

# **A Future in the Balance: Integral Theory and Global Developmental Pathologies**

**Mark Edwards**

**University of Western Australia**

## **Introduction**

One of the means by which futures studies can analyse social events is through the judicious application of large-scale interpretive schemas. Such “big picture” approaches are particularly useful at the present time given the urgent need for better managing our all too chaotic advance into the future. Ken Wilber’s integral theory is a visionary theoretical framework that has much to offer in the innovative study of our personal and collective futures. Integral theory, as it does with many other fields of knowledge, provides futures studies with a comprehensive and adaptable interpretive tool that has immense potential for making sense of very complex and multifaceted social phenomena.

In this essay I employ three fundamental principles of Integral theory to consider the developmental nature of some of the major pathologies currently afflicting social development at the global level. It has been quite apparent for some time now that there are very powerful global forces which cause immense harm to communities and environments. However, these very forces are also responsible for some of the most important advances in human welfare and social development. There’s a very deadly race in progress between the developmental potential of these movements to create a worthy future for our planet and their destructive capacity to consign humanity and many other innocent parties to the evolutionary scrap heap. How might we better understand how these developmental forces can be held in balance? Is it possible to untangle the beneficial side of these movements from the destructive side? How might we better enunciate and work towards a truly healthy form of global development instead of a socio-centric form of rampant “progress”? This essay presents some considerations on these and associated questions from an integral theory perspective.

## **Future Shock Fatigue**

One increasingly pervasive and almost immobilising aspect of life at the beginning of the 21<sup>st</sup> century is the feeling that the immensely powerful cultural forces which are shaping the social and natural environments of the globe are now out of control of any governing entity. For some time this has been true of peoples’ personal sense of influence over the macro-world of politics and business but we also now feel that these global forces are beyond the governance of even national and international bodies. Across the world, people, communities and organisations regard the dynamics driving global change as unstoppable forces that are taking us towards a clearly very uncertain and even frightening future. Rakesh Kapoor’s alliterative phrase “fast forward to a fragmented future” seems to sum up what many of us feel about the coming times.

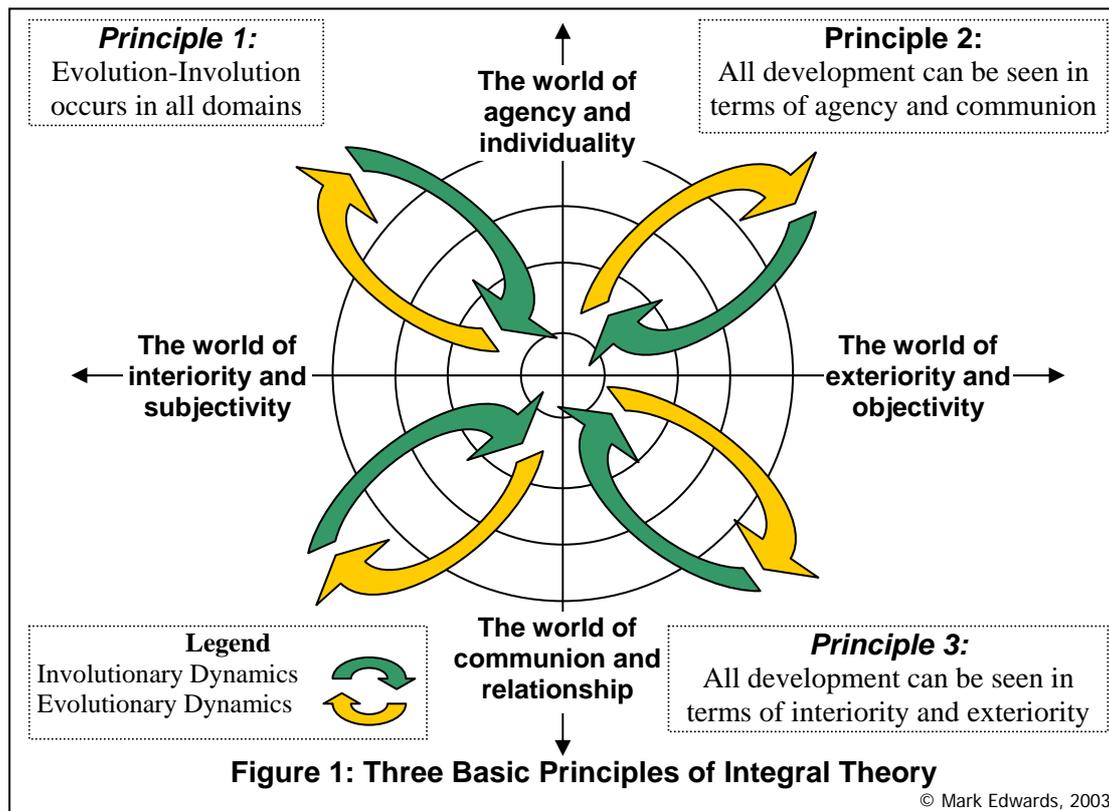
Some of the dynamics driving these changes come from the public sphere and some come from the private, some of them are rational and planned others are chaotic and uncontrollable,

