

Actualize OS

10 WEEK TRAINING

WITH KEN WILBER



ACTUALIZE OS

Q & A

INSTALLATION TWO



Q&A

Ryan: Hello everybody and welcome to the Q & A for Installation 2. I'm really excited to have you on the line today. It's where we're starting to get into it.

Ken: Hey.

Ryan: Hello. Hey Ken, how are you doing?

Ken: Good buddy.

Ryan: We covered lines last week, levels last week, and then we just covered lines in the most recent session, so we're starting to get into it with your model Ken.

Ken: Right.

Ryan: I just ... as we jump into this I just want to say, lines, when I started learning this lines was really, really ... The combination of levels and lines was really freeing for me because I started to realize all these areas in my life, that I felt that I had some weakness, became not character flaws that I could never do anything about, that it was permanently stuck at. But they all started to show up on this growth matrix, where I could see that I could grow if I chose to.

Ken: Right.

Ryan: It was really, really empowering.

Ken: Yeah, that's great. That's what's supposed to happen.

QUESTION 1: Can Integral theory help heal wounds from early traumas or painful experiences?

Ryan: All right, so enough about me, let's get into the questions. So the first question is from Leona, and Leona says, "Although we've just begun the process I'm feeling energized, elevated and inspired. I can feel my brain eating up your work. Thank you so much." She says, "Ken, in describing the levels of development you have included the finding the roots of serious mental health issues that result from traumas or other negative experiences in early stages. My question is, does Integral offer techniques and/or understandings that help heal these wound effectively so people can progress development and can continue in the affected area? Or are these individuals relegated to the pharmaceutical industry or psychotherapy?"

Ken: Yeah.

Ryan: So we're jumping in with a heavy question right away.

Ken: Yeah. Integral is an organizing framework, and as such it does two things; as a meta model, or meta theory, or meta map of virtually all existing approaches to any particular area, it calls together what is known about that area and offer coherent, unified, synthesizing frameworks. Then two, on the basis of these new frameworks, Integral offers some generally new and novel ideas, and insights, and solutions for significant issues, premodern, modern, and post modern, that are facing humanity.

Now this is true for the traumas that human being endure during the very earliest of their stages of development. First Integral draws together the basic insights of the most widely accepted psychological schools dealing with those traumas. So, for example, in my book Transformations of Consciousness I go through the main school dealing with early child development and the problems that can occur at that time. This includes Blanck and Blanck for a psychoanalytic developmental ego psychology. Margaret Mahler on the stages of early child development. Heinz Kohut, self psychology. Otto Kernberg's object relations work. Jung and analyst Erich Neumann on stages of development. There're all sorts of miscellaneous schools.

By using novel meta theory, called ladder, climber, view, the central insights of each of those schools is drawn together to form a coherent, unified, Integral view at these early stages. So the results of this integrating framework is that several new and novel treatment modalities come to life, and Integral therapy works with those.

Now these are very detailed, very specific treatment models and modalities, and they're really beyond the basic nature of this course. But you can run these down if you like by checking out the work of, for example, Elliott Ingersoll and David Zeitler, in a book called Integral Psychotherapy.

But Integral is also unique in that by drawing together the best approaches in any field, it also includes the various methodologies, or techniques, or practices that each field has to offer. It freely

uses any of those practices that work. This is why there are literally hundreds of different overall Integral models in any field.

Now all of them have the basic fundamentals of quadrants, levels, lines, states and types, which allows them to integrate and unify the field, but then each of them selects various specific models to actually work with. So just as the developmental component of levels, for example, in Integral some people will work with spiral dynamics, some with Loevinger, Cook-Greuter, some with Kegan, some with Fowler and so on. That's perfectly fine, that's what the model is meant to do.

So for treatment this means that in addition to the specific, new and novel techniques that Integral itself develops, there also is any number of specific practices that any of those schools that I mentioned uses. Thus, you're free to use Kohut's work on the mirroring and idealizing self, or Kernberg's work on object relations, or Masterson's work on borderline using baller stages and so on. This is one of the things that makes Integral such an incredibly rich framework.

Now, for some of these early traumas in general what we're doing is to work with the general altitudes; infrared, magenta and red, and we directly attack the general problems with the altitude itself. So we work on general issues at physiological stage, with infrared's such as food, at impulsive emotional, sexual, magenta, at red power drives, and so on. This is of course an introductory therapy with each of these, but it's enough to highlight problems, you become more aware of them, and it also effectively treats some of the larger more problematic issues. Allowing the return of some degree of balance and harmony in these lower stages.

This is where human techniques and practices that are new and unique with Integral, including unique ways of using meditation, or using mindfulness, which we'll be getting into. So as you stay with the program it will start to have some very therapeutic effects on these lower levels. Of course Integral doesn't stop there, but you can use on up the entire spectrum of consciousness to it's very highest levels, so we'll be covering all of those as well.

Ryan: All right. So Ken, I'm just going to recap what I heard you say, just to make sure that it's clear for me and everyone else. So you said that Integral, AQAL, these are all interchangeable terms for the same thing, but Integral is an organizing system that allows us to organize frameworks. When we go into a specific area we can use Integral to draw in the best of the best of what works in that certain area. So when we're looking at something like psychotherapy we can draw on all of the developmental models that look at stages of growth and trauma from all of these developmental researchers, and you named several of them, and include that in a holistic psychotherapy program.

Ken: Right.

Ryan: Right?

Ken: Right.

Ryan: Okay, good. Yeah, and I think it's ... I just want to add to this, because we do go into this

later in the course when we discuss shadow. One of the things that Integral recognizes is that this is a natural part of the process, that we do have traumas, and the development of kinks and shadow is an ongoing process. So doing some sort of shadow work will be recommended by the end of the course, so anybody is not relegated to psychotherapy. It's kind of recommended that somebody does some sort of shadow work. Right, Ken? I'm saying that right?

