



To PHD* or Not to PhD, that is the Question.

Robert Dellner, Jan 2020

*(PHD, Process of Holistic Development)

1. The roots, origins and purpose of the University.
2. The current state and impulses of knowledge creation.
3. The digitisation of hearts and minds.
4. Why Integral knowledge is beyond contemporary academia.
5. It's all about Ontology, stupid.
6. To transcend and include the PhD.
7. R&D in Integral guise.
8. The role of transforming the PhD into the PHD by the Communiversity.
9. Conclusion.

'The soul active sees absolute truth; and utters truth, or creates. In this action, it is genius; not the privilege of here and there a favorite, but the sound estate of every man. In its essence, it is progressive. The book, the college, the school of art, the institution of any kind, stop with some past utterance of genius. This is good, say they, — let us hold by this. They pin me down. They look backward and not forward. But genius looks forward: the eyes of man are set in his forehead, not in his hindhead: man hopes: genius creates.....' Instead of being its own seer, let it receive from another mind its truth, though it were in torrents of light, without periods of solitude, inquest, and self-recovery, and a fatal disservice is done. Genius is always sufficiently the enemy of genius by over influence'

Ralph Waldo Emerson, August 31, 1837, Essays and Lectures

1. The roots, origins and purpose of the University.

Given the current state of world and the need to find solutions to our many issues and problems, the Universities has a critical role to play. However, many Universities have become atrophied institutions who today have become little more than degree granting machines, all too often footloose from the particular natural and cultural context in which they are lodged. Moreover, and true to their “western” heritage, they serve the needs of standardised individuals rather than contextualised communities.

The original Latin word *universitas* refers in general to "a number of persons associated into one body, a society, company, community, guild, corporation, etc"¹ In modern usage the word has come to mean "An institution of higher education offering tuition in mainly non-vocational subjects and typically having the power to confer degrees,"²

At the time of the emergence of urban town life and medieval guilds, specialized "associations of students and teachers with collective legal rights usually guaranteed by charters issued by princes, prelates, or the towns in which they were located" came to be denominated by this general term. Like other guilds, they were self-regulating and determined the qualifications of their members.³ Today, given the complex world in which we live, such “associations” are characteristically distributed amongst communities, enterprises, international agencies and the like, each of which is prospectively a knowledge creating entity in its own right, unlike a monolithic university.

The earliest universities were considered to have been founded in Asia and Africa, predating the first European medieval universities. The University of Al Quaraouiyine, founded in Morocco by Fatima al-Fihri in 859, is considered by some to be the oldest degree-granting university.⁴

The first true university, that is an institution called as such, was founded in Bologna, Italy in 1088. The Latin phrase *universitas magistrorum et scholarium* indicated an association of teachers and scholars. As this early date, universities were more of an association or a guild for learning particular crafts. An important idea in the definition of a university is the notion of academic freedom. The first documentary evidence of this comes from early in the life of the University of Bologna, which adopted an academic charter, the *Constitutio Habita*, in 1158 or 1155, which guaranteed the right of a traveling scholar to unhindered passage in the interests of education. Today this is claimed as the origin of "academic freedom". This is now widely recognised internationally - on 18 September 1988, 430 university rectors signed the *Magna Charta Universitatum*, marking the 900th anniversary of Bologna's foundation. The number of universities signing the *Magna Charta Universitatum* continues to grow, drawing from all parts of the world. The issue that remains today is that such a notion of “freedom” is culturally contextualised, and has not been updated and evolved as such, for each particular part of the world, nor has such freedom, in a university context, been applied to communities, enterprises and whole societies, as opposed merely to individuals.

¹ Lewis, Charlton T.; Short, Charles (1966) [1879], *A Latin Dictionary*, Oxford: Clarendon Press

² OED Online (3rd ed.), Oxford: Oxford University Press, 2010

³ Marcia L. Colish, *Medieval Foundations of the Western Intellectual Tradition, 400-1400*, (New Haven: Yale Univ. Pr., 1997), p. 267.

⁴ Verger, Jacques: "Patterns", in: Ridder-Symoens, Hilde de (ed.): *A History of the University in Europe. Vol. I: Universities in the Middle Ages*, Cambridge University Press, 2003, pp. 35–76 (35)

2. The current state and impulses of knowledge creation.

“All knowledge is self-knowledge”, Bruce Lee

Whilst universities, since in particular from the industrial revolution have become not only more aligned with commerce and industry to provide such knowledge that could be directly commercially applicable, they also now compete almost entirely on their quantifiable and comparable capacities to provide job entry points for our economic organisations.

