

# **AN INTEGRAL APPROACH TO GLOBALIZATION, CULTURE AND PEACE**

By

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*“A living spirit grows and even outgrows its earlier forms of expression. This living spirit is eternally renewed and pursues its goal in manifold and inconceivable ways throughout the history of mankind. The names and forms which men have given it mean very little; they are the changing leaves and blossoms on the stem of the eternal”*

Carl Jung

## **INTRODUCTION**

We salute the World Culture Open for initiating a global effort to raise awareness of the role of culture in global affairs. As Editor of Kosmos Journal, I have included culture and the arts as essential components of an integral and comprehensive view of reality. In consultative status with the United Nations since 1988 I have noticed the emphasis on demographic information and organizational systems in global affairs and a parallel lack of recognition of the importance of the inner life of individuals and cultures as key factors in global change. This imbalance is slowly being adjusted as psychological and spiritual groups become more active in international affairs. A recognition of the different cultural mindsets and different ways of making meaning that create cultural clashes as well as cultural celebrations is invaluable knowledge that is essential for uncovering deep divides in planetary issues. Part One addresses diverse cultural worldviews and their effect on global affairs. Part Two balances the mental approach with the invisible but equally powerful dimension of inner transformation through awakening to the exquisite beauty of art when it is aligned with the creative energies of the Kosmos.

## **PART ONE: AN INTEGRAL APPROACH TO CULTURE AS BELIEFS, GOALS, VALUES, AND ASPIRATIONS OF ANY GROUP OF PEOPLE**

### **EMERGING GLOBAL CULTURE AND CIVILIZATION**

Our sense of space and time has changed radically within the last few decades. Technological and economic advances have invited us to become globally connected - to increase our sense of space from local communities, to nations, to the planet and even to the Kosmos. Far from fulfilling the dream of world unity and solidarity, we find ourselves in a global developmental misalignment. We discover clashing values and different worldviews politically, socially and culturally threatening to divide the world into the elite and the impoverished at a time when the scale of global problems requires cooperation and alliances. We have come face to face with the complexity of multiperspectives in diverse cultures in a newly globalized world. How do we enfold egocentric and ethnocentric attitudes into a worldcentric consciousness that aligns with the widening global living space we now inhabit?

Time has speeded up. Adaptation requires above all flexibility in letting go, coming apart, and coming together again more rapidly than ever before. “There is something different about today’s changes. The pace of change is somehow faster, the frequency, and amplitude of restructuring and reforming are significantly greater, and the pathways of emerging futures seem to be less predictable than they were in earlier times,” says Ray Kurzweil, author of *The Age of Spiritual Machines*.<sup>1</sup>

New understanding of Reality as a living, evolving system and advances in evolutionary biology and nanotechnology give rise to the question of what it means to be human. Further we must ask in a world where everything is possible what will we do? Solutions that worked in the past under different space/time conditions and different views of Reality no longer suffice.

The modern Western worldview of scientific materialism and rationality offers countless benefits, but its limitations leave us devoid of feeling, alienated from one another, in a meaningless and purposeless world. It leaves us longing to return to the basic moral intuition of the good, the true and the beautiful in a new holistic embrace. Postmodern egalitarian and consensus worldviews often appease rather than address the growing threat of increasingly violent clashing worldviews. The need to balance the limitations of prior worldviews, address the magnitude of changing life conditions and find our way through this transitional period in human history full of opportunity and danger, is leading us to the emergence of a post-post modern worldview with a transformative vision. We call that Integral.

The two most important calls of the times are; first. to constructively manage the emerging planetary civilization while identifying and honoring the diversity of cultural worldviews and second to embrace the full meaning of planetary consciousness. What does it mean in the way we live our daily lives that all living beings and the earth are essentially interdependent and interconnected? Can we open our minds and hearts to radically new possibilities? Are we able to transcend our self-interest to find a global synthesis that contains all cultures? Are we able to find a balance between egoistic interests and care and concern for the common good? Can we handle the transitional sovereignty of nations and a new world culture?