some of them are creative and visionary and some of them are destructive and driven by collective fear and ignorance. Whatever their source the result of these global changes give cause for both great hope and great fear. Journalist Jim Hoagland refers to this Janus-faced predicament as the global dichotomy of promise and peril, of achievement and affliction. Many of these conflicting forces, both positive and negative, have been associated with (b)(6) TJO.0006T25

propose new ways of seeing that can, as Richard Slaughter puts it, “present informed overviews of present forms and structures”. To adequately respond to and manage our concerns for the future it is essential that futures studies introduce new ways of interpreting and seeing the world, as it has been, as it is now, and as it might be. To do this, futures studies has used many different methodologies and they include scenario analysis, forecasting, strategic management, and modelling. One task that underpins these methodologies, as well as those of many other branches of science, is that of reducing or simplifying what are immensely complex systems into more manageable representations. Of course, the trick is to do this without removing that which gives rise to the complexity in the first instance. To get some handle on the plethora of issues facing us in considering global change it is essential that we attempt to reduce the mass of complexities that drive change into some manageable set of fundamental factors. And to do this we can make no better start than to consider the “orienting generalisations” that constitute the basic principles of Ken Wilber’s integral methodology.

Integral theory (Wilber, 1999; Wilber; 2000) is the most ambitious attempt to date at proposing an explanatory framework for the fundamental dynamics and structures we observe in the natural and social worlds. Integral theory tries to systematically assemble, integrate, and explicate all the major explanatory systems that cultures from across the world have proposed through recorded history. Wilber has drawn on ideas from a great many cultural sources including those of the East and the West, those of the ancient, traditional, romantic, modern, and postmodern eras, those that focus on the natural and the social sciences, and from philosophies and systems of thought from across the world. The resulting general model can be used to analyse developmental events from many perspectives. While there are many constitutive elements to the model, the idea that lies at the heart of the integral conceptualisation of development is that the dynamics of evolution-involution operate continuously within all the various domains of natural, personal and social development. Evolution-involution refers to the developmental concept that all evolutionary growth is balanced by involutory integration. The drive to explore new and emergent states and conditions is always accompanied by the integrative drive to maintain and nourish existing states and conditions.

The basic domains of development in which evolution-involution operate are defined by the relationship between two fundamental dimensions of existence - the interior-exterior dimension (the inner worlds of subjectivity and the outer worlds of objectivity) and the individual-communal dimension (the worlds of agentic individuality and the worlds of relational identity). The relationships between these dimensions provide the fundamental domains (Wilber’s Quadrants) through which all developmental change can be represented. Developmental health is the result of an evolutionary and involutory balance in each of the domains. Figure 1. presents a rather static and simplified but nonetheless useful diagrammatic summary of these ideas.



With these three orienting generalisations in mind, the integral view of optimal health is that there is a developmental balance within and between evolution-involution, interiority-exteriority and agency-communion. In this ideal condition emergent, evolutionary growth is balanced by integrative, involutory inclusion for all the forms of personal and collective existence that can be mapped along the interior-exterior and agency-communion dimensions. As a result there is a dynamic stability for individuals and collectives between interior consciousness, exterior behaviour, directive agency and communality. Applying this integral understanding of health to the issue of global change I propose that the current crises in global development finds its aetiology in three very fundamental imbalances that are characteristic of the contemporary state of global development in both the personal and social worlds. These are:

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presents an outline of the relationship between these developmental dynamics and the corresponding form of social and personal pathology.

**Table 1: Pathological forms of developmental drives**

<b>Integral theory principle</b>	<b>Corresponding pathology in current global/personal development</b>
<p>The Evolution-Involution Principle</p> <p>Evolution and involution operate across all spheres of reality including the biological, personal, communal, cultural, social, and political. These dynamics operate on both interiors and exteriors. Evolution drives current identity structures to generate novel, emergent ones. Involution drives identity structures to integrate, include and sustain current forms of being/knowing. Evolution and involution balance and complement each other.</p>	<p>Evolutionism</p> <p>The evolutionary drive over-rides the need for involutory sustainability and formative integration. Hence the reckless quest for growth dominates public and private policy rather than the more inclusive aim of sustainable development. Evolutionism is evidenced in unrealistic targets for GDP growth at the cost of natural and social systems, in the corporative frenzy to grow, takeover, and merge, and in the popular obsession with personal achievement and wealth attainment.</p>
<p>The Agency-Communion Principle</p> <p>The agency-communion dimension is one of the basic settings in which evolution-involution operates. Individual and communal identity, agency and relationship complement and co-create each other in all aspects of healthy growth. Both the particular and the general forms of being/knowing are recognised and honoured. The individual-communal poles define an ontological continuity and not a dualistic interaction.</p>	<p>Individualism</p> <p>Individuality is seen as the source of all good and ill. Systems are analysed and policies developed in terms of individual units and not of dynamic systems. This pathology gives rise to the deregulation of national and international corporate behaviour and responsibility, the legal immunity of powerful individuals, social and employment policies that focus on individual agents rather than communities, social factors or systems of wealth creation.</p>
<p>The Interiority-Exteriority Principle</p> <p>The interior-exterior dimension is another of the basic settings in which evolution-involution operates. The inner and the outer, consciousness and physical behaviour complement and co-create each other in all aspects of healthy growth. Both subjective identities and behavioural realities are recognised and honoured. The subject-object poles define an ontological continuity and not a dualistic interaction.</p>	<p>Exteriorism</p> <p>Exteriority usurps the world of the interior. The inner life of individual and collective consciousness is neglected or denied. Ken Wilber calls this de-subjectified reductive world "Flatland". This pathology appears as forms of social development that ignore cultural communities/subjects, as health systems that ignore subjective well-being, as instrumental cultures that ignore spiritual realities, and as economies that pursue material wealth and ignore environmental, cultural and interior wealths.</p>