Ken: Yeah. Yeah.

Ryan: Yeah, so we'll go into that later in the course, but what Ken is saying is that this Integral model allows for us to do a more holistic and targeted psychotherapy, which there are people really delving into that subject; David and Elliot, as good examples.

Ken: Right, and the fact that it creates an integrated synthesized frameworks to create new and novel approaches as well. So not only do we have all of the exercises and techniques from every individual school that has any sort of evidence or effectiveness at all, we have all of those available to us, but we also have available something that nobody else has and that's a series of unique and novel exercises, practices, insights and so on that only Integral has access to. So we use those as well.

What we're doing is using just some of those new and novel approaches that cover some very generalized areas of psychotherapy and its fundamental problems. As we'll see when we actually get to shadow work, nobody escapes having some sort of shadow. It's just everywhere, and it's especially obvious in spiritual teachers because spiritual practices don't get at shadow work, and yet most people think that they do. So they think they're covering their shadows when they meditate or when they do contemplative prayer or something, and they're not. In many cases they're making them worse.

So, this is just something that is the general approach that we're taking that works with shadow from the very unique perspectives that the Integral framework has brought.

Ryan: Yeah. Yeah, and before anybody sends any emails about meditation being really significantly important, that's also another piece because shadow is an element that we recognize shadow work is for. Then awakening is another process that meditations for, so it all is fundamental.

Ken: Right, we call shadow work cleaning up, and we call meditation waking up.

Ryan: Yeah. Awesome. Okay cool, so I'm going to move on so we can get to some more questions.

Ken: Sure.

Ryan: Thank you so much Ken. Also, just ... I do want to reiterate, if there was anything in any of the questions that have been covered so far that was a little difficult to understand, that's okay because some of this stuff is just delving into deeper areas where some people have some specialized interest. But for the sake of anyone listening, all you have to do is actually listen to and

get the elements of the AQAL model, for it to start doing the work and have a psychoactive impact. You don't have to have a big passion for understanding the deeper implications for psychotherapy, for example. But if you do, it does go much deeper.

Ryan: Okay, great. Thanks Ken.

Ken: Yeah, and also, on occasion some of the explanations here, although I try to keep them to minimum, will draw on material that we haven't yet covered.

Ryan: Yeah.

Ken: So, like shadow material, for example, so that's another reason that people might not fully understand what we're saying now, but it'll make more sense as we go along.

Ryan: Yeah. By the time you get through the course it will all come together. Then there are often a number of people who love the course so much, and when it all gets together it clicks in a big way, and then they go back through and listen again so that some of the stuff we talk about in these early calls makes more sense.

Ken: It's like most understanding, you really can't understand the whole without understanding the parts, but you can't understand the parts until you see the whole.

Ryan: Yeah.

Ken: So you really have to go through almost anything twice; the first time to get the whole and then the second time to actually look at how the parts are fitting in. Go, "Oh, now I get it", and then also you see the parts and the whole, and all of a sudden it all makes sense. Yeah. So that's some ... Yeah. Okay, great.

QUESTION 2: Can you explain a perspectival madness for people who may suffer from it?

Ryan: So I'm going to go on to Cheri. So Cheri wrote in and she says, "Hi Ken. I'm enjoying this course very much, though some of it is a bit over my head." Again, don't worry about that. "I need to use Google quite a lot to look up words and meanings, but I believe I'm getting it on some level. I do not have a psychology background." Again, that's not important. And also, I am trying to read these questions as they were written, just FYI.

Ken: Yeah.

Ryan: "So my question is on Installation 1, optimization 2, the self stage at green. Aperspectival madness, no perspective. Can you please explain in more detail? I believe I may be stuck there, or I feel that I am, and I have suffered from depressive emptiness, feeling lost. If I'm stuck here how do I change this so I can move forward to the next stage? I feel I've dipped my toes into the next stage, but not consistently, and it's been frustrating. I feel I've run into a wall, my mind goes blank, and it seems like you're speaking a foreign language or poetry that I'm not quite fully comprehending."

Ken: Yeah, it wouldn't surprise me if this person had this dysfunction. It's probably the single largest dysfunction, or "pathology" that the most modern world faces. It particularly hits the millennials very hard, and it's truly pernicious, nasty. It's a very mean problem. It helps to see it in its developmental context. So, if we start with amber, this is the stage Graves, Clare Graves called absolutistic, because it sees the world in just one fixed and absolute way, and it's usually some form of fundamentalist religion. It has the one and only true God, with the one and only truth, and the rest of the world is simply entirely wrong, and sinful, and probably bound for hell. But there's just no chance that they have any part of truth at all.

So this also is ethnocentric, it can take a second person perspective. Therefore, take the role of other and therefore identify with it's chosen group, but all other groups are infidels, apostates, unbelievers, eternally damned, and so on. It's very strong us versus them, and a very strong one and only, one way to view the world.

When you emerge to the next major level, orange, you get a third person perspective, and thus the individual can see a universal view, a view that includes all humans regardless of race, color, sex, or creed. So we start to see not just the rights of my own narrow group, but the rights of all groups, or what during the Enlightenment was called the Universal Rights of humans. Bottom science comes on the scene using this third perspective, objective perspective, to study the realities of the world using experiment and evidence, and not just revealed myths. It's realized that different people will have different perspectives.