Conventional Universities have today created clear and distinct link and value chain between money coming in to secure gainful employment with such organisations, and money going out as they now also compete with the very same organisations for the available working talent pool, the circular relationship to commerce is completed and cannot seemingly be broken, having now become commercial organisations themselves.

Universities today have evolved then based on Western organisational theory of hierarchy and culture that values position, prestige and power and commercial, *individual* prowess, and indeed the granting of individual degrees is modelled on such. Moreover, as a result, as competitors in the field of knowledge creation, Universities have had to delineate and segment knowledge into acceptable and digestible packages of knowledge which can be absorbed and re-expressed into a quantitative format which is easily measured and graded based on universal parameters. Whilst this formula has proven successful in generating scores of individual graduates, it has failed in generating real and sustainable knowledge within communities and enterprises, never mind whole societies, experientially and imaginatively, conceptually and practically. Canadian research suggests that after a graduation, over 70% of knowledge is lost over the first year and over 90% is lost over the remaining 2-3 years. Any residual knowledge after more than 10 years of graduation is only such knowledge which has been used and reinforced during the period through work and other activity.⁵

The obvious reason for this is that most education which passed as knowledge is actually information, oriented academically towards individuals, devoid of communal and societal, if not also organisational, context, which a University by definition is never able to help integrate and make sustainable. In response, the so called “Mode 2” University were created.

Michael Gibbons and Helga Nowotny amongst others, in their 1994 seminal work; *The New Production of Knowledge: The Dynamics of Science and Research in Contemporary Societies*, coined the term ‘Mode 2’. (Gibbons et al.)⁶ They argued that a new form of knowledge production emerged in the mid-twentieth century that was context-driven, problem-focused and interdisciplinary. They distinguished this from traditional research, labelled ‘Mode 1’, which is academic, investigator-initiated and discipline-based (our Integral North).

This evolutionary step in knowledge from mode 1 to mode 2 acknowledges how knowledge creation needs to be integrated into the ‘doing’ realm (our Integral West) which has led some organisations to see that if they are also knowledge creating entities, they must structure, organise, facilitate and create new knowledge. Mode 2 originates from the sociology of science, and refers to the way (scientific) knowledge is produced. It contrasts with Mode 1 production of knowledge. In Mode 2 multidisciplinary teams work for short periods of time on real world knowledge production problems. This Mode also defines how research funds are distributed among scientists, and how scientists focus on obtaining them. In contrast, Mode 1’s knowledge production is motivated by scientific knowledge alone (fundamental research) unconcerned with applicability. It is also founded on a conceptualization of science as separated into discrete disciplines (e.g., a biologist does not do chemistry).

⁵ Faight, B. E., Law, M., & Zahradnik, M. (2016). How Much Do Students Remember Over Time? Longitudinal Knowledge Retention in Traditional versus Accelerated Learning Environments. Toronto: Higher Education Quality Council of Ontario.

⁶ Gibbons. Limoges, Nowotny, Schwartzman, Scott & Trow. (1994). THE NEW PRODUCTION OF KNOWLEDGE; The Dynamics of Science and Research in Contemporary Societies

Limoges⁷ writes that: 'We now speak of 'context-driven' research, meaning 'research carried out in a context of application, arising from the very work of problem solving and not governed by the paradigms of traditional disciplines of knowledge.'

Similar distinctions were drawn between academic science and post-academic science by John Ziman.⁸

Gibbons et al.⁹ built on the Mode 2 knowledge by extending their analysis on implications for production for society. This has become more important as the economy has moved from industrial production into creative intellectual and technological production. This is happening at the same time as information is becoming readily accessible through the same technology which acts as a substitute for repository functions of knowledge the University previously held. As such, if Universities are to make the evolutionary step to provide the type of systems based knowledge which the world currently needs today, they would be required to move from Mode 1 (individual) to Mode 2 (organisational) to Mode 3 (societal) to Mode 4 (communal) which would include a cybernetic and systems based approach to knowledge. However, as we have witnessed in many Universities, the current culture and context has made many regress from mode 2 and back into mode 1 or below, without even touching our Modes 3 and 4, as disparate commercial and cultural pressures mount. The idea of the integral Communiversity conceived by TCA (Trans4m Communiversity Associates), is for knowledge to be transformational, including thereby an individual transformation Journey, a learning Community, a research Academy, and an integral Laboratory which implies it transcends and includes all previous Modes to become in effect, Mode 4 which is now the true impulse for real integral knowledge.