These pathologies of modern and postmodern life have, of course, been pointed out many times previously (Amin, 2002). Many other critics have drawn attention to the first two issues of excessive growth (Hamilton, 2003) and rampant individualism (Derber, 2000). Ken Wilber (2000b) himself has written extensively on the third of these social pathologies and argued convincingly for a greater recognition of the importance of interior realities for social development. In most mainstream political, business and media circles it is truly heretical to question the continued focus on growth, individualism and exterior development. We assume these goals to be the motivational pillars of most of our public planning, policy development and corporate activity. However, from an integral theory perspective, these assumptions are

in dire need of need of critical scrutiny. In the following I will present an introductory analysis of these social pathologies and propose some directions for redressing these imbalances from an integral theory orientation. Before doing this, however, I need to spend a few moments considering how these imbalances relate to the issues of cultural values and particularly Western values.

### **Western Values or Simply Human?**

In the foregoing I have proposed that pathological forms of evolutionism, individualism and exteriorism are causative factors in the social and environmental ills that now plague us. I am also proposing that each of these maladies is also closely associated with values and social systems that are characteristic of Western cultures. In making these propositions it might seem that I am placing the blame for many of our global problems at the feet of Western values, but I suggest that the situation is not at all as simple as that. Moderate forms of these three qualities are also responsible for many of the great benefits enjoyed by individuals and communities in all corners of the world. While many non-Western cultures have developed innovative evolutionary worldvi

human rights, a free press and social welfare are foreign to many non-western societies and are being forced upon them by economic dominance. These assertions are often motivated by the self-interested political aspirations as much as anything else. In the end these attempts to marginalise and brand basic human values as simply “Western” will fail. Not because a new era of values colonisation will be ushered in by a dominant western media (although that too is part of the story), but because individuals, families, communities and whole societies will vote with their feet in making their hunger for universal human freedoms and cross-cultural values known to all.

To put it simply, many basic qualities that we regard as “Western” are, in fact, fundamentally human at source. It may be that these social values and institutional forms first popped their heads up out of the incredibly turbulent cultural environment that has always characterised the

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more glamorous and exciting cousin. To my mind it is the involutory phase of development that we now need to urgently investigate in our imaginations of viable and sustainable futures. It is within these involutory dynamics of growth that we will find visionary and inclusive solutions to the dilemma of furthering our personal and collective evolution while at the same time addressing the environmental and social ills that confront us.

As can be imagined there are serious dangers that go along with this system of complementary dynamics. Both the evolutionary arc and the involutory arc of this universal process can become dominant and lead to particular forms of distortion. In the natural world these forces are held in balance by the feedback of environmental demands through natural selection. In the human world the process is far more complex because humans and human communities have the capacity to substantially alter both subjective and objective environments and to create both internal and external incentives for change that delay or completely override natural feedback systems.

The impact of a dominant involutoryism is seen in cultural stagnation and fixation, social regression, the absence of social and community development, a reduction in capacity to effect positive change, and a lack of power to establish integrative networks between large social groups and communities. In involutoryism the worlds of conservatism, convention and tradition tend to suppress, or at least shy away from, more progressive and dynamic social movements. The endpoint of involutoryism is socio-cultural regression and extreme social fragmentation. The impact of a dominant evolutionism is seen rapid social change, intense dissociation from natural environments, the dominance of elite power structures and vested interests, technological overkill and the supremacy of growth goals and measurements systems over those of sustainability. In evolutionism the social world overrides the world of nature, traditional values, and social stability. The endpoint of evolutionism is the concentration of socio-political power and material-technological wealth to a privileged elite within a dissociated wasteland of natural, cultural, material and political poverty. It's interesting to note that such scenarios often dominate the science fiction and entertainment world's visions of our global future. It's as if there is a sub-conscious awareness that, if left unchecked, our innate desire to evolve, exceed and transcend will lead us into a very bleak and hostile dystopia where hyper-science and ultra-technologies co-exist with a global politico-media totalitarianism.

