inclusive identities).

Silos' paper, *Politics of Consciousness: Integral Theory and Caribbean Development*,[97] gives further insight into her understanding of this framework.

### Drishti—Centre for Integral Action

Gail Hochachka co-founded and directs this organization based upon the framework of Integral Sustainable Development. It focuses on synthesizing the dimensions of self, culture, society, and nature in an Integral approach to eco-social change: "Transforming self and society, in balance with nature."[98] Her master's thesis on Integral Community Development in San Juan del Gozo, El Salvador, encapsulates her research on including communities, ecosystems, and "interiority" in the development process. She explains some of her findings:

Our evaluation one-year after the project showed how socioeconomic and ecological objectives were merging, cooperative institutions began blending exterior (technical, social) and interior (moral and emotional) capacity building, and there was recognition of others' perspectives with a more expanded and inclusive awareness.... In San Juan del Gozo, our outcomes suggest that by creating the space for "interiority" in community development, the community came closer to either averting ecological and social crises, and/or the community became more able to address and move beyond these crises.[99]

In collaboration with the International Development Research Centre in Canada, Hochachka has published a book on the theory and practice of Integral Community Development, drawing upon her work in El Salvador.[100] The same organization has also funded her to compile case studies on Integral International Development.[101] Additionally, Hochachka has an article in Ervin Lazlo's academic journal, *World Futures: Journal of General Evolution*, entitled "Integrating Interiority in Community Development."[102] This article is part of a double issue of the journal dedicated to Integral Ecology, with ten applied case studies.

The following is how Hochachka explains her current work:

I am exploring the theory and practice of an Integral Approach to international development through research, training, networking, and projects. My particular lines of inquiry focus on the role of interior development in fostering equitable, sustainable development, and how an Integral approach offers vital contributions to our collective approaches to global social change. I am currently doing a research project on innovative methodologies for working with interiority in international development, in collaboration with grassroots organizations in Latin America and international programs in South Asia and Africa.[103]

## What's Working

David Johnston founded this organization in 1992; for years his work has been based upon applications of Integral Theory in the Green Building industry. His organization specializes in "energy and environmental policy development, sustainable building programs, cost/benefit analysis for environmental features, design consultation, sustainable building materials specifications, marketing, communications, media relations, and training for construction professionals."[104] Johnston (who is one of the Co-Directors of the Integral Sustainability Center) has experienced considerable success in helping to shift markets and sectors toward sustainability. One example of this is described in a case study entitled, *Green Building Market Transformation through Integral Communication*.[105] He has highly honed "Integral communications"—communicating to each of the different value systems—to effectively bring together disparate views from multiple sectors. As one interview notes:

> By using integral methodology, Johnston has shown both builders and homeowners alike the importance of integrating exterior social, economic, and political systems with the interior motivations and value systems of each set of stakeholders. Once people and organizations realize that they can integrate their deep values (i.e., the desire of many re-modelers to protect old growth forests) with their own businesses, Johnston's integral approach to green building is embraced with unbridled enthusiasm (so much so that 120 groups have been certified in the course of just nine months).[106]

## European Corporate Sustainability Framework

The European Corporate Sustainability Framework is an "open source" framework for corporate social responsibility whose development was funded by the European Commission. Marcel van Marrewijk and Teun Hardjono, from Erasmus University Rotterdam, led its initial development. It is grounded in aspects of Ken Wilber's Integral Theory (agency and communion, and, loosely,

quadrants) as well as in Spiral Dynamics (developmental levels). The following is the abstract from a *Journal of Business Ethics* article that describes it:

> The European Corporate Sustainability Framework (ECSF) is a new generation management framework, aimed to meet increased corporate complexity and support corporate transformation towards more sustainable ways of doing business. It is a multi-layer, integral business framework with an analytical, contextual, situational and dynamic dimension.
>
> Analytically, the framework is structured according to four focus points—the constitutional, conceptual, behavioural and evaluative perspective—providing integrative designs of complex and dynamic phenomena. The framework includes coherent sets of business philosophies, approaches, concepts and tools that structures corporate realities and generates sequences of steps in order to obtain adequate institutional structures, a road to corporate transformation and higher performance levels.[107]