Such impulses can and should come from each specific inner and outer – individual and societal - **Call** and **Context** and is to be **Co-Created** within a community which can through its synthesis create the kind of knowledge **Contribution** required. (4C's) which are foundational impulses for the integral work. The work on the 4C's now continues including its reinforced Centre (5C's) and we reinforce the integral knowledge creation process through the CARE impulse:

- **C**ommunity and Collective Calling and Activation;
- **A**ctivating Awakening and Awareness / consciousness;
- innovation driven **R**esearch and Realised and Recursive institutionalization;
- transformative and Embodied **E**ducation and Evolving Enterprise



For Gibbons, knowledge carries the following features: it is transdisciplinary, problem-oriented, application-based, team-driven, multi-sited, partnership-based, socially useful, heterogeneous, quality controlled, reflective and responsive, and less hierarchical than disciplinary knowledge of the kind produced in universities (mode 1).

⁷ Conole, G. (2012). Designing for Learning in an Open World. p. 27

⁸ Ziman, J. (2000). Real Science. What it is, and what it means.

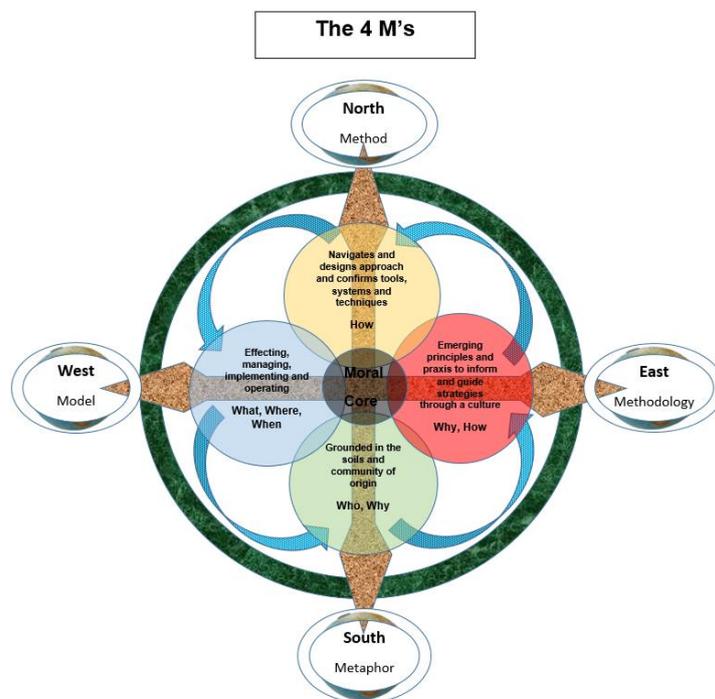
⁹ Gibbons. Limoges, Nowotny, Schwartzman, Scott & Trow. (1994). THE NEW PRODUCTION OF KNOWLEDGE; The Dynamics of Science and Research in Contemporary Societies

Gibbons *et al* built on the order of knowledge to ascertain if their suggested modes of knowledge can further elucidate. Their main argument is to propose the recontextualisation of science through four distinct interrelated processes.

Firstly, it is contended that the ‘*emergence of more open systems of knowledge production – Mode 2 science – and the growth and complexity in society – Mode 2 society, are linked in a co-evolutionary process.*’ The implication is that not only does science speak to society but society speaks to science – a needed oscillation for the creation of Integral knowledge. ‘*Second, the process of reverse communication is transforming science, and this, in its simplest terms is what is meant by contextualisation.*’ Thirdly, ‘*the process of contextualisation moves science beyond merely reliable knowledge to what she terms socially robust*’ (for us relational) knowledge. Fourthly, this implies a more complex role for scientific and technical expertise in the production of socially robust knowledge (Lessem) ¹⁰.