Graves actually called this level multiplistic, because of the multiple meanings that it sees are possible. Although it still believes that there's one best way to discover truth among these multiple viewpoints, and that's science. So it really is a scientific level part excellent, but each stage of development introduces a new and higher perspective. So more and more viewpoints become possible as development moves forward. Your identity can expand through more and more perspectives. Therefore, you can become more loving. You also become more moral, because you'll treat people morally if you identify with them. If you don't identify with them then they're not even human. They're just other and you're allowed to kill them, or murder them, or own them as slaves, because they're not human.

Perspective taking is very important, and with the next higher level as we move beyond orange, we move to green, post modern, pluralistic, it can take a fourth person perspective. Basically what that means is it can now reflect on the third person perspectives produced by the previous level. When it does that it just sees an explosion of different viewpoints because it can now we sort of meta aware of all the truths of science. Thus, doesn't believe that science itself has absolute truth. Rather, from a fourth person reflective stance, science is just one of many different approaches to the blooming, buzzing confusion of experience.

So truth becomes a matter of cultural factors, and personal desires, and inclinations, various sorts of dominations and marginalization, and all sorts of other factors, not just discovering truth.

So the new viewpoint is nothing whatsoever is held to be universally true. Universal truth just doesn't exist. Different cultures each produce various truths and those are true for those cultures, but not necessarily for others. Likewise, you have your truths, which are true for you, and nobody can challenge them, they're true for you. And I have my truths, and so on. Graves called this level relativistic. It's actually gone from multiplistic, where there's simply many perspectives available, but science still gives us a universal truth, to relativistic, where even science becomes just another relative truth.

So, what this fourth person perspective does is see everything from a meta level, a reflective level. It reflects on all the truths that orange delivered and just sees a chaotic collection of different beliefs. Truth is simply any belief that any culture can convince its members is true. So truth is just what people call their favorite opinion, it's not really true in any genuine sense. So this level can differentiate the many beliefs of humans, but it doesn't have the cognitive power to pull these different beliefs together into genuine truths, and to genuine wholes and unities that have enduring truth value.

Green can't see those truths, those integrations, it just sees the differentiations. Development is differentiate and integrate, differentiate and integrate. This is a differentiation that hasn't yet integrated. So it sees the difference, but not the unity in difference, underlying. This higher capacity comes with the next stage, second tier and the Integral stages, which is what makes Integral stages so revolutionary. They see the differences, but they also see the unities. The unity in difference of real and abiding truths.

So with green, in the meantime, all truth becomes like fashion, or like poetry, or like fiction novels. It's simply ideas that some people have manufactured based on their own desires, wishes, dreams, imagination, fear, power drives, and so on. So all green can do is go around and deconstruct everything. It can tear down anything by pointing out that all theories are relative, and limited, and partial, and leave out stuff, yet they pretend to have the real truth, and so that belief needs to be deconstructed. That's all they do is tear down things that were thought to be true.

This certainly makes it look like all views, all beliefs, and all values are equal, and they're equally untrue, but it means no value is better than another value. So the fact that all values are equal is called egalitarianism. So adopting any single belief is true means that you're negatively judging all the other views as being wrong or incorrect, and that's nothing by oppression. That's marginalization. That's enslaving.

Green, with aperspectival madness, doesn't even like the notions of merit or excellence, because to say something is excellent is to say something else isn't excellent. "Oh, you're negatively judging somebody? Are you putting them down? Are you oppressing them? What do you want make them slaves?" So you're not allowed to have merit, you're not allowed to have excellence. Everybody gets a gold star, which means of course, gold stars are worthless, they mean absolutely nothing. Everybody has feet, it doesn't mean anything.

What this relativistic, pluralistic, egalitarian view actually did was destroy all values, all purpose, all meaning. If nothing is true, than nothing can actually be believed in seriously. That's what aperspectival madness is. Aperspectival means, no perspective. That is no perspective is actually true. They're all just made up opinions parading as truth. Truth indeed becomes like fashion. It's like dress lengths, some are short, some are long, but you can't say any one of them is correct and the other is wrong. Dress lengths go up and down as tastes in fashion shifts. That's the same for any truth according to this relativistic, pluralistic level.

So there are no values in today's post modern world that can be embraced with any certainty or sincerity. You just deconstruct anybody's values and leave them with basically nothing. So the only thing left is the narcissistic glorification of your own ego, and otherwise a completely nihilistic world. The millennials values crash, and they really crashed to rock bottom ones like fame and money, nothing else is really worth anything.

Now the only problem with this view is that it's shot through with what's called performative contradictions. This means that this view is itself doing what it says cannot or should not be done. So it believes that there are no universal truth, that truth is socially constructed. It's context dependent, and it privileges no perspective. All truth is a matter, not a fact, but interpretation, just like fiction. And the world contains no facts whatsoever, just opinions, and mere beliefs dressed up as truth. Likewise, there's no view whatsoever that's superior to another. No value that's superior to another. There's nothing superior in the world at all.

But this green stance maintains that every one of those statements, constructivism, contextualism, aperspectivism, interpretation, nothing's superior. Every one of those are true for all people, at all places, in all times. In other words, it maintains that it's beliefs are 100% true. They're not constructed, they're not context bound, they're not relative, they're not aperspectival, they're not interpretation. They're absolute fact. Thus, it's opinion is definitely superior in a world where nothing's supposed to be superior, so it contradicts itself in each and every one of it's major beliefs. This is why depression is epidemic wherever these beliefs are. Depression is basically a lack of anything to believe in, and that's what aperspectival madness leaves you with.

The only real cure for aperspectival madness is to develop to the next higher level, the Integral, so continue your development, and as you do you'll start to see value return, you'll start to see meaning return, you'll start to see wholeness return. It will be a different world. It will dramatically be a different world.