Evolutionism can occur in all spheres of human activity including the personal and socio-cultural. Its presence is signified through an overriding pursuit of progress, growth, and transcendence of natural, traditional, and pre-existing structures and forms of knowledge. This dominance of growth over sustainability results in the destruction, or at least severe neglect, of more mundane and more common forms of socio-cultural activity and knowledge. Evolutionism often presents ideas that seem to be more interesting, more promising, or more revolutionary, purely because it deals with the transcendent, the new, the emergent, and the promise of the unknown. But these ideas will also be accompanied by the demand for huge resources, a blindness to existing solutions, the absence of an adequate moral/ethical base, the ignoring of possible negative implications of the new ideas/technology, a focus on leading-edge technology and knowledge to solve low-tech issues, a greed for exponential increase rather than sustainable growth, and a lack of regard for what is lost in the process of attaining the new. The evolutionist worldview sees the physical world as a passive repository for resources that can be mined, exploited, sold, or reshaped to provide capital for growth objectives. It sees the biological world as something to transcend, to tame, to grow out of, to experiment on, to control and utilise for human consumption. Within the personal domain,



- technological developments that outstrips a society's moral/ethical capacity to deal with new technical possibilities
- futurist worldviews that are dominated by transhuman and ultra-technological speculations rather than by innovative, viable, sustainable and inclusive visions of human social possibilities.

There are many other manifestations of unbridled evolutionary drive that could be pointed out here. The corporate world is perhaps the setting where, what might be called, growthism is most ostentatiously evident. Corporate life often brings together developmental excess in its personal forms and social forms to form a hybrid environment that deifies excessive attainment, acquisition, excess and increase. The ever-rising power of corporations and the diminishing power of the state to regulate corporate behaviour means that growth-focused activity within the private sector can reach frenzied levels of activity. The late 1980's and the share market boom of the 1990's both displayed this hybrid of personal and corporate excess. The point here is that excessive forms of social growth/evolution will result in destructive phases wherever growth overwhelms the systems capacity to support that growth. There are parallels here in the natural world. For example, the boom-bust cycle of free market capitalism have much in common with and the evolutionary dynamics that drive similar

national wealth being diverted into widely available high-tech clinical treatments. This extreme innovation and technological advancement bedazzles and excites us but accounts for almost no improvement in the population based health indices. An integral theory model of health would suggest that involitional approaches to health need to be adopted in a big way if health costs are to be controlled and standards of care maintained.

*Research Organisations and Ultra-technologies:* There are many examples where extreme technological advance has resulted in nothing that is of any use to the general society. My pick for the most outrageously profligate and overfunded research area is that of nuclear fusion as a source of electrical energy. Involitional technologies tend to be low tech, are based on common engineering principles, focus on applied research, and require simple sustainable and renewable sources of energy production. National research policies need to consider redirecting funds into more modest applied and sustainable technologies that can be used in natural settings. For example there are wind-up energy sources available for many household items like radios and cassette players that can completely replace battery driven electrical goods. In Africa, where mains power is not universally accessible and batteries are used in their many millions, the utilisation of this sort of technology may mean the difference between clean water and soils and large-scale toxic poisoning through heavy metal leaching. Many of the most useful energy saving devices for domestic homes are now more than thirty years old. But they still are not used or subsidised on a wide basis. Amory Lovins of the Rocky Mountains Institute estimates that changing over to simple technologies like fluorescent light bulbs, dimmers and window glazing could save 15% of the entire energy usage of most western nations. Where is the need for nuclear fusion if such simple technologies can achieve such efficiencies? Involuntary solutions in technology also mean that we reconsider the ways that nature itself has solved technical problems. For example, the science of bio-mimicry offers a huge potential for uncovering nature's own methods for dealing with many of the challenges that face us in developing sustainable industries and technologies.

*The measurement of economic and corporate health:* The many indices that report on the state of health of national economies are all aligned to the concept that growth should only be measured in terms of economic indicators rather than those that include environmental, social, or quality of life. This is the triple bottom line concept that has been discussed for more than three decades but is only now beginning to have some real political consideration. It is interesting to note that basic social health and environmental health are both involutory concerns and a more realistic and considered debate on economic measurement must include these involutory concerns. The measurement of corporate health is even more forcefully trapped within this capital growth paradigm than are national economic bureaucracies. Public policy needs to address this lack of regulatory involvement in the ways companies measure their own development. Sustainable growth can only be achieved when corporations and businesses are sensitive to their dependency on their foundational, involutory needs that include basic natural and social systems. For this to occur measures of involutory health must be included in the corporate balance sheet. Integral theory approaches to the measurement of economic health for all institutions and organisations would recommend the inclusion of indices that focus on the foundational systems and resources that underpin development.