The unfulfilled challenge for the conventional University is that they are not really in a position to create a more open system of individual and collective, indigenous and exogenous, knowledge production. Whilst many have created science parks and other initiatives in cooperation with commercial interests, they lack the integrated developmental axis which the integral GENE provides, whereby knowledge and value is locally Grounded, locally-globally Emerges, is newly globally Navigated, to global-local Effect. Meanwhile, Gibbons *et al*¹¹ suggests the research enterprise has undergone radical change through the development of multiple sites of research and knowledge production which are wholly or partially separated from higher education, including industrial laboratories, corporate research units, parastatals, statutory research councils, and NGOs, or through collaboration among these research organizations.

If we were to look at an Integral approach for an open research system to evolve we see that each 4C Context requires grounding in what we can name the 4M's.



¹⁰ Lessem, R. (2017). Innovation Driven Institutional Research: Towards Integral Development. p. 91

¹¹ Gibbons. Limoges, Nowotny, Schwartzman, Scott & Trow. (1994). THE NEW PRODUCTION OF KNOWLEDGE; The Dynamics of Science and Research in Contemporary Societies

In the 4 Ms, we seek to understand the soil and natural homes for each of the component parts in our research toolset and ask core questions to build a research framework.

Metaphor: In many *local* cultures and religions, metaphors (story) has been used for centuries to transmit vital instruction and information to the recipient as the process of understanding creates meaning making that goes deeper into memory than just words. For research, we need to understand the power and benefit of using metaphors as research itself, of course is a metaphor. This is our philosophical home, where we have grounded our calling and where the relationships to the self, others and nature can be established and restored. It is where the interdependent fabric of our community is continuously expanded. When forming any relationship, a metaphorical archetype is created (to its very nature, to ourselves and others) which acts as our imago of the relational fields therein. We ask ourselves the extent of the Who? and their involvement, and also root our basic understanding of our Why? in the context of community and nature.

So for each research project, we must consider and build our metaphor before we test it and the gain the knowledge required across the other three dimensions, before through our rhythm, returning back to re-grounding our research in the south.

Methodology: From the soil of our grounding, also reaching out worlds-wide, we now can locally-globally focus on our research context to build and justify our map of the world and our praxis. This emerges out of our research philosophy as the shared 'Why?', while understanding our culture as the driver for our methodology. This is also our research sanctuary, where a person's soul feels nourished and can be refreshed, and where the cultures of our research worlds are equally represented. Key questions: By what cultural and coordinate points of reference do I make my key decisions? Are these mine or an historical inheritance which serves the past? What are the transcendent values that we are trying to gain and strengthen through working with research?

Method: Moving co-creatively, now newly globally, from research philosophy into the 'How?' of diagnostics, measurements and calibrations will help navigate the research architecture where reflection, knowledge creation and action learning occurs, and where new ideas are developed into concepts and processes that form our toolbox.

The Western word 'measure' and the Eastern, Sanskrit word 'maya' have the same root. In Sanskrit the maya means 'illusion' given the Eastern philosophy of the immeasurable as primary reality. It suggests that our ordinary perceptions, logic and reason shroud us from our primary reality which cannot be perceived, articulated or thought through our senses. Our methods create the architecture on which our model will be based and continuously renewed. This approach effectively forms what we can call our Innovation and Knowledge Research Academy that will, over time, continue to build and develop the research approach. Werner Heisenberg once said that: *'What we observe is not nature itself, but nature exposed to our method of questioning.'*

Key Questions: What are the operational paradigms and knowledge thereof that influences my decisions? What is the nature and background of my co-creation partners? (to e.g. generate diversity). How are we governing the creative and analytical processes?

Model: Integrally informed from our previous three realms, we now have a global-local framework to build our detailed research map into a generic research model, which will comport with how we evaluate our contribution and its intended effect. This forms our ongoing laboratory, where we create and adjust the model, and where our new integral research practice can be piloted and strengthened.

This approach reduces the risk of model blindness that can occur when it is constructed in an isolated Western dimension. Model blindness occurs when a digital, mechanistic modelling becomes the central point and repository of gathered intelligence, and it is difficult to see and include the other Integral influences necessary for real Research.

Modelling creates its own semantics and culture which circulates within a small group of experts from whom this 'map of the world' becomes the truth and reality.

