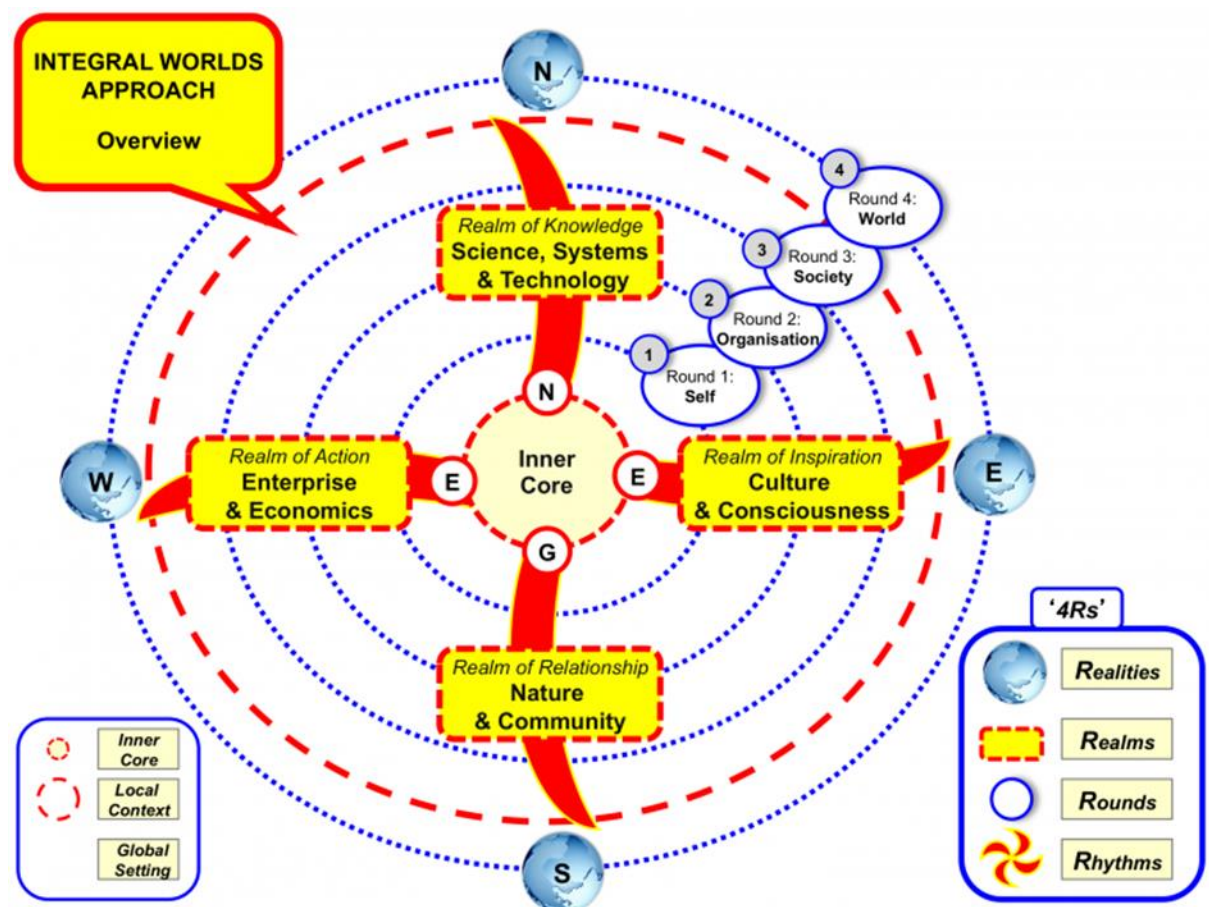


## Integral Worlds: Transcultural, Transdisciplinary, Transformational, Transpersonal

### *Transcultural Reality: Southern, Eastern, Northern and Western*

Over the course of historical time and geographical space, humanity has developed different interpretations, or theories of reality, of the world through diverse individual and collective lenses. Nature and culture have historically moreover played an immensely important role in shaping such individual and collective worldviews or realities, though in recent times technology and economics have become all-pervasive. In our explorations of world philosophies, cultures and religions, at Trans4m, now TCA – now Trans4m Communitarity Associates in association with Mount University, we discovered that many interpretations of natural and human systems used fourfold patterns to indicate this diversity in (individual and collective) unity – often represented within a circular outer design.



Such integrated four-foldness is also represented in the four directions, four seasons, four temperaments, and the four elements, to name a few. Within each society each worldview is represented, but invariably with different degrees of emphasis, in each societal case. As such

- “Southern” Humanistic Reality: you experience the world primarily through relationships : relationship to nature (including your inner nature) and to other human beings and to the community you belong to, and are enfolded within

- “*Eastern*” *Holistic Reality*: you *imagine* the world primarily through an inner-directed cultural and spiritual perspective, seeking to understand the meaning of human existence, how life and the universe unfold
- “*Northern*” *Rational Reality*: you see the world primarily from a scientific, rational and systemic perspective, seeking to distinguish structures and processes within reality and to translate them into viable concepts and systems
- “*Western*” *Pragmatic Reality*: you act on the world primarily through experimentation and practical treatment of things, emphasising the application of ideas through action, pointing the way toward goal achievement.