In the meantime, if you are at green, you want to be as aware as possible of how your beliefs with tend to contradict themselves. You might believe that all ranking is bad, which actually means that you rank non ranking above ranking. You might believe that all judgements are bad, but it actually means that you judge non judging as better than judging. You might believe that there are no universal truths, which means you believe its universally true that there are no universal truths, and so on.

So simply be aware that it's okay to have some degree of judging, of ranking, of beliefs and certain values being better than others. Don't make everything you say a relative statement. Some of your thoughts have a universal validity, and you're perfectly free to acknowledge those.

Ryan: Ken, thank you. That was great. I think, yeah, it's really very helpful context that when we get into that phase of basically valuing everything equally it can be depressing because there is not really, I don't think, like a sense of hope of what is our path forward, or what is the way to address some of these major problems that exist in this world. It's just like a bunch of people arguing with different, equally valid points, or equally invalid points, you know.

So, learning the Integral model is actually very helpful because it can start seeing things in a developmental context, in a growth context. We can start, once we get into quadrants or dimensions, we can start putting them within their domains and we can see what we can look to for expertise in what areas instead of confusing one for the other.

Ken: Right.

Ryan: So it actually, the material in this course actually helps start resolving so of that aperspectival confusion and giving some perspective, which is really helpful.

Ken: Right.

QUESTION 3: How can I develop in lines where I am weak?

Ryan: All right, Summerset asks, "Thanks for this wonderful course, Ken. I'm thoroughly enjoying it. My question is this," and it relates a little bit more to Installation 1. Actually Ken, would you be comfortable going to another question, because I've asked a couple questions about levels so far and we haven't touched the lines, which is what the subject for the week is.

Ken: Yeah.

Ryan: Okay, great. So, I'm just going to ... I'm going to maybe scroll down through the questions that we have and see if I can find one that's about lines to keep it relevant to the subject matter of the week.

Ken: Jason-

Ryan: So here's a question ... Yeah, Jason, a question from Jason. Jason says, "Ken, after looking at the material in session one ..." or wait, he must have mistyped that because he's talking about lines here. "In Installation 2 I have identified that I have a strong tendency to lean on my cognitive mind of development while neglecting, I think, some other lines. How can I start to grow some of these other lines, say my somatic line or my willpower line?" Thanks Jason.

Ken: Yeah, and I can respond to this fairly briefly because it's fairly straightforward.

Ryan: Okay, good.

Ken: First off I want to recognize that almost everybody is a stage or two higher in cognitive than in any of the other lines, because as we explained last week cognitive is necessary but not sufficient for the other lines. So cognitive almost always precedes growth in the other intelligences or lines, so the fact that you are sort of leading with cognitive doesn't mean that's bad. It's very normal.

It's just how much attention or inattention you give other lines, or in some cases you're actually suppressing other lines, and that's what you want to be careful for. In some lines you might be weak, and so if you're in a particular profession that requires a certain line and you happen not to be very good in that then you want to practice on that line. You want to try to get it up to speed.

If you feel you're truly delinquent in other lines, then you can take any of an almost unlimited number of practices that will help with whatever line you choose. Remember that the Integral approach makes use of virtually every model out there in any specific areas, as long as it has some evidence for it and is valid. Besides integrating and unifying the various models, it still makes use of the practices of any of them that actually work. I mean, because what an Integral approach is doing is unifying everything in a broad sense.

So of course we still use the things that we unify, that we integrate, just as when you include your first line of physiological needs or food. You no longer identify with food, you're integrating with all the other lines, but you still eat. I mean, you can go out and eat a dozen different types; Mexican, Italian, Greek, Indian, etc.

So one of the things that the Integral framework does, besides give its own new and unique techniques and practices, as so on, is it's a doorway to what's available for help you need in any area. Clearly Integral can't simply in itself include the details of all of those, because it would be including the details of every knowledge branch on the planet, and it would include every library in the world. In a sense it does, but only as a guide and a gateway to all of them.

So anytime you face needing any sort of work on any particular type of area, then in addition to the type of work that you can get out of the Integral framework itself, if you're really serious about going into some area in depth, you'll want to look in to some of the approaches that are out there that Integral took into account when it created it's organizing framework. Then you'll want to look at some of these approaches and take up some of their specific practices or exercises.

In this case you'll want to select the line or lines that you want to work on. Again, we'll be doing some generic exercises that will help awaken each of the lines. That should help you identify which you think need more work. For many people a common line that they think needs more work is the emotional intelligence line, because the educational system in the Western world still basically emphasizes only two lines, cognitive and linguistic, and it leaves everything else out; aesthetic, development, moral development, spiritual development, emotional development. None of that gets educated, and so we're really educating quite broken and fractured people.

If emotional intelligence is something that you decide you need to work on, simply get on the net and Google emotional intelligence and you'll find hundreds of sites dedicated to presenting

practices and exercises that will enhance emotional intelligence. Daniel Goldman has particularly spearheaded getting emotional intelligence practices in everything from schooling to business. You'll find this is true for virtually all of the other multiple intelligences. Perhaps not to the same degree, emotional intelligence has really been done to the hilt, but you'll find a great abundance of them.

So simply take advantage of the enormous amount of help out there, and make that part of your overall Integral life practice. You can find a lot of practices and exercises devoted to a particular intelligence given at IntegralLife.com, where the Integral approach is presented in numerous different ways, and you can see what some Integral practitioners themselves are doing with these different intelligences. But the point is just that, that you want to go ahead and work with a framework. Then whenever you feel you need anymore specific work, and this includes of course whether it's meditation, or whether it's shadow work, or whether it's a specific philosophical discipline, than the Integral framework is your guide towards where to go in the larger world to find the evidence that you need.