## **Developmental pathology 2: Individualism**

Integral theory is essentially an attempt to systematically show how the dynamics of evolution-involution are active not only in the biological world but in all domains of existence – physical, chemical, biological, and human. In seeing how evolution-involution motivates these many layers of reality Integral theory also proposes that development will always have an individual as well as a communal aspect. For example, the integrally informed study of biological evolution investigates individual as well as group adaptations to changing environments. Integral economic theory looks at both individual and collective dynamics of an economy. The two poles of individual agency and collective communion define a continuous dimension of development that reinforce and complement one another. If one pole dominates the other then misguided and unhealthy forces will be unleashed on the development of that social network. Individual advances and freedoms that do not find a place in personal identity and social institutions will not initiate development in the long-term and will ultimately result in individualism and laissez-faire anarchy.

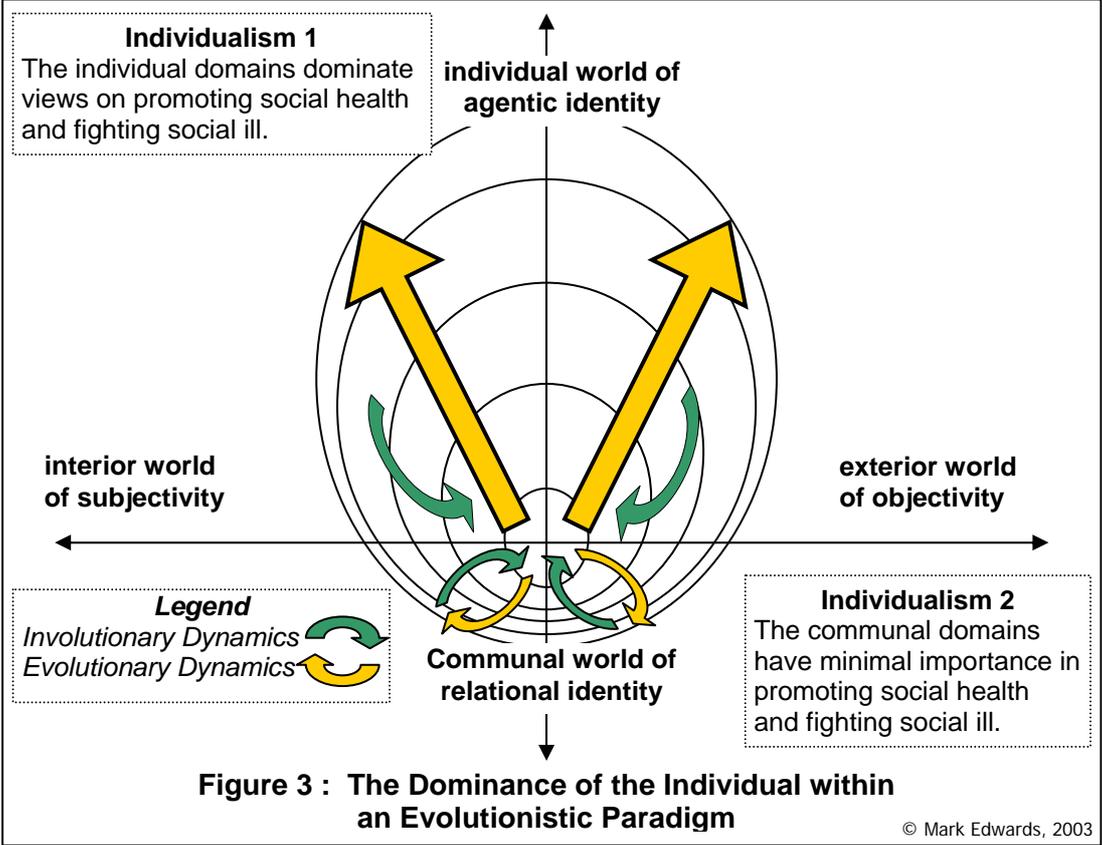
Social innovation that does not support greater personal insight or voluntary change in behaviour will not result in greater freedom and achievement but in totalitarian tyranny. Integral theory asserts that a balance in the agentic rights and the communal responsibilities of the individual are central to personal health. Correspondingly the directive governing agency of the collective must be balanced by a corresponding set of community rights and responsibilities of the community for any adequate level of developmental health to be achieved. From my assessment of the political and social landscape of major nations and key global organisations, the individual pole of this developmental dimension is currently in a very ascendant position which, in many quarters, has reached a state of extreme dominance.