Globalization is happening as we speak, creating the need for whole systems change and new ways of thinking about complexity and diversity. On the inner levels alienation from each other, nature, a higher power, and ourselves has created the need for new skills, capacities and sensitivities that reconnect us to the source of our true essence and to each other. The times are calling each person to a deeper meaning and truth, to compassion, love, courage, reverence of the human spirit and belief in our capacity to co-create our emergent future. Each major transition in cultural evolution from agrarian, to industrial to information ages or from egocentric, to sociocentric to worldcentric perspectives has awakened latent skills and capacities necessary to create the next stage in the social planetary order. This is why we remain hopeful for the future.

## **THE STRUGGLE TO BIRTH A GLOBAL CIVILIZATION**

*“No matter how much we rely only on ever-improving technologies fostered by truncated, fragmented views of the whole, by top-down, outside-in solutions only - commendable as individual efforts may be in themselves - we are doomed to repeated failure. By dissociating ourselves from our inner worlds, and by denying the subtler dimensions of interior development in individuals, groups and societies, we stubbornly persist in exacerbating our global crises of existence.”*

Petra Pieterse

Scientific developmental research suggests that there is an intelligent design in the universe. Individuals and cultures evolve through stages preparing us to cope with the increasing complexity of life and sensitizing us to wider care and concern. It indicates that as we evolve we experience less fear, less narcissism, less attachment to habitual habits, more inclusiveness, more capacity for love and compassion, transcendence of cultural traditions, reduction of need for approval and access to inspiration and revelation. In short we become less self absorbed and increasingly more spiritual. We are urged from within and through life conditions to grow through an innate sequential process that begins at birth as a merged state, evolves into individualism and autonomy and at maturity carries us to a realization of our connection with each other and with the universe. We now have the capacity to be co-creators with Spirit. The collective evolves from family to community, to nation to planet to Kosmos while the economic base unfolds from agrarian, to industrial to information and beyond. Currently we are transitioning to a global information culture - experiencing all the pains and struggles inherent in birthing transformative change.

Focusing beyond the chaos of the global crisis, we find that humanity has expanded both mentally and empathically in its global concern. In most places slavery is no longer accepted, environmental concerns and citizen activism is increasing, women's rights and children's rights have taken a great leap forward. Anti-war protests are international in scope for the first time, designed to prevent war rather than to stop one already in progress. Intermarriage between different cultures and curiosity to learn and celebrate

cultural differences is common. Children are being born today with global consciousness. Many have spent long hours practicing disciplines to overcome learned destructive habits and to manage emotions and conflict. Despite the many twists and turns and breakdowns that precede radical change, a moral trajectory is being forged in alignment with an innate urge of humanity for Inner Unity in Outer diversity.

Nations now struggle between the autonomy of their own sovereignty and the common good, just as individuals struggle between the selfish values of the personality and the selflessness of the soul. Everyone is at war now, preparing for the birth of a new global civilization where the values of the soul, the common good of all, are struggling to be born. Historically all advances in consciousness are preceded by a struggle of Herculean proportions, a Dark Night of despair, hopelessness and confusion. Old values die, often quite painfully, before the security of a new perspective is born. The values of nationalism and, totalitarian religious fundamentalism are in a deadly clash with secular and freer spiritual values today. Finding global security in an uncertain and alienated world necessitates a breadth of vision, strong inner resources and effective skills in action

### **AN INTEGRAL APPROACH TO CULTURAL DIVERSITY**

*“The threat to human survival is of cultural origin. The obsolescence of the culture we have inherited from the mainstream 20<sup>th</sup> century is its cause and the revitalization of the culture of the 21<sup>st</sup> century is its solution.”*

Ervin Laszlo

A multilevel and multidimensional approach is needed to deal with globalization. Leading edge researchers of cultural evolution have amassed the information we need to begin to expand our approach to global understanding. The *Integral Approach* Ken Wilber,<sup>2</sup> *Spiral Dynamics* Don Beck,<sup>3</sup> *Emotional Intelligence* Daniel Goleman<sup>4</sup> and the *New Spirituality* Nancy Roof<sup>5</sup> offer a comprehensive framework of human behavior and social processes to understand and deal with the diversity, complexity, and rapid social changes characteristic of our times.