Of course, you'll be able to integrate it using that framework, and so you'll always know how it fits in with the rest of the world and with all the other disciplines that are available. So you'll never get caught in reducing the world to just that one thing that you're studying. Most of the teachers that are teaching it do that, they make that mistake, but you won't if you have an AQAL framework.

Ryan: Thank you Ken. Thank you, that was awesome. Yeah, I just want to add on this because I think this is a really important point, is that it really is an overview operating system that helps you see the array of your developmental capacity. So we can start to see and diagnose these areas.

It is, as you're saying Ken, a gateway, so you can start to see that we have these array of developmental capacities, and then we have the rest of our life to work on all of them. Instead of just kind of going through life blind to all of these things, we can start to see that we have emotional developmental capacities and somatic developmental capacity. Then decide, through our own self diagnosis, what areas to focus on, and then start to flush that area out of ourselves instead of ... you know. And letting other people who have different areas to focus on use the same meta framework to define for themselves.

As an example, after learning this material myself I identified that I wanted to work on my emotional development. I grew up in a culture in Northern Minnesota where males don't express or feel emotions, and so that was an area where I-

Ken: Except aggression.

Ryan: What's that?

Ken: Except aggression. Males are allowed to be aggressive, but they're not allowed to be anything else.

Ryan: Oh yeah. Yeah, except aggression, yeah.

Ken: Yeah.

Ryan: Yeah. So, I recognized that I wanted to start working on that line of development, and when I started looking into it there's a lot of material out there on that. So I ended up starting with a practice, which was naming an emotion as it happened, so "I am feeling ...", and then giving an emotion a name. Which is a pretty simple, straight forward exercise, but then it starts to open up this whole doorway of discovering the actually diverse array of emotions that are happening, that I, for the most part, wasn't feeling.

Ken: And we find that happens so often, is that if we don't have a name for something it actually tends not to exist. So they say, for example, that Eskimos have 28 names for snow, and they actually see 28 different kinds of snow. I mean, because they're that sophisticated, and therefore they have a semiotics, they have a naming system that's equally sophisticated. I tell a standard joke that males only have two types of emotions they recognize, forward and reverse. There are actually are at least 28 other kinds of emotions, and we need to start by naming them.

It's astonishing how many males can't distinguish between envy, pride, jealousy, greed. I mean, it's just they all just kind of run together in this cloud of mushy feeling. So, what's called emotional literacy, and there are a lot of courses called emotional literacy, help people through that and that's a great place to start. It's astonishing how really poorly educated especially males are at just that, at just naming the fundamental emotions that we have.

Ken: Yeah, that's so true, and it's also really helpful when it opens up. On that note I just want to say, when you're starting with something that you have not put a lot of attention into, as I was with emotional line or with the somatic line myself, be very gentle with yourself. I think we often want to be performing as best as we can, or at the top of the line, but in order to grow we have to start at square one and we have to learn to walk before we can run. Starting a practice, a simple practice, is better than having huge expectations and burning yourself out by trying to do too much.

QUESTION 4: How can integral theory help solve the world's big problems?

Ryan: Great. Okay, so I'm going to ask the question from Rick, which is, Rick says, "I am loving this course, but I'm already wondering how it's relevant to the world." We've touched on this, and we'll touch on this a lot more throughout the course.

Ken: Sure.

Ryan: "But I'm wondering how it's relevant to the world. We have some major problems in the world. If you look at the Deep Horizon spill, the Fukushima meltdown, our oceans are being destroyed, the economic divide is getting bigger, marginalized populations are getting pushed further from the "proverbial table", indigenous populations are getting decimated. How can we actually use this material to address any of these problems? How is it that learning about levels of

development or lines of development, will do anything to make me any more superhuman, or to play any role in helping to improve a world which seems to be headed off the cliff?" Thanks for the question Rick.

Ken: Yep. Well if you look at every single problem that you mentioned, from Fukushima, to economic meltdown, to marginalized populations, to indigenous oppression, the climate destruction, every one of them is held in place or was actually created by some lower level of development, some egocentric or ethnocentric level of development. Fukushima was ethnocentric authorities trying to lie about and hide evidence. The economic gap is due to greedy, egocentric power brokers running herd over the average citizen. Marginalization is by definition an ethnocentric power structure oppressing and repressing various minorities. Indigenous oppression is the same thing, an ethnocentric group of white people wishing to dominate and suppress those of other skin colors.

Now none of those problems would have arisen in the first place if the people involved were more highly developed in all of their capacities. Anybody at world centric levels of development, for example, find domination, oppression, economic exploitation, and marginalization to be absolutely abhorrent, and they won't do it. It was the world centric levels after all, when they first emerged a mere 300 years ago, that were the first to make slavery illegal for the first time in all of human history.

The problem is close to 60 or 70% of the world's population is at ethnocentric or lower levels of development. Even if the world doesn't get with an Integral program and look at levels and lines and states, the world will remain ethnocentrically ready and willing and eager to dominate, control, oppress and suppress others. The world will never, never get any better. It's not those of us embracing Integral approach that need to explain why we're important. It's those that are not embracing it that have to explain why they are supporting the disastrous course that humans are now taking. They, not us, have some explaining to do.

Ryan: Awesome Ken, thank you. So really what you're saying is that the more of us that are actually participating in this, and using this kind of material to grow to the desired level of capacities, that we can create other alternative projects that don't create these kinds of consequences and problems.

Ken: And only if we do that.

Ryan: And only if we do that, yeah. So actually by being in this course and participating in a community that is committed to Integral thought, and kind of pushing the edge of the way that we're thinking and evolving as a species, we are doing our part to start forming those new frameworks and that collective that can actually create alternatives.