### Avastone Consulting

Cynthia McEwen, one of the company's principles (also Co-Director of the Integral Sustainability Center), explains that "sustainability has at its core a need to understand, think and act differently, which is also seen as an expanded sense of leadership."[108] Avastone Consulting is a boutique consulting firm for Fortune 500 clients which uses the Integral framework for leadership training and organization development. They are focused on practically addressing the link between sustainability, leadership, and consciousness in the business world. This includes: coaching leaders into a multi-dimensional perspective in both "understanding" and "action"; immersing participants into worldviews similar to and different from their own; simultaneously addressing interrelated economic, social, and environmental drivers; and learning to thrive in the interplay of private and public sector demands. Avastone has developed an intensive

sustainability simulation to challenge leaders in business, government, and civil society to step into an Integral worldview and act accordingly in the face of concomitant ecological, social, and economic pressures. McEwen based her master's thesis on Integral Sustainability—*Exploration on Sustainability, Communication and Consciousness*[109]—and has a forthcoming paper about an Integral Sustainability project with a Fortune 500 client.[110]

## emrgnc

Will Varey is a specialist researcher in the field of apithology: the study of the essential elements that enable the health and wellness of living and emergent systems. Since 1999 he has been researching the theory and practice of the dynamics of sustainable organizational growth from an Integral perspective. He founded emrgnc (pronounced 'emergence') in 2001 as a forum for practitioners seeking to make a difference in the world by applying Integral Theory to community development. His specific work is in the dynamics of transition, assisting in the emergence of consciousness in social systems undertaking large scale change, locked in temporary confusion, or facing hopelessness. Examples in Integral Sustainability include the integral strategy frameworks adopted by the state government for Water Sustainability and Waste Management, and the design of Integral programs to address violent crimes and substance abuse in remote indigenous communities. This work has led Varey to develop specific techniques for working within the collective consciousness of integrally composed groups. His region of practice is focused in Australia and Southeast Asia.

## The Permaforest Trust

The Permaforest Trust is a non-profit sustainability education center using an Integral approach as the theoretical and practical basis of its sustainability education program. It offers full time, residential, Certificate and Diploma level study in Accredited Permaculture Training (APT) at its sustainability education center and demonstration farm in New South Wales, Australia. Students participate in the APT program while living for up to 40 weeks as residents at the Trust

education centre. An Integral approach at the Trust has extended sustainability beyond the ecological realm to include personal and cultural aspects into the understanding of sustainability practice. Integral sustainability training has helped students understand the importance of personal sustainability, cultural sustainability, and ecological sustainability, referred to as sustainability in "I space," "We space," and "It space." Practices in It space—such as growing organic food, rainforest regeneration, sustainable forestry and permaculture—are now complimented by practices in We space—including heart circles, meetings, commitment honoring, and equitable energy exchange—and by practices in I space—including Ki breathing, meditation, and academic study. At the beginning of each semester an Integral approach to sustainability is introduced through a one-day training module. Winton notes that as a foundation of operation, Integral Sustainability has had an overwhelmingly positive effect on the sustainability education and practice at The Permaforest Trust.

## A Call for Participation and Feedback

Initiatives which use the Integral framework for sustainable development—whether in government, business or civil service—are emerging continuously. Only a few have been mentioned here. As you use this framework in the field, please communicate your successes, failures, questions, and conundrums. This is an evolving framework and there are many details to work out with regard to tailoring the application for varying situations and sectors. One of the core intentions of the Integral Sustainability Center is to offer an on-line learning community in which practitioners from around the world can learn from each other, cross-fertilize with best practices, and pose questions. Please participate. Your insights and inquiry are literally the heartbeat of this learning community.

**Endnotes**

[1] Tibbs, "Sustainability," 1999

[2] For an overview of the Integral framework as applied to sustainable development, consult part I of this paper.

[3] Consult van Schaik, "Trying to be integral in practice," n.d.

[4] Ryan, *Culture, spirituality, and economic development: Opening a dialogue*, 1995 cited in Hochachka, "Integrating interiority in community development," 2005b

[5] Hochachka "Integrating interiority in community development," 2005b, p. 4

[6] Hochachka, "Integrating interiority in community development," 2005b

[7] Beck & Linscott, *The crucible: Forging South Africa's future*, 1991; Linscott, *Uhuru and renaissance: South Africa in a new century*, 2001; Silos, "The politics of consciousness: Integral theory and Caribbean development," n.d.