Don Beck expresses the heart of the matter when he says, “External, top-down solutions have not worked. A rich understanding and respect for diversities in people, uniqueness in situations, and inevitable steps and stages in human emergence must replace simplistic solutions. Rigid rules, a product of fixed state ideologies, must be supplanted by fluctuating algorithm that engage a world full of variables, life cycles, wild cards and other complex dynamics that lie at the core of life itself.”

. *Spiral Dynamics* is one way to think about complexity and diversity by uncovering core intelligences and deep values that flow beneath the surface of what we believe and do (Beck). As Life Conditions change and old solutions do not work the neurological system in the brain awakens latent mental capacities to cope with increasingly complex life conditions. Individuals, organizations, nations, cultures and civilizations are at different stages of bio-psycho-social-spiritual emergence of complexity and therefore require unique economic and political solutions that correlate with these levels of complexity. Our deep values determine not what we think but why we think what we think and what our responses are to the world around us. “Strain between these systems is the home of all human conflict, understanding, and misunderstanding. These (deep values) are the sum total of the invisible, cultural, and spiritual forces that drive our perceptions, influence all of life’s choices, lifestyles and sense of what is right, wrong, and appropriate,” says Caleb Rosado.<sup>6</sup> Differences between people and cultures are not merely differences of race, religion, geography and gender, but are based on diverse deep values and mind sets. We must look below the surface now into the deeper reaches of the mind and ways of thinking that create diversity as we enter into deep dialogue with one another to explore the mindsets that drive our outer behavior.

The hierarchy of needs that must be satisfied sequentially are: survival, safety, power and honor, law and order, rational thinking including science and technology, egalitarianism and humanitarianism, capacity for multiperspectives and system thinking of processes and change, and finally the ability to use multiple planes of consciousness and to embrace the sustainability of all life. Please refer to the 4Q8L chart for a comprehensive map of the territory. From this map we learn that survival and safety are

fundamental human and cultural needs. Human rights and environmental concerns pale in their attraction if these needs are not first met. If there is not law and order societies cannot advance to democratic forms of governance. Holism replaces the partial, dualistic and alienating thinking of right/wrong, good/evil at subsistence levels.

While the eight levels are all legitimate expressions of the human experience suited for tribes, communities or nations, they are not 'equal' in their capacity to deal with complex problems in a global society. It is only after we have satisfied basic needs that we are able to work objectively with different perspectives. Before that we are trapped in limited subsistence perspectives where our views are partial, dualistic and polarizing - where right/wrong, good/evil approaches prevail and where various forms of fear underlie our daily lives. The *evolutionary order* of deep value structures through which individuals and cultures unfold reveals why dialogue often ends in frustrating value clashes rather than in empathic resonance.

## **MINDSHIFTS ESSENTIAL TO DEALING WITH GLOBAL DIVERSITY**

Kosmos Journal publishes articles on new thinking for a globalized world. The following key points are edited from articles published in Kosmos, Spring/Summer 2003 issue on the Integral Worldview by Don Beck.<sup>8</sup>

### **Four Key Points for a Global Mindshift**

**First, it is critical that we shift from “final state” thinking into the inevitability of evolutionary flows.**

Different societies, cultures and subcultures, as well as entire nations are at different levels of psychological emergence, a product of their unique life conditions and human capacities. We live in different habitats on the planet, some of which are richly endowed with resources, others benefit from isolation or access to navigation or trade routes. We use the new language of value systems to describe the underlying priority codes that shape the way human groupings respond to changing life conditions. Often these differences are described as pre-modern, modern, and post-modern. Others use “developed and developing” language. Some still talk about first, second, third and even fourth world conditions.