Ken: Absolutely, and that goes across the board. I mean, Amartya Sen, for example, got the Nobel Prize for demonstrating that famine has never occurred in a Democratic country, ever.

Democratic countries are the result of at least an orange level of development. 70% of the world is at less than orange levels of development, which means 70% of the world is predisposed towards engaging in systems that will cause and create famine.

On the other hand, if you are doing something to disseminate anything that will help people get to orange, you're also working on world hunger, literally. You're also the only one actually working on world hunger. People that do Farm Aid and Live Aid, and all that, raise millions of dollars, and get food, and fly over to Ethiopia and dump it on the borders, the food rots. Why? Because they have an ethnocentric system of government that can't convey information in a free enough manner to make food distribution actually work. So famine sets in no matter how much food is piling up on the docks. You haven't helped, you have simply wasted billions of dollars. If you put that money into programs that would help people develop from their ethnocentric prejudice stages, to the God-given universally available world centric stages of development, than you've actually done something helpful. But if you haven't done that you're not helping, you're hurting, so congratulations.

Ryan: Yeah, that's the ironic thing. I was just learning about this. About a lot of these initiatives that "feed the world", and that we're actually ... the amount of food waste that is not being eaten, that is being produced and grown and packaged is 40 to 60%. The problem is distribution, not food production. So there's plenty of food.

Ken: Exactly, and that requires a free flow of information, and you have a government that is censoring and that's in charge because it was a power play, or a militaristic takeover, or something like that. Or they're in the early Chinese forms of repressive socialistic governance. Then you can't distribute information freely and quickly enough to make the distribution of food possible. That's why famine is inherent in those types of government structures, and that's why every type of those governance structures has had famine of one degree or another throughout it's history.

Ryan: Right. Thank you Ken, that's a really good point. I think actually that's, to answer your question Rick, the good news is that we're not headed off a cliff. We're actually headed more and more into these higher stages of development that can address these problems, so there is cause for hope.

Ken: That is the good news. Yep.

Ryan: There is cause ... yeah.

QUESTION 5: If growth is infinite, is total peacefulness possible?

Ryan: But actually, to balance this question I'm going to ask a question from Ajit. I think I'm saying your name right Ajit. Ajit asks, "If growth is infinite, and there are continuously more levels of development that emerge, then we can assume that each level has problems that are associated with that level. So there are problems with amber, and problems with orange, and problems with green."

Ken: Oh yeah.

Ryan: So every level ... "So does this mean that we can't have the peace in the way that John Lennon sung about? What kind of peace is possible from the individual and collective perspectives?"

Ken: Right. It looks like that, from all the evidence we have, that development can simply continue to unfold, and when it does it will lay down tracks. It will form cosmic habits at the new level, and that level will become an embedded structure of development available to humans. So remember the stages that a first year old infant today goes through, humanity on the whole went through collectively 30,000 years ago, 300,000 years ago. Yet when they were first laying down those early infrared and magenta levels, none of them knew that those would become permanent levels in all subsequent human beings. They were just at the leading edge of evolution at that time, and were simply doing the best they could to create the best circumstances possible, given the tools they had at the time. Those best possible practices became laid down in structures that every infant today recreates, without any exception. Every infant born in any country on the planet goes through those early stages that were laid down.

So there's no reason that we can tell that that will simply stop. In other words it doesn't look like there's an omega point that we're all just running into. Now you can't rule that out, but a lot of the people that proposed the omega point, Teilhard de Chardin and so many others, simply had a feeling that humanity moved from level as a whole, to another level as a whole, to another level as a whole, and so on. They didn't realize that even if you have, for example, a culture whose center of gravity is turquoise, and it's integrally integrated and holistic and balanced, and so on, everybody is still born at square one. Everybody's still born at infrared, and has to go through all six or so stages up to Integral. People will ... There will always be people that don't make it. There will always be people that drop out for various reasons, just stop growing, and it's your right. You're free to stop wherever you choose to stop. You can't force somebody to be free, and you can't force them to grow and develop.

So, even if the center of gravity of a culture was at some third tier over mind, or Super mind level, still the whole culture wouldn't be there. There'd still be a whole, or bunches of them at lower levels. So it doesn't look like there's just a way that we're simply going to, as a massive group, just collectively pop into a big mind realization. There doesn't seem to be any evolutionary path that would actually get everybody there.

Now the alternative to that is that you can get very, kind of occult, and very, sort of, psychic and spooky, and say, "Well, if just a certain percentage of the population reaches Super mind, then that's enough in the whole world will just go up in light and suck everybody into it", and all that. Of course, you can never rule that kind of stuff out, it just seems on the face of it, fairly unlikely that something like that's going to happen. So the alternative is, as far as we can tell, that it's going to keep unfolding.

But those higher stages are going to very likely involve thousands of things that we can't even picture right now. I mean, first of all, 96% of this universe is dark matter, and that means all of the theories that we have about physics and all of our notions about humanity and society and all that, is only dealing with 4% of the existing universe. What happens when we start to understand that dark matter? It looks now to be the force in the overall universe that's actually driving galaxies apart so they continue to accelerate in moving away from each other. But it also appears that we have a role to play in what's called the multiverse. Leading edge science tends to think that there's not just this universe, but there are upwards of literally thousands of other universes that are being created out of multiple big bangs. With dark matter interwoven in all of that.

Well, if that's the case, and some thousand years from now we've discovered all of those new dimensions and so on, then by definition humans will have to first learn those other perspectives, that whatever the beings that are there are taking we'll have to learn those perspectives, and then we'll have to grow our own consciousness to a point where it can take that role of other. We can put ourselves into those perspectives, and therefore, over Super mind, we might have levels like galactic, intergalactic, multiple galactic and then multiverse. Then one multiverse, two multiverse, three multiverses, five multiverses. I mean, just these endless levels of expansion into the ongoing creative nature of the universe.