[8] Riedy, *The eye of the storm: An integral perspective on sustainable development and climate change response*, 2005

[9] Johnston & Leonard, "Case study: Green building market transformation through Integral communication," 2005; Johnston, *Finally, a sustainability program that works*, 2005

[10] van Marrewijk, "A value based approach to organization types: Towards a coherent set of stakeholder-oriented management tools," 2004; van Marrewijk & Hardjono, "European corporate sustainability framework for managing complexity and corporate transformation," 2003

[11] Varey, "Transforming sustainability: An integral leader's framework," n.d.

[12] Varey, "Integral sustainability assessment: An emergent holarchy of principles," n.d., and "Integrated approaches to sustainability assessment: The psychodynamics of integration in eco-socio-economic considerations," 2004

[13] Owens, "An integral approach to sustainable consumption and waste reduction," 2005

[14] Tissot, "Integral marine ecology: Community-based fishery management in Hawai'i," 2005

[15] Varey, "Case study: An integral approach to developing a water corporation," n.d.

[16] Riddell, "Evolving approaches to conservation: Integral ecology and British Columbia's Great Bear rainforest," 2005

[17] Hamilton, "Integral metamap creates common language for urban change," n.d., and "Why meta-map the city of the future?" 2004

[18] Slaughter, *Futures beyond dystopia: Creating social foresight*, 2004

[19] Dresner, *The principles of sustainability,* 2002, p. 64

[20] Kent, *Anatomy of disaster relief: The international network in action*, 1987, pp. 174-8

[21] Interested readers are encouraged to read Wilber, *A theory of everything: An integral vision for business, politics, science and spirituality*, 2000b, for an introduction to Integral Theory. More advanced texts include Wilber, *A brief history of everything*, 2000, and *Sex, ecology, spirituality: The spirit of evolution*, 1996. Also, considerable introductory and advanced material is available on the Integral Institute website (www.integralinstitue.org). For further details about the application of Integral Theory to Sustainable Development, consult the Integral Sustainability Center website (www.integralinstitute.org).

[22] Hargens, "Integral ecology: Frequently asked questions," n.d.

[23] Kegan, *In over our heads: The mental demands of modern life*, 1994

[24] For an in-depth discussion of what is required for someone to change their core values, consult the "Six change conditions," "Stages of vertical change," and "Seven variations on the theme of change" in Beck & Cowan, 1996, *Spiral Dynamics: Mastering values, leadership, and change*, ch. 4.

[25] Personal communication with Ken Wilber. Wilber suggests that from approximately ages 23-55 people tend to stay at the same general stage of interior development, unless they consciously work to develop their interiors through some form of contemplative practice. Consult the emerging canon of literature about Integral Transformative Practice (called Integral Life Practice on the Integral Institute website) for further insights into the art and science of conscious, proactive interior development.

[26] Esbjörn-Hargens, "Integral ecology: The what, who and how of environmental phenomena," 2005

[27] Wilber, "Your nonlocal mind, Part 1: Distant healing," 2004

[28] Consult Beck & Cowan, *Spiral Dynamics: Mastering values, leadership, and change,* 1996 and Johnston & Leonard, *Case study: Green building market transformation through integral communication*, 2005. The latter work focuses on passing green building codes in the San Francisco Bay Area, using communication tailored to different value systems. For an overview of how to communicate to different value systems with respect to sustainability, see

Brown, "Integral communication for sustainability," 2005 and Brown, "Communicating sustainability to different value systems: PowerPoint," n.d.