The areas where a pathological form of individualism has quite strongly taken hold in the contemporary world include:

- Threats to collective democratic authority: The decreasing capacity for legitimate democratic authority to regulate and legislate and on behalf of the collective good.
- Public policy: There is an increasing assumption in issues such as deregulation, privatisation, user-pays principles of welfare provision, crime prevention, substance abuse, and the public-private debate in education and health that individual attitudes and behaviours are the only source and mechanism for change, either for good or ill.
- Corporate governance: Corporate power has grown immensely in the last hundred years yet there is very little accountability on leading corporate figures, senior executives and company directors for actions that impact on communities well-being.
- International relations: In the last decade there has been a move by many conservative governments to seek bilateral, i.e. individual-to-individual, agreements on trade and other areas, rather than multilateral/collective international agreements.
- Regional security: The continued attempt by many nations to acquire regional military superiority (individual power) as a method of national defence, instead of joint defence through international agreements and interdependence in security matters (collective power).

In each of these areas the direction of influence and power is increasing at the individual end of the individual-communal dimension of development. By this I do not mean that the average citizen or individual person is being currently vested with more power. I mean that in

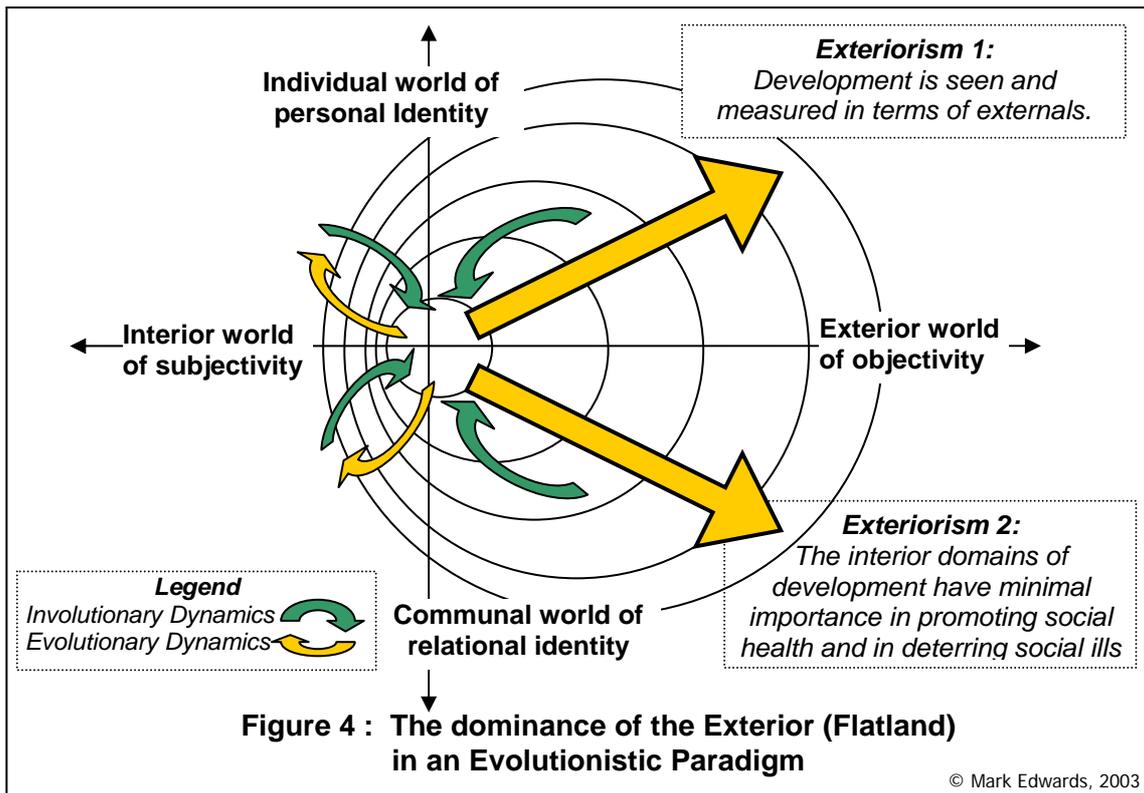
all areas of social activity from economic development to public policy, to political decision-making, to media influence and ownership there is a heavy bias towards perspectives that see the “individual” person, family, group, organisation or nation as the source of *both* all good and all harm, and therefore that real social change and growth will only come about by initiating and supporting the useful actions of individuals or by inhibiting or defeating their harmful actions (see Figure 3).



One of the most obvious areas where individualism has taken a very strong hold is that of public policy and the public debate on many social problems that are prevalent across the world. Again this affects both developed and developing nations. To give but a few examples, i) the privatisation revolution has meant that wealth, assets and infrastructure have move out of collective collec collec

has seen the international illegal drugs trade become the second largest profit-making industry in the world. There has been virtually no recognition of the communal/social aspects of drug abuse from either the supply-side or the demand-side of the problem. Until illicit drugs are seen in terms of collective dynamics there will only be further criminalisation and social disruption on a vast scale.