So omega points just tend to recede. They really are, sort of, a horizon kind of event. Where we can look out and see an area of development that has just gotten so much better than what came before, because things continually get better and better, and more and more whole, and more and more embracing. So there is a continual growth process in the universe. The universe is winding up, for sure. It's not winding down.

The first major omega horizon that humans reached was when a significant percentage of them moved from ethnocentric, magenta and amber, into world centric, orange, because that was the first time that we had a notion of universal rights. That something like slavery was actually immoral. That never dawned on humanity until the emergence of a world centric point of view. That's why even all the great early spiritual leaders, none of them questioned slavery. None of them questioned patriarchy, for that matter.

No matter how state enlightened they were, women were second class citizens, if that. A Greek father had a right to blind his son's, because he owned them, they were his property. He could do anything he wanted. The United States Constitution still takes slavery so for granted, it doesn't have to explain it. When it says, "All men are created equal", it doesn't say, oh by the way, black men don't count. It meant that, but it didn't have to say it. It was so embedded in the background. So the first omega was when we actually did move into these world centric modes and we started getting world centric forms of governance. That did happen to include many, many portions of the Constitution of the United States.

So that's a big one. The next big omega horizon are the Integral stages. That's what's our omega on the horizon right now. That's where a larger percentage of people are moving towards that, and

that's even more holistic and more unifying than orange, world centric. So it can start to include an enormous number of perspectives, and systems, and truths, that we're just sort of screened out of existence by orange. Orange in particular, because it was multiplistic and felt science had the right answers. It was given over to scientific materialism. That ruled out ... I mean, of the good, the true and the beautiful, that just counted the truth. The good and the beautiful got kicked out, and it wasn't included in very many orange world views at all.

So it's not until we get to Integral stages that we can start to include all these other modes of knowing. Spiritual modes of knowing, scientific modes of knowing, moral modes of knowing, aesthetic modes of knowing, and so on. So, there's this increasing sort of series of plateaus where things get just better than they have ever been. It looks like that's going to keep increasing. The only way that it's going to keep increasing is that we're also ... the universe is still growing at that leading edge, at the edge of Super mind the universe is still emerging new truths, and new existence, and new structures. So there are things up there, I mentioned stuff like dark matter, but there are things up there that we haven't even realized yet.

What if we discover dark matter actually has a whole dimension of other types of sentient beings? What if some of them were oppressed, or enslaved? I mean, whatever it is, it's going to be some future truth a thousand years from now, it's got to be shocking to us today. If you just look back a thousand years ago, and what the world thought was true. The world was flat, slavery was real, women were second class citizens, the earth was created in six days, there was no such thing as atoms, molecules, cells, no understanding of disease, and things like flying airplanes and pictures being sent through the air and received on TV tubes. Those were all absolutely unimaginable a thousand years ago. Well whatever is going to exist a thousand years from now has to be equally unimaginable.

The only thing that's certain is that we'll keep developing into those, and we'll still have to keep adapting to those. It won't be given at birth. Whatever all that new stuff is, a six month old infant will not understand it. It will have to go through stages of growth and development to get to the point where it can embrace those higher truths. So it looks like things can continue to get better and better and better, because there are going to be more and more things that we're going to be embracing. There will always be stages of development that don't embrace them, and therefore cause problems.

So it's kind of that never ending horizon of betterness that we deal with. And so the peace that John Lennon wanted was a peace that he was thinking of within the green level. In many ways, certainly 20 to 30% of the world's population has reached that level of peace. Compared to 1959, only 3% of the population was at green. Today 30% are, and they have their understanding of peace. It includes not only all human beings, but all sentient beings, it includes animals and Gaia, and a planetary, ecological peace. That was unheard of, and so we're moving towards that. As we said about 30% of the population in Western cultures has reached that.

Right now the new horizon is Integral, with about 5% of the population there. But we're looking to get to 10%, were that tipping point occurs, and then on to 20 and 30%, where Integral approaches will have as much impact on the world as green approaches do today. I'll take it. That would change the world fundamentally, top to bottom.

Ryan: That would be great. That would be amazing.

Ken: Yeah.

Ryan: I think your point is so powerful Ken, so thank you. You know, it's kind of far out there to think about it, but it is not beyond the realm of imagination. I can imagine at some point in the future of the human species that we will encounter species from other planets.

Ken: Absolutely.

Ryan: And we'll have to go through the same process of making other something that we can identify with.

Ken: Absolutely.

Ryan: When we're exposed to something that has evolved in a different ecosystem, or a different environment, and different culture, completely different everything, it's going to be a difficult process to do that.

Ken: Absolutely.

Ryan: But we're still on a ... You know, it's a big universe, so going from where we are today, to including and embracing everything, is never ending.

Ken: That's right, because new truths and new entities are emerging moment to moment, day in and day out.

Ryan: Yeah. I think that's a really interesting point because while we think about that galactic future, that possibility, we can become more embracing and whole inclusive here on this planet.

Ken: Exactly.

Ryan: You know, so that, while we may be confronted with new growth opportunities, down the road we can continuously improve things here.

Ken: Absolutely. Like I said, there will always be people getting stuck at lower levels, so they'll always likely be small groups of like, street gangs. Some breakaway governments, you know, oppressing and enslaving their people. There will always be race wars, because some people will just get up that ethnocentric level and they'll look at the color of their skin, and they'll think it's better than somebody colored that color. There will be genocidal attempts, and we still see genocidal attempts throughout Africa and the mid-East, because it's such an intense form of ethnocentric identification.