[29] Hargens, "Integral ecology: The what, who and how of environmental phenomena," 2005

[30] Hochachka, "Integrating interiority in community development," 2005b

[31] Cowan & Todorovic, "A brief introduction to Spiral Dynamics and Gravesian theory," n.d., p. 7

[32] All of the following developmental theorists have at least three groupings to their models. Consult Beck & Cowan, *Spiral Dynamics: Mastering values, leadership, and change*, 1996; Cook-Greuter, "A detailed description of the development of nine action logics in the leadership development framework: Adapted from ego development theory," 2002; Gilligan, *In a different voice: Psychological theory and women's development*, 1982; Graves, "Human nature prepares for momentous leap," 1974, *Clare W. Graves: Levels of human existence*, 2002, and *The never-ending quest: Clare W. Graves explores human nature*, 2005; Kegan, *The evolving self: Problem and process in human development*, 1982 and *In over our heads: The mental demands of modern life*, 1998; Loevinger, *Ego development: conceptions and theories*, 1976 and *Paradigms of personality*, 1987; Kohlberg, *The psychology of moral development: The nature and validity of moral stages*, 1984; Maslow, *Motivation and personality*, 1954 and *The farther reaches of human nature*, 1971; Piaget, *The development of thought*, 1978; Ray, *The cultural creatives: How 50 million people are changing the world*, 2000.

[33] These terms—traditional, modern, and postmodern—are simplifications of the much more complex theory of value systems developed by Clare Graves and popularized and extended by Don Beck and Chris Cowan. In their terminology, traditional corresponds to the Blue value system, modern corresponds to the Orange value system, and postmodern corresponds to the Green value system. Interested readers should begin with the books and articles of theirs which are listed in the references below. Additionally, I am focusing on value systems here, but other developmental models are also extremely useful for understanding the variety of worldviews present in any population. "Worldview" is a generic term. Ego-development theory (Loevinger, Cook-Greuter), moral development theory (Kohlberg, Gilligan), cognitive-development theory (Piaget, Kegan), and needs-development theory (Maslow) all offer insight into the development of one's overall worldview. See the previous note for suggested readings by these researchers. For a map of how all of these developmental models align in consciousness, consult Wilber, *Integral psychology: Consciousness, spirit, psychology, therapy*, 2000a.

[34] Beck, "About Spiral Dynamics Integral: Key concepts," n.d.

[35] Technically, the development of values in individuals is a developmental line in the Upper-Left quadrant, which passes through developmental levels. The values line is analyzed here to explain and serve as an example of developmental levels. An extensive treatment of other developmental lines that relate to SDv is beyond the scope of this document.

[36] Technically, these are not rigid stages but rather more like probability waves. If someone's center of gravity resides in the modern value system, then that means that approximately 50% of the time they will respond from that value system, 25% of the time from the next more complex value system, and 25% of the time from the previous, less complex value system (Wilber, personal communication, November 12, 2004).

[37] Quilligan, "Integral eco-economy: Historical modalities of self and culture in current economics," n.d.

[38] In addition to quadrants and levels, the Integral framework also includes developmental lines, states, and types. Where applicable to sustainable development, these are covered in other articles on the Integral Sustainability Center website.

[39] Wilber, *A theory of everything: An integral vision for business, politics, science, and spirituality*, 2000b, pp. 10-11.

[40] United Nations Environment Programme, "Convention on Biological Diversity," 1992, Article 14, 1 (a)

[41] Kelly, "Environmental literacy and sustainable development in Peru and Ecuador; Educational challenges for the next millennium," 1999

[42] Wilber, *A theory of everything: An integral vision for business, politics, science, and spirituality*, 2000b, p. 71; I've paraphrased; actually, he writes "holon" instead of "person" and "Kosmos" instead of "world."

[43] Silos, "The politics of consciousness: Integral theory and Caribbean development," n.d.

[44] All of the sections describing the values systems, except for the environmental examples, come from an amalgamation of quotations in: Beck & Cowan, *Spiral Dynamics: Mastering values, leadership, and change*, 1996; Wilber, *A theory of everything: An integral vision for business, politics, science, and spirituality*, 2000b; and notes from Spiral Dynamics Integral™ training seminars.

[45] An equivalent list could be developed for "Why alleviate poverty?" or any specific issue within international development, with corresponding examples of real-world communications.

[46] The following sections about reasons for choosing sustainability (by the traditional, modern, and postmodern value system) are not meant to be an extensive exploration of how to communicate about sustainability to different value systems. Other documents delve further into this topic. Consult, Brown, "Integral communication for sustainability," 2005 and Brown, "Communicating sustainability to different value systems: PowerPoint," n.d. Additionally, this is an open field for research. These sections are intended to loosely outline the parameters of this topic, so that readers can begin to understand how to appropriately translate sustainability.