As Richard Buckminster Fuller famously said, *'You never change things by fighting the existing reality. To change something, build a new model that makes the existing model obsolete'*.¹²

3. The digitisation of hearts and minds.

"Character is higher than intellect. Thinking is the function. Living is the functionary... A great soul will be strong to live, as well as strong to think." Ralph Waldo Emerson

For the anthropologist Arturo Escobar, a renowned Colombian American "southern" voice in the development arena, conventional "development" thinking fostered a way of conceiving of social life as a technical problem, as a matter of rational decision and management to be entrusted to development professionals whose specialised, usually 'economic' knowledge allegedly qualified them for the task. Escobar argues that *instead of seeing development, or indeed communal learning, as an emergent process rooted in the grounds of each community's history, cultural tradition, human psyche, and existing indigenous institutions, these development professionals, or academics, sought to devise mechanisms and procedures to make society fit a pre-existing imported model'*¹³

Our contemporary culture is co-creating the very beings we are becoming. Throughout the industrialised period and over the past decades, we have become human doings rather than human beings. In the information age this has accelerated to the point that we now spend more time using technology to communicate than in actual and direct relationship. This has profound and mainly negative consequences for us all.

In addition, within the global context and in our politics, we see a regression and polarisation of across all realms of politics, economics and the social and environmental dimensions. How come this is occurring whilst complexity increases which requires more understanding for the need to integrate rather than separate? The answer lies in our way we deal with the combination of stress and complexity by seeking simplicity. By segmenting and polarising information further we create the illusion of understanding and whilst this may have some benefits, it's detrimental to its host unless reintegrated into deeper understanding and awareness. A University is not immune to such cultural impulses and is a source of many of its recent regressions.

For Rudolph Steiner, the Austrian polymath, whose ideas founded the basis of Anthroposophy, according to Lamb and Hearn¹⁴, used a descriptive, phenomenological approach to economic science. He insisted on the necessity of this approach because economic life is not a fixed entity, but rather a process which unfolds in perpetual movement. For him:

In economics you need a method of characterizing, whereby one seeks to find the concepts by coming down from various starting points, holding them together, and letting them culminate as concepts .. So, through characterising you arrive at a concept that you modify and verify.

The development of integrated knowledge means and requires that an individual has the capacities to work psychodynamically with themselves and others with the context of their culture. Simply put, this involves developing and awareness and integration of Body (our South), Spirit (our East) Mind (our North) and our Emotions, (our West). This developmental axis is not available through the conventional and institutional education system so hence the need to create a type of Commiversity which can provide integrated knowledge through its PHD programs.

4. Why Integral knowledge is beyond contemporary academia.

'Liberation from the logic of 'global forces' implies 'rethinking the world': from a monocultural universe to a 'pluriverse'. Diverse, local communities appear as the only viable option in order to take us beyond the limiting political dichotomy of socialist or capitalist ideologies.'

¹² https://en.wikiquote.org/wiki/Talk:Buckminster_Fuller

¹³ Escobar, Arturo. *Territories of Difference: Place, Movements and Life*. Durham. North Carolina : Duke University Press, 2008.

¹⁴ Lamb, G and Hearn, S. *Steinerian Economics : A Compendium* . New York : Adonis Press, 2014.

Esteva and Prakash, "Grassroots Postmodernism"¹⁵

What has become apparent over the past years is that whilst Trans4M has continued to develop its PhD program as a veritable, individual transformation journey, from call to context, its attempts to simultaneously develop learning communities, research academies, and integral laboratories, through its participants, has been hit and miss. For conventionally individualised PhD qualifications, even within an albeit diluted Mode 2 context, has invariably fallen short. Not only has our partnering university drifted back to Mode 1, but the very individualisation of a PhD program, in duly westernised guise, inhibits integral development.

In the critical area of research for the conventional PhD, University academia is limited to the only modes of research which it can understand and quantify itself and which can be easily translated and measured and to be judged by itself. Within such processes, no real integral knowledge can truly be created.

Over the past decades, conventional Universities have had to align themselves with both contemporary culture and commercial interests to survive. This had led to a steady and accelerating trend to produce degrees that can be made efficient and optimise return on capital. Also, intakes have needed to accelerate to produce income and revenue generating alumni to support the ever increasing cost base. Many academics and professorships are now rewarded based on commercial comparisons which has raised the cost base as pressures for Universities to compete with business for human resources increases. Most Universities operating model is now highly commercial and express the same power and prestige issues afflicting businesses. Education has become a product and the University the factory for degrees which main purpose is to extract as many fees as possible in the process. These conflicts in combination is why a conventional University is unlikely to change or become aware of the need for development in knowledge.