Of course, Europe did that in its path. It went through ... I mean, good God the Middle Ages. Part of the standard vocabulary was draw and quarter, disemboweled, I mean burned, hung. It was horrifying. They went through that. They now find that abhorrent. They find that disgusting, and they're having trouble trying to figure out how to integrate people that still maintain very amber, very ethnocentric views, because they think they're supposed to accept all that. When that means they're trying to accept people, that themselves don't accept other people, so they're having to go through it.

So it's always this kind of friction and all we can try to do is nudge up the center of gravity from which our highest institutions operate from. So that when the Supreme Court gives a decision it's giving it from teal, not from green, not from orange, and God knows not from amber.

Ryan: Yeah, that's powerful. I think it's also really cool because as you say, people will always stop and not go the entire way, but there are healthier and unhealthier ways of doing that.

Ken: That's right.

Ryan: So society's like, here in the US we have sport teams that give people an outlet to have a ethnocentric identification.

Ken: Absolutely.

Ryan: And to enact that battle without actually killing anybody.

Ken: Yeah, exactly.

Ryan: You know, without actually doing any harm. It's like, the Vikings versus the Packers, its a huge rivalry. These gladiators go out and fight it out and everybody gets to feel their team spirit, so they get to have a ethnocentric outlet, but people from Minnesota and Wisconsin aren't actually charging at each other with weapons.

Ken: Yeah, absolutely. Yeah.

Ryan: So, in that's kind of the possibility with Integral consciousness, kind of, creating a system, is that we can create an Integral education system, and we can create a process that is healthy from top to bottom.

Ken: Yeah.

Ryan: So that anyone, wherever they stop, is still at a healthy and vibrant, vital part of society.

Ken: Right, right.

Ryan: Awesome. Well thank you Ken. I just want to mention on Facebook Miguel said, "Thank you for a great explanation on the contradictions of green." And he also contemplated that as we get exposed to bigger life forms beyond our planet maybe life extension will have to be part of that so we can have time to grow through all the levels we need to grow through.

Ken: Exactly.

Ryan: Yeah.

QUESTION 6: What does it really take to grow in levels?

Ken: Why don't we finish this up. Let me extremely briefly comment on that question you started to ask by Summerset.

Ryan: Oh yeah, yeah.

Ken: I think it's important for people to hear.

Ryan: Let me read Summerset's question.

Ken: But ...

Ryan: So Summerset asked, "My question is, I'm 53 years old, I've come to learn that growth and development is a difficult process. Your system gives the impression that it may be easy to accelerate one's evolution, which I think is grow and develop, resolved this for me. Psychoactive and neuroplasticity are wonderful concepts, but what does it take." This also links with the 10,000 comment.

Ken: Yeah, yeah. Okay, yeah to start with, definitely growth and development is hard. Robert Kegan estimates that it takes an adult an average of five years to move up, which is grow one level of development, and that's if they're trying. This person mentions the studies that show that it takes an average of 10,000 hours of practice to really master a skill, and all those are true.

But there are two major exceptions here. One, there are things that can accelerate your growth and development through various levels in any line. I'll mention a couple. Studies are shown that if you actually learn the basics of a general developmental model, that will actually accelerate your growth through those stages. Likewise, under the right circumstances, studies have also shown that meditation can accelerate growth through various stages. Finally, what we call cross-training, or training the various components of a human being, mind, and body, and spirit, and self, and culture and nature. Well it has the growth of any number of those components.

So the Integral approach, actually does all three of those things. So the evidence thus far suggests that taking this comprehensive approach people can move through some levels in a year or two, not five.

There's another way that Integral can dramatically help people function at higher levels, and this one takes just a matter of weeks. It takes advantage of the fact that most people already at higher levels than what they're normally operating at. That is most people fly under the altitude that they're actually capable of flying at. They do this because one, they simply aren't aware of these dimensions of development, and so they don't know if they're flying under their real potential.

Two, culture itself tends to hamper development into higher levels. So you won't get any help from your culture in recognizing your own higher potentials, even if you're at them, you won't be helped to identify them. Culture's like a magnet, if you're under its average level it will help pull you up to that level. If you're over that level or higher than that level, it'll act to pull you down. So most people who are at higher levels are surrounded by folks who mostly are not at those levels, and that acts to induce these people to fly under their level so they can more easily interact with and communicate with their colleagues and their associates and so on.

If you've been attracted to some Integral voice was whispering in your ear, and it's very likely that in some line some portion of you is at an Integral level. You haven't recognized it because you don't know how to identify it, you don't know it's there, and so simply by helping you to spot the areas where you're actually higher or more developed than many of those around you. The areas where you were deliberately, if unknowingly, flying under your potential, you can in just a matter of a week or a few weeks start flying at that higher level. That might be one, or two, or more levels higher than you're used to flying at now.

So by learning the characteristics of the higher structures and states, you can spot where you are in that growth spectrum and start to act more accurately according to the level you're really at. It'll then seem that in just a few weeks you jumped upwards one or two, or even more levels. All of these are reasons that you can, by taking this Integral approach, expect to spend much less than five years, much less than 10,000 hours to genuinely develop in many, many significant ways. That's one of the things that makes Integral so exciting.

I just wanted to get that point across so people don't think that they're simply stuck in the same old, same old, because they're not.

Ryan: Yeah, I think that's a really important point. So Ken, thank you so much for your time. This is always awesome to do. I think there's one more good question here that I'll save for next week, and we'll pick up there. It's an honor to do this and I know that people are loving it.

Ken: Okay everybody, bye now.

Ryan: Bye Ken.



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