[47] Note that if a communication seems to be resonant with a particular value system, it does not necessarily mean that the person communicating it resides in that value system; they may actually have a more complex value system.

[48] For a larger list of over 250 actual communications about the environment from a variety of sectors, seemingly resonant with different value systems, see Brown, Geselle & Perera, "Examples of actual communications about environmental issues to different worldviews," n.d.

[49] Australian Labor Party, "National platform and constitution 2004," ch. 8.

[50] Sustainable Seattle, "A new path forward: Action plan for a sustainable Washington: Achieving long term economic, social, and environmental vitality," 2003

[51] United States Catholic Conference, "Renewing the earth: An invitation to reflection and action on environment in light of Catholic social teaching," 1991

[52] Pope John Paul II & Patriarch Bartholomew I of Constantinople, "Declaration on the environment," 2002

[53] Hadith related by al-Bayhaqi in Shu 'ab al-Iman, and by al-Khatib at-Tabrizi in Mishkat al-Masabih on the authority of Anas and 'Abd-Allah ibn Mas'ud, with a transmission of weak authority. Downloaded from, "A general introduction to Islam's attitude toward the universe, natural resources, and the relation between man and nature," Retrieved November 3, 2004 from http://www.islamset.com/env/section1.html

[54] Athar related by Yahya ibn Adam al-Qurashi in Kitab al-Kharaj, on the authority of Sa'id ad-Oabbi, "A general introduction to Islam's attitude toward the universe, natural resources, and the relation between man and nature," Retrieved November 3, 2004 from http://www.islamset.com/env/section1.html

[55] Kent, *Anatomy of disaster relief: The international network in action*, 1987, p. 174

[56] Gray, "The paradox of technological development," 1989, p. 204

[57] Carson, quotation, n.d.

[58] "Environmental credibility a core value for CEOs," 2003

[59] Drucker, *The new realities*, 1989

[60] Gorbachev, "Address to 43rd U.N. General Assembly session," 1988

[61] Wallstrom, "Towards a low carbon economy," 2004

[62] World Commission on Environment and Development, *Our common future*, 1987, p. 8

[63] Kent, *Anatomy of disaster relief: The international network in action*, 1987, ch. 6

[64] Sierra Club, "Home page," n.d.

[65] Brower, *For earth's sake: The life and times of David Brower*, 1990

[66] Earth Charter, "Preamble," 2000

[67] Gandhi, quotation, n.d.

[68] Havel, quotation, 1990

[69] Einstein, quotation, n.d.

[70] Cousteau as quoted in Rodes & Odell, *A dictionary of environmental quotations*, 1992, p. 67

[71] Berry, "An ecologically sensitive spirituality," 1996

[72] Kent, *Anatomy of disaster relief: The international network in action*, 1987, ch. 6

[73] There are developmental levels in the UL and UR as well. The developmental levels in the LL and LR, though, are the most applicable for SDv in an introduction and the easiest to immediately address.

[74] Hargens, *Integral ecology: Frequently asked questions*, n.d.

[75] van Schaik, *Trying to be integral in practice*, n.d.

[76] van Schaik, *Trying to be integral in practice*, n.d., p. 12.

[77] For specifics on how to do this, please consult the writings by Paul van Schaik, Gail Hochachka, David Johnston, Marilyn Hamilton, Barrett Brown, and Will Varey on the websites of the Integral Sustainability Center and the Integral International Development Center. The book *Spiral Dynamics: Mastering leadership, values and change*, by Beck & Cowan, is extremely useful in this arena as well, as are the training programs offered by Integral

Institute, Integral Sustainability Center, Integral International Development Center, Integral Ecology Center, and Spiral Dynamics Integral™.