The notion of "social acupuncture" refers to the catalytic transformative effect that well-targeted, small-scale, creatively designed interventions can have even in large and complex systems. Metaphorically speaking, placing the needle of transformative change in the right place and on the right meridian of cultural meaning-making, can unblock pent-up energy and catalyse transformative cultural and social change. Daniel Wahl - Designing Regenerative Cultures¹⁶

5. It's all about Ontology, stupid.

Ontology (introduced in 1606) is the philosophical study of the nature of being. Traditionally listed as a part of the major branch of philosophy known as metaphysics, ontology examines what entities exist (or may be said to exist) and how such entities may be grouped and subdivided. A simple definition of ontology is the examination of the meaning of 'being' (Wikipedia); as such, it is foundational in our Integral South.

For our context of Integral research, which encompasses alternately southern, eastern, northern and western research paths, each with a research-and-innovation trajectory from origination to transformation, the ability and capacities to see and hear the other's ontology (the philosophical study of being, becoming, existence and reality) through our own is critical. This is important in those cultures where they may differ significantly as highlighted by for example the Nigerian philosopher Jonathan Chimakonam at the University of Calabar who in the context of Africa, suggest that unless philosophy itself is viewed as knowledge creation rooted in the grounds of its culture, it can never become the de-colonising, transformative emancipation and epistemology it is designed to be. As such, we need to draw on the integral theory of knowledge to expand our lens and prism. This can be mapped into the four worlds as follows:

In our relational South, we are co-creating knowledge by grounding ourselves in community activation. On the Southern relational path, for example, we activate the G-E-N-E as follows:

¹⁵ Esteva & Prakash. Grassroots Postmodernism: Remaking the Soil of Cultures (Critique Influence Change), Zed Books, 1998

¹⁶ Wahl, Daniel. Designing Regenerative Cultures. Axminster : Triarchy Press , 2016.

- a) G-Grounding: Putting attention on opening and embedding our research approach into the soil of ourselves and the other, descriptively, and locally.
- b) G-Emergence: Accepting and incorporating new insights phenomenologically, drawing on a diversity of life worlds, locally-globally.
- c) G-Navigation: Allowing our research thesis to be shaped and directed by what has emerged, giving voice to the marginalised in feminist guise, newly globally.
- d) G-Effect: Putting our attention, through participatory action research, is on the areas of greatest research impact, globally-locally.

6. To transcend and include the PhD

The notion of “social acupuncture” refers to the catalytic transformative effect that well-targeted, small-scale, creatively designed interventions can have even in large and complex systems. Metaphorically speaking, placing the needle of transformative change in the right place and on the right meridian of cultural meaning-making, can unblock pent-up energy and catalyse transformative cultural and social change. Daniel Wahl - Designing Regenerative Cultures¹⁷

The recognition that the conventional University PhD no longer is fit for purpose, we now seek to outline in which ways the PHD seeks to transcend and include the PhD.

This is in the following areas:

As highlighted, in terms of ontology and knowledge creation (Integral Research, Integral Enterprise, Integral Economics, Integral Community, Integral Development altogether underlined by CARE).

- a) PHD needs to be undertaken within an “innovation ecosystem”, including one or more fellow researchers, a suitable steward, catalyst, and suitable facilitator(s) on the ground.
- b) As accredited by the Integral community.
- c) To include a PHD thesis and collective community-based *expressive* VITA (meaning “life” as opposed to a defensive “viva”) where the candidate orchestrates a co-created “life-giving” presentation together with the community/organization the research-to-innovation, with a particular view on institutionalization and impact within the context.
- d) To become a living and breathing PHD with orientation to tangible and collective integral innovation, addressing – through theory and practice – a burning issue in the social and cultural context (workplace and/or community space) of the participant. This involves a transformation of Community Activation into Embodying Integral Development and of Call into Contribution. It is anticipated, moreover, that such a Contribution will be crystallised in a published book.
- e) The PHD is not an end, it’s the beginning of the developmental process.
- f) The Communiversity becomes the developmental facilitation agent for Integral knowledge, whereby individual transformation journey, communal learning, research academy and integral laboratory co-evolve.