### ***Transdisciplinary Realms: Nature, Culture, Technology, Economy and Polity***

Out of the diverse Realities have grown highly differentiated fields of knowledge, disciplines or perspectives. Each worldview, as such, has been translated into a substantive field of knowledge that has deepened our understanding of the world, and, as such, our natural and cultural, technological and economic context. In summary, the four Realms and their major related, substantive fields of knowledge are those below:

- “*Southern*” *Humanistic Realm* : Nature/Community
- “*Eastern*” *Holistic Realm* : Culture/Consciousness
- “*Northern*” *Rational Realm of Knowledge*: Science/Technology
- “*Western*” *Pragmatic Realm of Action*: Enterprise/Economics,
- “*Centred*” *within an Integrating Polity*.

### ***Transformational Rhythm: Grounding, Emergence, Navigation Effect: GENE***

Our predominant “R” on which we draw in our integral approach to research and development, or indeed all round social innovation, is our integral *rhythm*

#### *Grounding and Origination: Local: Call/Activation*

You, individually and collectively, are locally *grounded* in a particular nature and community, which needs to be engaged with, if not also *activated*. For any living system, the “southern” grounds represent its *local identity* and its *source of origin*. “Southern” grounding is about *being* in as well as feeling and *experiencing*, as well as *describing* a particular world, which thereafter continually cycles through, and indeed is recycled in *narrating* the stories we are. As such, and overall, you not only respond to a *call*, individually and collectively, but also begin to *activate a learning community*.

#### *Emergent Foundation: Local-Global : Context/Awakening*

Moving to “eastern” now local/global emergence locates you and your community in a developing organisational and societal *context*, co-engaging with a *life world*, duly *interpreting* the imbalances therein, with a view to alleviating them. Here, we envisage dialectic interaction between “local and global”, thereby coming to a newly imagined understanding, with a view to *Awakening integral consciousness*. Such an emergent, spiralling process always includes a “stepping into the unknown” and “letting go” thereby engaging in a *transformation journey*.

### *Emancipatory Navigation: Newly Global : Co/creation/Research*

The move to “northern” navigation requires that the new insights gained are translated into new *concepts*, new knowledge, new technologies, new institutions, that now assume newly global, or particular-universal, proportions. “Northern” navigation is hence about *knowing* and about *making explicit* what hitherto had been rather implicit, through innovation driven *research* (research method and social substance) leading to *social innovation*. This is the proper task of a *research academy*, for us serving to build up a *neo-associative economy*.

### *Transformative Effect: Global-Local : Contribution/Embodiment*

Moving to “western” effect finally now requires us to put all prior three levels into integrated, *practical* action. It is about pragmatically applying the new knowledge that has been developed, thereby actualising the research and innovation that it contains, thereby making a *contribution* to the *education* of you, your organisation and/or society. “Western” effect is hence about *doing* and about *making it happen*, thereby “to the point”. This is the ultimate *transformative* level of the GENE-process, activating, metaphorically, the *body* or *hand*. This is the time where the newly global is actualised at a now global-local level, through transformative enterprise, to ultimately, *embody* development via an *integral laboratory*.

### *Transpersonal Rounds: Community, Journey, Academy, Laboratory*

The evolution that each of you continuously undergoes does not occur in isolation, but interdependently with others, as well as with the world’s natural ecosystem of which humanity is part. In other words, and most specifically for you, an enterprise or an economy is situated amongst particular individuals and communities, as well as organizations, in relation to particular societies, altogether existing in, and serving to make up, a uni-verse, that is of *unity-in-variety*. Within Integral Worlds, we distinguish between four interconnected levels that we describe here as “Rounds”, altogether underlying our transformative approach to education. These *Rounds* – depicted above as concentric circles, involve:

- Round 1: *Communal learning* in the local ground : embedded in Community : ID
- Round 2: *Individual transformation* now locally globally : your Journey: PHD
- Round 3: *Societal innovation* now newly globally : our Academy : R&D
- Round 4: *Organisation development* globally-locally : our Laboratory : OD
- Round 5 : altogether centred in Communiversity *development* integrally : our CD

We chose the term “Rounds” for two reasons: firstly, we regard each level as successively, and ultimately integrally *rounded*. Secondly, the circular *rounded* understanding of self, organisation, community/society, world, alludes to their being living, moving, interconnected entities. The developmental challenge within this final “R” (Round) is to purposefully connect the development of a community-and-society, through what we term a Communiversity. Our Integral Worlds then provide a grounded and dynamic, and ultimately rounded, process, with a view to progressively engaging with all four levels or rounds, individually and collectively, at thereby increasing levels of complexity.