In terms of the very current issue of global terrorism, I see no possibility of reducing this social ill through a “war on terror” that targets individual terrorists, terrorist groups or rogue nations. Governments that attempt to halt terrorist activities through the policing of individuals will exacerbate the problem in the same way that the drug trade has flourished under such policies. The individualisation of the terrorist problem is evident in the worldview of many national governments engaged in conflict of one type or another. This is precisely



The subjectless world of Flatland gives rise to a pathological form of developmentalism that values physical and material attainment at the cost of an internal growth in moral responsibility or world-centric perspective. There is any need to point out examples here of how this materialism/exteriorism occupies a place of dominance in contemporary global culture. What I would like to point out here is that materialism and excessive accumulation of physical property are pathological forms of an otherwise essentially human quality. While materialism has been widely recognised as a damaging feature of modern societies, in both its personal and social forms, it has not been widely acknowledged that it derives from an underlying drive that is definitive of human development. As such it needs to be returned to a state of balance through the application of its complementary develop

public face to acknowledging the critical importance of subjective perspectives. Religious and educational institutions have a major responsibility to highlight the crucial nature of the interior worlds in personal and public life. Traditional religious leadership seems to have lost its authority and its voice in this important area. Educational institutions seem ever more focused on the externals when the inner needs of students are becoming ever more apparent. The discipline of futures studies also has a part to play in drawing attention to the interior and to our collective envisioning of the future. Futures studies has, to my mind, been far too engaged with models and scenarios that only focus on external projections, technological imaginings and economic worldviews. Our interpreting, visioning and planning of the future must also accommodate the interior spectrum of consciousness, morality, creativity, and interpersonal being if it is to make a healthy contribution to our common future.

## **Combinations of the pathologies**

The three pathologies of evolutionism, individualism and exteriorism probably never exist in a pure form but combine together to result in the particularly damaging social forces that we see are threatening continued global viability. For example, evolutionism combines with exteriorism to result in the mad rush to acquire, to invent, to build, to possess far beyond any possibility for actual enjoyment or reasonable use. I believe that ultra-technologies have already reached a point of transcendental objectivism that is no longer interested in the health of the subject but only in the emergence of new objects of power for their own sake. There are several areas of science now that deliberately seek public funding through offering a future that is based on complete control of, and dissociation from, natural systems. This, to my mind, this level of infatuation with evolutionist-exteriorist values is a severe form of social pathology. It's also a form of thinking about the future that has captured the imaginations of many writers in the area of futures studies. Based on my reading of Integral theory however, this ultra-tech path leads not to a thrilling future of possibility but to a disconnected world where many of the world's current social ills will be greatly amplified.

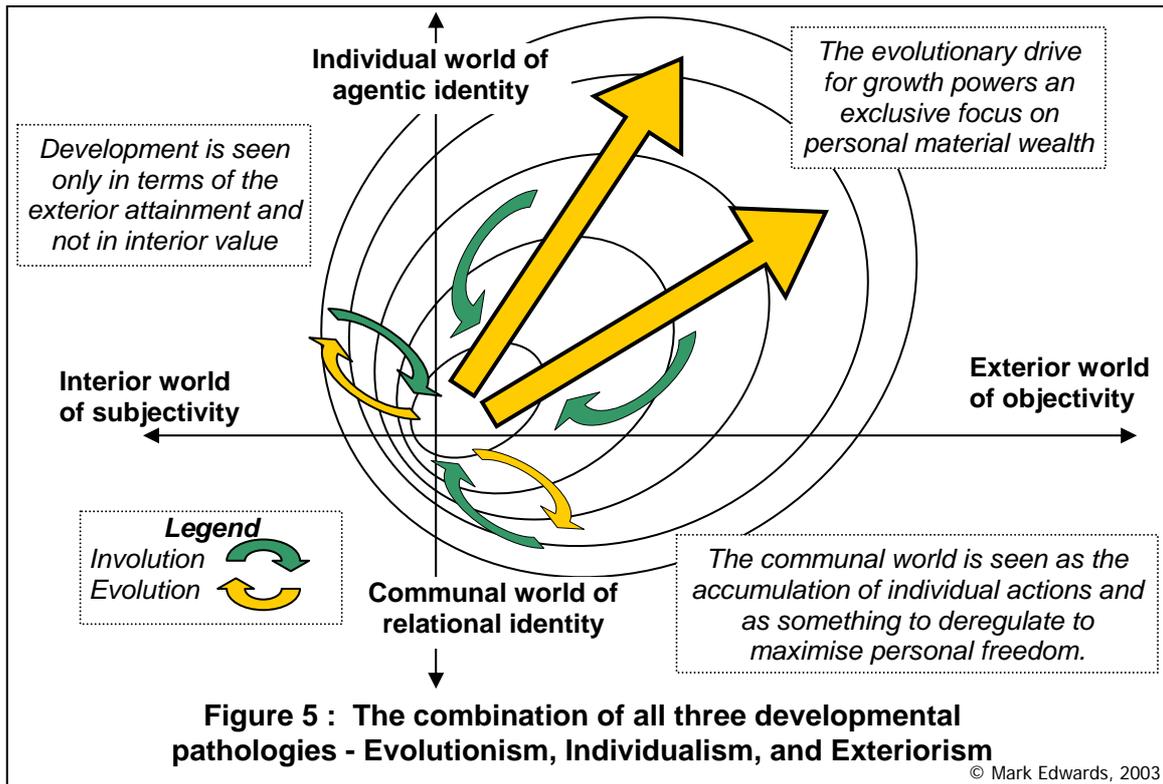
The unhappy alliance between evolutionism and exteriorism can also be seen in various religious forms, for example in the dominant movement within evangelical Christianity known as the "Prosperity Gospel". When spiritual growth and the social vision that accompanies it is stifled through lack of public recognition of higher values or through fundamentalist distortions the evolutionary instinct is translated into the desire for material attainment and the social pathologies that go with it - status seeking, egoic gratification, economic power. The natural balance of development is stunted into the substitute pathological hierarchy of material attainment. Instead of the social vision supporting the unfolding of the individual potential for spiritual growth and collective religious well-being, the social vision becomes one simply of becoming rich and/or glamorous. The collective evolutionary drive towards developmental health is short-circuited into a drive towards simple material production, consumption, and display. The wider cultural task of promoting and supporting individual and collective developmental health is subverted into the economic vision of supporting and promoting material wealth. When evolutionism-materialism runs amuck the social drive to build more humane, inclusive and liberating civic structures is redirected into the building and acquisition of just more buildings, more land, and more physical structures.