**Second, we should use the dynamics of Integral design to construct the social, political, and economic habitats that facilitate this emergence.**

This evolutionary framework describes that different social-economic-political models are relevant at different steps and stages in societal development. The future of the so-called Third World will have more Second World features (good authority, discipline, collective values) than core elements from the First World cultures (free-market, elitism, and human rights.) The future of the so-called third world will be more like Singapore's “good authority” second world than first world assumptions and programs. Rather than impose any of these models on all of the human population we should see how to design the appropriate packages for different levels.

**Third, we must now focus on a fuller picture of the human experience by concentrating on both external behaviors and interior development.**

Too often we search for solutions in only one (dimension). We rely only on spiritual development and forego any concern or interest in economic and political justice. Or, we think by pouring money into a problem we have solved it, thus neglecting the need for the development of the interiors of political leaders and entire populations. We use the addictive pleasures within a consumerist economic system to “buy off” hearts and minds while depriving them of their need to “grow” in the interpersonal and spiritual realms. .



*“In such unsheltered and uncertain times we yearn for the order and coherence which brings the merging forms of our own growth into rhythm with the concealed order of creation.”*

John O'Donohue

Well-developed minds and skilled designs move us forward in our evolutionary trajectory beyond borders, boundaries and artificial limits. Culture as art, an essential complementary dimension of human experience, facilitates the opening of the heart. "World Peace is not something that can be realized simply by politicians signing treaties, or by business leaders creating economic cooperation. True and lasting peace will be realized only by forging bonds of trust between people at the deepest level, in the depths of their very lives," says Mr. Daisaku Ikeda, President of the Soka Gakkai International.

The World Culture Open addresses both culture as worldviews and culture as art, merging head and heart approaches to building a sustainable future. WCO, like Kosmos Journal, recognizes art as a critical but neglected element in efforts to global peace. The heart is timeless, dealing with invisible dimensions of every individual and culture that bring coherence to the merging of the merging -5(op

ourselves to go *with* life rather than against it. Our fears are alleviated and we stand in the Field of Springtime free, fresh, alive and open to tread lightly on the sacred earth.

*“Our joy in the Beautiful is as native to us as our breath, a lyrical act where we surrender but to awaken.”*

John O’Donohue

The higher destiny of the arts is to bring us into an exquisite state of being where every action becomes a gesture of love; where every encounter becomes an exchange of dignity and grace; where a Kosmic vision pulls us to the greater good; where beauty of being overflows into beauty of nations, into beauty of planets, into the beauty of the Kosmos. And it is in this state that we fall in love with Life.

Our souls are hungry for beauty. Dostoyevsky once said, “Perhaps it is beauty that will save us in the end” and from Rumi “Let the beauty we love be what we do there are hundreds of ways to kneel and kiss the ground.” Where does beauty dwell? It dwells in a silent exquisite whisper that blows our hearts wide open with love.

A Kosmic vision is emerging at the margins of society today – beyond the dichotomies of masculine and feminine, yin and yang, hard and soft. A vision which rests in the part of us that is the true artist; a vision that embraces oneness of all life and all creation; where time is timeless and space is infinite. Here another world emerges, subtly invading our day life without our noticing. Here we connect with the ground of being, beyond culture, beyond the planet towards the Kosmos itself. It is from this timeless, spaceless place within that changes of mind occur and are stabilized. We know because we experience a rightness that does not jar our inner equanimity. The arbiter of our fate may be something much closer to nature and our deepest selves.

The blueprint for a global culture resides in the depths of our soul waiting patiently for us to awaken.

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#### FOOTNOTES

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- 9 Pieterse, Petra, “Worlds Apart: Integral Solutions to the Rescue,” *Kosmos Journal*, An Emerging Integral Worldview, Spring/Summer 2003. p. 15
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