[78] Early adopters of an Integral approach to sustainable development or international development include, but are not limited to: Don Beck (Spiral Dynamics), Paul van Schaik (iSchaik Development Associates), Maureen Silos (Caribbean Institute), Will Varey (emrgnc), Marcel van Marrewijk (European Corporate Sustainability Framework), Monica Sharma (UNICEF, UNDP HIV/AIDS Group), Gail Hochachka (Drishti), Lawry Chickering (Educate Girls Globally), Robertson Work (UNDP), Graham Linscott (Spiral Dynamics – South Africa), Rolf Carierre (UNICEF), June Kunugi (UNICEF), Loraine Laubsher (Spiral Dynamics – South Africa), Tim Sutton (UNICEF), Alan Tonkin (Spiral Dynamics – South Africa), Antony Judge (Union of International Associations), Gregory Wilpert (Integral Politics Center), Birgithe Lund-Henriksen (UNICEF), Waheed Hassan (UNICEF), and Nancy Roof (Values Caucus and Spirituality Caucus at the United Nations).

[79] Maslow, *The psychology of science: A reconnaissance*, 1966, pp. 15-16

[80] Consult www.integralinstitute.org for further information.

[81] Consult www.integralinstitute.org for further information.

[82] There are other value systems as well, beyond the scope of this document. Some developmental levels arise before the traditional value system (i.e., egocentric), and others emerge after the postmodern value system (i.e., integral and those beyond integral).

[83] There are three other aspects of the Integral framework which are not discussed in this introductory paper, yet which are relevant to sustainable development: developmental lines, states, and types.

[84] Hochachka, personal communication, March 1, 2004

[85] Hochachka, "Integrating interiority in community development," 2005b

[86] Tibbs, "Saving the world slowly—Impressions of the United Nations World Summit on sustainable development in Johannesburg, South Africa," 2002, p. 9

[87] As mentioned in nt. 82, there are worldviews that emerge in populations before the traditional worldview settles in, and worldviews that emerge after the postmodern worldview.

[88] Tonkin, *The competitive impact of values: How values influence the competitiveness of nations*, n.d.

[89] Dresner, *The principles of sustainability*, 2002, p. 41.

[90] Governor's Sustainable Washington Advisory Panel, *A new path forward: action plan for a sustainable Washington*, 2003

[91] Consult www.integralinstitute.org

[92] Robertson, personal communication, September 8, 2005.

[93] William Booth, UNDP consultant and professor at the Virtual Development Academy, personal communication, November 18, 2004.

[94] Available on the Integral Sustainability Center website.

[95] UN Consultancy status is held through the Center for Psychology and Social Change.

[96] Nancy Roof, personal communication, September 1, 2005.

[97] Silos, "The politics of consciousness: Integral theory and Caribbean development," n.d.

[98] Gail Hochachka, personal communication, March 12, 2004.

[99] Hochachka, *Integral community development in San Juan del Gozo, El Salvador: Including communities, ecosystems and 'interiority' in the developmental process*, 2001

[100] Hochachka, *Developing sustainability, developing the self: An integral approach to international and community development*, 2005b

[101] All of Gail Hochachka's publicly available writing can be found on the Integral International Development website, which is part of Integral Institute, www.integralinstitute.org, or at the Drishti website.

[102] Hochachka, "Integrating interiority in community development," 2005a

[103] Gail Hochachka, personal communication, October 11, 2005

[104] Johnston & Leonard, *Case study: Green building market transformation through integral communication*, n.d.

[105] Johnston & Leonard, *Case study: Green building market transformation through integral communication*, n.d.

[106] Johnston, *Finally, a sustainability program that works*, 2004

[107] van Marrewijk & Hardjono, "European corporate sustainability framework for managing complexity and corporate transformation," 2003

[108] Cynthia McEwen, personal communication, March 2, 2004

[109] McEwen, *Exploration on sustainability, communication and consciousness*, 2004

[110] Expected by June, 2006. This paper will be available on the Integral Sustainability Center website.

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BARRETT C. BROWN serves as Co-Director of the Integral Sustainability Center, which applies Integral Theory to sustainable development issues. He also represents *Kosmos Journal* and the Integral framework at the United Nations. Since 1995, Barrett has worked throughout the Americas in the areas of sustainability, human development, and communications. His current consulting focuses on using the Integral framework to customize sustainable development and organizational development initiatives to stakeholders and systems. Barrett is currently a doctoral student in the Human and Organizational Systems program at Fielding Graduate University. He has presented and trained widely, including at the United Nations World Summit on Sustainable Development (side event), the Bioneers conference, and the School for International Training.