To give but one cultural examples of unhealthy forms of these meta-values, evolutionism plus individualism results in our infatuation with celebrity, fame, and the cult of personality at the popular level and the phenomenon of the tyrant and absolute corruption at the political level.

The death of Princess Diana provided a social window on the strength and rather strange dynamics of this phenomenon within the popular world. Intimations and dreams of transcendent saintliness and beauty combined with the individual world of personalised identification to form a very powerful example of how human values can surge up in spontaneous movements that show both their inherent humanity as well as how easily they can be distorted and misplaced. The world of politics has long been witness to this type of infatuation. I need not point out how disastrous this has been for humanity in our past and how it will be again in our future.

There is presently a very misunderstood combination of pathological forms of individualism and exteriorism/materialism that is having a strong impact on post-modern values and worldviews. When a lack of social-cultural meaning combines with a very objectified view of life the result is a particularly nihilistic and pessimistic outlook that is having a very broad impact on many levels of society. This combination is manifested in a wide range of social phenomena – from the public loss of interest in political participation to the dramatic drop-off in community engagement of virtually any sort. One particularly important area that is susceptible to this type of values distortion is that of youth and adolescent development. It shows up when younger generations must often try to assemble their own values and social connections in the absence of family and community values or any social recognition of inner life. Hence the “lack of meaning”, youth suicide, vandalism, and social dislocation that is a significant problem in many different cultures across the world.

There is also the possibility that the three developmental imbalances I have identified here can come together to form a particularly unhealthy form of social activity that causes extreme social disruption and violence. When an excessive need for growth combines with extreme materialism, a disregard for interior values, and a rampant form of individualism the result is devastating for societies and whole nations (see Figure 4). I believe that this extreme level of social pathology has existed in several different forms in recent history. A possible contender at the national level is Stalinist Russia which had an extreme dose of the cult of personality, industrialised material madness, and an intense disregard for inherent human and cultural values. The result was social and environmental devastation on an unprecedented scale. Another less extreme but nonetheless pertinent example can be found in world of multi-national corporations particularly in their off-shore operations. Trans-national governing bodies have yet to develop an adequate system of regulatory principles and enforceable legal process that can harness the enterprise and energy of corporate activity for the common good. Too much corporate activity is still dominated by the unaccountable individual behaviour that embodies the types of excesses and developmental imbalances that I have pointed out throughout this essay. The result is the abuse of natural environments on a massive scale, the wasting of immense human resources for simple financial profit, and the complete neglect of interior well-being and interior forms of development. But I believe these difficulties, vast as they may be, can be managed. And integral theory does provide a very useful analytical tool for setting directions on how that management should proceed.



## Conclusion

I have given here a very generalised overview of how integral theory can be used to analyse the level of health and stability of key global forces in human societies. I have looked in particular at three distortions in fundamental dynamics that generate the forms and structures of development in both the personal and social domains. These developmental pathologies are evidenced in imbalances in values, worldviews and social systems are currently driving many of the negative implications of globalisation. Of course, many of the propositions and speculations presented here rely on the diagnosis that evolutionism, individualism and objectivism are actually to be regarded as social pathologies and that they are broadly responsible for many of the world's current difficulties. Many would argue that we should even more vigorously pursue growth economics, individualist policies, and ultra-technologies to solve our global problems. I believe that these arguments are no longer based on any reasonable interpretation of the evidence set before us. My application of the principles of integral theory to these issues presents an alternative vision of the directions that our public planning, strategic foresight and policy development should take in response to urgent demands of present times. I am also suggesting that a futures studies that utilises the principles of integral theory could play a part in this crucial task.

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