7. R&D in Integral guise.

To create the integral socio-economic research weave, we need to tie these strands of knowledge together into the organisational form of a socio-economic laboratory that combines learning,

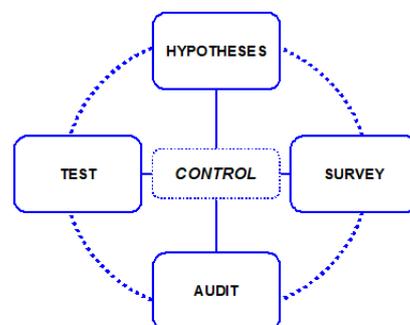
¹⁷ Wahl, Daniel. Designing Regenerative Cultures. Axminster : Triarchy Press , 2016.

experimentation and innovation. Drawing from Wolverton and McNeely in their book *The Reinvention of Knowledge*¹⁸, these forms can be linked together as:

- **Integral Research/Action Research:** In action research, scientific research is inseparable from democratic social action. Scientific knowing, like all other forms of knowledge for individuals and enterprise, is a product of continuous cycles of action and reflection.
- **Integral Development/Cultural Topography:** There is a rupture between the institutional design of a private enterprise and the cultural philosophy within most societies. This needs to be brought to the surface, making us conscious of the rupture prior to re-constructing enterprises.
- **Integral Enterprise/Sustainable Development:** Capital stocks are made up of natural and human as well as manufactured and financial capital. The resulting multifaceted flow forms enable companies and communities to engage in sustainable development.
- **Integral Economy/A Genuine Well-Being Assessment** is analogous to a corporate annual report to shareholders. It reveals the economic, social and environmental conditions of well-being, using indicators that actually matter to people.

With our integral design, everyone can participate in experimental knowledge creation. Scientific knowing for individuals and enterprises, like all other forms of knowledge, is a product of continuous cycles of action and reflection. As a form of action research, we must acknowledge power relations and the politics behind them. If we want to listen to people, we need to hear them and empower them. Before we can expect to hear anything worth hearing, we have to examine (and possibly challenge) the power dynamics of the context and its social factors.

For the management philosopher Reg Revans¹⁹ (considered the originator of ‘action learning’) the end goals of individual countries and their enterprises will not be found by looking for some miracle in ‘globalisation’ or outside of themselves. Their true salvation will be found within their own shores and within the will of their own people. Revans argues that, at the level of the individual enterprise, it is not unreasonable to suggest an essential part of any R&D policy is the study of the human effort, out of which the saleable products of the enterprise are largely created. Such a study involves the ‘scientific method’ (survey, hypothesis, test, audit and control – the core elements of the action learning cycle).



Action Learning Cycle

Knowledge creation and learning therefore must demand not only research and analysis, but power in order to get the knowledge needed to see one’s part in what is going on. In particular, one needs to know the effect of one’s behaviour upon those with whom one works. For Revans, this is best achieved within small ‘action learning’ groups. In the Japanese context, he referred particularly to the establishment of such work groups; they not only have a high degree of autonomy but are organized to enable people a continuing opportunity to develop.

You learn with and from each other, in small groups or ‘learning sets’, by supportive attacks upon real and menacing problems, through:

- *an exchange of information – ideas, advice, contacts, hunches, concepts*

¹⁸ Wolverton, I. & McNeely, L. (2009). *The Reinvention of Knowledge*.

¹⁹ Revans, R. (2011). *ABC of Action Learning*

- *interaction between set members, offering each other support/challenge*
- *behavioural change resulting more often from the re-interpretation of past experience than the acquisition of fresh knowledge.*²⁰

Importantly for Revans, through the action learning process ‘*you learn more from comrades in adversity than from teacher on high*’.

This provides us with the background and context for why the Communiversity is an important impulse and provide the impetus for change.

8. The role of transforming the PhD into the PHD by the Communiversity.

As with any endeavour, it needs a focal point and an impulse originator who can structure and coordinate strategy and outcome objectives. As the natural and organic developmental outcome from many years of knowledge creation from Trans4M, the Communiversity was established to be the repository and catalyst for integral change and knowledge creation.

The Communiversity is an integral evolution of the university which serves as a catalyst for the re-GENE-ration of a particular society. As such it is comprised of learning communities, a regenerative transformational journey for its individual and communal participants, a research academy, and an integral laboratory, thereby by reflecting our integral worlds.

The Communiversity is based on four key themes²¹:

- The solidary principle of communalism (as opposed to both capitalism and socialism) for Grounding community engagement.*
- The spiritual principle of pigriminum (as opposed to doctrinally static faiths), embodied in an individual transformation journey, for Emerging human well-being.*
- The Scientia/sapientia principles of academy (as opposed to fragmented, disciplinary departments) for Navigating towards the emancipation of cultural knowledge.*
- The societal principle of (co) laboratory working (as opposed to solo, ‘heroic’, individualistic and profit maximising entrepreneurship) for Effecting new learning-based, research –to-innovation enterprises.*

The Communiversity as such has the role to provide the architecture and blueprint for the Integral journey as well as help co-create and navigate it. The outcome is always integral knowledge which has been embedded and is lived by the individual as part of his/her self-knowledge.

A PHD therefore includes the otherwise absent part of the individuation and emancipation journey with knowledge creation. A participant, individually and collectively, will be stewarded and guided by a PHD on his/her journey with evaluation taking place by design and synthesised from knowledge gained inside each of the 4-worlds. The Integral GENE methodology provides a structure to collective and individual inquiry for the purpose of renewal. Each quadrant constitutes a distinct worldview or mind-set.

- Grounding (South):** cooperative inquiry into the socio-cultural ground of what “is”, past & present. PHD evaluation is through the research and PHD journey Community.
- Emergence (East):** transformative journey into future possibilities for communal / individual renewal. Evaluation is through the self and steward / guide.

²⁰ Lessem, R. and Schieffer, A. (2010). Integral Research and Innovation. p. 354

²¹ Lessem, R. & Adodo, A. & Bradley, T. (2019). The Idea of the Communiversity. p. 39-40

c) Navigation (North): investigative research into the strategic / structural requirements of the possible solutions (identified during the Emergence phase) to societal problems (identified during the Grounding phase). Evaluation is through a PHD/PhD thesis, validated and accredited through TCA, aligned with a newly global, integral research academy.

d) Effect (West): the testing ground, where solutions to problems are potentially achieved. Evaluation is done through the external context e.g. enterprise / organisation / effected parties.

The Communiversity will evaluate the totality of progress and integral development in combination with communal implementation and embodiment before awarding anyone with a PHD. The PHD then lives on as the construct of integral knowledge which can be sustained and transmitted to benefit others throughout an ecosystem and society.

9. Conclusion:

The idea of the University from past history always sought to create associations or guilds for learning and knowledge creation for particular crafts, in a particular society, albeit without the degree of integral consciousness we are currently bringing to bear on our PHD program. In certain cultures, including Western ones such as Germany, the co-created, collaborative idea that skills and knowledge needs to reinforce each other still exists in the apprentice to master forms of education. Many other cultures that retain some of its roots in their cultural grounding understand and uses this integrated approach for professional qualifications.

In the Western world, at large the conventional University has lost the grounding of its origins as they have been shaped by the modern economic culture and its politic much centred around money, power, position and prestige. Meanwhile in the non-Western worlds, sadly, universities have merely mimicked the western prototype, rather than bringing their own local-global influenced to bear.

The conventional University, worldwide, having lost its rooting, to the extent that it ever had such, is no longer positioned to provide knowledge creation which captures the systems complexity of the world and can provide solutions to our most pressing issue and problems. Having been shaped by the more recent industrial modes of operation, education has followed the fragmentation and separation principle for understanding and simplification with little regards to cybernetic and dynamic thinking and development. In search for commercial modes of operation, Universities have become transmitters of information that can be easily measured and graded with any residual knowledge being a by chance function of the individuals' ways of dynamically integrating such information. Research shows that this form of education has very low residual value. Moreover, and to the extent that universities to engage in profound research, with a view to innovation, this more often than not restricted to the natural sciences, and to the elite universities, be they Oxbridge in the UK, the American Ivy League or the Sorbonne in France, leaving everyday academic establishments, around the world, scrambling to keep up with their more illustrious counterparts. Seldom, if ever, do they come uniquely into their own.

The PHD of the Communiversity is the answer to this separation and limitations whilst bringing a person-in-transformation, learning communities, a research academy and socio-economic enterprises on the necessary journey of individuation and integral development to create real and sustainable knowledge and value, in and of a particular society, in relation to others.

'Action is with the scholar subordinate, but it is essential. Without it, he is not yet man. Without it, thought can never ripen into truth. Whilst the world hangs before the eye as a cloud of beauty, we cannot even see its beauty. Inaction is cowardice, but there can be no scholar without the heroic mind. The preamble of thought, the transition through which it passes from the unconscious to the conscious, is action... Instantly we know whose words are loaded with life, and whose not.' Ralph Waldo Emerson, Essays and Lectures